CHAPTER IV

COMPARATIVE ANALYSIS
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COMPARATIVE ANALYSIS

This chapter deals with the analysis and the study was to be conducted as in description, interpretation, juxtaposition and comparison, the results with regard to the following three major headings:

4.1 Social conditions of the Tai Races
4.2 Cultural conditions of the Tai Races
4.3 Educational system of the Tai Races

4.1 SOCIAL CONDITIONS OF THE TAI RACES

There are ten sub-headings:

4.1.1 Social set-up
4.1.2 Physical environment
4.1.3 Settlement pattern
4.1.4 Kindreds
4.1.5 Status of men and women
4.1.6 Marriage
4.1.7 Recreation and music
4.1.8 Games
4.1.9 The way of life
4.1.10 Supernatural being
4.1.1 Social Set-up

4.1.1.1 Tai Khamti Societies

The tribal societies in the Lohit District, Arunachal Pradesh, are organised on the basis of clan or village, and the social relations are determined by kinship and locality. Each of the tribes is endogamous and is divided into a number of clans which are strictly exogamous, that is to say, marriage is permissible within the tribe, but not within the same clan. As a matter of rule, clan is a very important factor in the organisation of tribal society and a breach of the clan rule is a serious offence. Society is patrilineal; monogamy is the general rule, but polygamy is recognised.

There is no caste system in any tribal society in the Lohit District, nor is the society of all the tribes stratified into classes, although some from of social destination exists due to status, which is however, not strictly determined by birth or occupation.

The Tai Khamti society is divided into four distinct classes occupying distinct social status. The class of chiefs occupies the highest position. The priests, though second to the chiefs respect them. The third is the class of free men who form the bulk of the
population. The lowest strata of social structure is formed by the slaves and servants of the past.

Over a century ago T.T. Cooper noted that "The Khamtis were divided into innumerable clans, each clan having its own village and chief or Gohain ..." (Elwin, 1959). But the present strategy is altogether different, the chieftainship in its old form has ceased to exist, and the people consider themselves equal and free citizens irrespective of classes. Now they believe that the status of a man is determined by his deeds and achievements not by birth.

The Tai Khamti are divided into innumerable clans, each clan having its own village and chief, or Gohain, and curiously enough each clan is recognised by the pattern of the waist-cloths worn by the men. The villages vary in size according to the strength of the clan ... The houses are all built on bamboo piles as in Burma, and entered by a ladder (Cooper, 1873).

Among the Khamtis they have no social bar and untouchability. They have also no caste-system, even though they have some Khels or sub-clans, namely Man-Pong, Man-Ci, Man-noy, Mung-Kong, Man-Dang, Kam-thoung, Ching-Kai, Man-long, Mung-lang, Kha-lang, Mung-cha, Lung-kan, Myu-cha, Man-lai, Man-nyo, Man-tao, Man-chai, Phu-long,
Mong-maw, Man-hai, etc. Moreover, many of the Khels are now intermixed.

There are various classes or divisions among the Khamtis, viz., Luk-Khum, Lung-King, Khong-yek, etc. Once on the socio-political angle the Khamtis were divided into two divisions: Lu-Kam and Nuk-tai. The Khamtis who immigrated into Assam belonged to all the seven principalities of Khamti Long. A few families had come from the Khamti principality of Chin-kai-ling or Chin-kai, Maing kwan, etc. Along with the Khamtis, the Noras, the Khamyangs, the Phakes and other Shan tribes also migrated from Hukong valley and settled at Sadiya from where they were removed to the different parts of the Ahom Kingdom. They were all Buddhists and belonged to the same original Tai culture and traditions, and spoke also the same language (Gogoi, 1971).

The Tai Khamtis are far advanced in knowledge, literature, arts, culture and civilisation. They are very much polite and gentle. The younger people respect the elderly people everywhere. They are neat and clean in their daily life. The hair-style of both men and women has very much changed. Once Khamti men kept long hair; it was maintained till the last generation.
Among the Tai Khamtis, polygamy is socially recognised, and in case of a polygynous marriage, the first wife always exercises authority over other wives in the family. Over a century ago Dalton (1960) observed that they were not restricted to one wife. But only the few rich can afford to have many wives. In fact monogamy is the common form of marriage.

The Tai Khamtis have a well-defined system of law as codified in their holy scripture entitled "Thammasat". The Thammasat contains a good deal of legal measures pertaining to criminal law and procedure, law of contracts and civil procedure (Chowdhury, 1978).

The Tai Khamtis have a well-organised system of self-government. According to this system, the village chief is the political head, who is to consult with a council of members drawn from people of various social statuses. The body-polite thus formed is called "Mok Chup" or "Mok Chup Khai-Kham" (council of members recruited from people of various social status). The office of the chief is hereditary in the clan, but not in the family. A chief continues to hold his office till he either dies, or is incapable due to old age (Elwin, 1964).

"The method followed by the Khamti chief in trying cases is this. When any man brings a case to him,
he first forms a 'Mok Chup' and with the concurrence of it fixes a date for the hearing. Before the proceedings are opened, both the parties offer flowers to the councillors as a token of honour to them. The chief then summons the plaintiff to state his case who may bring with him any of his elder relations to plead for him. All the important points of the statement made by the plaintiff are recorded by one of the councillors. If there is any witness of the case, he is also summoned and his statements are recorded properly.

"After the hearing is over, the plaintiff and his witnesses are allowed to go out of the house and the accused is called to give his statement of the case, which is patiently heard and recorded properly. If he produces witnesses in his defence, their statements are also heard and noted down " (Elwin, 1964).

4.1.1.2 Thai I-San Societies

The Thai I-San societies in the Kantharawichai District, Mahasarakham are organised on the basis of clan or village, and the social relations are determined by kinship and locality. The Thai I-San society is divided into distinct classes occupying distinct social status. The chiefs occupy the highest position. The monks though second to the chiefs in rank and position, are very
influential and the people including the chiefs respect them. The third is the class of government officials, the fourth is the class of free men who form the bulk of the population. The lowest strata of social structure is formed by the slave-like people and servants of the past.

The Thai I-San people usually like to settle in groups. They like to build their houses also to each other, in the plains near the Chi River or reservoir. They prefer to settle down in the areas near big water sources that can provide water all year round, and they like to live together in big groups which are called "Khum Baan" (communities).

Socially the Thais, to a certain extent, remain a village centered people. The word 'Baan' or 'Huen' in the Thai language means the village, and the larger centres of population are ruled by a chief who is called 'Muang'. They are public-minded people in so far as their village is concerned.

It can be said that the life-style of the Thai I-San is marked by the simplicity of the society.

Usually, each village consists of a monastery (Wat), probably at the east end of the housing area, a sala Klang Baan (small meeting hall for government and
village), and perhaps a few stories, most of them under their own raised houses.

The appointment, promotion, demotion, or transfer of the provincial governor and the Amphoe (District) head is under the authority of the Ministry of Interior. Apart from the province (Changwat) governor and the district head, there are also officials from other ministries stationed in every province (Changwat) and district (Amphoe) administration. These are directly under the control of the central government in Bangkok. However, the leaders at the lower levels, sub-districts (Tambon) and village (Moo Baan), are popularly elected. Village heads in a sub-district then can be the candidates for the sub-district head or Kamnan who is also popularly elected. Both sub-district and village head men may be, depending on personal characteristics, influential people in the daily lives of the people in rural areas. Both leaders are not civil servants, but are entitled to wear uniforms and be paid a small honorarium for their services.

The heads of the sub-districts (Tambon) called Kamnan and the heads of the villages (Moo Baan) called Phu-Yai Baan can be considered quasiagents of the central government. They are responsible for transmitting to the
people the directions of the government as handed down through the chain of command, and responding upwards with specific information and answers to questions. Their functions include the supervision of law and order in the sub-district or village, the supervision of agricultural projects, participation in ceremonial duties, recording vital statistics, tax collection, and ex-officio membership on the sub-district council. They try to maintain the peace and happiness of their sub-districts or village projects, and communicating with the district (Amphoe) officials. Farmers' Association, Voluntarily Security Forces, etc. have also been recently established in the villages. Due to these developments the lives of Kannan (sub-district heads) and Phu-Yai-Baan (headmen) have become increasingly busy and filled with government directed tasks.

Community labour was very important in the past. Farmers worked during the dry season for the village in the construction of or maintenance of roads, ditches, wells, bridges, irrigation system, schools etc. But this practice is also declining, particularly under the influence of the government's rural work program whereby farmers, their spouses, and dependents, are hired or wages to carry out this work. The value of devotion has been changing.
There are also a series of household ceremonies, some of which have religious overtones, such as death and the ordination of a son as a monk, and some less apparently religious, such as births and weddings. On some of these occasions, monks and/or neighbours from the home and nearby villages will be invited, and the latter may reciprocate with cash presents.

Probably the most important decisions at the village level are those concerning the management of communal resources. For each farm household and farm resources system, access to village level resources and the need to meet demands of the village level social system may critically constrain farmer decision making. For example, access to communal grazing lands may be a key factor in determining size of livestock herd raised by individual families. Also village norms about communal sharing of available water during the dry season may limit individual opportunity for small scale irrigation activity.

4.1.1.3 Comparison of Tai Khamti and Thai I-San Social Set-Up:

In the study of the status of social set-up of the Tai Khamti in Lohit District and of the Thai I-San social set-up in Kantharawichai District the researcher has found the following status.
1. In the social set-up of the Tai Khamti there are four distinct classes: chiefs, monks, free men and servants, but the Thai I-San have five distinct classes: chiefs, monks, government officials, free men and servants.

2. Among the Tai Khamtis and Thai I-San they have neither any social bar and untouchability nor caste-system.

3. Both the Tai Khamtis and the Thai I-San hold surnames as an important thing. When a woman gets married, she uses her husband's surname. This happens the same way in the two regions. It may also be noted that every surname has two syllables, for example, Tai Khamti surnames: Man Chai, Man Pong, Man Maw, etc., Thai I-San surnames: Si-noi, Suep Saeng, Mang Kan, etc.

For the marital status, the Tai Khamti people are still strict about their customs. That is, they have only intermarriage among the Tai Khamti themselves. In contrast, the Thai I-San people are free to marry. In general, they
love to marry foreigners, but not seriously. If anyone breaks the Thai I-San social rules, he may move to other place to live.

4. About the language, the people in both regions use their own language in greeting and conversation with limit of pronunciation and vocabularies. That is to say the Tai Khamtis with their children still use the Tai Khamti language. Generally they can speak three languages: Assamese, Hindi and Tai. They use Tai among the Tai Khamti people. But when they are among other people outside the region, they use Assamese and Hindi. Very few Tai Khamti people can speak English. This appears among students and teachers and government officials with high ranks only.

The Thai I-San people use the Thai I-San language in speaking among their own group and use their own pronunciation and vocabularies throughout the region. However, in writing they use the same alphabet as the Central Thai since it is the official language used all over the country. The Thai I-San people are able to pronounce in their own sounds by writing in the Central Thai characters as well.
Nobody speaks English at all. Only students and teachers speak it in the classroom for just a few periods per week. Outside the classroom they speak Thai I-San all the time.

5. For the social status of the Tai Khamtic in relation to governing, there is a head man in each village or village chief. The most important chief head descends from their king. Today most important chief head of Tai Khamti is Chow Khammoon Gohain which is the second son of their last king who lost his wife in the year when India declared her independence.

For the governing of the Thai I-San they elect the head of the village called Phu Yai Baan. The group of villages is under the ruler called Kamnan who rules his Tambon. So there are several Kamnans in the district. Especially in Kantharawichai District there are nine Kamnans since there are nine Tambons (sub-districts). There are 126 Phu Yai Baan (village head men) altogether. In each village there is a Sala Kiang Baan (small meeting hall for government and village purposes, local in the approximate middle of the village). This kind of hall is not found in Tai Khamti villages.
6. The places for the centre for people to get together are Buddhist monasteries in both regions. The word monastery is "Wat" in Thai I-San and "Chong" in Tai Khamti. Since both the Tai Khamtis and Thai I-San hold their faith in Buddhist Hinayana, they have the same way of religious practice, and their customs, traditions and religious activities are quite similar. Buddhist monks play important roles in both regions. In every society monks concerned with birth, ceremonies, wedding, ordaining, morale, and death ceremonies.

7. Social growth in both regions may be compared as follows:

The Tai Khamti people still hold their primitive belief in customs, Traditions, and culture. Their social structure changes very slowly. Men wear Pha noi (Sarong). The married women wear flack Pha-Sin (women sarong), only one colour is allowed and bright green Lang-Wat (loincloth) as the symbol of marital status. Young and single women wear Pha-Sin of any colour except black without green Lang-wat around their waists. The Tai Khamti boys and girls cannot meet freely for courtship. In general, boys and girls hardly have a chance to get to know one another.
It is the parents who manage to choose their in-laws when their children are grown up and ready to marry.

In contrast, although some of the Thai I-San people still strongly hold their old customs and traditions, modern youngsters are trying to change these all the time, in dressing, dating, and staying out. It may be observed that only old men wear silk sarong and middle-aged women wear Pha Sin of any colour, not only black. Generally, they may wear anything they want to. Even though they are free, they still obey their parents and follow traditional way of wedding and marriage.

4.1.2 PHYSICAL ENVIRONMENT

4.1.2.1 Tai Khamti

Life of the people in the Tai Khamti villages is a struggle with the extremities of nature, and it is hard, depending on agriculture as the mainstay and other occupations as supplementaries to it. The standard and pattern of living of the people remains at the poverty level.

Since the homesite is relatively small and usually does not have an easily replenished water supply, extensive vegetable gardens are seen only in some compounds. Generally vegetables are grown near canals or pounds where water supply
is available. In addition, it serves as a playground for the children, and the granaries are found here. Some compounds are well-defined by a fence and flowering shrubs, and are planted with fruit trees and have kitchen gardens. Poorer households may share homesites with neighbours or relatives.

Traditionally, there is no public market in a village. However, there usually are one or more small stores where household necessities, medicine, small quantities of fertilizers and other agricultural inputs, and food are sold.

The Tai Khamtis are good agriculturists. They are exceptionally expert in rice cultivation. They grow plenty of good quality of rice, and are self-sufficient in food. Their diet also includes a variety of vegetables and potatoes.

The Tai Khamtis are advanced cultivators. They live on the plain belt of the Namsai Sub-division of the district and practise redentary cultivation with a remarkable system of irrigation which they have developed by erecting nodes to retain water in the fields and by constructing channels. They plough their paddy fields by the use mainly of buffaloes before the seeds are sown.
They follow the method of transplantation of paddy. The food production is high in this area, and the good quality rice which is produced here is famously known as 'Khamti rice'.

The domestic animals of the Tai Khamtis consist mainly of mithups, cows, buffaloes, pigs, chickens, elephants, etc. The animals are domesticated for various purposes. The cattle are reared by them for ploughing the fields and for manure.

It is also noted that nearly all of them keep animals under their own houses.

The domestic articles of a house usually consist of agricultural tools, a loom, brass or aluminium utensils, enamel cups, gourd-vessels, bamboo containers, baskets, tin suit-cases, etc.

The furniture common to a house are a few mats and tools made of cane and bamboo.

The geographical environments surrounding the Tai Khamti villages in Lohit District are jungles. Hills slope down to the plains. Soil is rich and good for agriculture. Fortunately, rivers and streams run down from the Himalayan Range through almost every of Tai Khamti villages. This is why there are various kinds of fish. A lot of fish in these rivers and streams become
their main foods. Deep jungles bring much rain all year round. The maximum rainfall comes from June to October. The cold season is from November to February. The average temperature during the cold season is $5^\circ C$. It is the hot season from March to April, and the average temperature is $24^\circ C$.

Perhaps, because they live sparsely, in general the Tai Khamti villages do not have lavatories. They just relieve themselves in the brackens and stream banks. Not many houses have pit lavatories with bad smell all the time. Only a very few houses in Namsai and Chowkham villages have sanitary lavatories, which indicates the wealth of the families.

The Tai Khamti people generally bathe and wash in the rivers and streams. There are very few bath-rooms in rich houses.

There is electricity in some developing communities such as Namsai village, Chowkham village and the headquarter in Tezu. Local made oil lamps and torches are still used in remote villages.

There is only one narrow asphalted road linking main communities and developing villages. A few small buses pick up villagers such as from Namsai to Chowkham village. Mostly there are narrow and sandy tracks. The
villagers mainly travel on bicycles, bull-drawn carts, or on foot. These are more convenient than other means of transportation.

4.1.2.2 Thai I-San

Monasteries are centres for the Buddhist ceremonies where the villagers can get together, hold meetings and perform festivals such as on Poi Kathin or Poi Kathing Day.

Most villagers in Kantharawichai District go to the town or district centre for their supplies. The social centres in the village are the monastery (Wat), village meeting hall, school, and the public wells which serve as places for people to gather for either formal or informal discussion. Some small villages have no monastery (Wat) or school and share these with nearby larger villages. The monastery (Wat) is where religious festive, and at times, scholarly activities take place. Villagers come to the monastery for community activities and, at other times, to satisfy their personal desires for peace and quietness. The village school, which may or may not be located with the monastery, has classes at the elementary level through either the 4th or 6th grade. Meeting between villagers and administrators may also be held here, while sports events between the village schools in the same
sub-district and recreational activities such as occasional movies may take place on its field. Public wells also serve an informal meeting place where the people go to get their domestic water in the morning or evening.

In the annual village calendar, the main communal events have religious overtones or are imbued the religious cycle of the twelve religious festivals, plus occasions such as the ordination of young men as monks. Some of these festivals focus on the household, some on the village, and some on a ceremonial community that includes a number of surrounding villages. Thus, religion may be seen as facilitating a range of social relationships throughout the district. These festivals may last from half a day to three or more days, depending on the festival significance and may include folk opera performances, a tournament of fights, movies, gambling etc., as well as the presentation of gifts and copious food to the monks, which will later be shared among villagers.

The geographic environments of Thai I-San in Kantharawichai District consist of open plains with no hills or deep jungles. The soil here is very good for agriculture. The Chi is the main river. There are some lakes and reservoirs which supply water for agriculture. The rainy season is from May to October, and the cold season
is from November to February with the average temperature of $14^\circ$C. The hot season is from March to April with the average temperature of $34^\circ$C.

Sanity lavatories are available in almost every Thai I-San house. Very few people use brackens for this purpose. Most people bathe and wash in the natural water sources.

There is electricity in almost every village. Very few remote villages still use oil lamps instead.

Transportation can be made by riding in small buses or on motorcycles travelling on laterite roads linking every village. It is rather inconvenient to travel in the rainy season. The villagers, therefore, have to travel by motorcycle, bicycle, bull-drawn carts, or on foot instead.

4.1.2.3 Comparison of Tai Khamti and Thai I-San Physical Environments

In relation to the Tai Khamti and Thai I-San physical environments the researcher has come out with the following findings:

1. The geographic environments of the Tai Khamti villages consist of hills, mountains, deep jungles, villages, and low plains with various
rivers and streams suitable for agriculture. In contrast, in Thai I-San Kantharawichai District, there are no hills, nor jungles but only one river with some lakes and reservoirs also suitable for agriculture.

2. The main agricultural product of the two regions is rice. They also raise beans and corn. The Thai I-San villagers raise tobacco, jute, mulberry, silk, and water-melons, while the Tai Khamti villagers raise tea and other rotating crops.

3. The Thai I-San and Tai Khamti villagers raise cattle for agricultural work use such as buffaloes, cows and bulls. They also keep domestic animals for food under their houses such as chickens, ducks, pigs and geese. It should be noted here also that the Tai Khamti people, in general, do not eat beef; they eat fish as their main food, while the Thai I-San people eat all of these throughout the region.

4. The centres for meeting, consulting, and performing religious activities of both Tai Khamti and Thai I-San people are Buddhist monasteries or Wat.
5. The Tai Khamti people have their market for goods only on Sunday morning in a big space at Namsai village for a few hours. Very few groceries open every day but not long.

The trade centres and markets in Kantharawichai District open every day from early morning until late at night such as at Kantha village. There are various groceries in every remote village which serve all day. All kinds of goods are available for villagers to get as they need.

6. The climates of the two regions are not significantly different. There are similarly three seasons, each being in the same months. The differences are that the average temperature in the cold season of the Tai Khamtis is $5^{\circ}C$. While that of Thai I-San is $14^{\circ}C$, and that the average temperature in the hot season of the Tai Khamti is $24^{\circ}C$ while that of the Thai I-San is $34^{\circ}C$.

7. The Tai Khamtis and Thai I-San have very similar tools for fishing, farming, weaving, cooking and living. The slight difference is that
some Thai I-San people use machine tools for farming such as ploughs, but still in a small number. However, some Tai Khantis have machine tools in their saw mills while the Thai I-San people have neither machine saws nor saw mills.

4.1.3 SETTLEMENT PATTERN

4.1.3.1 The Tai Khantti

The Tai Khantis, who trace their origin from the Shans State beyond the Patkoi Range, probably migrated some two hundred years ago from Bor-Khamti near the source of the Irrawaddy to their present home in the foothills of Lohit and Tirap. They are of the same race as the Ahoms. Although geographically far removed from the other Buddhist tribes, they may be included in the same artistic province, for their culture, is largely dominated by the Buddhist religion. They are of progressive and active temperament, speak a language of the Thai family, and number about five thousand (Elvin, 1959).

The first batch of the Tai Khantis which left Bor-Khamti or Mung-Khamti-Long or Manche in Upper Burma made their first settlement on the Tengapani or Te'ng River and Noa-Dihing lies to the south of Sadiya and Lohit River, with the sanction of the ruling Ahom authorities during the later part of the eighteenth century.
There are about twenty villages lying in the Tengapani area. A few villages migrated from Chunpura and Narayanpur too. The important villages are: Chaukham, Mumung, Kheram, Impong, Nanam, Lathao, Ch’rong-tu, Chyeng-chap, Man-mau, Inteen, Myeng-Kieng, Mapong, Nam-Pong, Chang-Lai, Pang-Yen, Weng-Ko, Nong-tao, Pa-Yang, etc. Mung-lang near Ledo is also a very old village. There are a few new villages near Bardumsa and Pawai in the Dibrugarh District (Gogoi, 1971).

According to the history of their migration, the Tai Khamtis came to make their home in various villages on the banks of Tengapani River, Lohit River in Lohit District, Arunachal Pradesh more than two hundred years ago. During this period, the Tai Khamtis have a long history of inter-marriage with their kins.

Firstly, they are called "Khamti" by other people and they say they themselves are "Tai Khamtis". Their village, about 40 villages, is also called Thai Khamti village in the same district.

Secondly, there are still some old villages who know and are able to tell the history of their homeland and speak with the "Tai" accent.
4.1.3.2 The Thai I-San

Kantharawichai soil is mostly sandy and can easily erode. Most of the basins are covered with this sandy soil which does not trap water. Though there might be much rain water, the moisture quickly evaporates leaving almost no moisture to sustain plant life. The ground is left salty and dry. Except for the rainy season, water is scarce throughout the region. The tendency towards drought has had a strong effect on the settlement and the occupation of the Thai I-San population.

There are all kinds of settlements in Kantharawichai District. The first kind of settlement is located far away from the rivers or the canals. Water for drinking and bathing is obtained from the lakes. These lakes must contain water all year round to provide enough water for the farming and also for fishing. Another kind of settlement is those along the rivers and other waterways. Here, life and occupation depend directly on the rivers. This latter type of settlement is usually more stable and self-sustaining than the first type where the lakes constitute the centre of the village's existence.

Both types of settlements in Kantharawichai District emphasise agriculture as the main occupation. The condition of living geography requires that the people must
depend on themselves as much as possible. As a result, tools and implements are much needed for household daily use and facilities.

The prevailing tendency in Thai I-San culture is for daughters to inherit the house, rice, and land of their parents. Young men principally acquire land by marriage. The normal marriage pattern is uxorilocal, that is, the groom goes, at the time of marriage, to live with his bride, who is usually resident in the home of her parents. Depending on the economic circumstances of the bride's parents, this period of co-residence may last from a few nights to a lifetime. The parent's desire is to give the young couple plots of land to farm, thus encouraging them to stay close to home. However, young men may also acquire land by inheritance from their parents, or by the clearance of forested areas, or by purchase on the part of the man and his wife. These lands may be some distance away from the bride's village, thus forcing a move. The youngest daughter and her husband are expected to stay in the parental home and tend to her parents until their deaths. This couple then inherits the house and homesite together with their share of rice and other land. This share is usually large than that distributed to elder siblings, since
it was designed to aid in supporting the parents during their lives. The normal procedure is for this land to be cultivated in the parent's name for several years after death, in the expectation of an occasion of religious rite to be performed on their behalf in the future.

Because of the pattern of female inheritance, young men have traditionally left home to seek a wife and land or a job in another province. The Thai I-San pattern of internal and external migration thus has deep origins. Today, young girls are also going or are sent away to work, sometimes to improve the household's access to external resources, at other times, seemingly, for adventure.

4.1.3.3 Comparison of the Tai Khamti and Thai I-San Settlement Patterns

1. It is found that the Tai Khamtis migrated from the Shan State of Upper Burma to settle along the banks of Tengapani or Te'ng River in the south of Sadiya in the 18th century.

2. This large Tai group went into smaller groups to settle in various places in the Assam State and Arunachal Pradesh State of India. The existing evidences are the Tai Khamti
language, Tai language, Tai Khamti alphabet, Hinaya Buddhism, strict traditions and customs.

3. There are two type of settlement in Thai I-San. First is settlement located away from the river, and secondly the settlement located along the rivers and water ways.

4. Both type of settlement of Thai I-San in Kantharawichai District and Tai Khamti in Lohit District emphasizes agriculture as the main occupation.

5. In Tai Khamti there exist kins inter-marriage.

6. The Thai I-San people did not migrate from outside the country. They have settled here in this region well before the 18th century such as Kantharawichai District used to be an old town with rulers continuously.

4.1.4 KINDREDS

4.1.4.1 Tai Khamti

The Tai Khamti are very akin to the Ahoms of Assam and they belong to the great Tai race. They have
also some other local names given by their names of locality and clans. The groups of the Tai people inhabited in the different parts of Assam and Arunachal Pradesh are known by local names, such as Nora, Phakial, Turung, Aitoniya, Khamti, Khamjangiya etc. But these people introduce themselves as Tai-Man-Nam, Tai Phake, Tai-Turung, Tai-Aiton, Tai-Khamti, Tai Khamyang respectively.

For the Tai Khamtis in Lohit District, the family is first a kinship group with each member defined according to their position as a senior or junior or on the mother's or father's side. Thus, the word for older brother of the father or mother is Po-Loong-Chow. But the younger brother or the younger sister of the father is "Ah Ji," and of the mother "Chow-si". The "m-law" status even of uncles and aunts by marriage is carried in their titles. The older member called "Pi", accepts and receives from the younger "None" and the father's side ranks above the mother's.

It should be noted that to call the name of a man and a woman different titles are used. This is to indicate the status of such person being called. Every Tai Khamti man always has the title "Chow" before his name, for example, Chow Arun, Chow Chandi, etc. Every Tai Khamti woman always has the title "Nang" before her name, for
example, Nang Khamtani, Nang Lot, etc. The title for a very small and young girl is "Nang On". The title "Nang Long" is for a girl or young woman. The Tai Khanti word "On" means "very small" and "Long" means "big". "Phu baew" is the title for a young man, and "Phu Saew" is for a young woman.

4.1.4.2 Thai I-San

For the Thai people in Kantharawichai District the family is first a kinship group with each member defined according to his position as a senior or junior or on the mother's or father's side. Thus, the word for older brother of the father or mother is "Loong". But the younger brother or sister of the father is "Ah", and of the mother "Nah". The in-law status even of uncles and aunts by marriage is carried in their titles. The older member, called "Ah", or "Phi", accepts and receives formal respect and service from the younger "None" and the father's side ranks above the mother's.

In addition to the family as a kinship group, there is a household group which in addition to including children and their spouses, aunts, uncles and grandparents, may also include children of friends in the country if it is a city family, sent to live in the city while studying, or acquaintances who have no other place to live. It is
usual for the supernumeraries to call the head of the household "Pow" (father) and the other members of the family are called "Ay" "Phi" or "Nong". In return for this partial absorption into the family, they may be expected to do customary things for the head of the household to support all. This house-sharing is characteristic of both rural and urban areas.

In matters concerning the family of junior members of the menage, it is usual for the advice of the older members to be sought and followed. Power is the kinship group tends towards the oldest and richest number. Where kin live with the family, the head of the family remains the arbiter, subject, of course, to his duty of respect for those older than he.

The titles of the Thai I-San people are meaningful to indicate sex and age, similar to Tai Khamti titles. "Nai" is the title used before the name of a man who is over 15 years old. "Dek-Chai" is the title of a boy who is under 15 years old. The title of a Thai I-San girl is "Deck Ying", since her birth up to the age of 15 years. When she is over 15 years old, the title "Nang Saaw" is used. When a woman is married, "Nang Saaw" is changed to "Nang" for her title. This is to indicate the marital status, single or married. "Phu baaw" is for a young man,
and "Phu Saaw" is for a young woman. Some people call a young man "Chow baaw" and a young woman "Chow Saaw". Actually most people use the words "Chow baaw" meaning "groom", and "Chow Saaw" meaning "bride".

4.1.4.3 Comparison of Tai Khamti and Thai I-San Kindreds

In the study of kindreds of the Tai Khamti and Thai I-San people the researcher has found the following items:

1. The Tai Khamtis, like the Thai I-San, respect the relatives of their fathers and mothers but in the two regions they use slightly different words. For example, the Tai Khamti use "Po-Loong" meaning "Uncle", while the Thai I-San call "Loong". The same words used in the two regions are "Pi" or "Phi" meaning "elder brother" or "elder sister", "Nong" meaning "younger brother" or "younger sister".

2. The elder and respectful old persons are similarly called "Pho thaw" for an old man and "Mae thaw" for an old woman. This is to honour the person according to age. However,
the Thai I-San people use the words
"Po thaw", "Po Pu" meaning "Old grandfather",
"Mae Ya" meaning "Old grandmother". The
Thai I-San people use these words to honour
the elder and respectful "persons as well as
to indicate their close relatives. It is
purposely to set up the social status and
conditions of the Thai I-San people.

3. The different title words for male and female
used by the Tai Khamti and Thai I-San people
are "Nang", meaning "married woman" and "Nang
Saaw" meaning "single woman over 15 years old"
in Thai I-San, while in Tai Khamti "Nang"
means "single or married woman". That is
they use the same word as the title of a single
and a married woman. The title for a man is
"Chow" in Tai Khamti and "Nai" in Thai I-San.
The title for a boy under 15 years is "Dek
Chai" and for a girl under 15 years old is
"Dek Ying" in Thai I-San. A boy and a girl
over 15 years old use the title "Nai" and
"Nang Saaw" respectively.

4. Both in Tai Khamti and Thai I-San, they address
a young man "Phu baaw" and a young woman
"Phu saaw" without calling his or her name in case he or she is single.

4.1.5 STATUS OF MEN AND WOMEN

4.1.5.1 Tai Khamti

The important fact that the Tai Khamti people is that women work side by side with men in the fields and in cottage industries. Indeed, it is the women who do most of the cultivation in the Tai Khamti areas and the whole of weaving cane and bamboo are the most important handicrafts of them. It should also be noted that even children over six or seven years do help their parents at work, and they are considered as working hands in the family.

The women are skilled in embroidery and weaving. They produced their ceremonial dresses with their looms, the colourful and remarkably beautiful things. They make elaborately work bags for their husbands and for sale, embroidered bonds for the hair and other pretty things, and are not the less capable of hearing a very severe share of the outdoor farm work.

Men are the heads of the families. After their marriage, they start their new family. They build their new house near their parents'. Some stay with the groom's parents, some with the bride's. There is no hard and fast rule about the site of the new house.
The researcher has found in many villages that the Tai Khamti women serve men and generally eat apart and after men. The women prepare all the food and serve men and boys. After men and boys finish their meal, the women and girls eat together. After each meal and doing dish work men, women, boys and girls may come to get-together and have some enjoyable activities together, especially in the evening.

The Tai Khamti men make decision in almost every family concern. However, women can make up their own minds about cloth weaving, clothes, food, child care and kitchen gardening which are women's chief tasks. Moreover, women of Tai Khamti villages have to go to gather wild vegetables, bamboo shoots, field crabs etc., for food as well as to get fire-wood and take paddy to the rice mill.

The Tai Khamti men do heavy work such as ploughing, lumber cutting, wood sawing, fishing, etc.

The husband and wife help each other to take care of all the money and treasure. It is the wife who keeps them, but she will handle them as soon as her husband asks her to.
4.1.5.2 Thai I-San

For the Thai I-San in former time the men of the family were dominant and obeyed by the women. This was partly because women were entirely uneducated. Even then, however, the first or principle wife had certain privileges in the organisation of the household. With compulsory education introduced sixty-five years ago, for men and women, there is a tendency for the wife to assent herself, more especially in the city (Thamavit, 1958).

In general, the Thai I-San men and women in Kantharawichai District eat together with father, children and everybody in the family at every meal. Women prepare food for the family and sometimes men may help with cooking. In some cases, where the family has a guest or guests, women will help each other to prepare food and wait on men and guests. They may eat later. At any rate, among close friends everybody including guests may help to cook and eat and do the dishes together.

Work on farm including fishing, with an exception of net casting, is done by men and women all the time. The Thai I-San women look after children, do home work, clean the house and clothes, prepare rice and cook, etc. Men do heavy work such as pond digging for money, building roads and houses, etc.
Some other chief work for women in Kantharawichai are cloth weaving, mat weaving for their own use and for sale. Sewing, knitting, cloth mending for men and children in the family are main duties of women.

Not very often men pass their time by gambling, drinking or playing with friends. The women in Kantharawichai District hardly do these things.

It is widely found that several groups of young men and women from many villages in Kantharawichai District leave their home land to find some jobs in some towns and cities. Such happening can be after their rice harvest usually from November to April. The girls and young women work as servants, house maids, baby sitters, clerks, labourers, etc., in well-to-do families. The boys and young men are hired as servants, labourers, building workers, factory workers, etc. Most of these people return home to work on their own farm next farming season. Some of them do not return home because of good jobs they have.

It is noted that the Thai I-San women are superior in family management. The women keep all the money and treasure. However, in serious decision-making the men as the head of the family take part.
4.1.5.3 Comparison of Tai Khamti and Thai I-San Status of Men and Women

In the survey research of the Tai Khamti and Thai I-San status of men and women, the results are as follows:

1. The Thai I-San women are in better status than the Tai Khamti women. Unlike the Tai Khamti women, the Thai I-San, women can join and eat together with men at every meal. They do not have to serve men all the time and eat after men at every meal. About meeting and talking with men, the Thai I-San girls and women can meet men and talk to them freely almost all the time, while the Tai Khamti women hardly have rights to do even meeting and talking with men.

2. The women in both regions have similar main duties to do: the women must prepare food, weave cloths, do house work, and work side by side with men on their farm.

3. The women in both regions keep all the money and treasure and income earnings obtained by men themselves or by both men and women. The men can make absolute decisions about these things.
4. The Thai I-San girls and women are quite free to work outside their houses, in other villages, towns and cities in order to earn more income as house maids, baby-sitters, servants, factory workers, construction workers, etc., after their rice farming. In contrast, the Tai Khamti girls and women are not free to do so.

5. The Tai Khamti and Thai I-San are free to attain nun-hood in Buddhism by shaving heads, wearing white and to observe lent and strictly follow the 8 commandments (Sila) in the monastery, like men becoming monkhood living and observing lent in the monastery without age limit.

6. In their free time, both the Tai Khamti and Thai I-San men gamble, drink and enjoy themselves with their friends, but the Thai I-San men have more free time and more places to visit than the Tai Khamti men. It should be noted that a few Thai I-San women do these things and that not any Tai Khamti woman acts this way.
Table No. 4.1

Showing the data of status of men and women

Who is the head of your family?

<table>
<thead>
<tr>
<th>Item, No. 2</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>52</td>
<td>36</td>
<td>88</td>
</tr>
<tr>
<td>Mother</td>
<td>11</td>
<td>11</td>
<td>22</td>
</tr>
<tr>
<td>Husband</td>
<td>37</td>
<td>47</td>
<td>84</td>
</tr>
<tr>
<td>Wife</td>
<td>0</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

$x^2_c = 10.0995$ significant at .05 level

$x^2_t (2, 4, .05) = 7.81473$

Table No. 4.1 reveals that the differences between who is the head of the family and who is not the head of the family in both Tai Khamti and Thai I-San when join together are statistically not significant at the .05 level. As a result, the status of men is better than that of women both in Tai Khamti and Thai I-San.
Table No. 4.2
Showing the data of status of men and women
Who decided finally about buying/selling of house or any other immovable property in your family?

<table>
<thead>
<tr>
<th>Item, No.3</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>39</td>
<td>22</td>
<td>61</td>
</tr>
<tr>
<td>Father</td>
<td>6</td>
<td>20</td>
<td>26</td>
</tr>
<tr>
<td>Mother</td>
<td>0</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td>Husband</td>
<td>13</td>
<td>21</td>
<td>34</td>
</tr>
<tr>
<td>Wife</td>
<td>5</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td>Husband and wife</td>
<td>37</td>
<td>17</td>
<td>54</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 34.6992 \text{ significant at .01 level} \]

\[ x^2_t (2,6,.01) = 15.0863 \]

As per Table No. 4.2 shows that the differences between who decided finally about buying/selling of house or any immovable property in the family in both Tai Khamti and Thai I-San are statistically significant at the .01 level. This revealed that buying and selling of house/property in Thai I-San is normally done by the members of families, whereas in Tai Khamti it may be done either by the parents, husband or wife.
Table No. 4.3
Showing the data of status of men and women
Who keeps income earnings in your family?

<table>
<thead>
<tr>
<th>Item, No. 4</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>17</td>
<td>12</td>
<td>29</td>
</tr>
<tr>
<td>Mother</td>
<td>32</td>
<td>39</td>
<td>71</td>
</tr>
<tr>
<td>Husband</td>
<td>4</td>
<td>8</td>
<td>12</td>
</tr>
<tr>
<td>Wife</td>
<td>47</td>
<td>32</td>
<td>79</td>
</tr>
<tr>
<td>any other member</td>
<td>0</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>100</strong></td>
<td><strong>200</strong></td>
</tr>
</tbody>
</table>

\[ x^2_c = 14.7336 \text{ significant at .01 level} \]
\[ x^2_t (2,5,.01) = 13.2767 \]

Table No. 4.3 reveals that the difference between who keeps the income earned in the family in both Tai Khamti and Thai I-San, are statistically significant at the .01 level. According to the above table, in Thai I-San the income earned is kept with the mother whereas in Tai Khamti the income earned is kept either with the mother or husband.
Table No. 4.4

Showing the data of status of men and women

Do the women at your place also work outside the home to support the family?

<table>
<thead>
<tr>
<th>Item, No. 22</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>76</td>
<td>83</td>
<td>159</td>
</tr>
<tr>
<td>No</td>
<td>24</td>
<td>17</td>
<td>41</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 1.5032 \text{ not significant at .05 level} \]
\[ x^2_c (2, 2, .05) = 3.84146 \]

Table No. 4.4 shows that the differences between those who are in support that women work outside the home to support the family, and those who did not support the view that women work outside to support the family in both Tai Khamtis and Thai I-San when taken together are statistically not significant at the .05 level. This reveals that in both areas the women work outside their home in order to support the family.
Table No. 4.5

Showing the data of status of men and women

Are you in favour of equal rights of men and women?

<table>
<thead>
<tr>
<th>Item, No. 100</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>28</td>
<td>69</td>
<td>97</td>
</tr>
<tr>
<td>No</td>
<td>72</td>
<td>31</td>
<td>103</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

$x^2 = 33.6502$ significant at .01 level  
$x^2_{(2,2,.01)} = 6.63490$

Table No. 4.5 reveals that the differences between those who are in favour of equal rights of men and women and those who are not in favour of equal rights of men and women in both Khamti and Thai I-San taken together are statistically significant at the .01 level. As a result, the Thai I-San are in favour of equal rights of men and women more than the Tai Khamti do.
4.1.6 MARRIAGE

4.1.6.1 Tai Khamti Marriage

The monogamy type is the common form of marriage amongst the Tai Khamtis. But polygamy is an accepted form of marriage with social sanction behind it, they were not restricted to one wife. But only a few rich could afford to have many wives.

The marriage of Tai Khamti is a kind of matching marriage set by the parents of both bride and groom who have agreement amongst them but nothing to concern with the bride and the groom's decision. The bride and the groom come from the same group tribe and they are matched by chance or by fate that no one knows. It is likely that the parents of both sides are neighbours or close friends and want to tie together by the marriage of their own children. During the marriage time, the bride is about 14-20 years old while the groom is about 17-25 years old and they are engaged before the marriage time for 6 to 12 months. In Tai Khamti's society the male youth never meets with the female youth at any time but only at a particular time which is rare. The available days for the marriage are in the fourth month or the sixth month or the twelfth month.

Marriage is generally settled through negotiations between parents of both parties. There is, however, always
a go-between who plays the role of a mediator for fixation of bride-price consisting of a couple of buffaloes, a couple of oxen, cart and a sum of cash money. Amongst the rich, the bride price may go up to include many more things, such as bead necklaces, daos, spears, metal bells, pieces of silk cloth, silk coats, besides a number of cattle. It is important to note that a marriage is settled by the parents with the consent of the girl. There is enough freedom for free association of boys and girls, which often results in love marriage (Chaudhury, 1978).

The groom has to build up the new house to be separated from his parents before the marriage time. The reason for the separation is to get free and comfortable life for him and his wife after their marriage. (There are some couples who still live in the parents' houses by getting the extra room). Since the groom built the new house for him and his wife after the marriage, it appears that the word came in Tai Khamti "Tang Huen" which means 'to build the new house'.

On the wedding day, the mediator together with a party of groom's relatives and friends goes to the brides' house in a procession to bring the bride. The bridegroom and his parents do not usually go with the party. The processionists ring a bell all the way to herald the arrival
of the groom's party. The bride's father receives them cordially and invites them to a feast. The groom's party offers baskets of dried fish and rice-beer to the bride's parents. When the entertainment is over, the mediator makes an address to the bride's father in the following manner: "A year has twelve months or three hundred and sixty days, and according to the Buddhist belief. If a girl is given in marriage today, by virtue of the day, she will have a very good fortune." or "this is the fertile land for good crops, especially today is the best to grow the crops and the one who grows them must be lucky forever." Thereupon the bride's father hands over his daughter to the groom's party. The bride then bows before her parents, offers them flowers and bids them farewell. The parents in turn bless her.

On their way back with the bride and some of her relatives and friends, the bridegroom party is stopped by the boys and girls of the marriage. After a lot of jest and bargain, the price is paid and the party is allowed to proceed.

Some members of the groom's house wait for the party at the entrance of their village and receive the gifts brought from the bride's house. A string is tied across the way the bride halts and a priest or an elderly
man reads out to her some passages from a sacred text on the duties of the newly married husband and wife. Thereafter, the bride unties the string and is received by the groom's mother or any elderly woman of the groom's family. Stepping forward she places her left foot on a stone and right foot on a piece of iron. This signifies the enduring tie that binds her with her husband. She is then led to an apartment arranged for her, and here the gifts brought from the bride's house are distributed. A feast is held next day to which the relatives and friends of the bride who accompanied her are specially invited. (Choudhury, 1978).

After the marriage, the bride has to change her surname into the groom's surname and it must be with the generation forever. There is a special word for changing surname of Tai Khamti i.e. to change "Phan".

<table>
<thead>
<tr>
<th>Table No. 4.6</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>How the Groom's surname is changed in Tai Khamti</strong></td>
</tr>
<tr>
<td>Male</td>
</tr>
<tr>
<td>Female</td>
</tr>
<tr>
<td>Male</td>
</tr>
<tr>
<td>Female</td>
</tr>
</tbody>
</table>
To get divorce may be easy to do also by a couple by informing the head of the village or "Phu Thao" and he will be their witness for this work. But it is rarely found out among Tai Khamti couples as they have to be blamed by the villagers. Anyway if it can’t be avoided the female has to change her surname again by her own surname.

Actually Tai Khamti people believe in monogamy but it is not as serious nowadays, when compared to the previous years. There are many families having three wives and all are together in the same home. For a wife having many husbands the researcher never found out.

For the survey study of the Tai Khamti, the researcher learnt that:

1. The divorce is 6%
2. The polygamy is 16%
3. There is no wife who has more than one husband in the District.
4. The percentage of males getting remarried after divorce is 96% and the percentage of females getting remarried after divorce is 11%.

The way to learn about Tai Khamti married female or unmarried female is very clear and easy to do by the clothes. If it is married female, she will put on long black skirt called "Pha-Sin" and tie her waist with the green cloth belt with long end of the cloth close to the hips and it is named "Pha Rang Wat." She puts on the top by the white blouse with long hands and covers the head by the white piece of cloth. It is different from the single female, who wears long sack skirt (Pha-Sin) of any colour besides the black and puts on the blouse of any colour. She doesn't tie a piece of cloth or Pha-Rang-Wat and doesn't cover the head.

4.1.6.2 Thai I-San Marriage

The marriage of Thai I-San in Kantharawichai District Mahasarakham was previously called "Kin Dong". Dong means to be relative and Kin means to stay together in the same room, hence: "Kin Dong" means to stay together as husband and wife.
The type of marriage is monogamy, anyway polygamy is also an accepted form of marriage and they were not restricted to one wife, especially a rich family or a family having the high post and popular leader who loves to have polygamy.

For the criteria of the age of marriage time, the bride is between 15-22 years old and the bridegroom is between 17-30 years old.

Thai people believe that August is the most auspicious month for weddings. August is the ninth month of the year and it is called 'duan kao' 'duan' means month and 'kao' has several meanings to take steps forward or to progress, and it also connotes the number nine.

During the month of August, astronomically speaking, the planet Jupiter's rotation is accelerated. In astrology Jupiter is the planet that pushes life into action it alters life by making things happen in a good way. Although Jupiter is not the 'planet of love' in the astrological sense, many believe in astrology and will wait until this planet rotates into their astrological chart before making an important.

Once a boy or a girl attains "maturity", (the concept of "maturity" is culturally and loosely defined,
but most people agree that a 'matured' person should be independent, responsible and should have "know how" of the work relevant to household subsistence, preferably agricultural work of all kinds, being a thoughtful person knowing what are right and wrong, what one should and should not do in daily life. Parents begin to feel concerned about his/her family life in future. Most parents would like to know as much as they could about their potential daughter-in-law or son-in-law and would prefer taking part directly or indirectly in making choice of marriage partners for their children. There is a general agreement that a person should get married "early" but not before reaching "maturity". Villagers often say that such early marriage is an advantage rather than otherwise, because one can have children early, and children can grow up early so that by the time parents get old all or most of them must have grown up enough to help in family work, and preferably begin to get settled with their own families.

"Pai Len Sao", literally translated 'go to play the girls', a band of boys to go courting. This traditional consists of 2-4 people each carrying his favourite "Khaen" or bamboo mouth organ of the Thai I-San with its haunting mellow sound. The girls usually come down after dinner to
their works (motor-bikes and flashy ready-made garments) between seven to eight o'clock in the evening and the band of boys therefore do not start out until around nine or ten o'clock in order to give time for all the girls to gather before they arrive to play the field. The tradition is for one band of boys to enter one "Khuang" and chat up the girls that catch their eyes in clever parleys, some even in verses or songs. As soon as another band is heard to approach through the plaintive sound of the "Khaen", then the occupying band is obliged to move on to open the way in a gentlemanly manner to the newcomers.

Naturally, young girls working in a group in an open place attract young boys to come a courting. Thus the tradition of "Long Khuang" or "going down to the reserved area" also comes to incorporate a local courting tradition of bands of boys going from 'Khuang' to 'Khuang' in a village to talk to the girls and select their partners.

The benefits of the whole "Long Khuang" customs as described above are many and varied. The young girls are trained to devote their spare time and energy to the work which will serve them well all through their single and married lives. Girls and boys of courting age are
given full opportunities to come into open and orderly contact so as to select preferred partners and slowly lead their liaison to a proper union, thus eliminating frustrations and hidden desires which could lead to crimes and ugly incidents.

Choice of a marriage partner - needless to say, marriage is not a random behaviour. Men and women alike make choice of their marriage partners based on individual preferences. The way in which the villagers choose their marriage partners suggests that some elements of household strategies are involved.

People in Kantharawichai District choose their marriage partners on the basis of practical, rather than sentimental, consideration. Although, as in most societies, attractive looks and appealing personality are desirable qualities, a marriage partner is selected first and foremost for his/her reputation as a hard and reliable worker. An individual is even more desirable if his parents, grandparents, etc. are endowed with the same reputation.

There are reasons why choice of a marriage partner is to be made with care. Marriage, as most villagers perceive it, is not only the beginning of a new household but, equally important, it marks the process of
continuation. To put it into a technical term, this is what we may call "a process of household reproduction". It is a reproduction not only in biological sense (i.e. having children, grandchildren, etc.) but also in social and economic terms. Obviously, if a household is to be reproduced i.e. to survive, its younger generation, resources as well as social recognition must continue to exist at least in as good condition as they did before, if not better than that. Since marriage of the offsprings is a crucial stage in the process of household reproduction, it is important that a marriage partner be properly selected. Failure or mistake in this first step could result in 'poor' survival of the household. There are a number of ways to choose a marriage partner but the more desirable one is for the parents and the marrying boy or girl to take part in the choice, although initiation may come from either side.

The marriage always begins with a period of courtship lasting from a few weeks to as long as several years. Young men and women enjoy relatively considerable freedom of meeting each other without interference by the elders. They can meet for example, at village festival, at work, at community wells and even at the girl's house.
at night. Recently the expansion of road and transportation network has brought to the villages "mobile theatre" which provides an opportunity for young boys and girls to enjoy courtship while entertaining themselves to the show. The courtship period is crucial because it reflects how choice and decision are made. For one thing, it allows not only the boy and the girl in question but also families of both sides to learn more about each other. At certain point in this period when the boy and the girl are ready for marriage they usually consult their parents, and sometimes all other senior members of the family, too. If this is of interest to both sides, the boy's parents with senior relatives will formally approach the girl's parents to Kho Sao (asking for a bride). With an agreement from the girl's side, bride price and other arrangements for marriage are settled and marriage ceremony eventually follows on an auspicious day, sometimes several months after.

There is alternative to this norm, too. To avoid potential "obstacles" which may arise from the households of either or both sides. The boy and the girl may decide to take a "short cut" to marriage by having a Soo, or Soo-Sao is sometime done with knowledge of the parents, obviously to get around large expenses in formal marriage ceremony.
The marriage ceremony is started by the boy's parents with senior relatives approaching the girl's parents to ask for a bride and the agreement from both sides is set up by the engagement between boy and the girl before their marriage. It may last for 3 months to a year for their engagement. The arrangements for the engagement favoured by them are money and gold or diamond ornament i.e. gold ring or diamont ring or a necklace. The boy's parents with senior relatives offer the arrangements to the girl to guarantee that he must marry her exactly on the fixed date for marriage day and if the boy doesn't come on time, the girl can keep the arrangement for herself without any conditions.

The marriage ceremony is normally performed in the 4th month or the 6th month of the year. The ceremony is held at the bride's house by inviting the monks to say the prayers, have lunch and to be the witness before the bride and groom.

For the residence of a newly wedded couple to live a new house is built by the boy before the marriage day, called "Tang Huen Mai". But it's not restricted to every couple, it's up to the status of the boy. If he is not from rich family, he may stay with the girl's family.
On the marriage day, the ceremony begins with procession of the bridegroom carrying sugar canes, banana leaves, beddings, pillows and the groom suitcase walking in parade along with the rhythm of some musical instruments: Khaen, Phin and long drums to the bride's house. As soon as they reach at the gate of the house where the senior relatives of the bride keep standing, they have to answer many questions asked by the bride's relatives such as "Pai chung ma chung dai?" which means "How do you come here?", or they might say in local poem called "Phaya" of which the words are reflected to only the luck, the richness or the good deeds. Here is the example of "Phaya" mostly referred to "Wa si yap suan maan ma soan suan mi si yap suan maak mi ma suan maak Khanun ni la".

After the bridegroom's relative answer the questions they are obstacled by the bride's relatives and her friends at the gate of the house again. They use the belt made of silver or gold to obstacled the groom's relatives in order to make them show respect to the spirit of the house or Phi Huen before getting through the gate. Then the bride's relatives choose a sister of the bride or the younger female relative of the bride to clean the feet of the groom which are upon the bottom of the stairs before getting up the stairs to the house.
When the bridegroom along with his relatives get into the house, they sit on the floor with all the guests. They can see a kind of handmade article made of the banana leaves and fresh flowers for Bai Si Ceremony which is an important part of the marriage ceremony. The elder of the Bai Si Ceremony starts the ceremony by saying the good words in local poem to call the good spirits around the house and invite them to pray for the bride and groom, ask for good luck, the richness and good deeds to be with both from now onwards. After the sayings are over, he ties the wrists of both bride and groom for good fortune followed by all relatives and the guests doing the same. When the wrists of the bride and groom are tied by all of them, they are brought to the room of the bride and groom decorated with the roses.

Actually the groom has to stay with the bride and her parents to help them work for 6 months or a year before separating to their own house at another place but some of them may stay along with the bride and her relatives forever.

After the marriage ceremony for a short time, both husband and wife have to go to Amphoe (District Office) to get the marriage registered before the authority of the District Office and at that moment they are
husband and wife by the law. It is the right of both sides to be honest to each other by not getting another wife by husband and not getting another husband by the wife. If each side does so, he or she will be punished by the law. Most of males break the law by having other women and they have to bear the expense for the family.

There is one thing to be noticed for the woman before her marriage and after her marriage using her name. She is Nang Saow (Miss) that means a single and she has to change into Nang (Mrs.) that means married woman when she gets married. Even her surname is changed as well after her marriage and uses the surname of her husband. Here is an example of using the name of Thai I-San woman before and after her marriage.

Before marriage
She is Nang Saow Bua Kham Damri
(Miss Bua Kham Damri)
She married to Mr. Sansak Kasemsri
After marriage
She is Nang Bua Kham Kasemsri

After marriage, the young couple usually lives at the wife's parental house for a few years. Upon the birth of a child and/or marriage of the wife's younger sister, the young couple Ok Huen (i.e. separate from
parental house) to build a house of their own, often within the compound of the parents' house. One married child, usually the youngest daughter, stays permanently to succeed parental house and to Liang (look after) the aging parents until they pass away. Ok Hueng is followed by Ok Naa (separation of the rice field), but not necessarily immediately.

For the divorce a couple can do it easily by informing the village's head or "Phu Thaw" or take a register before the same authority on the marriage day and to register of divorce. The researcher learnt that there were many couples non-registered on the marriage day staying together for a long time till they have a large number of children. They are not illegal, but they do not have any right to complain by the law if there is some problem as they are non-registered. According to the survey study, the researcher found that the divorce rate of the couples in Kantharawichai District was 28%.

Furthermore, it is found that in some family, the head has two wives staying together and helping the family earn the living. Both wives are sisters. Besides the researcher found that there were families in which males have two wives staying in different houses and the
husband has to live in both houses. His wives always quarrel, that's why they can't stay at the same house. The way the female dress up is not different from a single or a married one.

Here is a conclusion of the study:

1. It is 34% of husbands who have more than one wife but there is no wife who has more than one husband.

2. It is 89% of husbands who remarry after the divorce.

3. It is 52% of wives who remarry after the divorce.

4.1.6.3 A Comparative Study of Tai Khamti and Thai I-San marriage shows that:

1. The actual form of Thai I-San marriage and Tai Khamti marriage is monogamy type. Only the rich or the business male can have polygamy.

2. The legal marriage of Thai I-San is held at the District Office with a document sheet signed up by the couple. But Tai Khamti doesn't have any document, they hold the senior people's appearance before them on the marriage day.
3. The average age of marriage time of Tai Khamti's female is 17.46 years and 21.04 years of male but the average age of marriage time of Thai I-San's female is 19.27 years and 23.64 years of male.

4. The marriage of Tai Khamti and Thai I-San is always held in the fourth month or the sixth month or the ninth month and the twelfth month but the ninth month is preferred mostly.

5. The way to get married in Thai I-San that Tai Khamti doesn't have is called soo. That is the male approaches the female in her bedroom and sleeps with her over the night but her parents don't know. When the parents know later, the marriage ceremony is held.

6. The marriage process of Tai Khamti and Thai I-San has the same steps. It begins with the same process, that is the senior relatives of the male approach the senior relatives of the female. Next step is an engagement and wedding later, which is called Kin Dong or Ok Huen by Thai I-San and is called Tang Huen.
by Tai Khamti. To engage the female, Tai Khamti male has to bring a fish, a cow, a buffalo and money but Thai I-San male brings the ornamental articles such as a ring, a necklace and some money.

7. The marriage ceremony of Tai Khamti and Thai I-San is almost the same. The only difference is that the Tai Khamti groom has to go to fetch the bride from her house and bring her to the groom's house after the ceremony, while Thai I-San groom has to stay over night at the bride's house and may stay with his wife at her house or stay at the new house.

8. After the marriage, the female of both Tai Khamti and Thai I-San has to change her surname (that is called Phan by Tai Khamti and called Choe Sakul by Thai I-San) into her husband's surname.

9. After the marriage, the Tai Khamti female has to wear a long black skirt called "Pha Sin" only and tie her waist with a long piece of cloth about 35 inches called Pha-Rang-Wat which shows that she is married but Thai I-San female doesn't have any sign of her marriage on the clothes.
The tables showing comparisons of spouse choosing in items 11 and 93, wedding management in item 12, after wedding in item 13, expectation of marriage in item 18, opinions and attitudes towards re-marriage of widows in item 88, opinions about engagement process in item 90, and opinions about polywives in item 97 respectively are presented for statistical details:

Table No. 4.7

Showing the data of marriage

Who selects the mate for your son/daughter?

<table>
<thead>
<tr>
<th>Item, No. 11</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>68</td>
<td>54</td>
<td>122</td>
</tr>
<tr>
<td>Close relatives</td>
<td>22</td>
<td>33</td>
<td>55</td>
</tr>
<tr>
<td>any other person</td>
<td>10</td>
<td>13</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 4.1978 \text{ not significant at 0.5 level} \]

\[ x^2_c (2, .05) = 5.99147 \]

From the above table No. 4.7 it is indicated that most mates of the Tai Khamti and Thai I-San married
people, numbering 68 and 54 respectively, were selected by parents. The numbers of mates of the Tai Khamti and the Thai I-San married people, selected by close relatives, are 22 and 33 respectively; whereas the number of mates selected by any other person are 10 and 13 respectively. The difference in choice of mates for the Tai Khamti and the Thai I-San married people made by the three groups is not statistically significant at the .05 level, which indicates that there was no significant difference in the Tai Khamti and Thai I-San in the selection of mate for their son or daughter by parents and relatives. It is almost done in the same way in both areas.

Table No. 4.8

Showing the data of marriage

Would you prefer your son/daughter to select a partner by himself/herself?

<table>
<thead>
<tr>
<th>Item, No.</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>12</td>
<td>73</td>
<td>85</td>
</tr>
<tr>
<td>No</td>
<td>88</td>
<td>27</td>
<td>115</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2 = 76.1329 \text{ significant at .01 level} \]

\[ x^2_{0.01} (2,2) = 6.63490 \]
As clearly shown in table No. 4.8 proves that the differences between those parents who prefer their son/daughter to select a partner by himself/herself and those who do not prefer their son/daughter to select a partner by himself/herself in Tai Khamti and Thai I-San, when added are statistically significant at the .01 level. It means that parents select partners for their children in Tai Khamti, while it is not preferred in Thai I-San.

Table No. 4.9
Showing the data of marriage
According to you marriage should be arranged by:

<table>
<thead>
<tr>
<th>item, No. 12</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents</td>
<td>47</td>
<td>42</td>
<td>89</td>
</tr>
<tr>
<td>Relatives</td>
<td>18</td>
<td>28</td>
<td>46</td>
</tr>
<tr>
<td>The person concerned</td>
<td>26</td>
<td>22</td>
<td>48</td>
</tr>
<tr>
<td>Any other member</td>
<td>9</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x_c^2 = 2.8469 \text{ not significant at .05 level} \]

\[ x_t^2 (2, .05) = 7.81473 \]

The above table No. 4.9 reveals that the differences between who should arrange the marriage in both
Tai Khamti and Thai I-San taken together are statistically not significant at the .05 level. This indicates that both in Thai I-San and Tai Khamti, the marriage is always arranged by the parents and relatives.

Table No. 4.10

Showing the data of marriage

After marriage where do the couples live?

<table>
<thead>
<tr>
<th>Item, No. 13</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>In husband's parents house</td>
<td>59</td>
<td>35</td>
<td>94</td>
</tr>
<tr>
<td>In wife's parent's house</td>
<td>18</td>
<td>37</td>
<td>55</td>
</tr>
<tr>
<td>In a new house</td>
<td>23</td>
<td>22</td>
<td>45</td>
</tr>
<tr>
<td>In a rented house</td>
<td>0</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 18.7135 \text{ significant at } .01 \text{ level} \]

\[ x^2_t (2, 4, .01) = 11.3449 \]

Table No. 4.10 reveals that there is differences in the view regarding where the marriage couples should live after marriage between Tai Khamti and Thai I-San and when taken together are statistically significant at the .01 level. Thus in Tai Khamti, the couples prefer living in husband's parents house, wherein Thai I-San they prefer living in wife's parents house.
Table No. 4.11

Showing the data of marriage

What according to you, is the purpose of marriage?

<table>
<thead>
<tr>
<th>Item, No. 18</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>For sexual gratification</td>
<td>11</td>
<td>15</td>
<td>26</td>
</tr>
<tr>
<td>For the sake of tradition/custom</td>
<td>34</td>
<td>24</td>
<td>58</td>
</tr>
<tr>
<td>For economic productivity</td>
<td>10</td>
<td>20</td>
<td>30</td>
</tr>
<tr>
<td>For progeny</td>
<td>36</td>
<td>32</td>
<td>68</td>
</tr>
<tr>
<td>For any other purpose</td>
<td>9</td>
<td>9</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 5.9081 \text{ not significant at .05 level} \]

\[ x^2_t (2, 5, .05) = 9.48773 \]

As per Table No. 4.11 shows that the differences between the purpose of marriage in both Tai Khamti and Thai I-San are statistically not significant at the .05 level and this strongly tells that both Tai Khamti and Thai I-San share the same views regarding the purpose of marriage.
Table No. 4.12

Showing the data of marriage

What is your view regarding widow remarriage?

<table>
<thead>
<tr>
<th>Item, No. 88</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favourable</td>
<td>11</td>
<td>24</td>
<td>35</td>
</tr>
<tr>
<td>Indifferent</td>
<td>15</td>
<td>53</td>
<td>68</td>
</tr>
<tr>
<td>Unfavourable</td>
<td>74</td>
<td>23</td>
<td>97</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 52.8782 \text{ significant at .01 level} \]
\[ x^2_t (2, .01) = 9.21034 \]

Taking a look at the above table No. 4.12, it proves that the differences between those who favoured widow remarriage and those who do not favour widow remarriage or indifferent to both Tai Khamti and Thai I-San taken together are statistically significant at the .01 level. It revealed that Thai I-San is in support of widow marriage while Tai Khamti is not in support of widow remarriage.
Table No. 4.13
Showing the data of marriage
Are you in favour of dowry system?

<table>
<thead>
<tr>
<th>Item, No. 90</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>43</td>
<td>37</td>
<td>80</td>
</tr>
<tr>
<td>No</td>
<td>57</td>
<td>63</td>
<td>120</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x_c^2 = 0.7500 \text{ not significant at .05 level} \]

\[ x_t^2 (2, 2.05) = 3.84146 \]

As per table No. 4.13 indicates that the differences between those who are in favour of dowry system and those who are not in favour of dowry system, in both Tai Khamti and Thai I-San taken together are statistically not significant at the .05 level. This shows that both people in Tai Khamti and Thai I-San do not like the dowry system.
Table No. 4.14
Showing the data of marriage
Do you favour polygamy?

<table>
<thead>
<tr>
<th>Item, No. 97</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>32</td>
<td>19</td>
<td>51</td>
</tr>
<tr>
<td>No</td>
<td>68</td>
<td>81</td>
<td>149</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 4.4479 \] significant at .05 level

\[ x^2_t (2, .05) = 3.84146 \]

The above table No. 4.14 reveals that the differences between those who are in favour of polygamy and those who are not in favour of polygamy in both Tai Khamti and Thai I-San taken together are statistically significant at the .05 level. This indicated that in both areas they prefer to marry only one wife.
4.1.7 RECREATION AND MUSIC

4.1.7.1 Recreation and Music of Tai Khamti:

The Tai Khamti have a rich variety of dance-dramas, which depict mythical stories and events. These dramas are generally staged during religious festivals of which Sangken merits particular importance. The musical instruments accompanying the drama are the drum, gong, cymbals and flute. Cook-fight is the theme of a popular dance amongst the Khamtis. In this dance "two dancers wear breeches and skirt of spotted design and on their head put on masks of cock's head with its crown at the top and the beak projecting over the forehead of the dancer. These two dancers play drums, hung from their neck and dance like two fighting cock pecking with the beak at each other. Several young men and boys play gongs and cymbals to the accompaniment of the dance." (Sarkar, 1974).

The Khamti orchestra is played generally with three kinds of musical instruments. They are Kong Pat (a big drum), a set of Yam Mong (gong) graduated to scale and a set of Pai Seng (cymbal). As a rule, there is no fixed number of Yam Mong and Pai Seng to be played on in one orchestra, but normally, three or six
numbers of each kind are used depending on the nature of music befitting particular occasions. But, in any case the number of Pai Seng is always less than that of the Yang Mong. In fact, an orchestra forms a part of the musical functions held during festivals and ceremonies. It also accompanies dramatic performances. It may be mentioned here that although almost all the festivals and ceremonies of the Khamtis are of a religious nature relating to the life of Gautama Buddha, they are not devoid of social significance. The orchestral music played during the religious festivals and processions is a rhythmical monotone slowly rising and falling in harmony with the booming of the Kong Pat at regular intervals.

The instrumental music and the songs, especially the classical, are the most popular form of music of the Tai Khamtis young and old, while the instrumental folk music and folk songs are popular among the young boys and girls.

The musical instruments of the Tai Khambi are very old, and it is difficult to trace their origin. Most of the musical instruments of the Tai Khambi are of their own making or to be more exact, of their forefathers' creation in the distant past.
Khamti mask-dancers. The Khamtis are devout Buddhists of the Hinayana school.
Fig. No. 4.2
Tai Khamti villagers discussing daily happenings
Kong Tal

Kong Tal is a kind of Tom Tom. There are two or three Kong Tal and a number of cup-shaped cymbals. To the rhythmic jingling of the orchestra, the young men perform folk dances on festival occasions. It is also played in the dramatic performances. It is a musical accompaniment of the popular Ka Tou Kai or the cock fight dance as well.

Kong Pat

The Kong Pat is a convex drum made of one piece of hollowed out wood and covered with dressed cow-hide on both sides. It is about a metre in length and its diameter is about two and a half metres and slightly bigger in the middle. The Kong Pat with its thundering boom is the centre piece of the Tai Khamti orchestra.

Yam Mong (gong)

The Yam Mong (gong) is believed to have been created by the Tais from their knowledge of ancient lithophones. It produces a rumbling sound and it can be played in an orchestra as well as in solo. Yam Mong is still a prized treasure among the Tai Khamti and they are proud to present one to their daughters at marriage.
Ka Kongtukai dance of the Khamptis
Ting-Trow

Ting-Trow is the instrument used in the folk music of the Tai Khamti, it is a kind of two stringed fiddle.

Pi-Tok

Pi-Tok is the wind instrument used in the folk music, it is a kind of aboe made of small bamboo tube. Pio-son-sau, a kind of wind instrument of the Tai Khamti.

Songs are sometimes sung even without the accompaniment of any instrument. The folk songs have generally a romantic theme expressing and episode of love in a narrative manner. There are also stage songs which are composed and sung in plays.

Besides these, the Khamtis have their own devotional songs.

4.1.7.2 Recreation and Music of Thai I-San

The Thai I-San have a rich variety of dance-dramas, which depict mythical stories and events. These dramas are generally staged during religious festivals of particular importance. The musical instruments accompanying the dramas are the Khaen, Phin, Pong-Lang, Kong, Gong, Mo-Lam etc.
The instrumental music and the songs, especially the classical are the most popular form of folk music and folk songs. The musical instruments of the Thai I-San are very old and it is difficult to trace their origin. Most of the musical instruments of the Thai I-San are of their own made. It may be noted as follows:

**Khaen**

Khaen is a wind instrument of a number of small pipes of various lengths, called Ku-Khaen bunched together and placed through wooden "Tao-Khaen" or the blow-bole of the instrument. The reeds, one for each pipe, are of a free-vibrating aerophone type, made of metal (silver or brass) are placed in the "Tao Khaen" the pitches are controlled by opening or closing finger holes bored on either side of the "Tao Khaen".

Khaen is the oldest instrument, an essential tropical musical instrument of Thai I-San. Evidence showed that Khaen has been in existence for over 2,000 years (Yunan). It is also found in Ban-Chiang (4000-6000 Years ago). Khaen can be used for both solo and in ensemble, such as Mo-Lam, Phi ensemble and Pong-Lang ensemble. Khaen is indigenous of the Thai I-San. It is used in all kind of entertainment.
Khaen is a typical Thai-Isan musical instrument now popular throughout Thailand
Khaen can be played as a single instrument or in chorus with other instruments or along with folk-singing (Mo-Lam) as well. The Thai I-San people like to play the wind instrument to express their love, loneliness, and sadness or to kill time, boredom, and homesickness during their long distant journeys. According to this, Smyth (1898) observed in his journey to the Thai I-San that:

"We met some cheery Lao from the Maekhong who had been to west to sell their buffalo, with their long kaens slung on their backs, locking in (the) distance like guns. We also met a caravan of Shan Peddlers with their packs on little wooden horses across their shoulders".

Phin

Phin is a plucked instrument made of wood. The shape of its sound box is a rectangular shape with round-off corners or sometimes leaf-shape. Its dimension is 25 cm. wide, 30-35 cm. long and 7-10 cm. thick. A round sound hole is made topside. The finger board is 40-50 cm. long, and the scroll is in the shape of naga's head. Across the whole length stretch 2-4 metallic strings, where the sound is made by plucking the strings with a thin plectrum made of animal horn.
A xylophone-liked Thai-Isan local musical instrument called "Pong-Lang" widely used in the northeast
Thai I-San people have played the phin as a solo instrument and ensemble from the ancient time. Phin is played in all occasions, all Northeastern tunes can be played on the Phin, some of which are Tei-Khong, Tei-Phama, Lam-Phloen etc. Phin is performed in all type of entertainment, festival and seasonal ceremony.

Klong or Kong

Klong or Kong is a kind of Tom-Tom instrument of Thai I-San. There are many types of Tom-Tom such as Klong Yao, Klong Perd, Klong Top.

Klong Yao is a long drum. The instruments of rhythm, have never ceased to amaze men. Magical at one moment and boisterous the next, they have a place in every society of every period. For Thai I-San in Kantharawichai District, the drum is the most popular entertainment. Having the shape of a very thick champagne glass, this folk drum has only one beating surface, the other end is hollow. This is the reason for its many names - Klong Yao (Long Drum), Klong Perd (Open Drum) and Klong Top (Clapping Drum). The Thai I-San drummers dance while they make music and this is why the drums must be made from very light wood.

Northeastern music group consists of 8-10 male musicians and 20-30 female dancers. Music and dance competition are arranged every year during annual festivals.
The groups are occupied throughout the year, performing during fairs, merit-making ceremonies, weddings, etc.

Mo-Lam

The Thai I-San 'Mo-Lam' is easily the most distinctive and most popular. A vibrant syncopated, boisterous music that, depending on its tempo, can be exciting or sentimental Mo-Lam is presented in many forms.

Originally, Mo-Lam was a verbal 'courting' contest, a festinating play on words, between a male singer and a female singer backed by the nasal, reedy sound of the versatile 'Khaen', a bamboo wind instrument of vertical, organ like pipes. Group of Mo-Lam singers and musicians roam the Thai I-San, playing in villages and towns at temple fairs, village festivals and all types of social celebrations.

Mo-Lam is a type of folk singing with music accompaniment. The singer is called Mo-Lam and the musician is the Mo-Khaen. The mo-lam sings a variety of verses to several tunes (Lai). The stories songs include buddhist ideals, jestakes, courting and 'dialogue' type of verses. Today singers and players distinguish metrical and nonmetrical rhythms with the words San and Yao, the former meaning 'short' and the latter 'long'. In certain singing forms the two rhythms are distinguished as "Lam Tang Yao" (nonmetrical).
There are two main categories of the Mo-Lam, they are the Mo-Lam-Klon and Mo-Lam-Mu.

i). Mo-Lam-Klon

The four types of Mo-Lam Klon are:

a) Mo-Lam-Phuen or Mo-Lam-Rueng

This is a folk tale narration by a singer accompanied by a Mo-Khaen. The repertoire includes wellknown folk tales or folk literature. The singer utilizes the old tunes (lam-tang san tang-yao) with the accompaniment of the old instrumental tune (Lai-Yai-boran). Nowadays, it is becoming out of favour among the public.

b) Mo-Lam-kab-kaeb or Mo-lam-krab

This Lam utilizes two pairs of krabs (castanets) instead of a kaen, as accompaniment to singing. The aim is to introduce an element of humour and jests into the singing, as the singer sounds the krabs and dances simultaneously. This usually is interested in the performance programme. Nowadays, other instruments are also added.

c) Ordinary Mo-Lam-Khaon

This is a 'dialogue' types of Mo Lam performed by a male and a female singers, or in certain instance, two singers of the same sex (male). The 'dialogue' can
be on any subjects such as asking and giving informations, certain religious ideals, or courting. The tunes utilized are the Lai-Sud-Sa-Naen, Lai-Po-Sai.

d) Mo-Lam-Ching-Choo

Three singers, two males and one female, or the other way round, sing tunes with verses of important nature. Another type of this Mo-Lam, is the "Three-party Mo-Lam", where three singers, each one represents a profession, is a farmer, a trader and a civil servant respectively, trying to win a lady's favour. Each will brag about his profession just to show that this is better profession than that of others. This Mo-Lam is now obsolete.

ii) Mo-Lam-Mu

Several players take part in the Mo-Lam-Mu on a stage, equipped with scenes and music. The stories are of Li-Key type and a number of tunes, are sung. There are several types of Mo-Lam-Mu such as Mo-Lam-Maeng-tab-tao, Mo-Lam-phioen, ordinary Mo-Lam-mu and Mo-Lam-phi-a.

a) Mo-Lam-maeng-tab-tao

This is an old type mo-lam-mu, utilizing two tunes (maeng-tab-tao and o-nang-sue). Generally, the story
performed is the love story of Thao-Khu-La and Nang-Ua. The music is supplied by Kaen, phin and Saw-pip.

b) Mo-Lam-Phloen

This is a type of Mo-Lam-mu that utilized lively tunes for the singers in beautiful costume. The singers incorporate dance movements into the play. Previously the story of Kaew-ma was very popular, the performance was known as Mo-Lam-kaew-na-ma. At present time, the story of Knun Chang Khun Phaen has been in favour of the public. The slow tempo tune is used in narrative singing. Modern dresses are generally used nowadays.

c) Ordinary Mo-Lam-mu

One to thirty players, dressed according to their roles perform on stage with curtain for an entry-exit. The stories are taken from the Jatakes or made up in order to teach certain religious ideals or otherwise to provide pure entertainment. Kaen is used to provide music. The tunes are mainly Lai-Yai except the interesting parts where Toei-phama, Toei-Khang, Todi-hua-non-tal are sung. The stories mostly played are Nang-manohra, Nang-sib-song, Thao karaked etc. The performance usually begins at dusk and lasts till dawn.
d) **Mo-Lam-phi-fa**

The tune of the Mo-Lam-phi-fa is the same as that of Mo-Lam-phuen, but with the specific aim of healing. According to the local belief, ailments are caused by phi-fa taking the 'khwan' or 'spirit' away, hence requesting help from the phi-fa is necessary. Mo-Lam-phi-fa comprises 4-5 elderly ladies dressed in traditional costume sing and dance to the tune 'lam-phi-fa' with all grace and beauty.

4.1.7.3 Comparison of Tai Khamti and Thai I-San

1. There are many kinds of instruments that both Tai Khamti and Thai I-San make up by themselves. These are:

1.1 **Wind instrument**, khaen, pi, klui, of Thai I-San, and Pi-Tok, Pi-Sor-Sau of Tai Khamti especially Pi, Klui (Thai I-San) and Pi-Tok, Pi-Son-Sau (Tai Khamti) made of small bamboo tubes. The popular instrument of Thai I-San is Kaen but not available in Tai Khamti. Kaens are made in four sizes according to the number of pipes; length varies according to the pitch desired, for there is no standard pitch. The smallest Kaen has 6 tubes, but the standard has 14 or 16 tubes, and there are up to 18 tubes, and it is 80 to 130 cm. long.
1.2 String instrument: it is Phin of Thai I-San, and Ting-Traw of Tai Khamti.

1.3 Tom-Tom instrument: There are Kong Yao, Kong Perd, Kong Top, Kong (gong), Mong (gong) of Thai I-San and Kong Pat, Kong Tai, Yam Mong (gong) of Tai Khamti.

2. The folk singing with music accompaniment of Thai I-San is Mo-Lam which has different kinds accompanied with Kaen, Phin. Tai Khamti have the same kind of musical instruments of Thai I-San but the performance is different.

3. The performance of playing musical instruments of Thai I-San has a different way of dancing such as Sueng but Tai Khamti’s is Mask-Dancer, Ka-kongtukai dance with the instrument of rhythm such as Kong, Yam Mong.

4. Thai I-San and Tai Khamti have the same way of entertainment, that is cock fighting. Besides, both of them discuss with each other when they are free from their work. The discussion may be in the hall of the house or the area of the monastery. It is a regular practice. Thai I-San and Tai Khamti prefer to go on a visit with the neighbour. They may go for meals or discussion.
Table No. 4.15

The table of comparative study of musical instrument's performance of Tai Khamti and Thai I-San

<table>
<thead>
<tr>
<th>Type of musical instrument</th>
<th>Tai Khamti</th>
<th>Thai I-San</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wind instrument</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pi-Tok</td>
<td>Khaen, Pi</td>
<td></td>
</tr>
<tr>
<td>Pi-Son-Sau</td>
<td>Klui</td>
<td></td>
</tr>
<tr>
<td>String instrument</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ting-Trow</td>
<td>Phin</td>
<td></td>
</tr>
<tr>
<td>Tom-Tom instrument</td>
<td>Kong Pat</td>
<td>Kong Yao</td>
</tr>
<tr>
<td>Kong Tai</td>
<td>Kong Perd</td>
<td></td>
</tr>
<tr>
<td>Yam Mong (gong)</td>
<td>Kong Top</td>
<td></td>
</tr>
<tr>
<td>Khong (kong)</td>
<td>Mong (gong)</td>
<td></td>
</tr>
</tbody>
</table>
Table 4.16

Showing the data of Recreation: How many leisure hours do you have daily?

<table>
<thead>
<tr>
<th>Item</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>About 1-3 hours</td>
<td>47</td>
<td>18</td>
<td>65</td>
</tr>
<tr>
<td>About 3-6 hours</td>
<td>12</td>
<td>32</td>
<td>44</td>
</tr>
<tr>
<td>About 6-9 hours</td>
<td>3</td>
<td>27</td>
<td>30</td>
</tr>
<tr>
<td>No leisure hours</td>
<td>0</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>Any other hours</td>
<td>38</td>
<td>8</td>
<td>46</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2 = 75.7945 \text{ significant at .01 level} \]

\[ x^2 (2, 5, .01) = 13.2767 \]

Table 4.16 reveals that the differences between the leisure hours had daily in both Tai Khamti and Thai I-San taken together are statistically significant at the .01 level looking closely at the table above, it shows that Tai Khamti enjoyed more leisure hours more than Thai I-San.
Table No. 4.17

Showing the data of Recreation

How often do you read a newspaper?

<table>
<thead>
<tr>
<th>Item, No. 58</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>0</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Once a week</td>
<td>5</td>
<td>37</td>
<td>42</td>
</tr>
<tr>
<td>Sometimes</td>
<td>17</td>
<td>22</td>
<td>39</td>
</tr>
<tr>
<td>Rarely</td>
<td>43</td>
<td>20</td>
<td>63</td>
</tr>
<tr>
<td>Never</td>
<td>35</td>
<td>11</td>
<td>46</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 55.9405 \text{ significant at .01 level} \]

\[ x^2_t (2,5,.01) = 13.2767 \]

Table No. 4.17 shows that the differences between how often newspapers are being read in both Tai Khamti and Thai I-San when joined are statistically significant at the .01 level, and this indicated that the Tai Khamti are not used in reading newspapers, whereas the Thai I-San read newspapers.
Table No. 4.18

Showing the data of Recreation

How often do you go to see the movies?

<table>
<thead>
<tr>
<th>Item, No.59</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once a week</td>
<td>0</td>
<td>21</td>
<td>21</td>
</tr>
<tr>
<td>Sometimes</td>
<td>3</td>
<td>66</td>
<td>69</td>
</tr>
<tr>
<td>Rarely</td>
<td>48</td>
<td>13</td>
<td>61</td>
</tr>
<tr>
<td>Never</td>
<td>49</td>
<td>0</td>
<td>49</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 47.6037 \text{ significant at } .01 \text{ level} \]

\[ x^2_t (2, 4, .01) = 11.3449 \]

Table No. 4.18 proves that the differences between how often people go to see movies in both Tai Khamti and Thai I-San are statistically significant at the .01 level. This signifies that the Thai I-San people regards movie going as their only source of recreation, while in Tai Khamti the people do not always go to movie.
Table No. 4.19

Showing the data of recreation

Have you ever gone to any place outside
your village?

<table>
<thead>
<tr>
<th>Item, No. 61</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>46</td>
<td>79</td>
<td>125</td>
</tr>
<tr>
<td>No</td>
<td>54</td>
<td>21</td>
<td>75</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 23.2320 \text{ significant at .01 level} \]

\[ x^2_t (2, 2, .01) = 6.63490 \]

Table No. 4.19 reveals that the differences between those who are in favour of having gone outside their village, and those who are not in favour of not have gone outside their village in both Tai Khamti and Thai I-San taken together are statistically significant at the .01 level. This shows that the number of people that go outside their village was greater in Thai I-San than in Tai Khamti.
4.1.8.1 Tai Khamti Games

Most of the tribal games are simple, and vigorous but they are source of entertainment, enjoyment and recreation. Games to some are the extent, the reflection of their daily lives, their tradition and culture. In some of the games even they reveal the inter-tribal or in-the-clan rivalry.

The tribal games played amongst the Tai Khamtis in Lohit District are, like other games in the tribal areas, simple, vigorous and revealing. A description of some of these games is found in the 'Games of NEFA' (Pugh, 1958) and some of games the researcher had observed which is summarized below:

i) The Game of Lines:

The game which the Khamtis call To Sai Khong is a vigorous game. It needs twelve or more players. The game requires a large and level open space approximately the size of a football field. Two teams of an equal number of players, say 'A' and 'B' respectively, toss to see which team shall begin. If team 'A' wins the toss, its players defend the field, each player guarding one vertical
line of the rectangles. The players placed at the diagonals guard these as well as the horizontal lines. On the word 'Go' the team 'B' invades team 'A's territory by crossing the lines and running back to the base without being touched. If members of team 'A' succeed in touching members of team 'B' during the attack by them, the touched numbers are out. If team 'B' succeeds in entering the territory of team 'A' and return to base without losing and player, it wins and the game continues with team 'A' again as defenders. If team 'B' loses, however, the teams change over and team 'B' takes the field to become the defenders. So the game proceeds.

ii) Pulling Over

This game is called To Himmaeng in Tai Khamti. It is another vigorous Tai Khamti game which requires at least four players on each side, but the more the merrier.

Two large circles occupied by each team, five feet apart, are joined by a line passing through the centres of the two circles. The objective of the game is to drag all the members of the other team over to its circle. The side that begins, say them 'A' sends one player to the other circle. The player runs along the straight line, tries to grab a player from the team 'B'.

The player from team 'B' in turn, tries to hold back the player and block him from returning to his base. Alternatively one player from each team is sent to the other. The game continues until one circle is entirely bereft of players.

iii) The Regional Supremacy

The literal translation of the Tai Khamti Tu Mung Phai is Regional Supremacy. The game is a miniature contest between two hostile parties which try to occupy each other's territories. The game requires a minimum of eight players, but the more the merrier. A rubber ball or any ball with a resilient quality is required, and the game is best suited to a spacious field.

iv) The Pole-climbing

Pole-climbing requires great practice and skill. The objective is to ascend as high as possible up a tall fixed bamboo pole, without touching feet to the pole. The player who climbs highest, wins the contest.

v) Over the Bamboo

Tu Mai as the Tai Khamtis call it, may be translated literally as 'Over the Bamboo'. It is best played in an open spacious field by 12 to 20 boys. A long straight and thin
pole is laid on the ground. One player volunteers or is selected to be 'It', while the other players arrange themselves one behind the other, each straddling along the bamboo pole.

The player who is 'It' must try to touch the other players without crossing over the pole. The rest of the players, however, can dodge 'It' by crossing over the pole out of his reach. The trick is to get just tantalisingly out of his reach, and yet not so far as not to be able to cross over and into safety again. 'It' can touch the players by reaching across the pole, but should he actually cross over the pole, then he is out of the game and another player becomes 'It', becomes the new 'It'. If 'It' touches a player, then that player becomes 'It' and the former 'It' joins the ranks of the others. The game continues until interest of all players flags.

vii) The Dragon's Tail

The Dragon's Tail known in Lohit District as Nioko Bendo We is a very popular game. It is generally played by boys because it gives plenty of scope to expend a great deal of energy in movement. It is a simple and invigorating game.
A long row is formed by any number of players. The tallest boy heads the row, others fall in behind and tightly hold each other at the waist, generally all the players dress tightly on the waist by putting a cloth belt. At the word, "Go" the one who leads the line, and is "It", tries to catch the player at the end of the line by quick manoeuvres. The others all try to dodge out of reach and thus help to prevent the last one from being caught. If caught, however, he must be dropped out of the game.

In addition to what the researcher had observed there are a few games in Lohit District played by the Khantis.

vii) Ti-Chap

It requires a big open space. A given space is divided into two equal halves marked by lines. An equal number of players, minimum of 6 each, are to play. Say two teams 'A' and 'B' stand opposite to each other. A player form 'A' will cross the middle line into 'B' 's territory with the word 'go' or 'e' without breathing once the middle line is crossed. If he can touch any one player, the player is considered dead and comes over to 'A' 's territory and stands in the back line of A's territory. Now turn is for the 'B' team to play one of the play. The prayer will try to touch any of 'A' team's players as well as to touch their player who is dead and remained in the back side. A team tries to protect
Fig. No. 4.6

Children are playing "Ti-Cha" game in their Namsai School Lawn, Lohit District.
not to be touched by the rushing 'B' team's player as well as to protect themselves. If any of the players while crossing to other territory is stopped and prevented from returning to his team, he is dead too and remains in the back side of the opposite team till he is revived by his team member. The game continues till all the players of one team die. In this game one cannot go beyond the marked boundary while in persuasion, or in defence, or in protection.

viii) Maak Chud

It requires not a very big space. A given rectangular space is divided into equal halves, each half into equal number of rectangles or squares. Either side may have at last 6 or 7 rectangles or squares. It is generally played by girls. A piece of pottery or a small flat stone is possessed by all. With an understanding any of the players can start by putting the flat object on the first rectangle of any side. She has to push it by her toe along the whole rectangles in round, if she can do it the first rectangle is in her possession and it is her score. It is marked by any symbol on the rectangle and no other player can touch it except herself. If she cannot cover the whole of the rectangles being unable to hold her breadth or if the flat object stops
on the line while pushing by her toe, she dies immediately
and no score for her. While playing one has to jump
only on one leg. In this way, the game continues until
all the rectangles are covered. One who can possess
maximum number of rectangles, is the winner.

ix) Mo-Khang

It is an indigenous game of the Tai Khamti boys.
Mo-Khang means 'top'. Two or more boys can play, but
more the members the merrier. A circle about two feet
in radius is marked on the ground, but the size of the
circle depends on the choice of the players. All the
players hold a top rolled by a rope up to the bulging
point of the top. The tip of the nail is made very
sharp so that it can be held particularly between the
last two small fingers. To start the game all the players
throw the top strictly at the same time on the ground
and then pick up the rotating top with the help of rope.
One who picks up last is dead and he has to keep his
top on the ground. Then other players, one after, throw
their top trying to break the lying top. The object
is to allow the top on its near completion of rotation
to pass out of the circle, otherwise he is dead and has
to put his top on the ground. But otherwise, in the game,
if the top lying on the ground is pushed out of the circle by any one of the throwing top then he is alive and he can make throws. Sometimes some four or five tops are on the ground and there is only one thrower. One who becomes last has to keep his top on the ground. So it is a very time-consuming game. No score is normally made by anyone. The object is to break other's top. It is fascinating for players to see other tops being full of scars, holes or sometimes a piece removed.

x) Maak-Kep

Maak means 'fruit', Kep means 'collection' to the Tai Khantis, so the literal translation is 'fruit collection'. This is exclusively a game for girls. In the old days they used to play with wild fruits but now-a-days stones have replaced the fruits. Five small stones of thumb size are needed and any number of girls can join in the game who are to play one after another in order in a circle. First a small flat surface is cleared and polished so that nothing disturbs the hands or the stones. There are five steps in the game which are to go strictly in order. In the first step, all the five stones are scattered on the ground by her own hand, she has to pick up the one which is thrown tossed up four times sn in the meantime collect all the scattered four stones, one in one throw, all in the same hand. The second step,
scatter all five, select one, collect one first and three in the second as above. In the fourth step, scatter all five, collect one and collect all other four at a time. In the last step all the five stones are kept on the palm, throw it upwards and receive it by the back side of the palm. If she can hold all the five stones on the throwing, she gets five scores and can continue without any break. Any number less than five left on the other side of the palm is the score but she cannot continue. All the players, one after another, start with the first step and continue till she is out. If she is out in the middle, she has to wait her turn and start from the same step where she was out in the previous turn. Care is taken not to touch or move by her hand or by the stone other stones except the one or two required to be selected or collected.

4.1.8.2 Thai I-San Games

Thai I-San games originated from the old Thai style of combat or as the manly art of self-defence. Among these are Muay Thai (Thai boxing), Ta-Kraw (wicker-ball) and others are indulged in for fun or as exercise.

Most of the Thai I-San games generally found in the various villages of Kantharawichai District are simple and vigorous, but they are the sources of entertainment,
enjoyment and recreation. Games are, to some extent, the reflection of their daily lives, their traditions and culture. Here are some Thai I-San games.

i) Ta-Kraw

Traditionally, takraw is played by a loosely formed circle of boys who use their feet, knees, chests and shoulders to acrobatically pass a woven rattan-ball (wicker-ball) to each other, endeavouring to keep it airborne, eventually kick it into a basket suspended above their heads.

The most popular Takraw game is Thai I-San seems to be 'Hoop Takraw' in which a team of (usually) seven distributed around the perimeter of a 16 metre-diameter circle, co-operate in trying to gain the highest score during a 30-minute period. The ball must be hit through high, vertically, suspended hoops.

According to the regulation, the field for Hoop Takraw shall be 16 meters in diameter, as mentioned circular, and around this perimeter the players shall stand adequately spaced. The players, who must be uniformly dressed, may change their position on the field during play, but there can be no replacements. Outside and around this
Sepak-Takraw is one of the most favourite games all over the country seen here is Mahasarakham Srinakarinwirot University team V.S Khon Kaen team.
area of play there shall be a clear 8-meter-wide perimeter strip, beyond which spectators may be seated. The target hoops are usually a cluster of three, upright and joined at the rims as if they were the aspects of a triangular prim. This hoop-triangle is suspended from a taut horizontal line, high above the field, the bottom of which is 6 meters off the ground. The hoops, which can be adjusted up and down by a simple pulley, are made of metal, rattan or wood, and should be 40 centimetre in diameter.

A repertoire of ingenious shots can be made, points being awarded on a basis of relative merit i.e. the more difficult or stylish the shot, the more points are earned. Simple kicking scores lowest. Knees, elbows and shoulders rate higher. Number-one point scorer is a classic shot in which the player flings both feet together from the ground in a back-kick, sending the takraw through his arms which are at the same time looped behind his back. A player is permitted to net only 3 goals from each hitting position. Hands are taboo in all forms of takraw and if the ball touches either hand of a player, or the ground, or one of the hoops, or any item of equipment, it immediately becomes 'dead'.
ii) **Muay-Thai**

A salient characteristic of Muay Thai or Thai boxing is the use of the feet, elbows and knees besides the fists. The main point is to know how to combine various blows - when to use the feet, the elbows or the knees for maximum results. A great deal of training and coaching by a past master is required to develop this skill. Considered from this point of view, Thai boxing is at once a science and an art.

In a Thai boxing match throwing one's opponent is discouraged as much as possible and might result in a loss of points. Nor are butting, eye-gouging, and smothering with a gloved hand permitted.

A Thai boxing bout is fascinating with the ritual before the bout, the music accompanying the fight and other characteristics. The ritual before the fight is in fact a form of prayer to the sacred things held in veneration by all the Thais and homage to instructors and trainers. This is followed by homage to the King whether or not he is present, for boxing bouts were often in the past command performances. This ritual performance and the fighting are conducted to the accompaniment of music played by a small band. The musical instruments consist of a pipe, two
long drums with open ends and cymbals. The tunes played vary with the phases of the fights.

Before the fight begins there is some shadow-boxing meant to loosen up muscles and strike fear into the opponent's heart. Each boxing team has its own style of shadow boxing.

Regarding the boxer's dress, for physical protection a Thai boxer wears ordinary boxing trunks with a protective cup sewn on inside to prevent injury from stray kicks and kneeing. As for spiritual protection, the boxer wears lustral thread around the head and rings of charms around the biceps.

As with other style of boxing, a referee controls the fight within the ring and there are two judges who keep scores outside the ring. A maximum of five points may be awarded during each round.

iii. Ngu Gin Hang (The snake eats the Tail)

This is the game for about 10 players who will form a "snake" family.

One player is chosen to be the "mother" and other to be the "father". The remaining players are the "babies".
Children are playing a folk game called in Thai "Ngu Kin Hang" meaning "snake eating its own tail" at Khok-Phra Village, Kantherawichai District.
The objective of the game is for the catch of the last "baby". The two of them recite a little rhyme after which the "baby" is out of the game.

The game continues until all the "babies" have been caught.

iv) Sua Kin Wua (The Tiger Eats the Cow)

The game is best played by a large group of 10 or more children. One player is chosen as the "cow". Another is the "tiger". The remaining players join hands tightly and form a circle, or "kraal" around the "cow" with the "tiger" standing outside.

The "tiger" must try to break through the circle. Once inside, he chases the "cow" until he catches it. The "cow" may not go outside the circle.

Once the "cow" is caught, both "cow" and "tiger" join the circle and a new pair of "cow" and "Tiger" are chosen.

The play continues until the children gets tired.

v) Maew Kin Pa Yang

The game of Maew Kin Pa Yang is influenced by the nature of a cat that likes to steal fried fish out in this game the fish is alive.
There is no restricted number of players but mostly there are about 6 to 12 players who may be girls or boys or both the sexes mixed. The aids to play consist of 2 pieces of cloth for covering the eyes of the players who act as a cat and fish.

The way of playing is that the players have to tie their hands in round shape. One player chosen to be a cat has the eyes covered with a piece of cloth standing in the middle of a circle. The players who stand in a circle walk to move the circle and the player acting as a cat has to cry out in a word 'maew* (the cry of a cat). Whenever the circle stops, the cat player walks to catch a person on a circle by feeling the hand of his and says whose it is. If he can tell the correct name of the owner of the hand, the owner of the hand has to be fried fish. But if he cannot tell the correct name of the owner, he has to stand in the middle of the circle waiting for the circle moving and stopping and he has to do the same as he does before till he can tell the correct name. Then both of the cat and the fried fish are covered with a piece of cloth on their eyes. They are in the middle of the circle that is moving around itself.
Children are playing "Cat eating smoking fish" game called "Maew Kin Cla Yeng" in Thai at Wang-Bua Village, Kantharawichai District.
By the time the circle is moving, the cat has to cry "maew" and the fried fish has to cry "Pa Yang" with walking away to avoid being caught by the cat that tries to catch the fried fish. The game will be over only if the cat can catch the fried fish. If they want to continue playing, they have to choose a new cat and a new fried fish. The main thing the players have to keep is not let the cat and the fried fish be out of the circle and not show any sign of both of them.

vi) Bak Ie

Playing Ie is to make the noise "Ie" through the throat by blocking the breath and releasing the noise nonstop. There is no restricted number of the players, usually about 5-14, and they are boy players or girl players or both.

The players are separated into two sides of equal number and there is an area of the victim on both sides that are behind them.

When they start playing, a player of one side will rush to the players of the other side along with making the noise "Ie" and try to touch the hand of any one before stopping the noise "Ie". He may be caught by the players who do not let him flee to his side and he
must try to struggle to be free from catching and run back to his side before his noise "Ie" stops. If he cannot flee from them, he has to be the victim and stand in the area behind the opposite side waiting for the help of the player of his side. Now it is the turn of the other side that sends one player to the opposite side and does the same way as the first player. The victim of each side can be helped by the player of the same side who is able to touch the hand, but it is very difficult to reach him as the players of the opposite side may not let him enter to him easily. They play like this till the players of either side are all the victims of the opposite side.

vii) Ten Yang or Dote Yang

Ten Yang is a kind of playing of Thai I-San children in the villages of Kantharawichai District. There are more girl players than boy players and they play on the playground of the house or of the monastery.

They play with the string made of rubber about 2-3 metres long.

How to Play: There are 2 players sitting and holding both ends of the straight rubber string. The other players will jump over the string without touching it, one by one. When all the players can pass, the players
Fig. No. 4.10
Children are playing jump elastic called "Ten Yang" in Thai I-San at Ban Makha Village, Kantharawichai District.
holding the string will lift the string higher and the players who jump over it can be allowed to touch the string by anyway to be able to jump over it. At least the players holding the string will stand and the string is very high so that the players have to try to jump over it by using their feet to step over. If anyone cannot jump over the string, she has to hold the string instead and let the one holding be the player jumping. The one who can jump over from low to the highest level is the winner.

viii) Kha Thok Thek

Kha Thok Thek is a kind of playing competition in the field or the playground or even in the shallow river. For its instrument it consists of the two bamboos of the same length, about 3-5 metres long and the same size, about 2-4 centimetres radius. Two bamboos are enclosed with thick logs at the lower part for standing on.

How to play: There are 8-15 players and each is holding two bamboos with both feet on the logs standing in line before the start line. When they are allowed to start, they will walk by the bamboos to the destination
without falling down from the bamboos. Only one who can reach the destination first is the winner.

Walking by the bamboos is very useful for anyone who walks in the forest full of thorns or water as they are higher when they use bamboos. Thai I-San children like to walk by bamboos to bring the cattle to the field. Some children who are skilful can walk by bamboos for a very long time without falling.

ix) Maak Khang

Maak Khang is the name of a top playing among the boys only, not restricted in number, but 6-12 boys are preferred. They use a top and a long rope for its instrument of playing.

How to play: Each boy winds his top with a long string from the end to the top of it and throws it to the ground strongly with pulling the string to make it spin in the circle place of 2-3 metres in diameter. The top should be out of the circle place when it stops spinning. If it is not so, the owner must be defeated. Besides this, if any top spins for a longer time, it will make the owner the winner.
Maak Kep

Maak Kep is a kind of variety playings that are "Maak Kep Yord" and "simple Maak Kep." The players will be either girls or boys but in general they are girls.

They can play on the playground or the terrace of the house, or under the trees of the school. A number of 2-7 girls is preferred in playing Maak Kep, 5 stones of thumb size are required for playing.

How to play: All players have to play one by one by sitting in a circle. The first player holds 5 stones in the hand and throws them in the air. She has to pick up only one stone from the air and let the others fall on the ground. Then she throws a stone in her hand up in the air and at the same time picks up the first stone and takes the falling stone thrown in the air. She does the same with the other stones till the fourth one. This is the first round, and the second round is started by the same way as she did by the first round but instead of picking up a stone, she has to pick up 2 stones for 2 times. All comes to the third round; she has to pick up 3 stones a time and a stone another time. For the fourth round, she has to pick up all 4 stones. She will get 1 mark and continue playing again to collect the marks. She must stop
playing only when she cannot do all process as said above. The next player will play till the last one does it. Anyone who can collect the highest marks is the winner.

xi) Ten Hua Kalok

This kind of game is mostly preferred by the girls and it is well known among Thai I-San. They can play on the playground of the house, the temple or school. They mark a line of 5-7 metres long and 2 metres wide into square for the area of playing, then divide it into 5-10 boxes played by 4-7 players. Each player has her own a small flat stone for playing this game.

How to play: It is started one by one chosen in order from the first to the last player. The first one stands on the line marked a metre from the boxes and throws the stone on the first box. She jumps with her one leg on the first box placing by her stone and tries to carry the stone by her toes, then jumps with her leg out of the first box to the marked line and takes the stone with her hand. She throws the stone to the second box and does the same way as before till to the last box. She will occupy the first box as a reward if she can do on all the boxes. And the second player plays and tries to occupy the box as a reward. The condition is the
Children are playing hop jump game called "Ten Hus-Kalok" in Thai on their school lawn at Kok Phra Primary School.
second player cannot jump on the box as it belongs to the first player; she has to jump over to the second box and if she can occupy the second box, the third player cannot jump on the first box and the second box. She has to jump over from the marked line to the third box. Each one tries to occupy as many boxes as she can and she will be the winner only when she occupies the most boxes. The process of playing will be continued only when the player can jump from the first box to the last box. If she cannot complete the whole process, she has to stop on the way and wait for her turn, then she can continue her playing.

Fig. 4.12 showing the place of playing
Ten Hua Kalok of Thai I-San
On a comparative study of the games of Tai Khamti and Thai I-San, the researcher finds the following:

1. There are 10 favourite games of Tai Khamti and 11 favourite games of Thai I-San

2. There are 6 games that are played the same by Tai Khamti and Thai I-San children as follows:

Table No. 4.20
Some games played by Tai Khamti and Thai I-San

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Himmaeng</td>
<td>Sua Kin Wua</td>
</tr>
<tr>
<td>The Dragon's Tail</td>
<td>Ngu Kin Hang</td>
</tr>
<tr>
<td>Ti-Chap</td>
<td>Bak-Ie</td>
</tr>
<tr>
<td>Maak-Chud</td>
<td>Ten Hua Kalok</td>
</tr>
<tr>
<td>Mo-Khang</td>
<td>Maak Khang</td>
</tr>
<tr>
<td>Maak-Kep</td>
<td>Maak-Kep</td>
</tr>
</tbody>
</table>
Table No. 4.21

The table showing the games of Tai Khamti and Thai I-San that are the same and different in comparison

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Sai Khong</td>
<td>-</td>
</tr>
<tr>
<td>To Himmaeng</td>
<td>Sua Kin Wua</td>
</tr>
<tr>
<td>To Mung Phai</td>
<td>-</td>
</tr>
<tr>
<td>The Pole-Climbing</td>
<td>-</td>
</tr>
<tr>
<td>Tu Mai, It</td>
<td>-</td>
</tr>
<tr>
<td>The Dragon's Tail</td>
<td>Ngu Kin Hang (The snake eats the tail)</td>
</tr>
<tr>
<td>Ti-Chap</td>
<td>Bak-Ie</td>
</tr>
<tr>
<td>Maak-Chud</td>
<td>Ten Hua Kalok</td>
</tr>
<tr>
<td>Mo-Khang</td>
<td>Maak Khang</td>
</tr>
<tr>
<td>Maek-Kep</td>
<td>Maek-Kep</td>
</tr>
<tr>
<td>-</td>
<td>Maew Kin Pa Yang</td>
</tr>
<tr>
<td>-</td>
<td>Ta Kraw (Wicker-ball)</td>
</tr>
<tr>
<td>-</td>
<td>Muay Thai</td>
</tr>
<tr>
<td>-</td>
<td>Ten Yang</td>
</tr>
<tr>
<td>-</td>
<td>Kha Thok Thek</td>
</tr>
</tbody>
</table>
Among games that are played in the same way by Tai Khamtis and Thai I-San, some have the same names. For instance, to Himmaeng and Sua-Kin Wua are the same in form but have a different way of playing. But some games such as Ti-Chap (Tai Khamti), Bak-Ie (Thai I-San), Maak Chud (Tai Khamti), Ten Hua Kalok (Thai I-San), have the same way of playing and form but with different names. For some games such as Mo-Khang, Maak-Kep (Tai Khamti) and Maak Khang, Maak Kep (Thai I-San), they have the same way of playing, the same forms and names.

3. There are 5 games of Thai I-San that Tai Khamti do not have: Maew Kin Pa Yang, Ten Yang, Kha Thok Thek, Ta Kraw, and Muay Thai. Ta Kraw (wicker-ball or rattan ball) and Muay Thai are the popular games that are well known all over the country and in foreign countries. Both games are now the national games.

4. Many games that the researcher studied are mostly the games of boys and girls in the villages of Tai Khamtis and Thai I-San. Either Tai Khamti children or Thai I-San children that play the game are between 6-13 years of age.

5. Some games of Tai Khamtis and Thai I-San have different forms and ways of playing. The games are
not completely different but are the same in some paints. They are Tu Mai, It, Mo Mung Phai, The Pole-climbing and To Sai Khong (Tai Khamti).

4.1.9 THE WAY OF LIFE

4.1.9.1 The Way of Tai Khamti Life

Basically, the Tai Khamti life is a forest-based life and the land being hilly the people almost compulsively took to shifting cultivation. They lived and are living happily and contented with the forests surrounding them. The rivers flowing in the heart of the forest are also sheltering lot of fishes and they love fishing very much. They mostly use nets, hooks, poison and traps for fishing. Sometimes fishing is done collectively by the villagers. The Tai Khamtis utilise their cattle for ploughing in their areas.

Hunting and fishing expeditions are parts of the Tai Khamti life, especially fishing in the streams and rivers is not only a past-time with them, but it also makes up their dietary deficiencies. Pisciculture is now sponsored and encouraged by the Government, and there are two fish farms and 182 village fish ponds in the district (Choudhury, 1978).
A log bridge across the river joining Namsai and an Upper Assam Dirak Village
They have saw-mill of their own; they trade in timber. They catch and sell elephants. The trade and business are flourishing in their areas.

The Tai Khamtis are inveterate traders, and to their industry the people of neighbouring areas of Assam and Arunachal Pradesh are much indebted for good quality rice and vegetables, especially potatoes which are supplied by them. The Khamtis trade with the people of Assam and other neighbouring tribes. The Khamti women make elaborately work bags for sale.

The work in bamboo and cane through the process of cutting, splitting and thinning is known amongst the Tai Khamtis. Baskets big and small, with bamboo pipe receptacles are made for the purpose of agriculture, fishing, hunting and domestic use. Metal utensils and containers are still not much in use in the household. Cane and bamboo baskets are of various shapes and sizes, each is made to suit a definite purpose. The women carry them on their backs with a cane head-belt when they go to work in the field or forest for collection of their needs. Some finely woven baskets of twilled pattern serve as food grain container. Winnowing fans for husking rice and baskets for storing grains are strongly made of bamboo splits. Baskets of fermenting rice or millet are conically shaped at one end to bag the contents.
Irrigation channel in Chowkham, Lohit District.

Fig. No. 4.14
Tai Khamti villagers are fishing, using fishing nets in Mamong Village, Lohit District.
Fig. No. 4.16
Horning market at Namsai Village, Lohit District
Fig. No. 4.17
A Tai Khambti woman villager is ripping fire-wood at Chowkham Village.
1.9.2 The Way of Thai I-San Life

Society in the Kantharawichai District always has been basically agricultural and self sufficient in every aspect of life, including food, implements and items for daily use.

Today the Thai I-San people of various villages in Kantharawichai District live on wet rice agricultural supplemented by a few cash crops (Kenaf, watermelon and tobacco). Agriculture in Kantharawichai depends exclusively on rainfall; there are some irrigation reservoirs and the Chi River. Crop cultivation depends almost entirely on human labour, the main source of which is domestic unit or household. Hired labour and traditional work group ("Long Khack" in Thai I-San) are only supplementary. Use of machine such as tractor in crop cultivation is found very little among rich farmers. Agricultural land is the most precious household property, and hence the last thing that a household can lose, no matter by what means. Occupations other than agriculture are of secondary importance. These include trade, transportation and carpentry which confine to a minority of the villagers.

Despite the constant threats from nature, the Thai I-San people in Kantharawichai District seem carefree and happy. Many work from hand to mouth and even then only
when they have to. Farming and cattle raising are the main occupations. Their main crops are sticky rice, corn, tapioca, and cotton. During their spare time the women weave silk and cotton; cloth; while rattan and bamboo works are favourite to pass time of the village men. Frogs, lizards, field crabs and various leaves compose a major part of the villages' diet.

The Thai I-San people in Kantharawichai District love peace and are satisfied with what they possess. They are afraid of doing bad things. In general, they are gentle and friendly. They live on growing rice and cotton and catching fish. They use fishing-nets, fishing-rods, and other fishing tools made of bamboo. They plant and fish just for eating in the family. They grow cotton and dyewood. They weave and dye cotton for use in the family. They eat sticky rice with preserved fish 'Pha-daek', crabs, shrimps, bamboo shoots, and some vegetables found in the neaty forest. Sometimes they buy food from the market. Most of their products are for eating and using in the family. If they have more than enough, they sell their products. Most of them are poor, but most of them have their own houses and ricefields. They still use water from the wells. In the rainy season they use rain water for consuming.
Fig. No. 4.19
A Thai I-San village farmer is ploughing before sowing rice seeds in Non-Siew Village, Kantharewichai District.
Fig.No. 4.19

A bull-cart at work used by a village farmer family in the Thai-Isan rural area
A husband with his wife is fishing at a reservoir Kantharawichai District.
Most families come close to being self-sufficient economic units. They grow their own food which consists mainly of glutinous rice. Some build their own homes, and make their own implements. Cloth, however, for making their simple garments is bought, and woven in their own houses.

The women and children of the family help equally in caring for the water-buffaloes, planting and transplanting rice, harvesting and threshing. In spare time, all members of the family may hire themselves out for farm work elsewhere in their locality. The women and girls of the family may spend the morning at the local market trying to sell a basket of products got from the farm.

The children from the earliest age are given chores to do, such as preparing "attap" for roofing, gathering coconuts, fishing, hunting for crabs or shell fish - whatever is within the range of their physical power.

They work and help one another in time of need and enjoy socially and aesthetically together, whether poor or rich. In such circumstances of life, money is valueless. And in fact there is very little currency in calculation because the people invest their wealth in arable
Fig. No. 4.21
Morning market at Kok-phra Village, Kantharawichai District
A woman in Nong-I-Tue Village, Kantharawichai District going to find vegetables and any kind of food in her daily life.
land, oxen and buffaloes, implement and tools. When money becomes currency the rich people extend all financial help to the poor and the latter supply physical labour. An important tradition in the Kantharawichai District that every village has is that of labour exchange (Long Khaek), principally used during times of transplanting and harvesting rice. Farmers are helped by relatives and neighbours in these tasks, and they in turn provide a meal during the workday, and incur an obligation to reciprocate with their own labour for the same type of task. Usually, a village has several of these groups, within which labour is exchanged.

Labour exchange is now much less common, partly because of upland cropping, which requires a much tighter scheduling of labour and partly because money is the accepted medium of exchange in the District.

4.1.9.3 A comparative study of the way of life of Tai Khamti and Thai I-San the researcher has found the following:

1. Thai I-San and Tai Khamti have two varieties of rice planted, slow and fast maturing. The earlier planted rice is harvested in about five months. That rice planted later is harvested in about three months. This is due
to the fact that, with varying levels of land, one must plant progressively waiting until the water reaches the higher levels in sufficient amount to plants. Hence they spend most of the time in the fields, especially May and June are the principal months for sowing and transplanting of the two kinds of rice; glutinous rice and unglutinous rice (Tai Khamtis call "Khao Nu", Thai I-San call "Khao Niew"). Anyway, for planting rice, it needs rain to water the plants. In some years, it rarely rains. That is unusual. At this time, later May and June and often into early July, one can see both the sowing of the nursery beds and the transplanting operation going on during the rainy season at the same time.

2. After the rice crop is harvested, Thai I-San and Tai Khamtis may run the farm by growing other crops including cucumbers, beans, potatoes, water melons, cotton and some other vegetables. These non-rice crops sometimes are planted about the same time as the crop, but most are harvested a month or so earlier than the rice crop while the cotton crop is not harvested until the following February.
A fishing excursion of Tai Khamti Villager in Nam-Pong Village, Lohit District
Fig. No. 4.24

Thai villagers are fishing, using fishing net in Kantharawichai District.
Fig. No. 4.25  A HYDRO-POWER TRADITIONAL RICE MILL AT CHOWKHAM
3. After harvesting, Tai Khamtis and Thai I-San are free from agricultural work. They will do felling of timber or bamboo in the surrounding forest area. The timber and bamboos are used for building purposes in the villages. Timber is also cut for the making of charcoal in both areas. This may cause not enough rain for farming. Besides, they are to work about the house-building and house repair such as the thatching of roofs. The task of thatching also means that the thatch will have to be cut and woven which is done during January and February. Bamboo work such as the weaving of all sizes and descriptions for various purposes in home and fields is undertaken during the first few months of the new year. The village vârts are also carried out at this time. Fish nets are repaired. The villagers see these months after the big harvest not only as a time for work in the fields but also as a time to work about the home either in repairing or in making items that they will use throughout the year or at specific times during the following year. This is the time of year for those who can so regulate
their time to take on manual labour
cash jobs either about the village area i.e.
cutting of timber, working on road projects,
and the like or getting work in factories
in town as manual labourers. They get a
cash income and since the work is usually
on a day to day basis, the villagers can
adopt their cash work schedule to the need
for their labour to undertake village tasks.

4. Both Tai Khantis and Thai I-San like to have
fish as their main dish. The villagers still
engage in the catching of fish, a year round
occupation. Some rather novel methods of
catching fish are used. This is the setting
of lines either hanging from string stretched
across streams or dangling from a bamboo at
the edge of rivers. The fish in the ponds
where the pond rice crop is being cultivated
are not forgotten. In the centre of these
ponds, a sort of resting place or bed for the
fish is made. It consists of branches, wooden
sticks and logs. The fish tend to gather in
these wooden beds. During the later part of
February and through March, the villagers of
both areas go to these beds, place a bamboo
Rice farmers are growing rice crops at Lathao Village, Lohit District.
Fig. No. 4.27

The way of getting the grain in Thai Isan
fence around them, take the wood away and either throw their nets or catch the fish by hand.

As the rainy season draws to a close and the water begins to recede in the streams, ponds, gulleys and river, the villagers use a variety of methods to trap and catch fish. There are those devices mentioned before i.e. the torch fishing, the setting of lines, the throwing of the net. But many other devices are also employed. The months of September, October, November and December are the "heavy catch" months. During August and September when the rains are still heavy, bamboo barriers with an open gate in the centre are set across fast flowing streams. The fish gravitate to the centre opening as other avenues of retreat are blocked by the bamboo barrier. The fish flow past the open gate onto a slanted platform where they are gathered in, the water flowing on through bamboo slits. The building of this barrier is a co-operative venture and the catch is shared equally among those families who help build the barrier. However, there is
major difficulty connected with this sort of trap. The water does not flow freely and so is slowed down and blocked. Thus, during particularly heavy and continuous rains the water is often backed up and the rice fields in line with this backed up water are in danger of being flooded. When such a danger occurs, the owners of the traps will usually dismantle their bamboo barrier, but they will wait until the last possible moment to do so.

During this period the fish are also caught in the fields by shovelling out water into a small enclosed pond and then catching the fish by hand or with a net. In early November when the rains have stopped, the water starts receding and flowing towards the river which in turn flows towards the river mouth down streams. At this time, bamboo barriers or gates are placed across the width of streams. The water slides through across the entire width of the barrier, but the fish unable to squeeze through are left in shallow ponds to be picked up by the villager.
Such barriers are often put across the width of a river at some of its narrow points. There are other traps placed at the turns in narrow rivulets and streams and the fish flow into these basket traps unwittingly. These are just some of the methods used by the villager in his drive to catch fish which in a variety of forms is his main fresh 'with rice' dish. The months of August, September and October, because of the fishing emphasis, will find the men in the village making their various traps from bamboo.

The villagers use the fish for immediate consumption. The formented fish will also be used for barter and cash sale within the village, though cash sale is mostly reserved for neighbouring villages and the town.

5. Most of the villagers have gardens. Tobacco, spicy peppers, and a variety of vegetables are grown. However, these gardens are not, for the most part, cash producers. The gardens are small and just enough is grown for home consumption with some percentage left over for barter or cash sale purposes. During the first months
of the year, the people work in their gardens planting their tobacco, peppers and vegetables. The planting is principally done in December-January and the gathering of some crops being in February while others are gathered as late as May. Some of the vegetables such as the green vegetables are gathered quite early and eaten quickly. Others such as onions, garlic, and peppers are gathered as the need arises. If possible, the latter crops are left to mature and dry as long as possible in order that they may be kept for a long time. During later months when such items are scarce, they can either be eaten or sold or bartered for a good price. However, if the villagers are in immediate need of such items for ordinary consumption or for festival food, such crops will be gathered piecemeal as the need arises. The gardens have to be carefully watched and cared for. They are watered everyday. The garden work is not particularly exhausting or time consuming, but it is another task that causes a drain on the time and energy of the villagers and must be taken into consideration in any discussion of the overall work pattern of the village.
Fig. No. 4.28
A Tai Khamti daughter and her mother with baskets containing paddy rice bags coming home from rice-field.
Two Thai I-San gardeners are taking care their tobacco plants for consuming and selling at Non-Siew Village, Kantharawichai District.
Ploughing the land in Kok Phra Village Kantharawichai District
Some compounds are well-defined by a fence and flowering shrubs, and are planted with fruit trees and have kitchen gardens. Poorer households may share homsites with neighbour or relatives.

6. Rivers play an important role in the Kantharawichai people's lives. Through the rivers, they communicate with other riverine villages, and from the river they catch fish which, together with rice, has long been the staple diet of the people. Although not as elaborate as those made by the people in other parts, the boats developed by the people are most suitable for these purposes. In fact, they reflect one of the most pragmatic folk cultural aspects of the area.

In the study way of life of the Tai Khamt and Thai I-San, people in relation to domestic and farm animals for the purpose of labouring or else, the value of earning their living outside their own villages, types of present occupations as well as their incomes, the researcher would present the data collected from the questionnaire as follows:
Table No. 4.22

Showing the data of domestic animals

Do you have domestic animals?

<table>
<thead>
<tr>
<th>Item</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>87</td>
<td>69</td>
<td>156</td>
</tr>
<tr>
<td>No</td>
<td>13</td>
<td>31</td>
<td>44</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_C = 9.4405 \text{ significant at .01 level} \]

\[ x^2_C (2, 2, .01) = 6.63490 \]

As per table No. 4.22 indicates that the differences between those who are in favour of having domestic animals and those who did not favour the having of domestic animals in both Tai Khamti and Thai I-San when bring together, are statistically significant at the .01 level. In the above data, it tells that Tai Khamti have domestic animals more than Thai I-San.
### Table No. 4.23

Showing the data of domestic animals

<table>
<thead>
<tr>
<th>Item, 9</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>For working or farm</td>
<td>79</td>
<td>47</td>
<td>126</td>
</tr>
<tr>
<td>For food</td>
<td>14</td>
<td>23</td>
<td>37</td>
</tr>
<tr>
<td>For sale</td>
<td>0</td>
<td>19</td>
<td>19</td>
</tr>
<tr>
<td>For any other purpose</td>
<td>7</td>
<td>11</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

$x^2_c = 30.2050$ significant at .01 level

$x^2_t (2,4,.01) = 11.3449$

Table No. 4.23 reveals that the differences between why the domestic animals are kept in both Tai Khamti and Thai I-San are statistically significant at the .01 level. It shows that in Tai Khamti, the domestic animals are mostly used for working while in Thai I-San the animals are used both in working, food, and sometimes sold for living.
Table No. 4.24

Showing the data of family conditions

Would you prefer to take job outside your village?

<table>
<thead>
<tr>
<th>Item, 20</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>85</td>
<td>73</td>
<td>158</td>
</tr>
<tr>
<td>No</td>
<td>15</td>
<td>27</td>
<td>42</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 4.3399 \text{ significant at .05 level} \]

\[ x^2_t (2, 2, .05) = 3.84146 \]

According to the above table No. 4.24, it indicates that the differences between those who prefer to take job outside the village, and those who do not prefer taking job outside the village in both Tai Khamti and Thai I-San taken together are statistically not significant at the .05 level. As a result of this, it is certain that both Tai Khamti and Thai I-San take job outside their village.
Table No. 4.25

Showing the data of family conditions

From which source does your yearly income come?

<table>
<thead>
<tr>
<th>Item, 24</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary</td>
<td>18</td>
<td>20</td>
<td>38</td>
</tr>
<tr>
<td>Pension</td>
<td>0</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Land</td>
<td>55</td>
<td>54</td>
<td>109</td>
</tr>
<tr>
<td>Any other source</td>
<td>8</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

As per table No. 4.25 shows that the differences between the sources of yearly income in both Tai Khamti and Thai I-San when bring together are statistically not significant at the .05 level, and this indicates that salary, pension and land, contributes to the yearly income of Tai Khamti and Thai I-San, hence they serve as sources of income.
Table No. 4.26
Showing the data of the way of life
What is your preference of occupation?

<table>
<thead>
<tr>
<th>Item, 26</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultivation</td>
<td>57</td>
<td>46</td>
<td>103</td>
</tr>
<tr>
<td>Public Sector</td>
<td>8</td>
<td>24</td>
<td>32</td>
</tr>
<tr>
<td>jobs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Private sector</td>
<td>22</td>
<td>11</td>
<td>33</td>
</tr>
<tr>
<td>jobs</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Any other occupation</td>
<td>13</td>
<td>19</td>
<td>32</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 41.2930 \text{ significant at } .01 \text{ level} \]

\[ x^2_t (2, .01) = 11.3449 \]

Table No. 4.26 reveals that the differences between the preferences of occupation in both Tai Khamti and Thai I-San taken together are statistically significant at the .01 level. The significant difference shows that Tai Khamti give most preference to cultivation, while Thai I-San gives some preference to cultivation and most preference to public sector jobs.
4.1.10 SUPERNATURAL BEING

4.1.10.1 Supernatural Being of Tai Khamti

'God is another name for society', the famous theory propounded by Durkheim (1976). But God is also another name for technology - it may be, for economics or politics. The latter theory was adumbrated at length by Malinowski (1948).

On religion's defence of society, Malinowski's and Durkheim's theories come into tangent. Otherwise they tend to be complementary. Durkheim speaks mainly to the content of religion, Malinowski to the incidence (Sahlins, 1978). Malinowski's view projects that different societies develop different guittents of supernaturalism, depending on the problems with which they are beset. Tribals are often religious, but they are unconcerned and unconscious about it. It, too, follows that the role of supernaturalism in relation to other cultural spheres and activities will vary from tribe to tribe.

The tribal population generally divide the spirits into 'spirit of the above' and 'spirits of the below' (Sahlins, 1978). Spirits of the above include the supreme spirits of the air, spirit of the people killed by lighting, etc. Spirits of the below are totemic spirits, nature spirits the forces residing in fetish-objects and
the ghosts, etc. They also comprehend the many spirits as 'one' and the all other spirits as the various manifestations of the great 'one'. But functionally these spirits supplement each other. The different categories of spirit are also common in some relation of rank and perhaps descent, if not of ultimate identity. Tribal clans have its collective body remote ancestors - descendants of the clan founder, himself descended from the 'one', this phratry founder - who are placated in the event of the clan-wide misfortune. Families as such deal with powerful domestic ghosts spirits of the recently departed. Individual men also possess magical spills, derived or handed - down from originally in possession of the clan founder, which are used mainly for private purposes.

The different categories of spirit in a tribal pantheon have usually distinct segmentary status. Each type of supernatural as well has particular attributes, powers, functions, a rank or valuation in the divine order involving implicit or express relationship to other types, a station in the cosmos, and a corresponding cult of its devotees. The higher social order in relation to which spiritual forces figure, the higher their rank in the order of divinity, and perhaps literally the higher their position in the cosmos. The broader the social sector in relation to which spiritual forces figure, the greater
their extension or sphere of immanence. If the status
system of the gods is considered, it is generally seen
that the higher-order groups are Higher-powers. All
spirits of the above — that is to say, patrons of the
greater social bodies — are members of the god's lineage.
Within the lineage they are ranked by generational senio-
ry by filial status.

The Tai Khamti and other Tai people in general
had a number of gods or spirits or nats whom they worshi-
pped and propitiated for their protection, general welfare
and cure from illness and evils. They believed that in
this world of phenomena all visible objects have invisible
spirits or gods presiding over them. Thus the forests,
the rivers, the hills, the paddy fields and even the
households had their presiding deities. For example, the
presiding deity of the forest is called Pu-Shi-Shu.

Lengdon was the principal god of all Tai rulers
as we have already mentioned above. The worship of Lengdon
and other gods together was a state ceremony performed
annually with sacrifices of many varieties of animals
including birds and lizards. It was celebrated as Umpha-
Puja (Um — consecration, pha — or phra — gods).
There was also the worship of Shai-Pha Phreu-Lungngam with blood offerings. It is no longer in vogue. It is also said that Phai-Pha is propitiated along with other gods at the grand Umpha-Puja. Ancestor worship is also another typical feature of the Ahom religion. Ancestors, the Ahoms believe, become gods in Heaven after their death and watch their descendants on earth.

Other deities of the Tais include (i) Pha-Tu-Ching, and highest-being of Heaven or God Almighty; (ii) Khun-Theu-Khan; (iii) Khrai-Pha-Rung-Kham; (iv) Lengdon, who was the younger son of Dakham, to be distinguished from Lengdon, the Lord of Heaven; (v) Pha-but-rum-shang-dam; (vi) Pha-shi-ip-shang-deng; and (vii) Phura-Tara or its Burmese from Bura or Bhura meaning the Buddha (or other Budhi-Satra) and his female counterpart Tara (Saikia, 1973). Phura worship is still performed as Phura-long Puja among the Tais with great illumination and vegetarian offerings. No animals are sacrificed at the Phura-long Puja. It is related to a Buddhist Jataka story. The Tais also worship the household deity making a post in corner of the main house the centre of worship.

The Khantis do also conceive of a supreme creator, whom they call "Chau-Khun-Shang", and believe that a god named "Chau-Ci-Giya", who is subordinate to the supreme god of creation, looks after the welfare of
human beings. There are other gods in the Khamti pantheon, who are invoked in a prayer known as "Wai-Akyu" (Choudhury, 1978).

In Northeastern Region of India particularly in Lohit District believe in gods, ghosts and spirits. The following are worshipped by these Tais:

i. Phi Thaen

The Phi Thaen is believed to be half-god, half ghost who guards the forest, hills and wild animals and resides in the sky. He is so powerful and may create or destroy anything on earth. All creatures as well as plants and crops are under his control. Human beings, therefore, have to worship and give him enough sacrifice, so that Phi Thaen will not be angry and they will live happily.

ii. Phi-Dam-Huen

The Phi-Dam-Huen is a spirit who guards the house. The house owner has to worship and give him enough sacrifice in order to be saved from danger and illness. It is necessary to worship the holy spirit of the land when they build a new house and they ask the spirit to guard the house as well.
A holy house in Chowkham Village, Lohit District
iii. Phi-Phai

Phi-Phai is a spirit of fire which gives heat and light. If they do not worship and give sacrifice to Phi-Phai, he might cause forest fires and burn down their houses or damage and hurt all human beings and animals.

iv. Phi-Nam

Phi-Nam is a spirit residing at and protecting the river. One Phi-Nam guards one river. It is the Tai belief to worship Phi-Nam for their happiness.

v. Phi Khao, Phi Dip and Other Phis

Phi Khao, Phi Dip and other Phis reside in the forest hills, and other objects. If anyone annoys or angers these phis (spirits), he will be punished to become sick or even die. Regular worshipping with sacrifice is needed, they believe.

There is another god who is believed by the Tai people to be the supreme god. All the spirits are under his power. He is called Pha-Leng-Don.

Pha-Leng-Don

Is the god who does not harm anyone. He is the god of goodness and is believed to be more powerful than Phi-Thaen.
From the researcher's observation, at any rate, the Tai Khamtis in Lohit District worship the spirits by offering chicken, duck, bird, duck eggs, bananas, betel, pork, sugar, brown cane sugar, ginger, salt, whiskey, rice, etc. In detail, how to worship one spirit may be slightly different from another.

In the Northeast of Thailand, Thai I-San in Kantharawichai District believe in land spirits. They popularly have their own land spirit houses. Each house has one spirit house for guarding their property and all the members of the house. This is called "Sarn Phra-Phoom".

Household Spirits

The duty of the household spirit is to look after the welfare of the house, its residents and their property. Once, every endeavour had first to be announced to the household spirits, and they in turn regulated all behaviour.

The spirits might be offended (Thai: phit phi) by the breaking of a traditional custom or by an evil action. The household spirits would be offended if someone who did not belong to the household entered the bedroom at any time. Irregularities were punished by the spirits through either mental or physical illness in the family. Thus any case of
sickness began a search for some regulation that had been inadvertently or deliberately broken. In serious case of illness this search might end with a spirit speaking through a medium and solving the case.

It should be noted that there is not any land or household spirit house at the Tai Khamti houses. They may have this kind of belief, however, there is a holy house outside Chowkham village - not in the house compound (see Fig. No. 4.31). This is similar to Sarn Pu-Ta or Grandpa Spirit House of Thai I-San. The Tai Khamti villagers believe that this place is resided by the god who guards the village and villagers.

5.1.10.2 Supernatural Being of Thai I-San

Traditional Thai I-San are known for their peculiar folk beliefs and supernatural beings which play a significant role in their daily lives. To the Thai I-San people, a certain kind of inanimate creations of nature such as mountains, rivers and land are guarded by a guardian spirit or deity, who shall appear and be treated with respect by man.

In all the villages of Kantharawichai District today there is the worship of spirits and often supernatural entities by people who at the same time hold firmly to the
Buddhist faith. This worship of spirits is a subject of great interest not only in itself and its relationship with the lives of the people and the light it sheds on the structure of rural society.

In general, the Thai I-San people in Kantharawichai District are gentle and satisfied with what they have. They sell some of their products. They believe in spirits and appease spirits every year that is called Phi. Other customs are also practised regularly such as wedding ceremony, death ceremony and religious ceremonies. They believe in good days: What days are good and are not good for doing things.

The Thai I-San people at the villages in Kantharawichai District are Buddhists. There is a temple in every village. They practise their religious ceremonies and festivals regularly, such as Wan Khaw Phansa (the Buddhist Lent), Wan Ok Phansa (the end of Buddhist Lent) Song-Kran (the old Thai New Year's day which falls between April 13 and April 15). They believe that good deeds will lead them to success and happy lives. They believe strictly in spirits.

The common spirits of the Thai I-San people in Kantharawichai District are as follows:
1. Phi-Pha or Phi-Thaen

The word Thaen means 'God' and the word Pha means 'sky' when they perform the ceremony, they put cotton thread around their heads and dance a special step to worship gods. Now they rarely perform this ceremony because this kind of spirit rarely lives with people.

Phi Thaen or Phi Pha are believed to be supernatural beings who can cause good or bad things to human beings, animals, plants, crops, and all objects. People, therefore, have to please Phi-Pha, so that peace and happiness will be with them. Some believe that Phi-Pha is female and she likes to cure sick people through a witch or spirit doctor. They have dance and singing. The conversation with the spirit is through singing while dancing.

ii. Village Spirits (Phi-Pu-Ta)

These spirits are considered as family's ancestors who protect the village. There is a communal spirit house in each village. When they marry, they worship Phi-Pu-Ta to ask for permission to live together and for protection. They use a chicken as a propitiatory offering in this ceremony. If they do not have a chicken, money or alcoholic liquor can be used instead. Every year the villagers worship Phi-Pu-Ta on the fifth waxing day of the third lunar month.
Fig. No. 4.32
A holy house in Wang Bua Village Kantharawichai District
Thai I-San people believe that Phi-Pu-Ta can help them in many ways such as giving them prosperity and happiness, good children, recovering from sickness, etc.

Phi-Pu-Ta lives in a tiny house, called Sarn Phu-Ta, simply built of wood by the villagers. It may have one or four posts supporting the house. Within the house there is only one room with some dolls and wood carvings in the forms of human beings, animals, etc. At the front of this tiny house sacrifice and offerings are placed. Sarn-Pu-Ta is usually located on a small hill, mound, or high land with thick and shady trees (see Fig. No. 4.32).

iii. Phi-Pa

This kind of spirit originally lived in the forests and in the temples, and inhabited with people later. In the ceremony, they wear cotton thread around their heads. When they pray, they act as if they were doctors curing the sick people. They pray and make holy water for the sick who gives a big jar of alcohol to the No-Phi, the one who perform the ceremony. The Thai I-San do not appease this kind of spirit regularly, except when they want to be cured. People are cured too, but the procedure is quite
different from the Phi-Pa. People sing in Thai I-San called 'Lam' and dances which they call 'Fon', holding a long knife called 'Mid-ngaw', and uses it to cut the cotton thread binding the wrist of the sick people and the 'Krathong' of their propitiatory offerings. The ceremony takes two days and all the members sing and dance throughout the period of being cured.

iv. Water Spirits and Hill Spirits
(Phi-nam and Phi-Khao)

Originally, Phi-nam live in the river or the big reservoir and Phi-Khao live on the mountains or the hills. Most of the Thai I-San in Kantharawichai District cherish Phi-Nam and Phi-Khao. They practise the Phi ceremony strictly and regularly on the sixth and seventh waxing days on the fourth lunar month. All members are female. Each wears a piece of special woven cloth with woven flowers around her head. In the ceremony, the head of the group, called 'Khon-Sonq' or Mae Khru, Mae-Sonq cures the sick by asking the power of Phi-Nam or Phi-Khao to help.

v. Town Spirits

This kind of spirit is believed to protect the town, give peace and fertility. The spirit may reside in the forests, hills or trees. The most important thing to show his residence is a pillar indicating the area. In some places they may have holy houses for town spirits.
A spirit house of a well-to-do family at Kokpra Village in Kantharawichai District
It is belief of old Thai I-San tradition that to construct a building, establish a town, or build a city, there must be a ceremony of driving the foundation pillar. This pillar is made of a special wood, from Cassia Bakeriana Craib (Chaiyapruk) known also as the Wishing Tree or Pink Shower (which bursts forth into a shower of pinkish blossoms each April). Today the pillar is known as "Lak Muang" and can still be seen in a small temple-like building, where it attracts many visitors and for worship.

vi. Ancestor Spirits

When parents pass away, their spirits are asked to reside in the house of the eldest son.

This is specially provided for the spirits, called "Hong Kong". The offspring annually worship their ancestor spirits for happiness and prosperity.

Besides spirits and household spirits, the researcher has found that Thai I-San people believe in Khwan so strongly that they hold Tham Khwan Ceremony very often.

In every village in Kantharawichai District, the Tham Khwan ceremony is performed in the following cases:
When a person returns home after a long absence on trade or expedition of war; when he suffers a fright through seeing a phi or ghost; when he is scared by an elephant or experiences a thunderclap; when he recovers from a long illness during which he has made a vow to a spirit promising a thank-offering if he recovers; when he recovers from a fall from a tree, from having nearly drowned when a boat capsized; from being kicked by a horse; horned by a buffalo, or cursed by a boa snake. (Chiyachat, 1968). When a person is elevated in rank; when he is critically ill; when he marries; when he has a house warming; when he is ordained; when it is prophesied by an astrologer that his days are numbered; when a distinguished person who is superior or master visits his home; when he becomes a father (Parinyano, 1950).

The Tham Khwan ceremony is called pi-thee-su-khwan or the ceremony of welcoming of the khwan. What is written in this chapter may be generalised also to the Laos, though perhaps there may be some variants due to local and regional aspects (Abhasi, 1965).

The Kantharawichai and throughout I-San region bai-si is of two kinds i.e. The ba-si and the mak beng of the five articles. The latter is also called Kruang ha pha khwan (the five articles of khwan's tray). The
One of many marvellous styles of "Bai Sri Su Khwan" vessels made of banana leaves and various colorful flowers, believed as the most important ceremony for Thai I-San people in restrengthening their morale.
ba-si and the mak beng may be compared to the major tiered bai-si and the dish border bai-si of Central Thailand.

The ba-si. This consists of a large size metal tray with pedestal. In the middle of it are placed in five circlets of the cat's breast bai-si, similar to that of the major bai-si of Central Thailand, surmounted one upon another. Sometime there is a wooden structure supporting these surmounted circlets of bai-si, which are decorated with flowers. The following articles, fruits and sweetmeats, are placed in the tray around the bai-si circlets; four pairs of beewax tapers, a pair of knives, or a penknife or a razor-like knife with handles made of gold, silver, ivory or other valuable materials, four pieces of khao tom kluay (a domestic sweetmeat made of ripe bananas covered with glutinous rice and wrapped with banana leaves and boiled), four ripe bananas or other kinds of sweetmeats which have to be in pairs, pieces of upspun cotton thread cut to a length of a hand span in size. In the tray there is also jewellery made of silver, gold and precious stones (compare the crystal, the gold and the silver bai-si of the royal bai-si). Sometime the ba-si is topped by a mak beng.
Mak beng: Five cones made of banana leaves in the same manner as the cat's breast ba-si of Central Thailand and decorated at the tops with flowers, are placed in the middle of a large-sized tray.

In the tray there are also other cones made of banana leaves, five in number, each contains a pair of tapers incense sticks and flowers. A set of used clothing belonging to the candidate of the khwan ceremony is placed in another large-sized tray. The tray of mak beng is then placed on it. Around the pedestal of the mak beng tray are a bottle of spirituous liquor, a boiled hen's egg in a shell, one or two pairs of khao tom kluay sweetmeat, one ball of streamed glutinous rice, a cluster of ripe bananas, two young coconuts, one cup of uncooked glutinous rice, one small leaf cup of popped rice, one cup of scented water made of Khamin water (curcuma domestica, Zingiberaceae) and sompoi water (Acacia concinna, Leguminosae) mixed together and scented by placing in it, few of frangipani flowers, a leaf cup of betel nuts and leaves for chewing and a number of local made cigarettes, a small piece of unspun cotton thread placed in a small tray, and there are also in it five places or more of such threads cut in the length of a hand span. Sometime this mak beng instead of being made of banana leaves is made of three
Fig. No. 4.35
"Bai Sri Su Khwan" ceremony at Mahasarakham.
of five trays with pedestals surmounted one upon another. 
Food and sweetmeats are placed in these trays, but the 
top one is exclusively filled with streamed glutinous 
rice with a boiled hen's egg as the top (Anumanrajadhon, 
1968).

When the time arrives for the performance of 
su-khwan, as it is called in the North-East, the ba-si 
is brought into the middle of a room or a temporary 
shelter provided for the purpose. Both the master of 
ceremonies or officiant and the candidates or candidate 
sit in an appropriate attitude facing a point of the 
compass as determined by astrological knowledge usually 
by the officiant, surrounded by relatives and friends who 
are participating in the ceremony. When the auspicious 
moment arrives, the officiant lights three tapers and three 
incense sticks. The light and smoke of which he waves 
above the head of the candidate and sticks the tapers 
and incense sticks in the ba-si or khwan's tray after the 
waving. He now sits in a worshipping attitude with his 
hands raised, carefully and reverently holding an old-
styled book a little above the breast, in the same manner 
as a monk reads his sermon from a palm-leaf book. The 
book held carefully is a text on the invocation of the 
khwans. The officiant reads, or recites by heart if he can,
the text. From the start to the end of the invocation of the khwan, the candidates must hold the edge of the ba-si tray with his right hand. He cannot release his hold until the reading of the text comes to an end (Anumanrajadhon, 1968).

When the officiant has finished his invocation of the khwan, he, or the parent of the candidate, puts a boiled hen's egg (unshelved) and a ball of cooked glutinous rice about the same size as the egg into the right-hand palm of the candidate. The candidate now, instead of holding the edge of the ba-si tray, has to lean on it with the back of his right and have his left hand hold his right arm just below the elbow. The parents and other relatives with their right hands hold the candidate's relative, every one has to repeat the same process alternatively and cannot be left out before the ceremony of tying the wrist can begin.

The initiation of tying the wrist is done by an elder monk. If the candidate is a woman the monk will delegate a layman to act for him. Then the officiant and the parents of the candidate and other in seniority of age or rank will tie the candidate's wrist. The tier picks up in his hand two pieces of unspun cotton thread as provided in the ba-si tray. He makes a fast knot in
the middle of both of the two threads, and then holding them at the knot be brushes with the ends of the threads up and down a number of items the right hand wrist of the candidate who still holds in his palm of the right hand a hen's egg and a ball of cooked glutinous rice. While brushing the wrist with the ends of the unspun cotton threads, the tier mutters a wish as to the welfare of the candidate. The tier then smoothes the threads, as a matter of course, and parts of the threads in the middle two by two and then ties the right wrist by passing the threads around the wrist in a clock-wise direction. In tying, the two threads must be fastened in one knot. The tier wishes by saying "Oh khwan! come and stay in the body" (Anumanrajadhon, 1968).

After the tying on the wrist the boiled hen's egg on the candidates, if the white of the egg is pure white and in a perfect state, it is a sign that the candidate's lot will be an unlucky one. Some advice and exhortations will be given by the elders as a forewarning to the candidate. Then follows a repeat and celebration among the participants. After the ceremony and materials of the ba-si such as tapers and incense sticks are presented to a monk, the unspun cotton threads which remain are kept for future use or presented to the monk. Spirituous liquor, food bananas and sweetmeats which are
still in good condition are kept for consumption. It is a belief that sweetmeat belonging to the ba-si if partaken by a child, who suffers from certain chronic disease characterized by thin arms and legs but enlarged abdomen (Rok Tan Khamoi), the child will be cured.

4.1.10.3 Comparison of Supernatural Being of Thai I-San and Tai Khamti

1. There is a belief of supernatural being in Tai Khamti and Thai I-San, which plays significant role in their daily lives.

2. Both the Tai Khamti and Thai I-San worship spirits of the above and spirits of the below. The spirits of the above include the supreme spirits of the air, spirit of the lightening etc. And spirits of the below are mountains, rivers and descendants of the clan founder who are placated in the event of the clan-wide misfortune.

3. In both the Tai Khamti and Thai I-San the people believe that good deeds will lead them to success and happy lives.

4. There exist many gods in Tai Khamti and Thai I-San, some of these gods go by the same name in both the two areas, while some go by different names.
5. In Tai Khamti and Thai I-San, the people believe on life after death (recarnation).

6. The people of Tai Khamti and Thai I-San believe that their gods have all the powers to create or to destroy anything on earth. And that all creatures as well as plants are under their control.

7. The people of both areas believe that their gods can help them in many ways such as giving them prosperity and happiness, good children, health and long life.

8. Tai Khamti and Thai I-San people believe that some of the spirits live in the forests, rivers and in temples.

9. The procedure of adoring each god or spirits in Tai Khamti and Thai I-San is quite different, and in these areas they appease the gods by offering chicken, duck, bird, pork, wine, rice etc.
Table No. 4.27

Showing the data of supernatural being

Do you believe in ghosts?

<table>
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<th>Item, No. 44</th>
<th>Tai</th>
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<td>23</td>
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<td>100</td>
<td>200</td>
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</tbody>
</table>

$x^2_c = 3.3875$ not significant at .05 level

$x^2_t (2, 2, .05) = 3.84146$

Table No. 4.27 reveals that the differences between those who believe in ghosts and those who do not believe in ghosts in both Tai Khamti and Thai I-San taken together are statistically not significant at the .05 level. Thus, both Tai Khamti and Thai I-San strongly believe in ghosts.
4.2 CULTURAL CONDITIONS OF THE TAI RACES

There are six sub-headings:

4.2.1 Religious practitioners
4.2.2 Festivals
4.2.3 Art and Crafts
4.2.4 The typical of house
4.2.5 Food and drinks
4.2.6 Language

4.2.1 Religious Practitioners

4.2.1.1 Religious Practitioners of Tai Khamti

The Khamtis are very far in advance of all the north-eastern frontier tribes in knowledge, arts and civilisation. They are Buddhists and have very regular establishments of priests well versed in the recondite mysteries of their religion (Dalton, 1960).

In religion the Khamtis affect to be strict followers of Burmese Buddhism, but, excepting among the priests, their religion is little more than polytheism under a thin veil of Buddhist pantheism, the beauty of Gautama's teaching being utterly amongst them while many of their customs are altogether opposed to Buddhism (Cooper, 1873). They kill and eat all animals, and use
A beautiful Buddhist pagoda in Lathao Village, Lohit District
the flesh and milk of cows and buffaloes without surplus. Their priests are men of great importance and their influence is greater even than that of the chiefs. Without consulting them they do not go for anything, and by pretended divinations they select and announce an auspicious day. They are also the schoolmasters, every free-born Khamti youth being completed to attend school in the temples, where he learns to read and write his own language, and often Burmese, using the Burmese written characters for both language. These priests receive their office from Buddhistic institutions in Burmati, and are, with exception, strictly orthodox among themselves, although they seem to indulge the whims of the Khamtis in many religious forms and ceremonies foreign to Buddhism.

"I was very surprised to find no trace of monotheism among these people. To all appearance they seem to have been converted by followers of Buddha from Polytheism direct to pantheism, and in this present, a striking example of the strength of Buddhism when preached to polytheists", says Cooper (1873).

The Khamtis have two great religious festivals in the year — one to celebrate the birth, the other to mourn the death of Gautama. As ceremonies boys dressed
up as girls go through posture dances, for which the Burmese women are celebrated, and as the Tai Khamtis and other Tai in Lohit District are Buddhists of Theravada school, they also celebrate. They believe that attainment of Nirvana or salvation of human soul can be achieved by following the Noble Eightfold Path—Right Views, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Meditation as taught by the Lord Buddha, the Enlightened. The religious life of the Tais is deeply influenced by the Buddhist ethics and morality. To them, Lord Buddha is a great moral preceptor and an embodiment of love and piety, truth and righteousness, and in their daily prayers to him, which they call 'paiphra', they seek his blessings for the welfare of the family and of the society as a whole. The man who is devoted to the service for propagation of the teaching of Lord Buddha is called by them 'Phra-taka' or disciple of god (Choudhury, 1978).

The Tai Khamti people respect the Five Principles known in the Tai Khamti language as Sin-Ha, they call in the Pali language as "Pancha Shila", it is an important aspect of the Buddhist religion of all Tais. Besides the Sin-Ha or Pancha Shila there are "Ashta Shila" and "Dasa Shila" known as Sin-Paed and Sin-Sip respectively.
For Sin-Paed, there are more details than Sin Paed for two principles.

Actually, Sin Ha belongs to Tai people, male and female who seriously practise, according to Buddhism. Sin Paed is practised by nuns or the female wearing white clothes, shaving their heads and mediating in the temple. For Sin-Sip, it is practised by novices. A novice is a boy at the age of 7-15 years, shaving his head, wearing yellow robes and studying the teachings of Lord Buddha in a monastery that the Tai Khamtis call 'Chow-Shang'.

Besides, there is another kind of Sin having 227 principles as known among the Tai Khamtis as Sin-Song-pa-sao-chet that is restricted for monks, called in Tai Khamti as 'Chow-Man'.

There are two schools of Buddhism. They are:

1. The Mahayana school of Buddhism is practised in Tibet, Bhutan, some parts of Nepal, China, Japan as well as Monpas and Sherdukpons of the Kameng District of Arunachal Pradesh.

2. The Hinayana school of Buddhism is practised by Tai Khamtis, Tai Noras, Tai Rongs, Tai Aitons in Lohit
Buddhist monks, novices, and children after their religious practice under the big stupa at Chowkham monastery, Lohit District
District of Arunachal Pradesh and practised more in many countries such as Thailand, some parts of Nepal, Laos and Malaysia.

Furthermore, the researcher studied the religious practices of the Thai Khamtis in Lohit District and found that there is a room for blessing, and praying where the image of Lord Buddha carving or paijting were kept. Besides, there are the bowls of incense sticks, candles, flowers as well as the book of the teachings of Lord Buddha written in stories in the Tai Khamti language bundled with the red cloth. Both male and female, especially, father and mother practise praying twice a day, 5-6 a.m. and 6-7 p.m.

In the early morning, 5-6 a.m., most of females bring their vessels containing cooked food to offer to the monks at the monastery. It is noticed that novices (Chow Shang) receive the food and change them into the vessels of the monastery and return them to the owners before the sun rises.

Then, novices (Chow-Shang) will distribute the food for the monks between 7.30 to 8.30 a.m. and keep some for novices themselves who cannot sit and have meals with the monks. Some food is kept for lunch and if it
An old Buddhist stupa at Chowkham monastery, Chowkham Village
is not enough for all, they will cook and prepare food for lunch from 11.00 a.m. to 12.00 noon. For each meal of the monks and novices, it contains rice, sticking rice, fish, vegetables, soup and curry.

Regarding the religious practice of the Tai Khamtis, the researcher learned that there are a few monks in each monastery. Some have only one monk and some have at the most 8 monks. Each monastery has mostly 15-30 novices, besides novices, there are 5-10 nuns in some monasteries.

Early in the morning from 4-5 a.m. the monks, novices and nuns as well as female villagers and very few male villagers will gather for prayer in the hall of the temple where situated the temple's major Buddha image known as Chong or Wat. After finishing the prayers, the villagers go back home. They do as usual every day but the number of people may be less or more.

There will be more people who go to the monastery on the holy days of Buddhism, for instance, Nawasang Sitang (Naw-Wa), Sare Sitang, Mebi Sitang, Wa-Ok Sitang, Kathin Poi, Poi Kathing etc.

The monastery, where the monks live, is known as 'Chong' or 'Kyong' which is generally headed by a monk
Lord Buddha pictures for worshipping in almost every house in Chowkham Village.
known as the abbot. The monks are men of great importance, and they are well-versed with the religious texts. In fact, they are very influential persons commanding high respect in the society. The principal monk of the monastery is responsible for the overall managements of the institution. He is assisted by other monks as well as the common people, in all monastic matters. In fact, the monastery is an important institution in the Khamti society, its role is manifold. It is still the centre of the religion, culture and learning.

The Khamtis believe that the Gautama Buddha occupies the fourth position in the line of the Buddhas, the great religious preachers in this world, and after five thousand years of his death he will be succeeded by Ari Mitiya, the fifth Buddha.

There are Buddhist priests as well, and they are selected by the villages to perform the religious rites. The priest is known as Chera, whose office is not hereditary. He receives gifts from the people for his priestly services.
The office of the monk is not hereditary either. Anybody can be a monk if he prefers to lead a life of celibacy and austerity in accordance with the rules of the Tripitaka. But one is required to undergo a long course of training to become a monk. Maintenance of the monks and supply of provisions to them are the responsibilities of the society.

Dalton (1973) wrote of the Khamti monks in 1872, "Every morning the priests move quickly through the villages preceded by a boy with a little bell, each holding a lacquered box (Tathagata's bowl) in which he receives the offerings of the people, generally presented by the women who stand waiting at the door with a portion of their ready cooked food", as noted by Dalton, monks have shaven heads, wear amber-coloured garments and rosaries.

4.2.1.2 Religious Practitioners in Thai I-San

Buddhism is still the state religion of Thailand. The influences of Buddhism can be seen in all aspects of the Thai life and culture. In the home, people keep worshipping the Buddha images of various sizes on small altar-tables. While travelling, they wear small Buddha images around their necks as objects of veneration and
recollection or as amulets for adornment and protection. Every turn of life practically cannot do without Buddhist ceremony or observance in some way or the other. The birth, marriage, death and many other occasions of an individual as well as state ceremonies often require some monks (Bhikkhus) to take part in them by chanting or by delivering a sermon or by some other methods. The Hinayana School Buddhism is only one school practised by Thai in the whole country. There are a lot of people practising the Hinayana School Buddhism in Kantharawichai District about 99.5 per cent of all.

The Thai I-San people in various villages in Kantharawichai District have encouraged and supported Buddhism by building and maintaining monasteries, by providing the monks with material necessities and facilities for performing religious duties, by patronizing their educational activities such as the Buddhist Councils for revising the Tripitaka and having the scriptures translated into Thai.

The Buddhist brotherhood is composed of four assemblies of Buddhists, namely, monks, nuns, laymen and laywomen. Monks and nuns form the monastic section while laymen and laywomen form the lay section. The two sections follow the path of the Buddha at different levels.
A Buddhist monk in-front of the shrine hall practicing 'Smathi' or concentration at Thakhonyang Village, Kantharawichai District.
The monks are more devoted to spiritual development than the laymen. To minimize personal cares and worries, they shave their heads, wear only three yellow robes and possess only a few necessary requisites. They depend on the laymen for material necessities such as food, clothing, lodging and medicine, and give them spiritual advice and guidance in return.

There are usually a number of novices. They shave their heads and wear yellow robes as monks. They call themselves "San-ma-nen", most of them live, with the monks in the monasteries. In some monasteries there may also be a number of white-robed women who also shave their heads and women are devotes living in a separate section of the monastery and call themselves "Mae Chi" or nuns. San-ma-nen or novices respect in the ten principles known as Dasa Shila or Sin-Sip. But Mae Chi or nuns respect in the eight principles known as Ashta Shila or Sin-Paed respectively. But the monks have to respect in 227 principles.

The number of nuns, monks and novices in all the monasteries in Kantharawichai District varies from 50, 173 and 204 respectively. In larger monasteries the number range from 40 to 80, but in smaller ones, there
are few, usually fewer than ten. There may even be only one monk or one monk and one novice. On the average, there are about 6 monks and 4 novices in a monastery. Most of the younger monks are students. Elder monks work as teachers on religious and some secular subjects, as mediation-masters and practitioners as preachers, and as ecclesiastical administrators, and sometimes as counsellors of the villagers, especially on spiritual matters. All the novices are students under the guidance and guardianship of the monks. The younger monks and the novices are given instruction in reading, writing and simple arithmetic as well as in religion and morals. Pali and Sanskrit languages are recognised as classical languages. A large number of Thai words are derived from Pali and Sanskrit. Most of the public and government schools are still housed in monastery buildings or located in the compounds of monasteries.

Besides the monks, novices and nuns, there are a large number of temple boys or monastery boys. Those boys, including many young men, who live under the guardianship of the monks, serving as their attendants, and use the monasteries as dormitories to live in while attending primary schools, secondary schools and universities.
"Phra Phuttha Mongkol" the 3,000-year-old Buddha image at Pho tree in Ban-Sra Monastery, Kantharawichai District.
It is usually the villagers themselves who build the monastery for their own community. They feel themselves belonging to their community. The village monastery serves as the centre of social life and activities of the Buddhist holy days, such as Magha Bucha Day, Visakha Bucha Day, Asalha Bucha Day, Khao Phansa Day and Ok Phansa Day, temple fairs and merit-making ceremonies. The villagers also invite monks to chant the Sutras and protective formulas for their blessing and protection in the household rites such as house-warmings, birthday celebrations and weddings, and especially to conduct funeral rites and memorial services for the benefit of the deceases. The villagers also feel very close to monks in local monasteries as the monks are in daily contacts with them and are constantly drawn into their problems, in both secular and spiritual.

Many times during the year they hold and attend festivals at the monastery. Occasionally, they go on a pilgrimage to some favourite shrines located in a remote place.

Furthermore, the researcher learned that the religious activity practised by Kantharawichai people is going to a monastery for making merits with the offerings.
Buddhist girls in nun clothes are practising concentration at a peaceful Bansra Monastery, Kantharawichai District.

Fig.No. 4.43
and offer to the monks, listen to the prayers on every Buddhist holy day. They usually bring cooked food as their offerings and offer to the monks at the monastery at 7-8 O'clock in the morning and before noon at about 11-12 O'clock. But in some monasteries, the monks have only one meal a day: that is breakfast.

It has been traditional for every monastery (Wat) to arrange for a delivering of the sermon four times a month. This is done on Buddhist holy days, called in Thai 'Wan Phra', calculated from the lunar calendar, which fall on the full-moon days, the half-moon days (of the waxing moon and the waning moon) and the day before the new moon day.

The activity the monks and the novices do every day in the early morning is to go out of the monastery and walk along the streets to receive the offerings from the villagers who are waiting to offer their offerings: cooked food, fruits, sweet, etc. in front of their houses.

It is noticed that the religious place of Buddhism of Thai I-San practised especially in Kantharawichai District; typical monastery contains at least two types of building: living quarters for monks, or dormitories, and an Ubosatha hall (or Bot) the main chapel in which
the monks perform ecclesiastical acts and ceremonies with its multi-tiered roof, contains the temple's major Buddha image and it is the site of major ceremonies such as ordinations.

The Viharn (Vihara), or secondary chapel, houses lesser Buddha images and is used for meetings, sermons and collective meditation.

The Sala is an open-sided, roofed pavilion used for meditation classes and funeral rites. The Sala is often made of wood and elevated on stilts.

The Chedi or Prang is a gracefully tapering tower. The classic Chedi comprises a square or round base which supports a smooth, bell-shaped dome topped by a series of diminishing disc which gracefully taper into a spire.

Besides sustaining a monastic community, the Thai I-San temple has traditionally served many other purposes - as the village hostelry, a village news, employment and information agency, a school, hospital, dispensary and community centre - to give it a vital role in Thai society.
4.2.1.3 In the comparative study of the religious practices of Tai Khamti and Thai I-San the researcher found as below:

1. Both the Tai Khamti and Thai I-San are Buddhists.

2. The religion of the Tai Khamtis in Lohit District and that of the Thai I-San is Buddhism, and their customs appear precisely the same. Their priests and novices every morning hurry through the village or town, preceded by a boy with a little bell, each priest holding a lacquered bow, in which he collects the offerings, of the people, presented generally by the women, who stand waiting at their respective doors with a portion of their ready-cooked food.

The Thai Khamtis keep Thursday holy as a birthday of Lord Buddha, although they are not aware of the year of his birth.

3. The monks and the novices in the both areas wear yellow robes, but the nuns are quite the same and wear white robes. Not only the female of Thai I-San who shave the heads, wear white robes called nuns but also the female of Thai I-San who do not shave their heads
Fig. No. 4.44
Tai Khamti Buddhist monastery in Chowkham Village, Lohit District
Fig. No. 4.45

A Thai I-San Buddhist monastery at Wang-Bua Village,
Kantharawichai District
A Tai Khamti Buddhist monastery at Hamsai Village Lohit District
A Buddhist shrine hall at Tha Khonyang Village Kanthara Wichai
and wear white dress go to the monastery to do the religious practice. They offer the offerings to the monks and stay in the temple to practise Sin-Paed for over night on the holy days of Buddhism. (There are four holy days of Buddhism in a month. They are fallen on the full-moon day, the half-moon day; of the waxing moon and the wanning moon, and the day before the new moon day).

For Tai Khant women, they also do the religious practice at the monastery but they do not wear white dress and do not stay over night at the temple. They prefer practice only in the morning but Thai I-San females do the religious practice in the early morning then they go back to their homes.

4. The Tai Khant and Thai I-San females who do the religious practice at the monastery are over 45 years old and it is noticed that there are only 10 percent of males doing the religious practice at the monastery.

5. The structure of Tai Khant monastery is different from Thai I-San, but they have the same kind of Buddha images.

6. The monastery of both Tai Khant and Thai I-San is the place for the festivals, for instance, the
Fig. No. 4.18

Buddha image in the temple at Ramsai Monastery, Lohit District.
Tai Khamtis have Poi Kathing and Thai I-San have Kathin, the Tai Khamtis have Poi Pudwa and Thai I-San have Khao Phansa, respectively.

Moreover, the way of practice on any important days of religious occasion such as Visakha Pucha, Makha Bucha are the same.

7. There is the fact about Tai Khamti monks and novices differ from Thai I-San monks and novices, that Tai Khamti monks and novices do not go out of the monastery for collecting the food from the villages at their houses as on other days but the villagers especially women will bring the food to offer to the monks and novices at the monastery by themselves. It may be because of the strength a few monks and novices in the monastery. However, Thai I-San monks and novices have to go out of the monastery for collecting the food from the villagers standing in front of their houses, which is necessary activity of the monks and novices to practise daily. Some people may bring their food to the monastery and offer to the monks and novices who have to collect them no matter that they have collected lot of food outside. As the monastery is the central part of every village; hence, there are many monks and novices from the villagers to stay in the monastery. Their own parents and relatives bring food
"Phra Phutthay Ping Muang" 3,000-year-old Buddha image at Suwanawas Monastery, Kantharawichai District
Fig. No. 4.50
Thai I-Sen monks, nuns, and a group of Thai women after their religious practice in Pa-Satthatham Monastery at Kok-Phra Village, Kantharawichai District.
and offerings to them at the monastery every day. That is why, the monks and novices collect the food and offerings not only from the villages at their places but also from the people at the temple.

8. The way of practice on some religious festivals of Tai Khamti and Thai I-San is different. For example, the Tai Khamtis have no Tod-Pha-Pa ceremony but Thai I-San have (Tod-Pha-Pa is to bring the offerings of physical needs donated by the Buddhists carrying them in procession to the monastery and offer to the monks).

9. For the prayers and the religious practices of the Tai Khamtis and of Thai I-San, the researcher found that the Tai Khamtis have a room for prayer maintaining an image of Buddha of wood carving or of painting or Buddha image as well as a bundle of palm leaves written with the teachings of Lord Buddha on the shelf of the Buddha image. They pray every morning and evening for half an hour in this room. It is opposite to Thai I-San, they do not do as the Tai Khamtis do and only the rich have a room for prayer with the Buddha image. Although they have the prayer room, they do not take a serious practice as the Tai Khamtis do.
Buddhist nuns and a lady at a peaceful Manmaw monastery, Lohit District.
Thai I-san Buddhists, mostly women, attentively listening to sermons at Khok Pra Monastery, Kantharawichai District.
Fig. No. 4.53: Prayer before the image of Lord Buddha at Chowkhun
Table No. 4.28

Showing the data of religious practitioner

Do you have any village god or goddess?

<table>
<thead>
<tr>
<th>Item, No. 39</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>90</td>
<td>81</td>
<td>171</td>
</tr>
<tr>
<td>No</td>
<td>10</td>
<td>19</td>
<td>29</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

$x_c^2 = 2.9944$ not significant at .05 level

$x_t^2 (2, 2, .05) = 3.84146$

Perusal of table No. 4.28 reveals that the differences between those who agreed on having goddess or village god and those who do not agree on having village god or goddess in both Tai Khamti and Thai I-San when joined together, are statistically not significant at the .05 level. This shows that both areas believe on having village god or goddess.
Table No. 4.29

Showing the data of religious practitioner

How often do you worship?

<table>
<thead>
<tr>
<th>Item No. 42</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 times a day</td>
<td>24</td>
<td>11</td>
<td>35</td>
</tr>
<tr>
<td>2 times a week</td>
<td>47</td>
<td>49</td>
<td>96</td>
</tr>
<tr>
<td>4 times a month</td>
<td>29</td>
<td>28</td>
<td>57</td>
</tr>
<tr>
<td>Sometimes</td>
<td>0</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

$x^2_c = 16.8877$ significant at .01 level

$x^2_c (2,4,.01) = 11.3449$

Table No. 4.29 shows that the differences between those who select the time of worship in both Tai Khamti and Thai I-San when taken together are statistically significant at the .01 level. This reveals that in both the areas each has different time of worship.
Table No. 4.30

Showing the data of religious Practitioner

Do you worship idols?

<table>
<thead>
<tr>
<th>Item, No.43</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>100</td>
<td>92</td>
<td>192</td>
</tr>
<tr>
<td>No</td>
<td>0</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 8.3333 \text{ significant at } .01 \text{ level.} \]

\[ x^2_t (2, 2, .01) = 6.63490 \]

Table No. 4.30 indicates that the differences between those who favour the worship of idols and those who do not favour the worship of idols in both Tai Khamti and Thai I-San in total are statistically significant at the .01 level. This shows that the worship of idols are more in Tai Khamti when compared to the worship of idols in Thai I-San.
4.2.2 FESTIVALS

4.2.2.1 Festivals of Tai Khamti

Festivals and dances are in many respects: the mirror of society reflecting the social and cultural life of the people, the accounts of the rituals, and ceremonies of the tribes of Arunachal Pradesh serve to exemplify the wealth and complexity of the primitive and traditional civilization of Himalayan region. In most festivals the dance becomes an essential ingredient.

Before the advent of administration, inter-tribal intercourse was very rare and each tribe used to come together only at the kinship and village level. Due to inter-tribal feuds and communities they used to act at the communal level on certain occasions. But after the coming of administration, all the communities involved together in developmental work. They mix together in various institutions, and celebrate national-festivals, of course without losing their own distinctive attitudes and inclinations. Their active participation in all communal or state festivals help to sustain their pride in their rich cultures.

In Lohit District we find the illuminating expression of the social and cultural life of the tribal folk in the ceremonies and festivals, the performance on
different occasions throughout the year. As usually true to the tribal observation, the ceremonies and festivals are of religious in nature and dance in almost an ingredient part of it. Some important ceremonies and festivals of only the Tai Khamti tribes are discussed here.

1. Sangken Festival

It is an important Buddhist religious festival of the Khamtis and Singphos and is observed at the juncture of Chaitra and Baisakhi corresponding to March-April or Rangali Bihu of Assam. It is a community festival and all the villagers take part in it. The pronunciation of the word 'Sangken' varies and the word is written also as 'Samkyen' and 'Sangken'. On this occasion, the image of Lord Buddha is brought out and washed ceremoniously with great devotion. The festival is hallowed by constant recitations from the sacred texts.

"A small house is made in the open by voluntary work of the villagers, and is decorated with leaves, flowers and buntings. The images are ceremonially brought out to this house and are kept for three days, during which monks and villagers pour water on the images. To celebrate this festival, men, women and children sprinkle water on each other out of fun. Cakes and sweets are prepared for this festival and guests are entertained with these delicacies.
**Fig. No. 4.54:** A Khamti religious procession. Note the idol of Lord Buddha in the background.
"On the third day when all the images are restored to the altars of the vihars, juniors prostrate before their elders and monks, and receive blessings, for in the Sangken (festival of cleanliness and prayers) the body and mind are to be purified.

As this festival is held during the advent of spring, people also feel gay by wearing new dresses, singing, dancing and merry-making" (Bordoloi, 1968).

Dr. Maheswar Neog has given a vivid account of the Sangken festival as observed by the Khamtis:

"The Samyen (probably Samkranti) festival is another great occasion for the Khamtis. It comes at the juncture of the months of Caitra and Vaisakha. The village youths make preparations for the festival from some fifteen days ahead of it by rehearsing the songs of the festival (lik-samyen) and setting up a temporary temple for the image (Kyang-Phra) with an indigenous mechanism for spraying water around from a boat (hang-lin). The Buddhas of the Vihara (Chang) are taken out by the priests and kept for bathing in the Kyang-Phra. There in the first morning of the festival the priest recite the Mangalasutta, and young men and women of the village sing the liks, the priests are given a wash, and the pouring of water on the Buddhas in the Kyang-Phra goes on as the boys and girls
throw water and colour and mud at each other. In the evening, the villagers come to the chang and light innumerable lamps. On the following day, the washing of the Buddhas (San-Phra) goes on, and there is much anna-dana, puspa-dana. At the end of all this the priests give the last wash to the images and put them back in the Vihara. There are decorations, feastings and prayers, all people singing the Pancasila and Tisarana formulae in unison" (Gogoi, 1971).

In addition to the Sangken festival, Tai Khamti observe seven different Buddhist festivals as described below:

i. "Nawasang (or Naw-wa) Sitang:

In the beginning of the rainy season on a full moon day, this festival is celebrated. The monks pray before the Buddha and cannot go out of the village. On the festival day the villagers visit the Vihara (shrine) with offerings of fruits, candle, flowers and food and pray. The monks recite from scriptures and remind the people of the right path shown by Lord Buddha. The people take oath to observe 'Panchashila' for three months. Throughout the month all people especially old men and women visit the Vihara to say their prayers.
Fig. No. 455: THE FEAST OF THE SRAMANAS
ii. "Sara Sitang:
The festival falls on a full-moon day of September-October - or Ashvina. On this day villagers give alms of food and fruits to monks. The significance of this festival is to feed the people, who have no food, and it is believed that people feeding the hungry will be happy in this life and hereafter.

iii. "Mebi Sitang:
On a moonless day of Ashvina (September-October) all people clean their houses and compounds and take bath, then they go to the Vihara to listen to the recitings from the holy scriptures.

iv. Wa-ok Sitang:
This festival is celebrated on a full-moon day of Kartika (October-November), when all people after worship in the Vihara are given latitude to do things of the world such as taking of drinks, etc. This festival is observed to remember that Lord Buddha's disciples did meditation for three months during the rains. Artificial desire-giving bees (Kalpataru) are made out of long bamboos with coloured branches and leaves and pockets of food-stuff hanging from the branches. These 'trees' are given as gifts to the monks in recognition of their
sacrifice and piety. This ceremony called 'Nawa-ok-poi' is to get a count of the number of years of mendicancy of a monk.

v. "Chowmoon Kanda Poi":

During festival, held in Agrahayana (November-December), monks and villagers go to the chief monk and hold a prayer-meeting in honour of the 'Sangh'.

vi. "Kathin Poi": On the full-moon day of November-December (Agrahayana) robes of the images of Lord Buddha and the monks have to be woven, dyed and offered by the women-folk. This work of weaving and dyeing of the robes has to be finished within the night. Hence, the festival is known as 'Kathin Poi'.

vii. "Wan Lu Poi:

This festival is similar to "Lo Thagh Bihu" in Assam. On this day, villagers make stacks of wood and light-bonfire. Pandas are created near the bonfire, where young men and women feast, sing and dance. Food is also offered to the monks. Before conclusion all people pay respects to the monks" (Bordoloi, 1968).

2. Maiku-Sum Phai:

This festival is known among the Khamtis as Maiku-Sum-Phai which in Khamti means putting of wooden
On "Poi Kathing" Day Villagers are preparing food for Buddhist monks and themselves at Mamong Monastery, Lohit District.
stacks into fire. The ceremony falls on the 'Falguna Purnima' day according to the 'Assamese Calendar'.

The young village boys will start collecting fire-woods from the jungle for many days of the festival. "There is a particular tree known as 'maiku' or 'mai-mai' which is selected for the purpose. The tree is cut into pieces of equal length, and the pieces are stacked with the support of long bamboo posts for construction of a structure of the maiku, which is generally square in size and projected upwards. The structure is decorated with flowers.

"On the auspicious day, the people invite the monk and offer with prayers the maiku to Gautama Buddha. In the early morning of the next day, the maiku is set to fire, which is followed by a feast" (Choudhury, 1978).

As regards the festival Kathin poi, it is also observed that "The Khamtis, the Phakials and other branches of the Buddhist shanks had in a similar way to prepare yellow robes called 'Chankan' for presentation to their chaumans (Buddhist priest) at the Kathing festival as such a preparation is believed to bring great merit, it is very difficult process. Hence, the festival is called 'Kathing' which is said to have come from the Pali word 'Kathin' that means difficult. But now a days the people import the robe from Burma where it is called
A DECORATED PANDAL OF THE BUDDHA-WORSHIP
chibar. The weaving of the cloth of every kind*, says Hannay (1978), "as well as the process of dyeing is carried on exclusively by the females, and all are engaged from the Gohain's family to the poorest in the village" (Gogoi, 1971).

The Buddhist call the period of the Sitang as 'barshabrata' which is known amongst the Khamtis and the Singphos as nan-wa. According to the religious tradition, the barshabrata dates back to the time of Lord Buddha, who it is said, had instructed his disciples to go on meditation for three months in a year. Indeed the brata continues for a period of three months during the summer season.

3. Poi-leng (poi = festival, leng = chariot):

It is an important festival of the Buddhist festival observed for the mortuary rites of the monks. This festival is believed to have originated from the death of Gautama Buddha.

When a monk dies the news of his death is spread to the Buddhists living far and near. His death is an occasion for a celebration and a particular date is fixed to hold it according to the convenience so that even the far-off people can come and give their last respects to
'Poi Kathing' (veshel floating and sand heaping) festival in the Buddhist monastery at Chowkham Village, Lohit District
Fig. No. 4.59

Women and girls at a Buddhist monastery at 'Poi Katling' festival in Chewkham Village, Lohit District.
the monk. The dead body is preserved till the festival is over. It is believed that if any one can participate in seven such Poi-leng, one is supposed to attain Nirvana.

"To observe the festival a chariot is made with four or six pairs of big wheels and a platform by the selected wood-carvers. The chariot is decorated profusely and the coffin is placed in the middle of it. To each corner of the chariot a long strong robe is tied in order to pull it from both sides.

On the day of the festival, a general prayer to Gautama Buddha is held, and then the monks inaugurate the festival by pulling the chariot themselves. Thereafter, each and every one starts pulling the chariot from both sides like a tug-of-war. A number of sheds are constructed near the monastery by the local villagers for the accommodation of the people coming from outside to participate in the function, and continuous feast goes on till the festival is over. The festival usually continues for three days and at the end the chariot is burnt along with the coffin. The funeral ceremony is conducted and concluded by a senior monk.

"Vaisakhi Purnima falling on the full-moon day of Vaisakha corresponding to April-May is also observed by the people with solemnity in commemoration of the
Troupe of Khampti dancers are ready to perform their masked dance.
birth and death of Lord Buddha" (Choudhury, 1978).

4.2.2.2 Festivals of Thai I-San

Thailand is well known for her festivals which take place all the year round. Most of these festivals are religious in origin. That is: Buddhist or Brahminical, out with the passage of time, a number of them are strongly secularized.

Festivals are an integral part of life in Thai I-San, especially people in Kantharawichai an expression of the rich religious and cultural heritage and wealth of living traditions shared by the I-San people. I-San festivals are also renowned for their fervour and, with such an auspicious occasion as the end of the Buddhist Lent coinciding with the state of the year's best weather.

Some important ceremonies and festivals are held during each month of the year for Thai Buddhist to make merits. Such ceremonies are known amongst the Thai I-San in Kantharawichai District as Heet Sibsong Khlong Sibsi (The twelve traditions all the year round) as follows:

1. The Fifth Month

It is believed that Thai I-San accept the fifth month as the beginning of the new year. There is a ceremony of the new year's day called "Song-Kran". The people,
after the offerings to the monks, sprinkle water on Buddha images and the elders of the family. These kinds of activities are called "Bun Song Nam".

On the waxing moon, it is the first day of performing the ceremony. The male people dress up with a black top shirt which is called "Sauo Mor Horm" and wear Sarong instead of pants with a long piece of cloth tied around the waist. The female wears a long sack covering the ankles as a skirt (Pha-Sin, Pha Mut Mee) and a blue blouse with long sleeves. Each of them carries a bowl of scented water with petals to go for sprinkling water on Buddha images at the temple or on the procession along the main street.

After finishing from the temple they will continue sprinkling water on the elders of the family, the parents or respected elders till it is dark. Many kinds of entertainment are performed during the night. The period of Song-Kran festival is three to five days.

The fifth month festivals are, in details, as follows:

**Song-Kran Festival:**

The *Song-Kran Festival*, a ceremony marking the lunar New Year, begins on the first day of the waxing moon
Buddhists are offering food to monks on Song-Kran Day (Song-Kran festival) at Khantha Village, Kantharawichai District.
in the fifth month of the year, which is April. However, it makes it easier all around to plan things when Song-Kran celebrations always fall on April 13th, instead of relying on a certain phase of the moon.

Thai New Year's Day marks the assumed entrance of the Sun into Aries. Folk festival of throwing or sprinkling water on Buddha images, monks or elders of the family. Fish and birds are set free. There are also colourful processions and traditional games.

Song-Kran festival is Thailand's merriest festival which commemorates the old Thai New Year. Merit-making ceremonies, house-cleaning, honouring elders, bazoars, parades, folk-dancing and water-throwing characterise the festival.

One rather interesting tradition which is observed among the Kantharawichai people is known as the "Rode nam dam hue" which literally means "pouring of water and dousing the head". This is the Northeastern custom of paying Song-Kran respects to elders. Actually, there is never any 'dousing of the head' unless one considers the act of those who receive the scented water from well-wishers and apply a small amount of it on their heads. Of course in a 'Rode nam dam hua' there are always a large number of well-wishers and the amount of scented water poured on the elders' hands
is quite large, and even the part that the elders lift to apply on their heads must be considerable. So it is really tantamount to dousing or ducking.

2. The Sixth Month

Actually Thai I-San and Kantharawichai people perform two kinds of festivals in this month: Bun Bang Fai festival and Visakha Bucha Day. Both festivals are described in details as follows:

1. Bun Bang Fai (Sky-rocket Festival)

This is a Thai Isan traditional performing art held during the Bun-bang-fai in the sixth lunar month. It usually occurs between 15th May and 15th June. It may be held as late as August if the rain is very late. During the bang-fai (rockets) procession, those who take part in the procession dance and sing to an ensemble of music. The movement of the dance is extemporaneous; pattern of the processional music. The dancers sing all the way.

The Soeng-bang-fai has been the prototype of the numerous Soengs (dances) that have been developed throughout the country, such as Soeng-Katib-Khao (Dance of the rice container), Soeng-Swing (Dance of the fish-net), etc.

The ensemble comprises Klong-yaos (long drums), Klong-tums (round drums), chings (small cymbals), chabs
Fig. No. 4.62

A drum parade used on all happy occasions, e.g., skyrocket festival, wedding ceremony, seen here is one in Mahasarakham.
(big cymbals), along with the Khaens as melodic instruments. Sometimes Phins (harps) are added to the ensemble.

It is a well-known fact that the celebration of a custom is in the Northeast Region of Thailand. The festival of Bun Bang Fai is an event which all Thai-I-San villagers look forward to quite as much as westerners look forward to Christmas. Because this region of Thailand is extremely dry, the launching of colourful rockets is meant to bring forth rain. This festival is, in fact, a rain-making festival.

The word bang fai strangely enough is pronounced nearly like the British English word 'bonfire'. The word bang is sometimes pronounced bong. Bong in Thai means 'pieces of hollow wood like bamboo' and bang means 'small, cut off pieces or elongated mark'. As smaller rockets are made from hollowed-out bamboo, the word bong is preferred.

The rockets or bong are divided into three general sizes. The first are known as the ordinary bong fai which contains less than 12 kgs. of gun-powder. The second are called the bang fai mun, or the ten thousand class, which contain over 12 kgs. of gun-powder. The last has
Fig. No. 4.63

Dancing in the parade of skyrocket festival at Mahasarakham
Skyrocket (Boon-Bang-Fai) parade for lighting at Nahasarakham
a designated name a bang fai saen, or one hundred thousand, as they contain 110 kgs. of gun-powder, or ten times that of bong fai mun. This last type of rocket is not made very often, as it is rather costly and takes time and a lot of labour to manufacture one.

In the old days these rockets were made of hollowed out bamboos. Later, they found that it was safer to make them from iron pipes of about the same size as the bamboo and about two metres long. The bang fai saen, however, is of tremendous size, and it is as large as a cooking gas tank and is about as tall as a two-storeyed building. When it is ignited, just watch out! If it falls on any one, it is just like being hit by a bomb. If it fell on the roof of a house, there would be no more roof and no more house.

After the gun-powder is filled in the main rocket case, a number of small bamboos with about the same length as the rocket will be tied to it lengthwise to make them like satellite rockets. These bamboo pieces are brightly decorated with strips of colour paper mostly red, silver and gold. The entire rocket, particularly the open end, is further fastened with Thai-style decoration in the shape of a dragon, a horse, an elephant, a 'Suphanahong'.
Fig. No. 4.65

The crowd of people are watching a skyrocket lighting in skyrocket festival (Boon-Bang-Fai) at Mahasarakham.
ceremonial large, or a naga, some of which may even spew out water the way the naga is to be capable of.

On the first day of the celebration, each group of celebrants who have constructed a rocket for competition will have a party of their own at their respective places. On the second day, they will march in processions with their rockets to pay homage to the Chao Pho Lak Muang, or the spirit of the city pillar. After that, the processions will continue on their way on the streets of each village. Each procession will consist of musicians, dancers, composed mainly of beautiful young girls, and also clowns who are mostly older people and, in the spirit of the occasion, either slightly inebriated or just plain drunk. The music is of course traditional Thai, composed of drums, gongs, cymbals, pan pipes, Khaen. The dancers are dressed in costumes, consisting of phasin, sarong or native skirts woven locally with brightly coloured silk or cotton yarn. The girl dancers also wear a piece of cloth crosswise from shoulder to waist and some will wear long false finger nails. All night long there are celebrations including dancing, singing, and various types of local shows and performances. On the third day from early morning a large number of residents from nearby districts and villages will congregate in a large field where all competing rockets are assembled.
Before the rockets are fired, the committee of judges will once again inspect them and pass judgement on the most beautifully decorated one. Decision will also be made on the group of dancers that performs the best. Later on when the rockets are fired, the referees will determine which one fires the highest. The first rocket fired is the one to determine what nature has in store for the populace. If the rocket goes high up in the sky, the soothsayers will predict an abundance of rain and a good crop. After that the firing will be for the contest. Local customs demand that the owners of the rockets that do not rise after firing will be thrown into the water as a punishment for making a dull rocket.

Around the second weekend of May, after harvest and before rainy season, colourful dancing processions along streets are done before shooting rockets into the sky as plea for rain. Drumming, dancing and singing are everywhere.

ii. Visakha Bucha

Buddhist ceremony commemorates birth, enlightenment and death of the Lord Buddha. Traditional flower arrangements and lanterns decorated with beautiful flowers are shown at temples. Also there are candle-lit processions round the main chapel of every temple.
This ceremony of becoming novicehood with a crown on his head or "Sramana" can not be seen in the northeastern but can be seen in the north of Thailand. The boy similarly becomes a novice after taking of the crown, called "Sammanen" in Thai, or "Chow-Sanc" in Tai-Khamti.
3. The Seventh Month

During this month, there will be an important festival, 'Bun Buek Baan'. It is held to give respect to the village guardian spirit, or 'Phi-Pu-Ta' that the villagers believe they are on such a happy land by the spirit. And to memorize to the spirit, the festival is held. The villagers feel that if they do not hold the ceremony, ill fortune will befall them; there will be a draught and sickness. However, at this time of the year, there is much work as the planting of the rainy season rice crop has just begun. The value of the festival must be balanced against the pressures of work. Thus it has become the practice to have a village meeting attended by male heads of major family groupings and have a majority vote whether to hold the festival or not. If it is decided not to hold the festival, the villagers must go to the house of the guardian spirit of the village, usually located on the outskirts of the village proper, and ask for permission to postpone the ceremony. The villagers also ask that the guardian spirit of the village assure the villagers' health and well-being for the coming season. This village guardian spirit, or Phi pu ta, is involved as well if the festival is held. The sky rockets are brought by the male villagers to the village spirit's residence along with an abundant supply of whisky.
The sky rockets are brought as a form of reverence and after some liquor is placed aside for the spirit, the men drink up and dance merrily around the spirit's residence.

4. The Eighth Month

The ceremonies of this month are directly concerned with Buddhism. It appears to Thai I-San, especially Kantharawichai people, that all Buddhists have to get involved in the ceremonies. Here are some of them:

i. Asanha Bucha

Buddhist ceremony commemorates the First Sermon delivered by the Lord Buddha to his first Five Disciples. Candlelit processions round the main chapel of every temple are to be seen.

ii. Buddhist Lent (Khao Phansa)

Beginning today, all monks return to their monasteries for study and meditation. Youths of twenty years of age are ordained for this period.

The commencement of the annual Rains Retreat when all Buddhist monks forswear travel and stay inside their monasteries to study and meditate. Phansa is the traditional period for temporary ordinations into the Buddhist monkhood.
In Thai I-San they celebrate the commencement of Phansa with a district candle festival, gigantic tableaux and festivities.

Early next morning, the last day of Phansa and a Buddhist holiday, at the front of the Wat elderly women, some chewing betel nut and all wearing their finest, hand woven silk sarongs, talk quietly in groups. Each carries a basket of offerings and food for the temple. Inside, amongst smouldering incense, flickering candles and bunches of flowers, devotees kneel and pray before glittering images of the Lord Buddha.

5. The Ninth Month

There is a ceremony "Bun Khao Padap Din" on the day of nearly full-moon night in this month. The villagers bring the offerings: some food, betel nut, and cigarettes wrapped by banana leaves and hang them on the branches of the trees or put them in the spirit houses. The purpose is to pray for their procession.

This Bun Khao Padap Din ceremony has both Buddhist and animist elements. The monks chant the teaching of Buddha and stories of his many existences and the villagers prepare special merit offerings for the monks. But the spirit world is the focus for this ceremony. Early in
the morning, before dawn has broken, the villagers make small food packets with taken food offerings of rice and with rice dishes, betel nut, cigarettes and the like and leave them about the Wat grounds either in the trees, on the ground, or on the window sills of the Bod or Sala. A temple gong is struck to call the spirits of one's dead parents and relatives to come and feast on the offerings. The offerings are given not only for the well being of the dead spirits but also for those who still live in the village so that they will have health and prosperity through the care of the spirits of the dead. This day is thought of as especially set aside for the rememberance of one's dead relatives. The offerings are made, one talks of the dead, how good they were, how all used to live together, help each other, have fun together, and the like.

Historically, the festival has its origins in a Buddhist context, the Buddha having explained to a troubled disciple that one must make special offerings to the dead or the latter would be ill and unhappy and cause trouble in this world of the living. However, as shown by the way the ceremony has developed, there are definite animist elements and especially so with the attendant rice spirit offerings. Later in the morning, the villagers go to the fields to leave offering for the Phi ta hack, the rice spirit who
guards and cares for the rice crop. This offering is made to assure a good harvest and is left in the area that was first planted. This area is the same each year. Thus, one can see the peaceful co-existence that exists between the Buddhist and the animist world of the villagers. It should be stressed that carrying out Brahmanical rituals and/or believing in the animist spirit world does not to any degree diminish the villagers' devotion and attachment to Buddhism and vice versa.

6. The Tenth Month

During this month, there is a ceremony of Buddhists to make merits called 'Khao Saak' or Salakaphat. It is held in the tenth lunar month that the villagers believe it is to make merits for Phi Pret (Hungry spirits). The villagers make vessels from banana leaves in the ship shape in which they put black rice (sticky rice mixed with black), red rice (sticky rice mixed with brown sugar), and yellow rice (sticky rice mixed with egg). All together is called Khao Saak. Besides many kinds of rice in the vessels, there are betal nuts, cigarettes, bananas, chilly and Pa Daek (preserved fish). They bring the offerings to the temple to join ceremony and they bring them to put or hang over trees for hungry spirits to eat.

7. The Eleventh Month

During this month, there is an important ceremony concerning Buddhism that is Ok Phansa.
Ok Phansa festival, this lent period between the full-moon of the 8th lunar month (July) and the full-moon of the 11th lunar month (October) is known as 'Phansa', the three months which the Buddha is believed to have spent preaching in heaven.

Ok Phansa marks Buddha's descent to earth and the end of this period of retreat for Buddhist monks. The end of the lent period is also a time for celebration when the skies are clear, bringing promise of the end of the rains. The month following Phansa is known as the "Kathin" period when people gain merit by offering gifts and new robes to the resident monks in monasteries. To commemorate Buddha's descent to earth after preaching in heaven, a "Tak Baat Dhevo" was held in the early morning. Hundreds of Buddhists gathered to offer food and gifts to long lines of monks and novices from local monasteries.

8. The Twelfth Month

There are two kinds of festival in this month. They are Kathin and Loi Krathong. The two kinds are described below:

i. Kathin Festival

Kathin ceremony is one of "Heet Sibsong". It is believed that more merits are gained from making a Kathin
than from other ceremonies. Thus the Thai I-San people prefer Kathin, and perform it in each village every year.

The word 'Kathin' means 'wooden frame', a frame in which cloth was sewn before the days of sewing machines. The cloth was secured in the frame and sewn into monk's robes called 'Pha Kathin'. Kathin came to be known at the ceremony at which new robes were given to the monks.

According to Pra Winaya, the period for "Tod Kathin" begins the day after full-moon of the 11th lunar month (which always falls in October) and continues until the day of the full-moon of the 12th lunar month. Tod Kathin may not be performed before or after this time unless the President of the Kathin Association has an urgent duty; for example, joining the army. In such case the Buddha would permit the monks to accept Kathin.

The period of Thod Kathin marks the end of rainy season and the Buddhist Lent. It is the time of the annual offering of new robes and necessary utensils to the monks. Colourful processions along streets and rivers are commonly seen.

ii. Loi Krathong Festival (Festival of Light)

The Loi Krathong Festival takes place annually on the full moon night of the twelfth lunar month (November).
The word 'Loi' means "to float" and "krathong" means a bowl improvised out of banana leaf for holding something. "Loi Krathong" is, therefore, the floating of an illuminated leaf bowl. Usually in a krathong, apart from a candle and one or more incense sticks, a small coin is also put in and sometimes a mouthful of betel nut for chewing is added.

In the evening when a full moon appears in the sky, the people go to the river or canal nearby holding in their hands the krathong. The candles and incense sticks in the krathong are lit before they are sent floating away on the surface of the water. It is great aesthetic pleasure to see thousands of krathong with their flickering candles bobbing gently up and down along the silent and placid waters under the silvery light of a full moon. While watching them floating far and far away, fireworks are let off. In this country, fireworks display is part of all celebrations, secular or religious.

The origin of this tradition can be traced. First, it is no doubt a yearly offering to the water spirits or the floating away of all sins and calamities that may befall anyone. Thai I-San usually have very big krathong made and in some places light them with
torches. They put in the downstream far away from the starting place, an act which is tantamount to transferring sins to others, using them as scapegoats.

Secondly, Loi Krathong is in a sense a thanksgiving dedicated to the Goddess of Water. It is probably confined to agricultural people who rely on abundance of water as a source of economic life.

Thirdly, this festival in its later development is an excuse for spending an evening outdoors amid pleasant surroundings near the water, which comes but twice successively in a year.

Rivers, streams, canals and ponds throughout the kingdom reflect tiny flickering flames from thousands of banana-leaf and lotus-petal cups containing flowers, candles and incense.

In all the year round, Thai I-San festivals occur as follows:

9. The First Month

During this month, there is a ceremony called Bun Khao Kam which the villagers ask for the monks to participate. The participation of the monks in ceremony is to stay in peace or to meditate for a period of time.
They may stay in the funeral place where it is very calm to clear the mind from disturbance from sins. The villagers take this time to make merits called Bun Khao Kam.

10. The Second Month

There is a ceremony called Bun Kun Loan which is the way to give thanks to the cow God before storing the rice grains in their farmhouses or barns. Villagers come to join the ceremony, eat, drink, and dance happily before they help in storing rice grains.

11. The Third Month

In this month, there is an important ceremony called Bun Khao Chi after the harvest. The villagers will gather to perform Bun Khao Chi to show their delight of having new product which is rice.

Khao Chi is a kind of snack made from cooked sticky rice in a circle shape and bathe it in the liquid mixed with egg and sugar, then baked over the fire. It is a very good item to taste for its nice smell after it is cooked.

Before the day of the ceremony, the villagers prepare four ingredients:
1. Sticky rice produced from this year called Khao Mai which means new rice.

2. An egg from a hen or a duck.

3. A lump of brown palm sugar.

4. A log.

When the time comes, the villagers will gather at a place and perform the ceremony of offering fire. After that some of them will steam sticky rice, some beat eggs and some make syrup from brown sugar. When the rice is cooked, they make it in circle shape and fix it on the top of a stick. Then they bathe it with the liquid of egg and sugar syrup and fry it on the strong hot charcoal. After it is cooked, they offer it to the monks. That is all about the ceremony performing with the monks. At last there will be different kinds of fun among the youth and all the villagers.

Besides, the ceremony of Bun Khao Chi, there is another important day of Buddhists called "Magha Bucha Day".

Magha Bucha Day, the Buddhist All Saints' Day which falls on the last week of February or early March. Merry-makings are performed in observance of the great events of the Lord Buddha's time. On this day, which was a full-moon day, 1250 Arahants from different places come to
pay homage to the Lord Buddha, each on his own initiative and without notification or appointment. All of them had been individually ordained by the Lord Buddha himself. And on the evening of that day, the Lord Buddha delivered a discourse known as "Ovadha Patimokha".

12. The Fourth Month

The ceremony called Bun Mahachat or Bun Pa Wet, starts with inviting about 10 or 20 monks from many monasteries to say the prayers since the early morning, and ends within that day. To say the prayers, the monks chant to the village Vessandorn Jadok (Vassantara Jataka) or the story of Vessandorn.

The villagers carry the offerings for the monks who are saying the prayer (The offerings are things for the monk 'physical purpose'). The villagers perform many kinds of activities for their fun such as classical dance and local dance. Some of them especially male will drink and have feast. It is one of the most biggest festival of the year.

Bun Phawet or "Soen Phawet" which commemorates the Buddha's last incarnation before his rebirth to become the historical Buddha. Inside the temple compound, individual monks take turns chanting the story of "Phawet"or"Vessantara"
and of the Buddha's numerous other previous existences.

'Bun Phawet' or 'Thet Maha Chat' is a popular Buddhist festival, usually held in the twelfth lunar month. 'Bun Phawet' or the 'Great Life' is a Jataka story of the last incarnation of the Lord Buddha as Vessantara. It is believed that great merit will be acquired if one listens to a recital of the whole story in one thousand Pali verses. Seated on the central pulpit, the monks take turns at reciting the thirteen sections of the story in Thai Poetry. The session rounds off with a sermon on the fair Nable truths, delivered as guidelines for solving life's fundamental problems.
### Comparison of Tai Kharnti and Thai I-San Festivals

#### Table No. 4.31

Comparison of Tai Kharnti & Thai I-San Festivals

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<th>Period</th>
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<th>Thai I-San</th>
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<td>March-April</td>
<td>Sangken</td>
<td>Song-Kran</td>
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<td>The beginning of the rainy season (July)</td>
<td>Nawasang (Naw wa sitang)</td>
<td>Khao Phansa</td>
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<tr>
<td>September-October</td>
<td>Sare Sitang</td>
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<tr>
<td>September-October</td>
<td>Mebi Sitang</td>
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<tr>
<td>October-November</td>
<td>Wa Ok Sitang</td>
<td>Ok Phansa</td>
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<td>November-December</td>
<td>Chowmoon Kanda Poi</td>
<td>-</td>
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<tr>
<td>January</td>
<td>Wan Lu Poi</td>
<td>-</td>
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<tr>
<td>January-February</td>
<td>Maiku-Sum-Phai</td>
<td>-</td>
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<tr>
<td>April-May</td>
<td>Poi Leng ( Vasakha)</td>
<td>Visakha Bucha</td>
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<td>May-June</td>
<td>-</td>
<td>Rocket Festival</td>
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<td>July-August</td>
<td>-</td>
<td>Bun Buek Eaan</td>
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<td>August-September</td>
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<td>October</td>
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<td>November</td>
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<td>Bun Khao Saak</td>
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<td>November-December</td>
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<td>Magha Bucha</td>
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</tbody>
</table>
In all the above comparative studies, the following things can be noted:

1. Four types of Tai Khamti festivals are very close to Thai I-San ones on their activities but they are different in their names.

2. Only one type of Tai Khamti festival is very close to Thai I-San ones in their activities and names.

3. Five types of Tai Khamti festivals are different from Thai I-San ones on their purposes but they are held during the same periods.

4. Three types of Tai Khamti festivals are different from Thai I-San ones in their activities but they are the same in concerning with Buddhism.

5. The number of all festivals of Tai Khamti per annum is 10 and that of Thai I-San is 16.

6. The number of types of Tai Khamti festivals that Thai I-San do not have is 5.

7. The number of types of Thai I-San festivals that Tai Khamti do not have is 11.
Regarding the study in each festival performance, it reveals that:

1. Thai I-San activities to perform the festivals are more serious and with grand variety than Tai Khamti ones except Song-Kran or Sangken of which performances are quite similar.

2. Tai Khamti local people performing the festivals concerned with Buddhism at the temple are more of female than male, and more than monks, hence: the people at the temple are few and that is why they have to say the prayers together. But Thai I-San local people performing the festivals concerned with Buddhism at the temple are more female than the male and more monks than male and female, hence; only the monks say the prayers and the others just listen to the prayers.

Regarding the ingredient of the festival performance, each festival consists of people dancing and people playing musical instruments (drums, gongs), in procession. It is found out that Thai I-San procession seems to be more enjoyable than Tai Khamti festivals. There are a few people in the procession and it is performed in a hurry as a result of this, it is not so enjoyable as that of Thai I-San.
Table No. 4.32

Showing the data of festivals

Is it compulsory for all the members to attend important festivals?

<table>
<thead>
<tr>
<th>Item No. 29</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>77</td>
<td>83</td>
<td>160</td>
</tr>
<tr>
<td>No</td>
<td>23</td>
<td>17</td>
<td>40</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x_c^2 = 1.1250 \text{ not significant at } .05 \text{ level} \]

\[ x_t^2 (2, 2, .05) = 3.84146 \]

Table No. 4.32 reveals that the difference between those who favour the compulsory for all the members to attend important festivals, and those who did not favour it, when join together in both Tai Khamti and Thai I-San, are not statistically significant at the .05 level. It shows that both Tai Khamti and Thai I-San are in favour that most attend important festivals.
Table No. 4.33

Showing the data of festivals

Do you maintain specific dress for specific festivals?

<table>
<thead>
<tr>
<th>Item No. 34</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>90</td>
<td>86</td>
<td>176</td>
</tr>
<tr>
<td>No</td>
<td>10</td>
<td>14</td>
<td>24</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x_c^2 = 3.0537 \text{ not significant at } .05 \text{ level} \]

\[ x_t^2 (2, .05) = 3.84146 \]

Table No. 4.33 indicates that the difference between those who supported the maintenance of specific dress for specific festivals, and those who did not support it, in both Tai Khamti and Thai I-San are not statistically significant at the .05 level. This shows that both areas maintain specific dress for specific festivals.
Table No. 4.34

Showing the data of festivals

Where do the important festivals generally take place?

<table>
<thead>
<tr>
<th>Item No. 31</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temple</td>
<td>91</td>
<td>77</td>
<td>168</td>
</tr>
<tr>
<td>Village headman's house</td>
<td>0</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>One's own house</td>
<td>0</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Any other related place</td>
<td>9</td>
<td>7</td>
<td>16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

As per the table No. 4.34 shows that the difference between where do the important festivals generally take place in Tai Khamti and Thai I-San, are statistically significant at the .01 level. According to the above table, it can be noticed that important festivals in Tai Khamti are carried out mostly in temples, whereas, in Thai I-San, the important festivals are carried in temples and village headman's house respectively.
Table No. 4.35

Showing the data of festivals

In your custom when one is dead, how do you dispose off the dead body?

<table>
<thead>
<tr>
<th>Item No. 38</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bury it</td>
<td>26</td>
<td>46</td>
<td>72</td>
</tr>
<tr>
<td>Cremate it</td>
<td>74</td>
<td>54</td>
<td>128</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 8.6805 \text{ significant at } .01 \text{ level} \]

\[ x^2_t (2, 2, .01) = 6.63490 \]

According to table No. 4.35, reveals that the difference between the custom when one is dead, how to dispose off the dead body, in both Tai Khamti and Thai I-San joined together, are statistically significant at the .01 level. It indicated that in Tai Khamti, the dead body is mostly disposed by cremation, while in Thai I-San, they cremate as well as bury the dead body.
Fig. No. 4.57

The tomb of a Tai Khamti villager before the body being burnt
Fig. No. 4.68

A cemetery in a castle form for burning a dead body in the Northeast of Thailand
Table No. 4.36

Showing the data of festivals

Do you perform sacrificial ceremonies?

<table>
<thead>
<tr>
<th>Item No. 45</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>34</td>
<td>25</td>
<td>59</td>
</tr>
<tr>
<td>No</td>
<td>66</td>
<td>75</td>
<td>141</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

$x^2_C = 1.9473$ not significant at .05 level

$x^2_C (2, .05) = 3.84146$

The above table No. 4.36 indicates that the difference between those who favour the performance of sacrificial ceremonies and those who did not favour it, in both Tai Khamti and Thai I-San, when joined together are not statistically significant at the .05 level, it shows that both Tai Khamti and Thai I-San do not perform sacrificial ceremonies.
A procession of Kantharawichai villagers bringing offerings to Buddhist monks at Wat Pa Sathatham Monastery.
4.2.3 ARTS AND CRAFTS

4.2.3.1 Art and Craft of Tai Khamti

The Tai Khamti people show high skill in their art and architecture. The dress of the men is simple and neat, for they commonly wear tight-fitting jackets of blue cotton cloth with white muslin turbans and round the waist a cotton or silk cloth of a chequered pattern, the upper classes wear the Burmese pasto, a piece of patri-coloured silk.

The women wear their hair drawn up from the back and sides in one massive roll which rises four or five inches above the head. This is encircled by an embroidered band, the fringed and tasseled ends of which being down behind (Elwin:1959). The lower garment generally of dark-coloured cotton cloth is folded over the breasts under the arms and reaches to the feet, a fashion common to both the Shans and Manipuris, adopted too, by the Assamese women. The Khamti women also wear a coloured silk scarf round the waist and a long sleeved jacket. Their chief ornaments are cylindrically shaped pieces of bright ember inserted in the lobes of the ears and coral and other head necklace.
Tai Khamti women have retained their skill in weaving and embroidery. They still make elaborately worked bags, as well as embroidered bands for the hair, finely woven belts and the paid cloth of an almost tartan design commonly worn by men.

"It is customary for the chiefs also to employ themselves in useful and ornamental arts. They work in gold, silver, and iron, forge their own weapons and make their wives' jewels. They also manufacture embossed shields of buffalo or rhinoceros hide, yielding and lacquering them with skill and taste" (Elwin: 1959).

1. Wood-Carving

The Tai Khamtis are exceptionally expert in wood-carving and ivory works.

Wood-carving is confined to the Khamtis. The Singphos today also do some wood-carving. The priests are the leading craftsmen. Dalton (1973) describes: "The priests in their hours of relaxation amuse themselves by carving in wood, bone or ivory, at which they are very expert. In making ivory handles of weapons they evince great skill, taste, and facundity of invention, carrying in high relief twisted snakes, dragons and other monsters with a creditable unity and gracefulness of design."
"Wood-carving and ivory-work have persisted to this day but deserve more active encouragement. The Khamtis still make embossed shields and are fond of masks, mainly of the horror type of coloured cloth stretched on bamboo frames, for use in ceremonial dances, which illustrate the Temptation of the Lord Buddha and other themes. Their finest work, however, is in their carvings of images of the Lord Buddha, some of these, hidden in small temples in out of the way villages, are of singular grace and beauty" (Elwin, 1959).

2. Weaving

Weaving is an exclusive household craft of women amongst the Tai Khamtis. Their looms are primitive, simple and portable but it is handy for their society and to meet their social needs. "The women nearly all use the single-handle tension or loin-loom of a pattern common in Indonesia, which has a warp of some six yards by eighteen inches. There is no reed; a wooden sword is used to beat up the weft; and the actual wearing is done with a bamboo-tube throw-shuttle. The Tai Khamtis have a slightly larger loom, though of the same general pattern, and a few Assamese looms are now used in the administrative centres" (Elwin, 1959).
Fig.No.4.70

A Tai Khamti woman is weaving Phanoi (sarong) at Sulungtu Village, Lohit District.
Weaving is a part of the day's work of a woman. After finishing the harvesting work, this becomes main occupation of women. The girls in the house are trained up in weaving from their teens in their houses or in their dormitories. The traditional art is handed down from generation to generation. Tai Khamti women are skilled in embroidery and weaving. Their ceremonial dresses produced in their looms are colourful and remarkably beautiful. The embroidered boys are very attractive, beautiful and costly.

Cotton is grown on a small scale in the neighbourhood of Roing, but the bulk of cotton yarn now used is brought from the neighbouring markets of Assam. Previously, wool came from Tibet, now wool also is purchased from the nearby markets in the plains.

Natural dyes are used by the people for colouring their home-made clothes. The Tai Khamtis and the Singphos use varieties of colours and patterns in their textiles which is illustrated in their elaborately designed bags and bands. Jackets and lungis are also dyed in mixed colours.

The long association of the Khamtis with the plains has brought about some modification in their dress. The Khamti look which is larger than that of the other
tribes in the district, is suitable for weaving the lungi. The jacket is also a home-woven material. They still make bags as well as embroidered bands for the hair, finely woven belts and the plaid cloth of an almost tartan design commonly worn by men.

For Khamti women, their waist-cloth is often woven in large broad horizontal bands of green, red and blue. The colourful border designs in their textiles are artistic and of many varieties.

"In pursuance of the government policy to encourage growth to industries and to promote indigenous arts and craft, weaving has been introduced in the government craft centres as one of the courses of training and also for production of handloom clothes" (Choudhury, 1978).

Tai Khamti women have retained their skill in weaving and embroidery, they still make elaborately worked bags, as well as embroidered bands for the hair, finely woven belts and the plaid cloth of an almost tartan design commonly worn by men.

3. Cane and Bamboo Works

Cane and bamboo form the raw material which meet the requirements of everyday life - from house building to making basket, fishing traps, items, items of dress,
Fig. No. 4.71
Khamti rice - plate
construction of suspension bridges, religious paraphernalia, etc.

Baskets, big and small with pipe receptacles are made for the purposes of agriculture, fishing, hunting and domestic use. Metal utensils and containers are still not much in use in the Tai Khamti houses of the district. The common basket is hexagonal in shape, round at mouth and nearly rectangular at the bottom. Another finely woven basket of twilled pattern serves as food grain container. Winnowing fans for husking rice and baskets for storing grains are strongly made with bamboo splits. Baskets for fermenting rice or millet are conically shaped at one end to bag the contents small flexible beer strainers are made of very thin fresh bamboo splits. Cane-hats are intricately coiled and very durable. Apart from the household utensils, the other bamboo handicrafts are baskets with lids, mats, smoking pipes, bows and arrows, weaving equipments, fishing and hunting traps, women's head-bands, fine cane-belts, etc.

There are various species of cane and bamboo grown in different topography and ecology. Each variety has its specific utility and they are utilised by the villagers for their need and requirement. Almost all the Tai Khamtis have cane and bamboo are used in making
different kinds of baskets, household utensils, suspension bridges, fishing and hunting traps. The local names for cane and bamboo of the Tai Khamtis are:

- Cane: Wai (common variety)
- Bamboo: Maihook (common wild variety)
- Bamboo: Maisang (Jati)
- Maisangnam (Baluka)
- Mainai (Bijuli)
- Maipook (Kaka)

4. Silver and Iron Smithery

In the past the Khamtis were renowned for extraction of minerals and smelting of iron. Dalton wrote of the Khamtis: "It is customary for the chiefs also to employ themselves in useful and ornamental arts. They work in gold, silver, and iron, forge their own weapons and make their wives' jewels, they also manufacture embossed shields of buffalo or rhinoceros hide, gilding and lacquering them with skill and taste" (Dalton, 1973).

5. Dress and Ornaments

The dress of the Tai Khamti men was simple and neat for they commonly wore tight-fighting jackets of blue cotton cloth (Pha-Chyu) with white muslin turbans. They
Fig. No. 4.72
Tai Khamti Chief at Chowkham Village, Chowkiamoan Gohain (hamsoom)
and his wife (son of Chowkanan Gohain 'hamsoom' the late Raja)
Fig. No. 4.73: A GROUP OF KHAMTI WOMEN IN THEIR TYPICAL DRESS
generally wear lungi (Pha-noi) of a chequered pattern with green, red, violet and black coloured yarn combination as they do today. The upper classes wore the Burmese pasto, a piece of patri-coloured silk.

Nowadays while they assemble in the council house or in the temple, they must wear lungi (Pha-noi) as a symbol of national dress.

Once the Tai Khamti men were expert warriors and they wore special fighting clothes with weapons and they always carried a long dao known as Khamti dao hanging in its sheath (Look at Fig. No. 4.74).

The dress of the Tai Khamti women is similar to that of the men, 'an impression of neatness'. They wore their hair drawn up from the back and sides in one massive roll which rose four or five inches above the head. "This was encircled by an embroidered band, the fringed and tasseled ends of which hung down behind" (Elwin, 1959).

The married women dress differently from the single women. They wear only black skirts (Pha-sin), a long sleeved jacket (Khenyao, an embroidered waist only green cloth (rang-wat) and white turban (shown in the picture). The single women wear skirts of any colour except black without an embroidered waist cloth (rang-wat),
A group of Khampti warriors
A large family of Tai Khanti with children and in-laws living in the same house at Chowkham Village.
a white turban. The old ladies wear turbans of their white cotton cloth.

For the young Khamti women. "The elevation of the hair on the crown of the head indicates that she is married, and the style is recommended as dignified and becoming. Unmarried girls wear it in a roll low down on the occiput. They are exceedingly industrious, spin, weave dye, and embroider, and can themselves make up all that they wear. The jacket is ordinarily made of cotton dyed blue; the petticoat of the same material and round the waist a coloured silk scarf as a sash. But the dress of the richer lady is made of material-black velvet bodice and silk skirt. The ear ornaments are of amber (Dalton, 1973).

Nowadays, the hair-style of both men and women has very much changed. Once Tai Khamti men kept long hair and it was maintained till the last generation.

The chief ornaments are cylindrically shaped pieces of bright amber inserted in the lobes of the ears, and coral and other bead necklaces.

4.2.3.2 Art and Craft of Thai I-San

There are several folk crafts which, apart from the handicrafts like silverware, neilloware and
wood-carving that support artisans' families, are practised either for agricultural reasons or to make families self-sufficient. Two crafts in particular, cloth-weaving and basket-weaving are intimately connected with the land and have been Thai I-San arts for as long as anyone can remember.

The gorgeously iridescent had its origin in dusty Thai I-San where cloth-weaving is a traditional folk craft. Rearing their own silkworms, spinning and dyeing yarn, Thai I-San village women use primitive hand looms to produce shimmering bolts of cloth for sale in faraway markets.

They weave heavy, indigo-dyed cotton lengths for men's 'Phakhaoma' the versatile checked cotton or silk lengths used as turbans, loincloths and the like employing an arduous, tie-dyed silk-weaving technique called "Mut-Mee", women weave sarongs decorated with a variety of simple, repetitive, stylized animal and floral patterns. Vegetable dyes are used to create the richly sombre greens, purples, reds and browns which are the principal colours of Thai I-San garments.

It is quite industrious work for women to do from the beginning to the end of cotton or silk weaving process.
The cotton plant takes from May to November (six months) to mature. The selected balls of fluffy white cotton are taken out of their withered brown covering; the cotton balls for five days so that the worm in the black seed is completely dried up; each cotton ball is then fed into a pair of manual rollers to remove the seed.

By pulling the string of a bow-like instrument, the bundle of cotton becomes fluffed up into "candy-cane" softness. And now this semi-shredded cotton is spun into yarn. A spinning wheel is set in motion by rotating the spindle with one hand while pulling the thread out of the spindle with the other hand. The yarn is then transferred on to a wooden stick (pia). The dying process comes after this. The dyestuff comprises a variety of plants grown in the village vicinity. The brick colour comes from the nest of the gum-lac insect, indigo blue comes from the indigo plant, black from the krajai berry, yellow from the talang root and green from dipping cloth already dyed in indigo a talang root mixture. The 'mut-mee' dying process (tie-dying) involves tying up the desired sections of cotton thread with banana fibers. The dye will only reach the unbound parts. Once the dyed thread has dried, the ties are cut to reveal patchy areas of
Some villagers in Kantharawichai District earn their living by weaving bamboo baskets.
white cotton. An interesting subtle effect is achieved when these tie-dyed thread are woven into fabric.

In Thai I-San there are many useful folk crafts mostly made of bamboo.

Folk crafts produce useful objects in relation to the local geography. The basketry items used for fishing in the lakes and ponds have different sizes and functions from those used in the rivers. Fishing traps called Sai uses in the Chi River are large to suit the deeper water of the Chi River while Sai used in the swamp and lakes are smaller and vary in form according to the water depth. This again shows that the type of settlement, the geography and the occupations thus influence folk craft of Thai I-San in Kantharawichai District.

1. Wood-Carving

Wood-carving Buddha images are the most interesting handicrafts of the Thai I-San. In their spare time after harvesting, villagers carve small Buddha image out of wood. The form and style follow each individual carver's imagination. Mostly, the forms are very simple, unpretentious and lifelike; there is usually no aim to show
high artistic values. Some of these images are covered with silver or gold leaf. These Buddha images are crafted for personal religious purposes; they are not for sale. Carved wooden Buddhas originated from the religious belief and faith that the forms should reflect the since feelings of the people of the rural area.

2. Weaving

In Thai I-San, various groups weave elaborately embroidered cloth. Strikingly symmetrical and stunningly hued, the groups abstract patterns vary in complexity and colour from village to village. favouring silk from Thai I-San silkworms, weavers create exquisite geometric and floral pattern brocades. Colours vary from district to district depending on the availability to vegetable dyes.

The Thai I-San women in almost every village in Kantharawichai District are weaving cloth, mostly cotton but also some silk weaving, ready-made skirts and sarongs are being sold.

Actually the cotton crop is harvested in February and the primitive cleaning, ginning, separating and spinning is carried out in the following months. There is a general hiatus in weaving once the planting of the rainy
An old Thai man is making a fishing net, at Sra Village, Kantharawichai District.
season rice crop begins until it is finished and during the big harvesting months of November-December. Thus, one will find two main weaving periods i.e., from August to November and from January to early May. As far as cotton is concerned, although some is grown in the village, it will also be bought in town. There is also a small amount of silk growing with the main activity of caring for the cocoons occurring in the rainy season and the removing of the silk strands and spinning occurring after the maturity of the cocoons which is a relatively quick process. The silk weaving periods follow the time for the cotton weaving.

The traditional cloth made in Thai I-San village is called "Kit".

The "Kep kit" pattern of Thai I-San weaving refers to regular geometric patterns while the "Kep dorg" pattern refers to the design of flowers. The patterns do not have any fixed size as it all depends on the size of the loom and the spontaneity of the weaver. Three major instruments used in weaving are a roller to stretch the thread out so that the shuttle can pass through easily, a quill to pick up the thread, and about twenty to thirty lease rods to hold the threads.
The embroidered cloth is made of a variety of items from wall hangings, purses, blankets, bags and shirts to pillows and "Phasing" or the traditional cloth wrap-around of Thai I-San women. The latter two items are what have been used traditionally. Many young girls busily weaving the multi-coloured cloth in their homes. There is even an organisation called the "Weavers' Club" whose all-women members meet regularly for a 'sticky rice and raw papaya' gathering which is roughly equivalent to the western housewives tea party.

Most of the women will spin and weave during their spare time. Sometimes, after a hard day's work in the fields both the men and women will hold a get-together around a bonfire. The young men may even come to join in the fun - a little courting, a little singing, smoking, and drinking has always helped to add spirit to the social gathering.

Another local craft which reflects the cultural background of the people is the weaving of Khit cloth. It is considered a high classical art handed down for many generations. Traditional belief is reflected in the rite concerning the weaving of the cloth.

The process of weaving Khit cloth in the district is quite unique. It begins with the planting of cotton.
after the rice harvesting season. Some villages plant cotton and grow rice simultaneously. Cotton has long been a popular local plant of the district since it is suitable for the weather and the soil. In the ancient time, cotton was used as a means of trade for other life necessities.

After the cotton is harvested, it is spun into yarn by a spinning tool called la or nai. The spinning process is very delicate and requires many women's hands. In fact, spinning cotton is an important social event. Usually women spin cotton together in groups in the village yard especially on the full-moon nights. Fires are built to give both light and warmth. This is one occasion when young men and women can meet and get acquainted. In some villages, music is also played during the spinning. The Khaen, a wind instrument with many tubes, and the Phin, a guitar-like instrument, are most frequently played to provide music. The courting is done by both the men and the women speaking in proverbs or Kham Phya; this courting ritual often leads to love and marriage. Thus, Thai I-San custom, called Long Khuang, has grown out of a regional folk craft of textile weaving.

Besides weaving Khit cloth, there are some other folk crafts which are distinctive from those
The process of making a rat at Bar-Sra Village, Kanthara Wichai District
belonging to other parts of the country e.g., Buddha image carving, flag making and mural painting. Other kind of Kantharawichai folk handicrafts include textile (such as Tin Chok, silk, Phae Wa and Mut Mee cloth), ceremonies, basketry, mats, metalworks and decorative flags, or tung, used for various festivals.

3. Cane and Bamboo Work

Native ingenuity and the country-wide distribution of bamboo combine to make basket-weaving an important folk craft. Woven containers are not confined to basketry but include fish traps, storage baskets, food containers and even hammocks.

Fish traps come in numerous shapes and sizes. Farmers wade through water edging rice fields, carrying conical bamboo fish traps, "Sum Pla", open at both ends. They watch for bubbles and plunge the broad end of the Sum into the fields' muddy bottom, reaching, in to extract the trapped fish. Once caught, the fish is carried in a handwoven, shoulder or waist-carried, pot-shaped creel called a "Khong".

Khong or Takhong is basketry woven with bamboo strips which plays an important role in northeastern people's lives, particularly in the villages by the river.
Like other women, Thai I-San Villager is weaving under her house.
Fig. No. 4.80
A Thai I-San woman, like her neighbour, is preparing with silk yarn for cloth weaving Nong Lumpuk Village, Kantharawichai District.
This is used to keep the catch from the river such as fish, crabs, shrimps and shells. The mouth of the utensil is so designed as to prevent the catch from escaping, covered with pointed bamboo sticks woven into the body. There are various types of Takhong, and two of them are more frequently found than the rest. One has a strip attached for the fisherman to wear it on the shoulder, while the other floats in the shallow river.

The preference by the Kantharawichai people to eat sticky rice with every meal causes the cooking utensils to be different from those of other regions. Sticky rice cooking-ware made of bamboo are *Kratin* or *Katin*, Kongkhao, and the sticky rice steaming pots. Ceramics cooking pots and water boilers called "Huad" are also popular.

*Katip* or *Kratin* is a cylindrical bamboo basket with lid used to contain cooked sticky rice and is popular in Thai I-San.

*Kongkhao* is also used to hold sticky rice, but its shape is like a pot with a dome lid, a wooden base and a string for carrying across the shoulder. It is popular in Mahasarakham.
Different, elongated fish traps - Lop, Krachang and Chut - are left untended in the rice fields. They may be wedged into buns separating rice fields so that water flowing from one field to the next carries fish into the traps whose baffles prevent them from escaping. They are also strategically placed singly or in series, in certain areas favoured by fish.

Food containers range in size from rice and corn bins used to store harvests to small, waist-slung baskets holding farmworkers’ lunches. Regional variants of baskets and containers are manifold, but all conform to the same principle: function governs form.

Takra or Kata is the wicker basket made of bamboo and is very popular in every household. It can be used as an all-purpose basket. There are many different sizes and shapes to choose from depending on what it will be used for. Kata or Takra is coated with resin to keep fish in the same way as with "Takhonq".

4. Dress and Ornaments

The dress of the Thai I-San men is simple and neat, for they generally wear lungi (sarong) and also wear baggy trousers with sashes fastened around the waists. For any men they wear pants and sarong on the occasion of
festivals that is formal to maintain their traditions. The top Thai I-San men wear different colours but dark blue is preferred and black or white for making merits at the temple. They like to wear short hair without any ornaments.

Thai I-San women wear skirt (Pha-sin) which is a kind of female sarong like their men counterparts or patterned. On the whole, Thai I-San traditional household dresses are meant to be functional more than beautiful. This concept is reversed when it comes to dresses for occasions such as merit making and festivals.

Early in the morning groups of dancing girls in traditional "Mut Mee" (tie dyed) sarongs with jasmine garlands in their hair, some in shimmering silk, men wearing loin cloths with tattoos painted on their bodies, elderly women carrying temple offerings and groups of villagers beating drums and gongs, playing the "Khaen" and sipping local whisky or home-made beer, congregate in the park.

Costumes made from mut-mee were once worn during religious ceremonies and all auspicious occasions such as weddings, but not so long ago the handicraft was in danger of dying out, and there was a very real threat that the fabric that had played such an important role in the lifestyle of the people of Thai I-San would disappear completely.
Fig. No. 4.81

Typical Thai I-san women dressed in white blouses and silk sarong (Pha-sin Mut Mee). Kantharawichai District. They usually dress this way on any special occasion.
The dress of the Thai I-San women is similar to that of the men. They generally wear any colour skirt (Pha-sin) and silk for special occasion such as festival or religious ceremony. The old women and married women mostly wear this kind of skirt but the young ones are interested in pants and follow new fashion. There is no question about the dress of Thai I-San women as they are free to wear any kind of dress. For hair style, they have either short or long hair and if they have long hair, they will bundle or let it spread over the shoulders. They love ornaments: necklace, ring or bracelet.

4.2.3.3 In the comparative study of art and craft of Tai Khamti and Thai I-San, the researcher has found the following:

1. Tai Khamti women and Thai I-San women prefer weaving cloth for their use in the family in their own way. Some families do it for earning their living and they weave for both use and sale. They use special instruments and design the cloths by their own styles. Furthermore, the researcher has found that Thai I-San women have more designs and
more machines to weave the cloths than Tai Khamti women.

2. Tai Khamti and Thai I-San men do the work on wood carving mostly about Buddha images. It differs only in that the Tai Khamti men do ivory-work for they have a lot of ivory and Thai I-San do not have any kind of ivory work.

3. For cane and bamboo work, it reveals that Tai Khamti and Thai I-San people have the same high abilities to create the work as they have applied cane and bamboo to make the instruments for fishing and agriculture.

4. Regarding silver and iron smithy, the researcher has not found any Thai I-San having this kind of ability to do such work. By the report of Dalton, Tai Khamtis have very high ability to do such work but the researcher has not found any Tai Khamtis in Lohit District having ability to do silver and iron smithy at all.

5. Regarding the costume, the researcher has found that Tai Khamti dress in old type,
available and beautiful, for example, the way of dressing by married women and single women or the men wearing only lungi (Pha-noi). Thai I-San change a lot on their costumes. Women wear long skirts or Pha-Sin when they participate in the festival ceremony or religious festivals and men wear lungi (sarong) for such an occasion. The boys wear pants and the girls wear skirt or new-fashioned skirts. Both Thai I-San women and men have hair styles as usual as their old generation did. So do Tai Khamtis.
Table No. 4.37

Showing the data of dress

At present which dress do you prefer to wear?

<table>
<thead>
<tr>
<th>Item No. 53</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional</td>
<td>78</td>
<td>48</td>
<td>126</td>
</tr>
<tr>
<td>Western</td>
<td>9</td>
<td>42</td>
<td>51</td>
</tr>
<tr>
<td>Unique</td>
<td>0</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Others</td>
<td>13</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 44.5624 \text{ significant at .01 level} \]

\[ x^2_c (2,4,.01) = 11.3449 \]

Table No. 4.37 reveals that the difference between the dress people prefer to wear at present in both Tai Khamti and Thai I-San are statistically significant at the .01 level. This indicated that the Tai Khamti people prefer to wear traditional dress while Thai I-San prefer to wear both traditional and western dress.
Table No. 4.38

Showing the data of dress

How do you select design for getting your clothes stitched?

<table>
<thead>
<tr>
<th>Item No. 54</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>From the magazine</td>
<td>0</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>By your tailor's advice</td>
<td>8</td>
<td>29</td>
<td>37</td>
</tr>
<tr>
<td>By copying the latest fashion</td>
<td>0</td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td>By watching film</td>
<td>0</td>
<td>23</td>
<td>23</td>
</tr>
<tr>
<td>Original designs</td>
<td>74</td>
<td>25</td>
<td>99</td>
</tr>
<tr>
<td>Any other source</td>
<td>18</td>
<td>0</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 0.1714 \text{ not significant at .05 level} \]
\[ x^2_t (2, 6, .05) = 11.0705 \]

The table No. 4.38 proves that the difference between how people select their design for getting their clothes stitched in both Tai Khamti and Thai I-San are not statistically significant at the .05 level. This indicated that both people in Tai Khamti and Thai I-San select their clothes design for stitching almost from the same source.
Table No. 4.39

Showing the data of dress
Do you wear?

<table>
<thead>
<tr>
<th>Item No. 55</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tailor-made clothes</td>
<td>11</td>
<td>14</td>
<td>25</td>
</tr>
<tr>
<td>Ready-made clothes</td>
<td>6</td>
<td>22</td>
<td>28</td>
</tr>
<tr>
<td>Home-made clothes</td>
<td>49</td>
<td>27</td>
<td>76</td>
</tr>
<tr>
<td>Tailor-made and home-made clothes</td>
<td>12</td>
<td>13</td>
<td>25</td>
</tr>
<tr>
<td>Tailor-made and ready-made clothes</td>
<td>8</td>
<td>14</td>
<td>22</td>
</tr>
<tr>
<td>Ready-made and home-made clothes</td>
<td>14</td>
<td>10</td>
<td>24</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 18.2143 \] significant at .01 level

\[ x^2_c (2,6,.01) = 15.0863 \]

According to table No. 4.39 reveals that the difference between the type of dress people wear in both Tai Khamti and Thai I-San are statistically significant at the .01 level. It revealed that the Tai Khamti people wear mostly the home-made clothes, though they wear less of other made wear, whereas, the Thai I-San people wear both the ready made clothes and home-made clothes at almost the same ratio.
4.2.4 THE TYPICAL OF HOUSE

4.2.4.1 The Typical House of Tai Khanti

The Tai Khanti live in fine houses in villages. The houses Tai Khanti call 'Huen' are built on platforms, 2.00-3.00 metres above the ground, with high ceilings. The houses are reached by means of ladders, which are often the notched trunk of a tree. Each house is built on four or more wooden pillars. The roofs are sloping. It has one or more rooms, the kitchen and the front of the floor is an open area. Thus, family life is carried on in the public with chores, visiting, reading, playing and chanting all done on the broad floor, and also for guest receiving room. Guests generally sit on the local mats. The houses themselves are comfortable, substantially built. Men, Women, and Children, apparently all live together in the same room, but there are partitions for the married people.
Fig. No. 4.82
A typical Tai Khamti house.
Actually, the Tai Khamtis build their houses above the ground so they have to build the stairs for stepping to the raised floor, the stairs may be made from log or bamboo. It depends on the economic status of the owners.

The floor which is an open area is mostly made of breaking bamboo for connection to the kitchen room and open area. They call it 'Phaak'. It should be noted that every Tai Khamti house has a small room for keeping the image of Buddha, pictures and the old Bilaan Books (the books written in Tai Khamti handwriting script). They come to say prayer two times a day, early in the morning and just before the sun sets.

A section for the kitchen room is separated from the other rooms. Cooking is done at a fireplace or over a charcoal fire-pots here (They call 'Kon-Sao'). Generally, all the Tai Khamti people eat with their fingers. Kitchen
A typical house of Tai Khamti at Namsai Village
utensils, knives, spatuals, etc. are stored in sections of bamboo nailed to a house post or above the fire-place. Earthenware pots for boiling water and iron frying pans and bowls are frequently the stock of convenience.

The other side of the kitchen room is an open area: no roof, there is one stair case for stepping down or getting on. This area is made of bamboo and the length, the same as the width, is about 6 metres. The researcher found that this area is for drying some food, fish, clothes, and storing fishing nets, hooks, hats, and some agriculture instruments (Look at Fig. No. 4.82).

The most of Tai Khamti compounds are well-defined by a fence and flowering shrubs and are planted with fruit trees with kitchen gardens.

A section that includes a raised bed may be set apart as a resting place for sitting, talking and working, tending or nursing children, etc. Underneath the houses may also be easily constructed looms on which household women and relatives or friends can weave cotton, silk, or synthetic cloth. During the hotter times of the year, the area under the house assumes the function of the verandah which can become too hot for comfort during the
Fig. No. 4.84
A typical house of Tai Nora, Lohit District
day. Livestock are quartered under the house, where and worn-out agricultural implements, lumber, water jars, etc. are kept.

For the residence of a chief and his family the large house is built, frame of strong timber with raised floors and thatched roofs, contiguous to each other, a trough of wood being fixed under the junction of the two roofs to carry off the water. As each roof covers a breadth of 18 to 20 feet, and is 80 or 100 feet in length, great space for the family and retainers is thus obtained. The interior is divided into chambers, private and for reception, and the whole terminates in a railed open balcony, a prolongation of the raised floor beyond the caves affording a convenient airy place for the family to sit and work or lounge in. The roof of the houses comes down so low that externally there is no appearance of wall. The people of the common order have similar houses, but single instead of double.

4.2.4.2 The Typical house of Thai I-San

After looking at Tai Khamti houses let us look at the Thai I-San houses.

Thai I-San houses in every village in Kantharawichai District are built on raised piles, 2.00-3.00 metres above the ground, with one or more rooms, a kitchen, and
A house of a village leader at Thaknoryan Village, Kantcharawichai District
a large open area in the front. The size of the house, its altitude above the ground, the permanence of its construction material, and the size of the homesite depend on the economic status of the owners and the number of kin families living in the same compound. Some compounds are well-defined by a fence and flowering shrubs and are planted with fruit trees and have kitchen gardens.

Thai I-San houses are characterised by their main rectangular structure that is one-storied, high slanted roofed with a high ceiling, pre-fabricated walls, and raised floors which provide ample space underneath, and is built on four or more wooden pillars. The materials that go into the construction of Thai I-San houses are mainly bamboo, hard and soft timber, their main structure built in timber and other less important parts in non-timber materials, some made from bamboo splints laced together, some made in resin-treated bamboo work, and same compound marked by a closed line of bamboo fence.

A typical Thai I-San house consisting of three bed-rooms usually designed for the master of the house. If these houses are built for the families there may be one assigned as a common sitting room, one for accommodating
A typical Thai I-San house at Kha-Nom-chin Village in Kantharawichai District
a religious alter, and one as a kitchen. A separate "Huen Kua" or kitchen room is set apart from the main house but linked to it by the platform. This is to avoid subjecting the master to the smoke and smell generated by cooking. As a rule, the floor of "Huen Kua" is covered with bamboo boards made from crushed bamboo rods or wooden planks or a combination of both. If wooden planks are used, they are usually narrow in width and some space is deliberately left between them in order to facilitate ventilation. Kitchen utensils and appliances include a set of charcoal stoves, usually one for cooking rice, one for cooking curry and another for a reserve. Small fire logs are always placed besides the stoves.

A section that includes a raised bed may be set apart as a resting place for sitting, talking (called in Thai I-San, Khung-So-Kan) and working, tending or nursing children, etc. Underneath the Thai I-San houses may also be used for constructed loom on which household women and relatives or friends can weave cotton, silk, or synthetic cloth, such as Khit or Prae Wa cloth, (a special textile very highly regarded as suitable for special or religious occasions).
One reason for the characteristic community but lack of conviviality in the Thai I-San family is the lack of material comfort in the matter of housing. For the better-off people in the country the house is a broad floor suspended on poles above the ground and roofed with attap or tiles. On three sides of the floor, little rooms which may or may not have windows are partitioned off. These are used for sleeping. The front of the floor is open. Thus, family life is carried on in public with chorus, visiting, reading, playing and chatting all done on the broad floor. Thai I-San call this area "Khuanq-So-Kan" (discussion place). There is generally no furniture.

Poorer country-people may simply have a one-room thatched hut built on the ground. Frequently, it is raised on posts with a porch and single room for sleeping. Cooking is done at a fireplace or over charcoal fire-pots. Generally, country people eat with their fingers. Kitchen utensils, knives, spatuals, etc. are stored in sections of bamboo nailed to a house post. Earthenware pots for boiling water and iron frying pans with coconut shell ladles and bowls are frequently the stock of conveniences.

In the towns and cities, the house is a wooden one or a two-storied multi-room affair with a small porch,
A typical Thai I-san house shown here with fishing nets. While fathers and mothers are on their farms, grandmothers look after their grand-children.
a small guest receiving room (Thai I-San call haung hap khaek), in which the family's few chairs may be placed, a larger general purpose room, and a bed-room or two where several people may sleep. A kitchen may be attached at the back of the house.

In rural homes, bathing is done in the open out of large earthen jars where rain or well-water is stored. In most of the villages and cities, the bath-room will be equipped with the same water jars. A running water-supply, if there is such, is uncertain and is used to replenish the jars.

There is no bathroom provision in the traditional Thai I-San house, and the people prefer to take a bath in a river or a canal.

A toilet is often built at some distance from the main house. The location is likely to be in a bush or in the back garden.

A staircase is always provided at the front of the house, and it consists of a series of steps each of which is fitted between two directly opposite slots in the two parallel planks resting on the edge of the house. Quite often, a door or even a small roof is built at the top of the staircase. At the bottom of the staircase, a water jar is always to be found. The water in the jar is
Thai, Tai keep cattle under their houses. This can not be found anywhere else. (This photo from Tha Khon-Yang Village, Kantharawichai District)
intended to be used for feet washing by those who are to enter the house.

The space under the house is usually used to store tools and appliances. Weaving, basket making necessities also take place in this little space. Livestock are quartered under the house.

One section in the compound of a house is for a barn. It should be noted that barns in the Kantharawichai District are similar to those in the Thai I-San and very close to Tai Khamti barns. The only remarkable difference is in the size. A barn usually is rectangular in plan and is built at a level of 1-2 metres above the ground in the compound of a house. The material used in building a barn depends on the materials locally available. Barns are similar in shape but often a difference can be seen in the roof and some are made of hard wood while others are of bamboo strips. The size of the barn depends on the economic condition of the owner i.e. the amount of grain he harvests. Barns are in general strongly built to withstand the weight of the grain stored in them. The architectural elements of a barn and the construction materials are as follows: (look at Fig. No. 4.89 and Fig. No. 4.90).
Fig. No. 4.89

A barn can be seen near every Tai house, in Arunachal Pradesh.
A barn can also be seen in Mahasarakham
The roof is made either of grass, wood or galvanized sheet metal; the pediment is usually made of grass or bamboo strips to protect the grain from the rain; the floor is made of hardwood, as is the wall, or sometimes of bamboo strips slightly wider than 2 cms. which are sealed with wooden panels, the wall is considered to be as important as the floor and is made of either hardwood or bamboo strips 1 cm. wide.

The differences between a house and a barn are: The pillars of a barn are exposed in the walls, unlike those of the house, and the barn is better able thus to protect the grain from the rain and to support the weight of all four sides; the door of the barn is specially designed to prevent the grain from falling out by interweaving the strips vertically and horizontally. The wooden door is not large and is placed comparatively high to make it convenient to bring the grain in and take it out.

To prevent the grain from falling out, wooden panels are always placed vertically. The area where the lower part of the wall and the floor meet is sealed all around the interior, to prevent the grain from falling out and at the same time to keep it from getting wet when it rains. The mixture used in sealing is composed of cow
or buffalo dung, water and mud. Recently, galvanized sheet metal is also used in sealing this area.

4.2.4.3 Comparison of the Tai Khamti and Thai I-San Typical Houses

Amongst the Tai Khamti houses and Thai I-San houses, they usually excite the surprise of those who are not accustomed to their style of building, the floor on which the family lives, is completely hid under the low projecting caves, and all that appears to view is the open and dirty ground floor, crowded with cattle.

From the comparative study of the residence of Thai I-San and Tai Khamti, the researcher has found the following:

1. Thai I-San and Tai Khamti as well as other Tai Tribes have the same style of the houses, i.e. they are raised from the ground for 2-3 metres, with bedrooms, kitchens and halls. The roof of the house is made of burned clay sheets depending on the status of the owners.

2. The areas of the houses of Tai Khamti and Thai I-San are the same which are useful for greeting guests, eating, sitting, weaving, taking care of children, etc.
3. There is no furniture, not even a table or a chair in the house. It is favourable to use a mat made in the village putting on the floor of the house to greet the guests and to have meals.

4. The ground floor of the house is used for raising the cattle or hens and for keeping agricultural implements and fishing implements as well as carts.

5. There are the staircases at both the front and the back of the house.

6. The front area without the roof of the house is for drying food, fishes and clothes. Sometimes, it is used for homework during morning or evening time such as weaving, wood carving etc.

7. Every house is surrounded by the fence made of bamboo with the gate being shut or open by the both made of bamboo put into the hole of the gate. The gate may be for preventing the pets not to go out or annoy the neighbours.
Table No. 4.40

Showing the data of the typical of house

Your house is made of

<table>
<thead>
<tr>
<th>Item No. 5</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood</td>
<td>88</td>
<td>69</td>
<td>157</td>
</tr>
<tr>
<td>Bamboo</td>
<td>12</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td>Other material</td>
<td>0</td>
<td>23</td>
<td>23</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 26.0993 \text{ significant at .01 level} \]
\[ x^2_t (2, 3, .01) = 9.21034 \]

As per Table No. 4.40 shows that the difference between what the house is made of, in both Tai Khamti and Thai I-San, are statistically significant at the .01 level. This shows that in Tai Khamti, the houses are mostly made of wood and less of bamboos, whereas in Thai I-San, the houses are made of woods, less bamboos, and other materials.
4.2.5 FOOD AND DRINKS

4.2.5.1 Food and Drinks of Tai Khanti

The basic diet of Tai Khantis consists mainly of cereals, millets, vegetables and meat which is the same everywhere in the districts and as such it holds true to all over Arunachal Pradesh. In places under wet-rice cultivation, especially in the Khanti-Singpho area, rice is the most staple food. But job's tear, millet and maize are very commonly taken and they are supplemented by sweet potatoes, arum or kachu. Being lived in the forest areas, a large variety of wild leafy vegetable, roots, tubers and fruits as well as pumpkins, gingers, potatoes, onions, brinjals, mustard leaves, chillis, flowers of plaintain, mushrooms of various kinds, and bamboo shoots etc., are included in the diet. As fish is very easily available, all the tribal people eat fish, but eating of meat is restricted to a few tribes. Most Khanti people do not take beef and some of them do not eat goat's meat. Otherwise, all tribal people eat any kind of popular meat. Among the domestic animals, sometimes pigs and chickens are regarded as special items of meal in sacrificial occasional festivals. Meat and fish are often dried up in the sun or on the fire and preserved for future use. Meat and fish dried on fire
A meal at a well-to-do chief of Tai Khenti house at Chowkham Village
is often stocked putting in some bamboo-made container and it is kept on the rack built above the hearths in the kitchen in almost every house.

The principal food of the Tai Khamtis consists of many kinds of rice such as sticky rice, and various vegetables; but meat, when procurable, is never refused. They also enjoy spirituous liquors; and their creed. (Butler, 1847).

The Tairongs, Aitonas and Noras, who are the kinsmen of the Khamtis are great opium-eaters, and are as well much addicted to liquor.

In Lohit District, the Tai Khamti people prefer very simple food. Most of the people eat boiled food, meat is sometimes roasted. Rice and millet are boiled with various kinds of vegetables to which chillis, salt, spices are added for flavour. These spices are all of local made but oil or fat is seldom used. Food grains are pounded into powder and then mixed with required amount of hot water for making a paste. The paste is poured into bamboo tubes for baking and the baked food is taken with vegetables, meat, fish, salt, chilli, etc. Condiments of bamboo-shoots are also very favourable food. Chilli is an ingredient part of daily food and people
usually take hot food full of chilli. They eat fish, meat, vegetable, etc. Tai Khamti women are very good cooks. Pa-Sao, a kind of fish curry, Pa-sa, a kind of indigenous sauce, Topolabhat, a kind of rice boiled and packed in leaf of a locally available tree named Kaopat are very much tasteful.

In place under wet-rice cultivation, especially in the Khamti Singpho areas, rice is a staple food. The Khamtis, though Buddhists, do not abstain from meat. The Khamtis are good cultivators and are self-sufficient in food. Their diet also includes a variety of vegetables and potatoes. Buffalo skin is roasted and they prepare a kind of salad with it. Sticky rice (Khao-nu) is also used. They prepare a special kind of rice-food called Khao-Lam in which the Khao-nu is put into young bamboo tubes mixed with water, salt, etc., and burn it. They sometimes put sugar in it to make it sweet in taste. They also make special food called Khao-mun, or Khao-sen. Here they put the rice in water for two or three nights to soften it, then pound it into powder. It is poured through a funnel made of cloth or bamboo-hole over the boiled water for making paste. It is taken with vegetables, meat, fish, etc.
Pa-nao (fermented fish) is needed for all meals. Fresh fish of any kind, particularly of small size, are mixed with salt and rice powder (rice is fried and ground into powder) and kept for more than three months for the small size or a year for the big size of fish till it is fermented. When it is ready, it is mixed with vegetables, or meat and they can have it. This fermented fish can be kept as long as one or two years. Pa means fish, Nao means bad smell or being fermented. So literally it can be called 'fermented fish'.

"Fish and meat are also mixed with rice and salt in bamboo containers with its mouth tightly closed with leaves (Ko) and then plastered with clay. The container is kept in a cool place.

"Food is also stored underground. Shoots of bamboo (Koamikhi) are cut into pieces and buried underground in a bamboo container till the content grows sour. It is boiled with vegetable or fish curry" (Gupta, 1976).

Smoking and drinking are also not strictly forbidden. But generally old people and monks do not touch intoxicating food or drinks.
Local beer is brewed from rice, tapioca, millet and other cereals. Brewing is a common household preparation in all the houses of the district. Liquors are prepared by special process of fermentation and distillation. The rice-beer is the most common drink.

Like other tribes the Tai Khantis call the rice-beer (Lao). This is rather a crude form of drink. The Khantis prepare various kinds of refined drinks which are far stronger than rice-beer (Lao). One of them is known as Lao-Heo. To prepare Lao-Heo, first they boil the Lao in a pot for quite a long time above the fire. The pot is completely covered in such a way that the stream is collected on the lower layer of the cover and it is allowed to fall drop by drop to another side pot. What is collected in the second pot is called Lao-Heo, a few drops of which are enough to intoxicate one. This liquor is also used as medicine.

Dalton remarked about the Khantis and Singphos in 1872, "They are generally a fine athletic race ... but their energies are greatly impaired by the use of opium and spirits, in which they freely indulge." (Dalton, 1973). It is a general characteristic of the tribal people that after hard-working throughout the day they
can drink the whole night. Even the breakfast is accompanied by rice-beer.

4.2.5.2 Food and Drinks of Thai I-San

Thai I-San food is mostly very spicy with explosive salads and special broiled, minced meat dishes mixed with miniature throat-savaging green chillies. Glutinous rice is more popular than streamed rice and exotic dishes like fried ants (tasting like fried bacon), and frog curry are not uncommon. Being lived in Thai I-San a large variety of leafy vegetable roots, tubers and fruits as well as onions, gingers, chillis, mushrooms of various kinds, and bamboo shoot, etc., are included in the diet. The Thai I-San people prefer very simple food. As fish is in general available all of them eat fish, some of them take beef, pork, chicken, duck, etc. Most of the people eat boiled food, meat is sometimes roasted. Some of them also eat fresh meat and raw fish mixed with onions, garlic, ginger, chillis and various kinds of leaves such as peppermint, sweet basil, lemon-grass, etc. Thai I-San are fond of a kind of daily food called "Tam-mak-hung" or "Tam-Som".

The special curries and pungent salads are always complimented with sticky rice. It is exceptionally
In general Thai I-san people sit on the floor and eat with fingers, sticky rice in bamboo rice-box, and food on the tray.
To cook Tam-mak-hung, first, peel papaya and hack it into small pieces. Then pound chillis and garlic. Put in seasoning such as tomatoes, lemon, fish sauce. Pound and mix them together as per favourite taste. The most important thing that one must not forget is put in some Pa-daek (preserved fish). Pa-daek or Pla-daek will be described later. Tam-mak-hung or Tam-Som is eaten with sticky rice, 'lab' and vegetables.

The Thai I-San villagers not only use fish for immediate consumption but will prepare the "with rice" (rice companion) staple of Thai I-San "Pla-daek" (Pla-ra) or fermented fish. The fermented fish will also be used for barter and cash sale within the village, though cash sale is mostly reserved for neighbouring villagers and the town.

Pla or Pa means 'fish' and daek means break.

Pla-daek may be cooked in many ways for Thai I-San people to serve as their delicious food. The following are included:

Pa-daek-bong, Pa-daek-lon, Pa-daek song-khruang, Pa-daek-mok, Pa-daek-sub, Pa-daek-yang, etc.

The major portion of Thai I-San cuisine is highly spiced and chilli-hot. Hot chilli peppers, larger and
small, some more potent than others, are an essential ingredient in Thai I-San food.

The aim is to stimulate and tempt the appetite, so there is no ingredient and no variety left untired of flesh, fowl, fish, fruit, vegetable, leaves, spice and flowers from the minutest pinhead crabs on the beach, ant's eggs or banana-tree flowers.

Fish and shell fish have always provided a major item in the meal and fish is the basis of the sauce called 'Nam Pla'. Another very popular sauce has, as a foundation, dried and salted shrimps, thoroughly pounded, with added lime juice, sugar and garlic in varying proportion; it is served with fresh fish.

Fruit in Thai I-San, are so plenty such as mangoes in countless varieties, bananas of at least ten or twelve different kinds, pine apples, melon, water melon, jackfruit, papaya, etc. These fruits are available all year round.

4.2.5.3 From the comparative study of food and drinks of Tai Khamti and Thai I-San, the researcher has found the following:

1. The main dish of both Tai Khamtis and Thai I-San is rice which is sticky rice as major and unsticky rice as minor.
2. Both Tai Khamtis and Thai I-San have the same way of fishing in the river or the canal that is the use of nets or fish traps. All fish they get are divided into two parts. First is for cooking during the days and the other is stored for future time that is not the season for fishing. The ways to store fish are different, for instance, to dry in the sunlight, to store in salt which is called 'Pa-Nao' by Tai Khamti or 'Pa-Daek' by Thai I-San.

3. Thai I-San prefer eating some insects as their food but the Tai Khamti do not eat them at all.

4. For vegetables and fruits, it is found that both areas prefer fresh vegetables and fruits but there are more kinds of vegetables of Thai I-San than those of the Tai Khamti.

5. To apply rice as their food preparation, its name is different and so is the taste. Both areas have the same way of cooking rice, for instance, 'Khao-Pun' of Thai I-San and Khao-Mun
of the Tai Khamti. The other item of cooking rice is sticky rice mixed with sugar syrup contained in bamboo and cooked by burning it with fire that is called 'Khao Lam' or 'Lam Khao' by the Tai Khamti and 'Khao Lam' by Thai I-San.

6. To prepare some kinds of food, the Tai Khamtis and Thai I-San have the same way of cooking but their names are different, for instance, 'Pa-Sa' for the Tai Khamtis and 'Lap-Pa' for Thai I-San and 'Pa-Sao' of the Tai Khamti and 'Kaeng-Pa' or 'Pa-Tom' for Thai I-San.

7. There is a kind of food that the Tai Khamtis and Thai I-San have and call it by the same name as well as they have the same way of cooking. Moreover, the purpose of cooking kind of food is also the same that is for making merit during the tenth month. The food is called Khoa-Pat or Topolabhat and is the same and Thai I-San call it Salakaphat or Khao-Pat.

8. Regarding smoking, both the Tai Khamtis and Thai I-San prefer smoking the plain leaves they grow by themselves. They do not buy
tobacco except the rich families who buy cigarettes from the shop.

9. The Tai Khamtis and Thai I-San prefer drinking. The researcher has found that 82 per cent Tai Khamti males prefer drinking and 91 per cent Thai I-San males prefer drinking. The females of both areas do not like drinking. For the drink, the villagers prepare by themselves. Though not every family does, most of them can get for their drink by buying from the place made in the village. It is famous among the people who drink and they can buy at a cheap price. The way of making drinks of the Tai Khamtis and Thai I-San is the same. The Tai Khamtis call it rice-beer, that is made from rice mixed with some water for sometime and the liquid is white as milk that is called 'Lao'. Thai I-San call 'Lao-Satho'. Then the white liquid is boiled and distilled for getting alcohol which is very strong called by the Tai Khamtis 'Lao Heo' and 'Lao-Det' by Thai I-San.
The researcher tried to drink it from both the areas. It should be noted that the taste of both kinds is the same and it should be very strong, around 40% - 60% especially Lao-Det or Lao-Heo which can easily catch fire.

Moreover, it is noticed that Thai I-San prefer eating raw flesh, for instance, raw beef, raw fish and raw shrimp cooked by mixing with fried rice grain, onion and chilli. However, the Tai Khamti never eat raw flesh as Thai I-San do.
Table No. 4.41
A Comparative Study of Food Items of Tai Khamti and Thai I-San

<table>
<thead>
<tr>
<th>Food Items</th>
<th>Tai Khamti</th>
<th>Thai I-San</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main dish</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khaw shao</td>
<td>Khao jaw</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khaw nu</td>
<td>Khao niaw</td>
<td></td>
<td>sticky rice or glutinous rice</td>
</tr>
<tr>
<td>Khaw pok</td>
<td>Khaw mao</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khaw mun</td>
<td>Khaw pun</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pa-ping or ci-pa</td>
<td>ci-pa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pa-nao</td>
<td>Pa-daek</td>
<td></td>
<td>fish preserved</td>
</tr>
<tr>
<td>Pa-sa</td>
<td>Lap-pa</td>
<td></td>
<td>with salt</td>
</tr>
<tr>
<td>Pa-sao</td>
<td>Om-pa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pa-lam</td>
<td>Lam-pa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phak-ko</td>
<td>Tom-phak</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phak-to-pik</td>
<td>Kaeng-om</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phak-nu</td>
<td>Phak-nu-mai</td>
<td></td>
<td>Bamboo-shoot</td>
</tr>
<tr>
<td>Nam-nu-som</td>
<td>Nu-mai-som</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Piky tam</td>
<td>Caew</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Makhua tam</td>
<td>Tam makhua</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malung tam</td>
<td>Tam maakhung</td>
<td></td>
<td>Papaya salad</td>
</tr>
<tr>
<td>Sweet</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khaw lam</td>
<td>Khaw lam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khaw pat</td>
<td>Khaw pat, Khaw tom phat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khaw shoi</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Topolaphat</td>
<td>-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table No. 4.42

Showing the data of Food and Drinks

Who prepare food in your family?

<table>
<thead>
<tr>
<th>Item No. 64</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mothers</td>
<td>41</td>
<td>34</td>
<td>75</td>
</tr>
<tr>
<td>Fathers</td>
<td>6</td>
<td>16</td>
<td>22</td>
</tr>
<tr>
<td>Daughters</td>
<td>39</td>
<td>32</td>
<td>71</td>
</tr>
<tr>
<td>Sons</td>
<td>3</td>
<td>8</td>
<td>11</td>
</tr>
<tr>
<td>Any other persons</td>
<td>11</td>
<td>10</td>
<td>21</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_C = 8.2092 \text{ not significant at .05 level} \]

\[ x^2_C (2, 5, .05) = 9.48773 \]

The table No. 4.42 indicates that the difference between who prepares the food in the family in both Tai Khamti and Thai I-San, are not statistically significant at .05 level. This shows that in both areas, food can be prepared by any one in the family, but mostly by the mothers.
Table No. 4.43

<table>
<thead>
<tr>
<th>Item No. 66</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys</td>
<td>21</td>
<td>35</td>
<td>56</td>
</tr>
<tr>
<td>Girls</td>
<td>18</td>
<td>20</td>
<td>38</td>
</tr>
<tr>
<td>Men</td>
<td>8</td>
<td>27</td>
<td>35</td>
</tr>
<tr>
<td>Women</td>
<td>53</td>
<td>18</td>
<td>71</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 31.1730 \text{ significant at .01 level} \]

\[ x^2_t (2, 4, .01) = 11.3449 \]

According to Table No. 4.43 indicates that the differences between who serves food and drinks in most occasions in both Tai Khamti and Thai I-San are statistically significant at the .01 level. In Tai Khamti food and drinks are served by mostly women and some time by the boys, whereas, in Thai I-San, this is done by either by boys, men or girls.
Table No. 4.44

Showing the data of Foods and Drinks
Are drinks compulsory in festivals?

<table>
<thead>
<tr>
<th>Item No. 67</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>26</td>
<td>37</td>
<td>63</td>
</tr>
<tr>
<td>No</td>
<td>74</td>
<td>63</td>
<td>137</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ X^2_C = 2.8038 \text{ not significant at .05 level} \]
\[ X^2_T (2, 2, .05) = 3.84146 \]

Table No. 4.44 reveals that the difference between those who favour the compulsory of drinking in festivals and those who did not favour it, in both Tai Khami and Thai I-San when join together are not statistically significant at the .05 level. This shows that both Tai Khami and Thai I-San did not favour the compulsory of drinking in festivals.
Table No. 4.45

Showing the data of Food and Drinks

Who prepares food in any important feast?

<table>
<thead>
<tr>
<th>Item No. 68</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Village cook</td>
<td>23</td>
<td>53</td>
<td>76</td>
</tr>
<tr>
<td>Girls</td>
<td>17</td>
<td>16</td>
<td>33</td>
</tr>
<tr>
<td>Boys</td>
<td>5</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>Any other members</td>
<td>55</td>
<td>20</td>
<td>75</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 30.4557 \text{ significant at } .01 \text{ level} \]

\[ \chi^2 (2, 4, .01) = 11.3449 \]

Table No. 4.45 indicates that the difference between who prepares the food in any important feast in both Tai Khamti and Thai I-San are statistically significant at the .01 level. This shows that in Tai Khamti and Thai I-San foods are prepared by different people in both areas.
Table No. 4.46

Showing the data of Food and Drinks

Do you drink liquor?

<table>
<thead>
<tr>
<th>Item No. 95</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>52</td>
<td>79</td>
<td>131</td>
</tr>
<tr>
<td>No</td>
<td>48</td>
<td>21</td>
<td>69</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_{c} = 16.1301 \text{ significant at .01 level.} \]

\[ x^2_{t} (2, 2, .01) = 6.63490 \]

The table No. 4.46 shows that the difference between those who favour the drinking of liquor and those who did not favour the drinking of liquor in both Tai Khamti and Thai I-San joined together are statistically significant at the .01 level. It proves that in Thai I-San the people drink more than the people of Tai Khamti.
Table No. 4.47

Showing the data of Food and Drinks

Do you favour brewing liquor at home?

<table>
<thead>
<tr>
<th>Item No. 99</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>43</td>
<td>12</td>
<td>55</td>
</tr>
<tr>
<td>No</td>
<td>57</td>
<td>88</td>
<td>145</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>

\[ x^2_c = 24.1003 \text{ significant at } .01 \text{ level} \]

\[ x^2_t (2, 2, .01) = 6.63490 \]

As can be seen in the Table No. 4.47 reveals that the difference between those who favour the brewing of liquor at home, and those who did not favour the brewing of liquor at home, in both Tai Khamti and Thai I-San are statistically significant at the .01 level. This indicated that the Thai I-San people strongly disfavoured the brewing of liquor at home, whereas Tai Khamtis people slightly agreed and slightly disagreed the brewing of liquor at home.
4.2.6 LANGUAGE

We have just seen how language, especially in its vocabulary, reflects cultural emphasis, and the ways in which cultures divide up their physical and social environments. But language does more than just reflect culture; it is the way in which the individual is introduced to the order of the physical and social environments. Language, therefore would be seen to have a major impact on the way an individual perceives and conceptualizes the world.

4.2.6.1 The 'Tai' and 'Thai' Languages

"The Tai or Shan or Thai languages all belong to the Siamese-Chinese family of the Indo-Chinese forms of speech. They hence show many points of contact, with Chinese" (Grierson, 1904).

The Tai race, in its different branches is beyond all questions the most widely spread of any in the Indo-Chinese Peninsula and even in parts beyond the Peninsula, and it is certainly the most numerous. The various forms of languages spoken by them fall into closely connected groups, a northern and a southern.
Fig. No. 4.93: Showing the localities in which the Tai languages are spoken.
The southern group includes all the languages of the tribes i.e., Eastern Shans, i.e., those who have settled east of the Salawin. It includes Siamese (Thai) and Lao, and also two varieties of the latter known as Lu and Khun. Lao is spoken throughout the country situated between the Salwin and Mekhong Rivers, Siamese, (Thai), which does not differ widely from Lao as a spoken language, is co-extensive with the Kingdom of Siam. Lu and Khun are spoken in Kainghung and in Kaingtang and the adjacent districts respectively. They form a link between the northern and southern Tai language, but are nearer to the latter than the former. The Lao alphabet is derived from the Mon and closely related to it is that of Lu. The Siamese (Thai) alphabet is said to be a modified form of the Bali of Cambodia. It was invented in the year 1125, in the reign of Rama Somdet or about 100 years before the invasion of Assam by the Ahoms.

The Northern group includes a dead language, Ahoms, together with Khamti and Shan proper. Ahom was the language of the Tai conquerors who first invaded Assam in the year 1228 and ruled it with varying power till the end of the 18th century. Ahoms have long been completely Hinduised, and their language has for many
years been extinct as a spoken tongue. It has an alphabet of its own which an archaic form of that used at the present day by the Khamtis and Shans of Burma, but is much more complete. It is not certain that Khamti and Shan are actually descended from Ahom, if not the real progenitor, must have been very closely related to him. It is of peculiar interest to the philologist that in so far as the sources speak, the oldest form of northern Tai speech. Khamti is spoken on the upper course of the Irrawaddy and its branches, also in Bor Khamti (Great Khamti Land) immediately to the east of Assam and in Lakhimpur District also.

Shan is divided into three dialects - Northern, Southern and Chinese Shan (or Tai Mau). Northern Shan is the language of the Northern Shan states, and Southern Shan are closely allied, in fact, they form one language with only slight differences of dialects and Northern Shan is often in agreement with Khamti Chinese-Shan or Tai Mau is spoken in the east and north-east of Bhamo. It slightly differs from the other two dialects of Shan proper.

Two contradictory opinions sprang up here. Needham (1894) is of the opinion that almost all the words in use in Khamti are quite different from those in use in
Shan proper. But Grierson (1904) finds the two languages almost the same. The latter agrees that dialectic differences exist but the grammars are nearly identical.

Northern and Southern Shan have the same alphabet, which is closely connected with Burmese-Chinese. Shan has two additional letters. The Khamti alphabet closely resembles the Burmese Shan one, but some of the letters take divergent shapes. It is a more local modification.

Burmese Shan tradition says that about 300 years back, after the revival of Buddhism, a Shan priest went down into the Burma Country, learned Pali and Burmese and devised the present Shan alphabet and translated some religious books into his own language.

The Shan literature of Burma is chiefly religious. Some medical and historical works exist. It is difficult to comprehend them as these are written in a rhythmical or poetical style often of an intricate construction. The remarkable series of historical works which forms the glory of Assamese literature is no doubt due to the influence of the Ahoms. The Assamese words for 'history' is 'buranjo', which is an Ahom word (Anumanrajadhon, 1968).

As a rule the language of each group are mutually comprehensible amongst themselves, but the two groups differ somewhat widely. At the same time Ahom (which is
northern) contains many forms which have been lost in the modern languages of the group, but which still survive in Siamese (which is Southern). The greatest bar to mutual intelligence is said to be that the tones of the same word in different languages do now always correspond.

The change of speech of the Ahoms into Assamese can be very clearly traced through their earlier Ahom copper-plate inscriptions were in the Ahom language and characters. Next they appear in a bigot form, and finally in Assamese or Sanskrit when the kings began to take Hindu officials the court language at first continued to be Ahom, but it was gradually supplemented with Assamese and now Ahom is known by only a few priests (Jumsai, 1983).

From history, it will appear that there were two distinct classes of Tai immigrants into Assam, both belonging to the northern Shan tribes. The first immigration was that of the Ahoms, who entered Assam in the 12th century A.D. as conquerors, and gave their name to the country. The second consisted of a number of small clans who came into Assam at various times between the middle of the 18th century and 19th century, not as conquerors, but as refugees, from the oppression of the Burmese and the Kachins.
There are seven languages of the Tai group recorded in the Census of 1921 (vide, Grierson's Linguistic Survey of India, Vol. I, p. 50). These are Siamese (Thailand) 8744, Lao 3851, Lu 26108, Khun 33210, Daye 746, Shan 843810, and Khamti 9866. Of these only Khamti and a stray dialect of Shan were found in the area and subject to the operation of the Survey (Grierson, 1904).

Others, except Ahom which is a dead language, were all found in British Burma except Khamti. Other six languages have no less than seven different written characters and have numerous dialects. The Siamese alphabet, which was invented in the year 1125, is altogether different from the others. Lao, a dialect of Siamese is widely spoken in Siam and in Amherst of Burma. It has alphabet of its own borrowed from that of Mon. Lu and Khun have alphabet closely related to that of Lao. They are spoken in the Kangtung Shan State, just north of the Siamese frontier. They are forms of speech intermediate between Siamese and Shan. Daye is spoken by a few people in the Southern Shan States.

Shan proper is spoken all over the Shan States. It has a northern, a southern, and a Chinese dialect, the last having a slightly different written characters borrowed from the Burmese the word Shan is the Burmese
pronunciation of Shan, which is the correct form, and which reappears in the final syllable of Assam.

When Mogaung was conquered by Alomphra, a number of Shans migrated to north, and settled round the upper courses of the Chindwin and Irrawaddy. Their principal was high up and the latter river in the Country known as Khamti Long or 'Great Khamti-land'. Hence, some of them were invited by their Kinsmen, the Ahoms, and settled in Eastern Assam, where they ultimately ousted their former hosts. They have developed a slightly different dialect of Shan and have alphabet of their own. Since then small numbers of other Shan tribes have migrated into Assam, who are known as phakials, Tai-rongs (locally called Tusungs), Noras and Aitons. A few of the Tai-rongs, together with the Phakials and the Noras speak a Shan dialect, varying little from Khamti.

The Thai language is spoken in Thailand. A comparison of the language of these peoples reveals a uniformity as to vocabularies, formations of words and constructions which leave no doubt that they have come from a common source. Through the process of time due to
accidents of history and due to differences of localities the Thai language of each geographical area of the Thai race mentioned above becomes inevitably differentiated and modified to some extent. Nevertheless, each group has retained most of the original characteristics of the language i.e., as monosyllabic and tonal (Anumanrajadhon, 1968).

4.2.6.2 Tai Khamti Language

The Tai Khamtis are considerably advanced in civilization, and are amongst the few tribes who have written character. Their alphabet is evidently derived from the Burmese, while their language more closely resembles that spoken by the Siamese; nine-tenths of the fundamental words in these two dialects are the same, with but slight variations in the pronunciation, and these are confined to a few letters. Their grammatical construction is the same, and the syntactical arrangement of words is for the most part as in English (Robinson, 1841).

The Tai Khamti language has been found by the researcher that the language was written and inscribed a great deal in Bailan Books (long books made of fan-palm leaves). These have been kept in Buddhist monasteries
TAI KHAMTI VOWELS

<table>
<thead>
<tr>
<th>oo</th>
<th>oo</th>
<th>a</th>
<th>e</th>
<th>a:</th>
<th>i</th>
<th>i:</th>
<th>u</th>
<th>u:</th>
</tr>
</thead>
<tbody>
<tr>
<td>oo</td>
<td>oo</td>
<td>a</td>
<td>e</td>
<td>a:</td>
<td>i</td>
<td>i:</td>
<td>u</td>
<td>u:</td>
</tr>
<tr>
<td>ko</td>
<td>oo</td>
<td>a</td>
<td>e</td>
<td>a:</td>
<td>i</td>
<td>i:</td>
<td>u</td>
<td>u:</td>
</tr>
<tr>
<td>oo</td>
<td>oo</td>
<td>a</td>
<td>e</td>
<td>a:</td>
<td>i</td>
<td>i:</td>
<td>u</td>
<td>u:</td>
</tr>
<tr>
<td>oo</td>
<td>oo</td>
<td>a</td>
<td>e</td>
<td>a:</td>
<td>i</td>
<td>i:</td>
<td>u</td>
<td>u:</td>
</tr>
</tbody>
</table>

DIPHTHONGS

Fig. No. 4.94: Showing Tai Khamti script
and at Tai Khamti houses, almost every house. Chow Kungtra Manwai, aged 60 was asked to read his Bailan in Tai Khamti pronunciation. This Bailan is about history, literature, and religion. It was understood all right.

From the conversations, interviews, documents, recordings, and questionnaire the researcher can obtain considerable data in relation to the Tai Khamti language spoken by the present Tai Khamti people. It should be noted that young Tai Khamtis can speak their language but can neither read nor write it. Only those over 50 years of age can speak, read and write the Tai Khamti language. Tai Khamti words and vocabularies are limited, so they borrow quite a few words from Hindi, Bengali, Assamese and English. The present Tai Khamti people use these languages differently depending upon their ages and levels of education. It may be concluded that the Tai Khamtis living in the villages in Lohit District still use the Tai Khamti language, especially when they speak with their own Tai group.

On the following pages the Tai Khamti language will be described in detail and then it will be compared with the Thai I-San language.
Sounds

The present Tai Khamti sounds /ɛ/ as in English rat and /ɛː/ as in ran are not found in Grierson's work (1904). Actually from my own study and talk with Chow Soling Mongma, aged 52, Chow Kungtra Manwai, aged 60, at Chowkham village, Chow Pingya Mansai, aged 20, Nang Pramila Manpong, aged 26, Namsai village, Nang Phattani Namchoom, aged 40, Nang Phatta Mongmao, aged 13, at Momong village, it is evident that these two sounds are still spoken by almost every Tai Khamti village, for example:

/lɛ n/ 'cart'
/shɛː n/ 'pretty'

It is believed by the researcher that the changes of these two sounds have been influenced by some foreign languages and the present modernized Tai Khamti people.

According to Needham (1894), almost all the words used in Tai Khamti are quite different from those in use among Dr. Cushing's Shan. But Grierson does not agree to this statement and says that Shan, Khamti and Ahom are closely allied to each other (Grierson, 1904). The following discussion on Khamti has been mainly based on
Grierson's account which otherwise is a brief summary of its principal grammatical peculiarities based on Needham's work.

**Alphabet**

The Tai Khamti alphabet, which is a variety of the Shan Alphabet, which in its turn, was borrowed in historic time from the Burmese, contains thirty three letters. Of these sixteen are vowels, (fourteen are vowels and two are diphthongs), and seventeen are consonants. It is less complete than the older Ahom Alphabet. In the vowels, it has not the letters a and e, the first of which, however, occurs in Shan. In the consonants, like Shan, it is wont to the letters g, gh, j, jh, d, dh, b and bh. It has, however, the letters y and w which are wont in Ahom.

**Tones**

For convenience and better understanding of tones, tone marks will be given with letters in case of the two languages presented.

The tone marks are placed over the vowels for comparing tones in Tai Khamti and Thai I-San.
In Shan there are ten tones. In Tai Khamti, according to Needham (1894) there are at least three. Robinson (1841) in his grammar appears to recognise four tones:

1. The **rising tone** is the natural pitch of the voice, with a slight rising inflection at the end, as /ma/ - a dog. It corresponds to Cushing's first, or 'natural' tone in Shan.

2. The **straight-forward tone** is an even pitch. Thus, /pɔ/ - a father, as Robinson makes no other provision for this tone, it appears that he intended to indicate it by this typographical device, but omitted to draw attention to it. This tone corresponds to Cushing's third or 'straight-forward' tone in Shan.
Tai Khamti script specimen

Fig. No. 495: Showing Tai Khamti Script Specimen
3. The falling tone. This Robinson indicates by putting the consonant of the word into special type, as in /ma:/ - to come. It seems to correspond to Cushing's fourth or 'high' tone in Shan.

4. The emphatic tone. In this there is an abrupt termination, or sudden cessation of the voice at the end of the word. Robinson indicates it by a dot under the vowel, as in /ma:/ - a horse. It corresponds to Cushing's fifth a emphatic tone.

However, the researcher believes, from sound analysis, that there is one more tone in Tai Khamti. That is a low tone.

5. Low tone. This low tone is marked by /\/ to show the sound is low, as in /si:/ - four.

Articles

The indefinite article is formed by adding /a/, /lin/, - one after the noun. as in /kón a - lin/ - a certain man. For the definite article, the pronoun nai, this, is often used. Thus, mû khau. - pig, mû nai khau.
Gender

Gender is unknown. In order to distinguish sex, either different words are used, such as /po:/, - father; /m£./ - mother, or else differentiating words are added.

In the latter case, the male word is /Chai/ for human beings, /thtk/ for inferior animals, and /phu:/ for birds. The female word is pa - ying or shau for human beings, /me/ for inferior animals and birds. Thus -

Luk-chai-son

Luk-shau-daughter

to - an pa chai - male child

to - an pa ying - female child

^ ma thik - a horse

^ ma me - a mare

^ nok phu - a male bird

^ nok me - a hen bird

Number

The plural (when necessary) is denoted by prefixing or suffixing khau. When there is a pronoun or definite article it is suffixed to it. Thus,
Pet khau — duck
Pet nai khau — the ducks
a nan khau ngo — those cows
In Ahom, khau is prefixed

Case

The relationship of case is formed by prefixing or suffixing words, as in Ahom.

The nominative takes no prefix or suffix.
The Acensative usually takes no suffix.
Sometimes it takes mai.

Mai is also optionally used as a suffix of the dative and the locative.

The Genetive takes no suffix or prefix; but is placed after the governing word. Thus,

hang — a tail, pa — a fish
hang pa — a fish's tail
mt — hand
man — he
mti man — his hand.

Other prefixes and suffixes used to indicate cases are the following. A line following a word indicates a prefix. When two words are separated by a line, it
indicates that the noun is placed between them.

\[ ti - , ti - mai, to \]
\[ ^{\wedge}luk - , ^{\wedge}luk - mai, from \]
\[ ^{\wedge}hang - , to, for \]
\[ on - , with, by means of. \]
\[ ^{\wedge}tang - , with, together with. \]

**Adjectives**

These do not change for a gender. They follow the nouns they qualify. Thus, \( kon - ni \), - a good man.

Particiles indicating number or case are appended to the last word.

The comparative is formed by prefixing \( Khen \), - more, to the adjective, and adding \( mai \) or \( ltm shi \). Thus:

\( kon \, ^{\wedge}a - nai \, kon \, ^{\wedge}a - nan \, Khen \, \text{thau} \)

man this than man that more old

\( i - e - \) That man (is) older than this man.

To form the superative we say 'more than all', as in \( Khen \, Yai \, ltm - shi\, ^{\wedge}\, tang\, mtnq \), larger than all, largest. Sometimes \( ti \) is prefixed to \( ^{\wedge}\, tang\, mtnq \), as

\( Khen \, Yai \, ltm \, ti\, ^{\wedge}\, tang\, mtnq \).
Tai Rong script specimen

Fig.No.4.97 : Showing Tai Rong script specimen
The numerals are given in the list of words. All are pronounced with the rising tone except ling, - one; shi, - four, ha, - five; shau, - twenty. The following are not in the list of words: heng, - a thousand, mun, - ten thousand; shen, - a hundred thousand.

Generic words can be added to numerals, as in Ahom. Needham's grammar gives twelve common ones. We may mention ko, used when counting human beings; to for animals; and an used in counting things generally.

A numeral precedes the word it qualifies, unless a generic word is used, when it follows. The generic word itself follows the numeral, except in the case of the numeral 'one', when it precedes it. Thus -

Sham khun - three nights
kön sham ko-men three - persons, three men.
chang to ling - elephant animal one, one elephant.
kön ko ling - man person - one, one man

Pronoun

The personal pronouns have special forms for the plural. In other respects they are exactly like nouns. They are -
Singular                      Plural
Kau, I                       hau, tu or ha we
mat, thou                    shu, ye or you.
man, he, she, it             khau or man khau, they

In the first person hau is the same as 'we',
tu excludes the person addressed, and ha is really a
dual, and means 'we two', both of us. There are a
number of compound pronouns. The following are given
by Needham.

\[ \begin{align*}
\text{hang kht} & \quad - \text{we two} \\
\text{shang kht} & \quad - \text{you two} \\
\text{shang kha or n’kha} & \quad - \text{They two}
\end{align*} \]

To give the idea of respect chau, master, is
added to a pronoun. Thus man chau, he (respectfully),
\[ \text{pa chau} \]
gives the force of a reflexive pronoun. Thus
\[ \text{mat pa chau, you, yourself.} \]

The Demonstrative Pronouns are a nai or an nai,
this; a nan or en nan, that.

They are adjectives, and follow the nouns they
qualify, the initial a ao an is often dropped. Nai by
itself, is often used as a definite article.
Tai Aiton script specimen

Fig. No. 4.98: Showing Tai Aiton script specimen
The Relative Pronoun is an who or which. Thus
ht an chom, the boat which sunk.

Interrogative pronouns are sometimes relatives.
The interrogative pronouns are Phai, who? ka shang, what.

There are several indefinite pronouns such as
phau kai, or phau ko, any one, some one etc.

Verbs

As in Ahom, there is no proper conjugation of
words. There is no change for number of person. The
bare root is quite commonly used for any tense, espe-
cially for the present and the past.

The following is the method of expressing the
relations of tense of the verb kin, eat.

present - kau kin - I eat
present definite - kau kIn i - I am eating
past - kau kIn ka - I ate sometimes
   ma is used, as in'kau po ma', I struck
perfect - kau kIn ka you, or kau
   kIn you - I have eaten.
Future - kau ti kin - I shall eat.
Imperative - kin ta-eat.
Negative Imperative - \( \text{pi kin ta} \) - do not eat.
Permissive Imperative - \( \text{kin hau ta} \) - allow to eat (or) let him eat.
Infinitive - \( \text{kin} \) - to eat.
Infinite of purpose - \( \text{hang kin} \) - in order to eat.
Participle - \( \text{kin shi} \) - having eaten.
Adverbial participle - \( \text{mt kin nai} \) - After eating or on eating.

The prefixes and suffixes are quite commonly widely separated from the root. A prefix commonly appears at the beginning of the sentence, and a suffix at the end, while the verb itself is in the middle. It is not the verb which is placed in past, present or future tense, but the whole sentence.

There is no Passive voice. The Passive is the same as the active.

Compound verbs are extremely common.

**Particles**

The Negative particles are 'n' and \( \text{ma} \), n' is used in direct negative, as in \( \text{man n' kho} \), she does not laugh. \( \text{ma} \) is used in conditional and interrogative sentences.

The prohibitive particle is \( \text{pi} \).
Interrogative force is given by putting `ke` at the end of the sentence, this particle is used only when there are no other interrogative words in the sentence.

**Order of words**

The adjective follows the noun it qualifies, and the genitive the noun on which it depends. In a relative sentence the demonstrative pronoun of the antecedent may be put either at the beginning or end of the sentence.

The usual order of words in a simple sentence is subject, direct object, indirect object, verb. In an interrogative sentence, the indirect precedes the direct object.

4.2.6.3 Thai I-San Language

The Thai I-San language belongs to a type of language technically called in philology as an isolating language. Such a language has words each of which is free to enter into the construction of sentences without any modifications as to case, gender, number, mood or tense. Each word, therefore, is independent as a unit in sentence. A language of this type does not require, in a sense, any grammar.
Fig. No. 4.99: Showing a stone script in Thai Isan
The Thai I-San script from many stone inscriptions and Bai-Lan Books (long books made of fan-palm leaves) found in this region reveals that the form and character of this script are different from those used in central Thailand where the centres of administration and culture are located. Moreover, the script used in the northeastern region during the 16th - 19th century A.D. was the same one as used by people living in Lan-Xang Kingdom or Laos at present. There were two kinds of scripts used: The Tham script and the Thai Noi Script (look at Fig. No. 4.100 & 4.101).

The Tham script and the Thai-Noi script were both used by people living in the Maekhong basin (including the northeastern region of Thailand, or I-San region, and Lan-Xang of Laos) in the olden time until the Bangkok period (during the reign of King Rama VI). Following the promulgation of the Education Act in A.D. 1921, education spread throughout Thailand. New young generation of the Northeast began to study in schools and a new type of script was introduced. The Tham script, and the Thai-Noi script which were used locally, in recording secular stories and religious matters, were neglected by this new generation of the
the Northeast. Only some of the Buddhist monks and novices continue using these scripts. Very few people can read the script at present.

The Thai-Noi script belongs to the same family with a Thai dialect of central Thailand. Both Thai-Noi and Thai share the same form and orthographic system.

Stone inscriptions found in the Maekhong basin thus bear two types of script: The Tham and the Thai Noi. The first type of script was used to record secular stories while the latter one was used with religious matters. The Thai-Noi script, the prototype of present-day Lao, still has the same form of script as used by people in the Northeast of Thailand and in Laos before A.D. 1921.

Alphabet

The Thai I-San alphabet, which is a variety of the Thai central alphabet, the written Thai I-San language read horizontally from left to right, consists of thirty consonants fourteen vowels that combine to formulate syllabic sounds. In the written language it is important to understand that words within sentences are not separated, punctuation is rare and grammar can be complicated.
**THAI NOI VOWELS**

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**THAI NOI CONSONANTS**

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Sounds

In the study of the Thai I-San sounds the researcher has found some Thai I-San vowel sounds which do not appear in the work of the Department of Fine Arts (1977). However, in the study of history of various characters from the stone scripts, Bailan Books, Tham I-San script and Thai Noi script, the researcher has found that the Thai I-San alphabet derived from the ancient alphabet inscribed on stone scripts. Because of the handing down of culture, social and language from the past, the forms of Thai I-San alphabet known as Thai Noi, and Tham I-San used in recording words spoken in their daily lives. Formerly, records in literature or history of the Thai I-San did not have such sounds. The Thai I-San vowel sounds taken from the Tham I-San and Thai Noi are:

/ɛ/, /ɛː/ as in ɨɛ:n, 'run'
/ɨ/, /ɨː/ as in ɨm:n, 'slide'
/ə/, /əː/ as in 1ə:k, 'finish'

There are two diphthongs in Thai I-San:

/ia/ as in mia, 'wife'
/ua/ as in ngua, 'cow'
Today the Thai I-San characters can be seen in Bailan books and old books about history and Buddhism only. They do not at all use Thai I-San alphabet to communicate in their daily lives because they use the Central Thai which is the official language used throughout the country. Actually, the Thai I-San alphabet and that of the Central Thai are slightly different. Not very many Thai I-San people can read and write the Thai I-San alphabet. They speak the language with their own sounds. They read the Central Thai alphabet in the Tai I-San pronunciation and accent.

The present Thai I-San sounds to be presented below are drawn from some old documents and from my own study and talk with Nai Sorn Meelap, aged 54, Nai Chai Sukngam, 65, at Khanta village; Nai Phiom Phinichpong, 19; Nang Kaew Rod Chaung, 30; Makha village; Nang Sao Chitra Viangto, 15, Dek-Chai Siri Nuchuoi, 13, Khanom Chin village; in Kantharawichai District.

It is evident that those sounds are spoken by almost every Thai I-San village in Kantharawichai District.

In the Thai I-San language, it should be, these are thirty consonants, seventeen vowels and two dipthongs.
THAM I-SAN VOWELS

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THAM I-SAN CONSONANTS

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Fig.No.4.101: Showing Tham I-San script
Tones

Within the Intonation Group in the Kantharakwai District (Thai I-San language), the sounds are combined with six different tones - even, high, extra high, low, rising and falling - to produce a melodious, lyrical language.

(1) The Even Tone (Saman tone or mid tone)

It is a straightforward tone of an even pitch, as it is marked by (—), thus,

PO: - father, khañ - chin,
Khuaj - buffalo, hùin - house
mt: - hand, ÿa: - tusk hùi - hole.

(2) The Low Tone (Aik tone)

The low tone is used for the words to emphasize. Phonetically it is marked by the line lowers down at the end, (\) thus, m\: - pot, hwuaj - canal, ñak - wet.

(3) The Falling Tone (Tho tone)

This is used for statements (affirmative and negative). Phonetically, it consists of a mid high pitch over most of the intonation group, with the last word lowered to mid low (marked ^) ^ Fa: - aunt, Sa: - slow, ^ ma: - horse.
Phaː - big knife, bainː - village;
Saːŋ - elephant, wau - to say, to speak,
luːk - kids, mit - knife

(4) The High Tone (Tri tone)

The high tone is used for question particles, calling, request invitation, answering or responding, and exclamations; it is marked by (/). Thus.

?aw? - agreement, ?oj - frightened/get hurt
hwaʔ - surprised

(5) The Extra High Tone

The high tone is used for question, negative, exclamation, etc. It is marked by (\(\triangleright\)). Thus,

\(\triangleright\) Kháw - knee Siːw - close friend
\(\triangleright\) hiːw - fade \(\triangleright\) - already?

(6) The Rising Tone (Jattawa tone)

The rising tone is used for imperative, requests, and polar (yes/no) questions. Phonetically, it is marked by (\(\triangledown\)),

example:
\(\triangledown\) phiː - a ghost \(\triangledown\) huː - ear
\(\triangledown\) khaː - leg, \(\triangledown\) phua - husband
\(\triangledown\) miː - bear, \(\triangledown\) wiː - a comb
\(\triangledown\) nuː - rat, \(\triangledown\) huaː - head
\(\triangledown\) kop - frog, \(\triangledown\) waiːn - sweet
NOUNS

Articles

The indefinite article is formed by adding a -ntŋ - one after the noun, as in Khon ntŋ - a certain man. For the definite article, the pronoun lai, this is often used. Thus mú:, - pig, mú: lai, - the pigs.

Gender

Gender is unknown. In order to distinguish sex, either different words are used, such as Fō, - father, mē:, - mother or else differentiating words are added.

In the latter case, the male word is chaı for human beings (male) Phū: for inferior animals (male) but the female is saiw, or mīŋ for woman and mē: for inferior animals (female).

Thus:

^luk  saij  - son
^luk  saiw  - daughter
dek noi pa saij  - male child
dek noi pā mīŋ  - female child
^ma: thāk  - a horse
^ma: mē:  - a mare
nok phu: - a male bird
nok ml) - a hen bird

Number

The plural (when necessary) is denoted by prefixing or suffixing to: when there is a pronoun or definite article it is suffixed to it. Thus:

pet to: niŋ or pet niŋ to: - a duck
pet laŋ to: - the ducks
nua fun nan - those cows

In the Thai I-San language
to: is prefixed

Case

The relationship of case is formed by prefixing or suffixing words, the genetive takes no suffix or prefix, but is placed after the word, thus:

baŋ - a tail, pa - a fish
baŋ pa: - a fish's tail
mt: - hand, man - he, she, it
mt: man - his /her/ its hand

Adjective

These do not change for gender. They follow the nouns they qualify. Thus, khon - di: - a good man/woman. Particles indicating number or case are appended to the last word.
### THAI I-SAN VOWELS

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### DIPHTHONGS

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### THAI I-SAN CONSONANTS

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*Fig.No. 4.102* Showing Thai I-San script
The comparative is formed by prefixing kaːn or kua, - more, to the adjective, and adding nan - that ni - this, thus:
khon nan thaw kaːn khon ni:
man that old more man this
That man (is) older than this man.

To form the superlative we say 'more than all'
as in
nàj kua mat
- larger than all, or the largest

The numeral are given in the list of words. All are pronounced with the rising tone except ntn - one; siː, - four, hai - five, sàw, - twenty. The following are not in the list of words: həi j, - a hundred, phan - a thousand mtn - ten thousand, səin - a hundred thousand.

Generic words can be added to numerals, as in Thai I-San. We may mention khon, used when counting human beings; to; for animals; and as used in counting things generally.

A numeral precedes the word it qualifies, unless a generic word is used, when it follows. The generic word itself follows the numeral, except in the case of numeral 'one', when it precedes it, thus:
Sasm khtin - three nights
khon saim khon - three men
(men three persons)
Sain to: nin - one elephant
(elephant animal one)
Khon khon mtn - one man
(man person one)

Pronoun

The personal pronouns have special forms for the plural. In other respects they are declined exactly like nouns. They are-

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<tbody>
<tr>
<td>kui, kh&lt;ij</td>
<td>haw</td>
</tr>
<tr>
<td>mtn, to:</td>
<td>su, yee or you</td>
</tr>
<tr>
<td>man</td>
<td>mu: man, man - they</td>
</tr>
</tbody>
</table>

The demonstrative pronouns are a-daj or an-daj - this; a - nan or an nan, that

They are adjectives, and follow the nouns they qualify, the initial a or an is often dropped, daj by itself, is often used as a definite article.

The relative pronoun is an - who or which, thus:
hta an com - the boat which sunk.
KHUN BOROM FOLK TALE

NORTHERN THAI SCRIPT

Fig. No. 4.102: Showing Northern Thai Script

'KHAMSON PHAYA MANGRAI' (WATSRIKHOMKHAM, PHAYAO)
Interrogative Pronouns are sometimes relative.

The Interrogative pronouns are Phaj, who? a-daj or an daj, or 1-man, - what?

There are several indefinite pronouns such as Phu: daj, or phu: daj phu nin, - any-one, someone, etc.

Verbs

As in Thai I-San there is no proper conjugation of words, there is no change for number of person. The bare root is quite commonly used for any tense, especially for the present and the past.

The following are the methods of expressing the relations of tense of the verb kīn - eat.

- **Present** - kū: kīn - I eat.
- **Present definite** - kū: kāmlāŋ kīn - I am eating.
- **Past** - kū: kīn lēw - I ate.
- **Perfect** - kū: kīn lēːtw - I have eaten.
- **Future** - kū: sī kīn - I shall eat.
- **Imperative** kīn sā - Eat.
- **Negative Imperative** - bō: kīn dōk - do not eat
- **Permissive Imperative** - kīn sā - allow to eat (or)
  - let (him) eat.

**Infinitive** - kīn - to eat.
north Eastern Tham Isan Script Specimen

ถ้า ต้อง นั่ง บน จุดนั้น ได้
ใจ อย่า น้อย ห้าม หัวใจ ไป
เห็น ที่ ไม่มี ไม่มี ไป

บ้าน เลี้ยง ไป อยู่ อยู่ อยู่
เถื่อน ที่ นั่ง นั่ง นั่ง

หน้า จังหวัด ที่ นั่ง

และ ผ้า ผ้า ผ้า

รูป

เรานั้น นั่น นั่น นั่น

ต้อง นั่ง นั่ง นั่ง

เท่านั้น เท่านั้น เท่านั้น

Figu. No. 4.104: Showing Thai-i-Sak script specimen
Infinitive of purpose - su kín - in order to eat, participle - kín ronym - having eaten
Adverbial participle min kín mán - after eating or on eating

The prefixes and the suffixes are quite commonly widely separated from the root. A prefix commonly appears at the beginning of the sentence, and a suffix at the end, while the verb itself is in the middle. It is not the verb which is placed in past, present or future tense, but the whole sentence.

There is no passive voice. The passive is the same as the active.

Compound verbs are extremely common.
Thai Script of King Trailokhanat in Ayuthaya period

Fig. No. 108: Showing Thai script in Ayuthaya period.
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Order of Words

The adjective follows the noun it qualifies, and the genitive the noun on which it is dependent. In a relative sentence the demonstrative pronoun of the antecedent may be put either at the beginning or end of the sentence.

The usual order of words in a simple sentence is subject, direct object, indirect object, and verb. In an interrogative sentence, the indirect precedes the direct object.

4.2.6.4 Comparison of Tai Khamti and Thai I-San Language:

The Tai Khamti, like the Thai I-San language, in its original form was usually composed of words of one syllable. It makes use of tone as a primary feature of the language to differentiate meanings in a homonymous word. Each word is complete by itself and admits no modifications as do the inflectional language with differences of case, gender, number, etc. There are no hard and fast rules that make Thai and Tai Khamti words belong to a particular part of speech. Any of them may be noun, adjective, verb, adverb, etc.; only through the positions of words in a sentence. Each word stands distinctly and independently and concedes
no joining of sounds or assimilations between words, with the exception of comparatively few words which are restricted to occurrence with certain other words.

For instance, 'Tawan' in Thai I-San and Tai Khanti means the sun. This is composed of two words "ta"= eye and "wan"= day. The former word ta: is shortened into ta. There is another tendency which makes the Thai words disyllabic not unlike Malay words, but it is different from the latter, for the Thai and Tai mostly of euphonic couplets, i.e. for musical sound only. For instance, disyllabic words "kin" means to eat.

The arrangement of words in a sentence of the Thai I-San language is fundamentally "Subject-action-object" like the English, with qualifying words such as adjective and adverbs which, unlike the Chinese or the English, follow each appropriate word. Words of the same part of speech may be strung together as many as desired, provided that each word must be in its logical position or sequence of time in the case of verbs. Frequently two words or more are combined to express one notion, when the second and subsequent number of members stand in adjectival position to the first, for instance, faj fa: (faj = fire; fa: = sky) means electric, maj khi : t fa:
## VOWELS

<table>
<thead>
<tr>
<th>TAI KHAMTI</th>
<th>THAI I-SAN</th>
<th>PHONETIC SYMBOL</th>
<th>PRONUNCIATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
<td>a</td>
<td>as in syn</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>a:</td>
<td>as in father</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>i</td>
<td>as in sit</td>
</tr>
<tr>
<td>a</td>
<td>a</td>
<td>i:</td>
<td>as in meet</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>u</td>
<td>as in gut</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>u:</td>
<td>as in do</td>
</tr>
<tr>
<td>e, e</td>
<td>e, e</td>
<td>o</td>
<td>as in short ote</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>o:</td>
<td>as in long ote</td>
</tr>
<tr>
<td>t, t</td>
<td>t, t</td>
<td>ay</td>
<td>as in my</td>
</tr>
<tr>
<td>aw</td>
<td>aw</td>
<td>ay</td>
<td>as in my</td>
</tr>
<tr>
<td>ay</td>
<td>ay</td>
<td>ay</td>
<td>as in my</td>
</tr>
<tr>
<td>c</td>
<td>c</td>
<td>c:</td>
<td>as in got</td>
</tr>
<tr>
<td>r</td>
<td>r</td>
<td>r:</td>
<td>as in long</td>
</tr>
<tr>
<td>e, e</td>
<td>e, e</td>
<td>e, e</td>
<td>as in burn</td>
</tr>
</tbody>
</table>

## DIPHTHONGS

<table>
<thead>
<tr>
<th></th>
<th>at</th>
<th>as in German uu</th>
</tr>
</thead>
<tbody>
<tr>
<td>ia, iu,</td>
<td>ia, iu, eo</td>
<td>as in India</td>
</tr>
<tr>
<td>ua</td>
<td>ua</td>
<td>as in dual</td>
</tr>
</tbody>
</table>

Fig.No.106: Comparative the vowels pronunciation of Tai Khamti and Thai I-San
<table>
<thead>
<tr>
<th>TAI KHAMTI</th>
<th>THAI I-SAN</th>
<th>PHONETIC SYMBOL</th>
<th>PRONUNCIATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>๒ツ</td>
<td>n</td>
<td>K</td>
<td>as in sky</td>
</tr>
<tr>
<td>๒,),</td>
<td>ฎ</td>
<td>Kh</td>
<td>as in boy</td>
</tr>
<tr>
<td>๒ู</td>
<td>j</td>
<td>toMatchSnapshot</td>
<td>as in king</td>
</tr>
<tr>
<td>๒จ</td>
<td>ch</td>
<td>as in chair</td>
<td></td>
</tr>
<tr>
<td>๒ฉ</td>
<td>sh</td>
<td>as in shall</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ก</td>
<td>as in Spanish signor</td>
<td></td>
</tr>
<tr>
<td>๒จ</td>
<td>t</td>
<td>as in stay</td>
<td></td>
</tr>
<tr>
<td>๒จ</td>
<td>th</td>
<td>as in ten</td>
<td></td>
</tr>
<tr>
<td>๒จ</td>
<td>n</td>
<td>as in noon</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>p</td>
<td>as in Spain</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ph</td>
<td>as in pen</td>
<td></td>
</tr>
<tr>
<td>๒จ</td>
<td>m</td>
<td>as in pong</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ฎ</td>
<td>as in pen</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>r</td>
<td>as in noon</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ฏ</td>
<td>as in roof</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ฏ</td>
<td>as in yes</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ฏ</td>
<td>as in room</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ฏ</td>
<td>as in yes</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ฏ</td>
<td>as in how</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ฎ</td>
<td>as in picture (africate)</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>d</td>
<td>as in dad</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>b</td>
<td>as in baby</td>
<td></td>
</tr>
<tr>
<td>๒ง,๒,๒,๒,๒</td>
<td>s</td>
<td>as in so</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ฎ</td>
<td>as in rising boy</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>ฎ</td>
<td>as in rising He</td>
<td></td>
</tr>
<tr>
<td>๒ง</td>
<td>f</td>
<td>as in fan</td>
<td></td>
</tr>
</tbody>
</table>

Fig. No. 107: Comparative consonants pronunciation of Tai Khamti and Thai I-San
(maj khi \( t \ faj \) = stick, strike, fire) means a match or matches (Anumanrajadhon, 1968).

But the Tai Khamti language has slightly different vocabulary, for example, \( faj-fa' \) in Tai Khamti is \( wan phaj \) or they use English, Hindi, or Assamese word, for they do not have to make up or compose a new word. The word \( maj khi \( t \ fai \) in Thai I-San is \( maj khi \( t \ phaj \) in Tai Khamti.

Even though differentiation of words by tones had been introduced in the system, there were still comparatively a fair number of homonymous words. Unless the context in a phrase or a sentence shows otherwise the meaning may still be ambiguous. For instance, \( ta: b\text{"}h\text{"}n \) means either "eyes do not see" or "grandfather does not see" for the words "eyes" and "grandfather" are identical in sound and tone. In such instances which fortunately are not numerous, should the context in other phrase or sentence not show, some other word or words have to be introduced to clarify the meaning. There are two devices for doing this viz:

1. By prefixing a meaningful word as a determinant or classifier. For instance, anything in a fluid state, the word \( naim \) (water) is
prefixed to the ambiguous words. For example, rain water is \( \text{nām fon} \) (nām = water, fon = rain).

A tear is "nām tai" (nām = water, tai = eyes).

A dew is "nām khaiŋ" (nām = water, khaiŋ = dangled).

2. By juxtaposing two meaningful words of the same or allied meaning. For example, "naj to:" mean great (naj = big or large, so also to:) nām mtnaj means a nation or a country (nām = village; mtnaj = town) khai fan means to kill (khai = kill; fan = to chop with a sharp instrument).

Like the Chinese and the South-East Asian languages, the Thai language uses descriptive words when using numbers with nouns like the English as seven heads of cows. But in Thai and Tai there are a number of them for each appropriate noun. For example, seven heads of cows, in Thai I-San nua cet to: (nua = cow or cows, cet = seven; to: = a body which is a numerical descriptive noun for animal). Seven trees is "ton maj cet ton" (ton maj = trees; cet = seven; ton, is a trunk of a tree which is a numerical descriptive noun). If in some words no numerical descriptive noun can be used appropriately the first noun is repeated after the
Comparisons of Tai Numeral Numbers

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>0</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Thai</td>
<td>๑</td>
<td>๒</td>
<td>๓</td>
<td>๔</td>
<td>๕</td>
<td>๖</td>
<td>๗</td>
<td>๘</td>
<td>๙</td>
<td>๐</td>
</tr>
<tr>
<td>Tham Lanna</td>
<td>๑</td>
<td>๒</td>
<td>๓</td>
<td>๔</td>
<td>๕</td>
<td>๖</td>
<td>๗</td>
<td>๘</td>
<td>๙</td>
<td>๐</td>
</tr>
<tr>
<td>Tham Isan</td>
<td>๑</td>
<td>๒</td>
<td>๓</td>
<td>๔</td>
<td>๕</td>
<td>๖</td>
<td>๗</td>
<td>๘</td>
<td>๙</td>
<td>๐</td>
</tr>
<tr>
<td>Thai Lanna</td>
<td>๑</td>
<td>๒</td>
<td>๓</td>
<td>๔</td>
<td>๕</td>
<td>๖</td>
<td>๗</td>
<td>๘</td>
<td>๙</td>
<td>๐</td>
</tr>
<tr>
<td>Lao</td>
<td>๑</td>
<td>๒</td>
<td>๓</td>
<td>๔</td>
<td>๕</td>
<td>๖</td>
<td>๗</td>
<td>๘</td>
<td>๙</td>
<td>๐</td>
</tr>
<tr>
<td>Thai Anom</td>
<td>๑</td>
<td>๒</td>
<td>๓</td>
<td>๔</td>
<td>๕</td>
<td>๖</td>
<td>๗</td>
<td>๘</td>
<td>๙</td>
<td>๐</td>
</tr>
<tr>
<td>Thai Khanti</td>
<td>๑</td>
<td>๒</td>
<td>๓</td>
<td>๔</td>
<td>๕</td>
<td>๖</td>
<td>๗</td>
<td>๘</td>
<td>๙</td>
<td>๐</td>
</tr>
</tbody>
</table>

Source: Archaeology Department of Silpakorn University, Bangkok

Fig. No. 108: Showing the comparison of Tai and Thai numeral numbers
number thus “khon sam khon” means three men (khon = man; sam = three).

The present spoken Tai Khamti language is similar to the Thai and Thai I-San as described above. The different aspects of the Tai Khamti from Thai I-San is some vowel sounds and consonant sounds.

**Table No. 4.48**

**Showing some vowel and consonant sounds of Tai Khamti and Thai I-San**

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
</tr>
</thead>
<tbody>
<tr>
<td>nok</td>
<td>nua</td>
</tr>
<tr>
<td>kon</td>
<td>khon</td>
</tr>
<tr>
<td>sam</td>
<td>sam</td>
</tr>
</tbody>
</table>

It should be noted that Thai I-San and Tai Khamti are connected, the vocabularies for the purpose of comparison. In most of the remainder, it will be observed that the only difference is the phonetic change or some prefix - for instance, the Thai I-San word khon (human being) becomes kon in Tai Khamti. luik shai (daughter) in Tai Khamti becomes luik sai in Thai I-San. ni (good) in Tai Khamti becomes di in Thai I-San. khia (tooth) in Tai Khamti becomes khiew in Thai I-San.
On the following pages will be the comparison of the two languages:

1. There are 17 consonants in Tai Khamti and 30 consonants in Thai I-San. There are 17 vowels in Tai Khamti and 14 vowels in Thai I-San. There are 2 diphthongs in Tai Khamti like in Thai I-San.

2. Differences in consonant and vowel sounds:

2.1 The Tai Khamti has the consonant /sh/ but the Thai I-San does not.

2.2 The Thai I-San has the following consonants but the Tai Khamti does not:

/d/, /c/, /b/, /s/, /hn/ and /hm/

2.3 The Tai Khamti has these sounds but the Thai I-San does not:

/ai/, /iaw/, /iw/, /e/, /iau/, /iu/.

2.4 The Thai I-San has the following vowel sounds but the Tai Khamti does not:

/ɛ/, /ɛː/, /ə/, /əː/, /r/, /ua/
3. The variance or change of the consonant sounds may be classified as follows:

3.1 The Tai Khamti /sh/ becomes the Thai I-San /s/.

Table No. 4.49

Showing consonant sound /sh/ in Tai Khamti becomes /s/ in Thai I-San

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sh ʤːŋ</td>
<td>s ʤːŋ</td>
<td>two</td>
</tr>
<tr>
<td>shaim</td>
<td>saim</td>
<td>three</td>
</tr>
<tr>
<td>shaw</td>
<td>saiw</td>
<td>twenty</td>
</tr>
</tbody>
</table>

3.2 The Tai Khamti /n/ becomes the Thai I-San /d/.

Table No. 4.50

Showing consonant sound /n/ becomes /d/ in Thai I-San

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>n ʤːŋ</td>
<td>d ʤːŋ</td>
<td>hill, mountain</td>
</tr>
<tr>
<td>naːp</td>
<td>daːp</td>
<td>sword</td>
</tr>
<tr>
<td>naːw</td>
<td>daːw</td>
<td>star</td>
</tr>
<tr>
<td>niː</td>
<td>diː</td>
<td>good</td>
</tr>
</tbody>
</table>
4. The Tai Khamti and Thai I-San have the same consonant sound though used differently 
e.g. /k/: kon in Tai Khamti becomes /kh/: 
khon in Thai I-San - human being, /l/: ltn 
in Tai Khamti becomes /n/: ntn in Thai I-San - one.

5. The Tai Khamti has 5 tones but Thai I-San has 6 tones.

Table No. 4.51
Showing different forms of Tones used in
Thai I-San and Tai Khamti

<table>
<thead>
<tr>
<th>Tones</th>
<th>Tai Khamti</th>
<th>Thai I-San</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Even</td>
<td></td>
<td></td>
<td>Usually not marked</td>
</tr>
<tr>
<td>2. Low</td>
<td>▼</td>
<td>▼</td>
<td></td>
</tr>
<tr>
<td>3. Falling</td>
<td>▲</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>4. Extra high</td>
<td>▶</td>
<td>▶</td>
<td>The Tai Khamti has no extra high tone</td>
</tr>
<tr>
<td>5. High</td>
<td>▲</td>
<td>▲</td>
<td></td>
</tr>
<tr>
<td>6. Rising</td>
<td>▼</td>
<td>▼</td>
<td></td>
</tr>
</tbody>
</table>
Comparatively, the Tai Khamti and the Thai I-San have five similar tones. The extra high tone of Thai I-San does not appear in Tai Khamti.

6. The Tai Khamti and Thai I-San consonant sounds and meanings are the same but vowel sounds and tones are slightly different.

6.1 The Tai Khamti and Thai I-San consonant sounds and meanings are the same but the vowels sounds are variant.

Table No.4.52: Showing different sounds of vowel used

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khiaw</td>
<td>kh ɔːw</td>
<td>tooth</td>
</tr>
<tr>
<td>kaw</td>
<td>ku:</td>
<td>I</td>
</tr>
<tr>
<td>khaw pik</td>
<td>khaw piak</td>
<td>paddy</td>
</tr>
</tbody>
</table>

6.2 The Tai Khamti and Thai I-San use the same consonant sounds, vowel sounds and meanings but different tones:

Table No.4.53: Showing different tones used

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>h ɔːm</td>
<td>h ɔːm</td>
<td>sweet smell</td>
</tr>
<tr>
<td>phɔːm</td>
<td>phɔːm</td>
<td>hair</td>
</tr>
<tr>
<td>laːn</td>
<td>laːn</td>
<td>million</td>
</tr>
</tbody>
</table>
6.3 The Tai Khamti and Thai I-San use the same consonant sounds, vowel sounds, meanings and tones:

**Table No. 4.54**

Showing some consonant, vowel sounds, meaning and tones used in Tai Khamti & Thai I-San

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kin</td>
<td>kin</td>
<td>eat</td>
</tr>
<tr>
<td>akaw</td>
<td>^kaw</td>
<td>nine</td>
</tr>
<tr>
<td>nahm</td>
<td>^nahm</td>
<td>water</td>
</tr>
<tr>
<td>lorn</td>
<td>/lorn</td>
<td>the wind</td>
</tr>
<tr>
<td>ph o s</td>
<td>ph o : f</td>
<td>father</td>
</tr>
<tr>
<td>het</td>
<td>het</td>
<td>to do</td>
</tr>
<tr>
<td>pa-kan</td>
<td>pa-kan</td>
<td>divorce</td>
</tr>
<tr>
<td>kham</td>
<td>kham</td>
<td>gold</td>
</tr>
</tbody>
</table>

6.4 A different tone makes a different meaning in the Tai Khamti and Thai I-San:

**Table No. 4.55**

Showing some different tone makes a different meaning in Tai Khamti and Thai I-San

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>khaj</td>
<td>khaj</td>
<td>egg</td>
</tr>
<tr>
<td>khaj</td>
<td>khaj</td>
<td>fever</td>
</tr>
<tr>
<td>kha: j</td>
<td>kha: j</td>
<td>discharge</td>
</tr>
<tr>
<td>kha: j</td>
<td>kha: j</td>
<td>sell</td>
</tr>
</tbody>
</table>
7. The Tai Khamti and Thai I-San use the same words and meanings but the Thai I-San language has more than one word meaning the same:

Table No. 4.56

<table>
<thead>
<tr>
<th>Thai Khamti</th>
<th>Thai I-San</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa:</td>
<td>wāt, waw,</td>
<td>say</td>
</tr>
<tr>
<td></td>
<td>pāik</td>
<td></td>
</tr>
<tr>
<td>wan</td>
<td>wan, kān-wan</td>
<td>day</td>
</tr>
<tr>
<td>to:n-maj</td>
<td>to:n-maj</td>
<td>tree</td>
</tr>
<tr>
<td></td>
<td>kēk-maj</td>
<td></td>
</tr>
<tr>
<td>phit</td>
<td>phit, b̬ːmən,</td>
<td>false</td>
</tr>
<tr>
<td></td>
<td>b̬ː: thīk</td>
<td></td>
</tr>
<tr>
<td>kə:n</td>
<td>kə:n, lā:j, kā:j</td>
<td>more</td>
</tr>
</tbody>
</table>
8. The vowel sound /u:/ in Tai Khamti becomes /iaw/ in Thai I-San e.g. khaw-nus (Tai Khamti) khaw-niaw (Thai I-San) - sticky rice.

9. The Tai Khamti and Thai I-San consonant sound /ŋ/ is nasalised. They use the same word and meaning e.g.:

phumj (Tai Khamti) phumj (Thai I-San), meaning female
naj (Tai Khamti) nai (Thai I-San) meaning grass
naj (Tai Khamti) naj (Thai I-San) meaning big

10. The Tai Khamti words are different from the Thai I-San words meaning the same:

Table No. 4.57
Showing Tai Khamti words, but the same meaning with Thai I-San

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sh in</td>
<td>nain</td>
<td>beautiful</td>
</tr>
<tr>
<td>lap-ch ñp</td>
<td>wëìn</td>
<td>a ring</td>
</tr>
<tr>
<td>khon-ñtä</td>
<td>khìw</td>
<td>eyebrow</td>
</tr>
<tr>
<td>mëin-muin</td>
<td>mëin-wan</td>
<td>a fly</td>
</tr>
<tr>
<td>ma:n-tä:</td>
<td>wëim-tä:</td>
<td>spectacles</td>
</tr>
</tbody>
</table>
11. The present Thai I-San changes of sound of vowels, diphthongs, consonants, occur due to the influence of the Central Thai which is the official language used throughout the country:

Table No. 4.58

<table>
<thead>
<tr>
<th>Traditional</th>
<th>Present</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ia/</td>
<td>/sia/</td>
<td>tiger</td>
</tr>
<tr>
<td>/mia/</td>
<td>/mta/</td>
<td>return</td>
</tr>
<tr>
<td>/oː/</td>
<td>/toː/</td>
<td>class noun</td>
</tr>
<tr>
<td>/s/</td>
<td>/sæn/</td>
<td>I</td>
</tr>
<tr>
<td>/h/</td>
<td>/hian/</td>
<td>learn</td>
</tr>
</tbody>
</table>

It should be observed that the Tai Khamti words do not change their sounds.

12. The sentence structure of the Tai Khamti and Thai I-San are similar.
**Table No. 4.59**

Showing some sentences structure of Tai Khamti & Thai I-San

<table>
<thead>
<tr>
<th>Tai Khamti</th>
<th>Thai I-San</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>i) ása mat ki: pl: nζ:</td>
<td>á: yu mtŋ ki: pl: ñζ:</td>
<td>how old are you?</td>
</tr>
<tr>
<td>ii) cht: mat wa: ht: nζ:</td>
<td>st: mtŋ wa: can daŋ ?</td>
<td>What is your name?</td>
</tr>
<tr>
<td>iii) huen mat chaw kham maj na?</td>
<td>huen caw yu: chaw kham mζ: in bɔ:</td>
<td>Is your house in Chowkham?</td>
</tr>
</tbody>
</table>

**4.3 EDUCATIONAL SYSTEMS OF THE TAI RACES**

There are seven sub-headings:

4.3.1. History of education

4.3.2. Organisation and management

4.3.3. General education

4.3.4. School system

4.3.5. Curriculum

4.3.6. Evaluation

4.3.7. Method of teaching
4.3.1 History of Education

4.3.1.1 History of Tai Khamti Education

Education in the simplest form always existed in Arunachal Pradesh among the local people. In the absence of formal education, traditional knowledge was orally transmitted to the next generation to make the child fit in the physical and social environment.

Under the British regime practically no efforts were made to introduce any formal system of education in the erstwhile NEFA. During this period there were only three schools with 50 children. This was the modest start of formal education in NEFA (Present Arunachal Pradesh). The Department of Education was established in the year 1947. Schools were opened on the basis of demand at the initial stage. The administrative and supervision of schools was carried out from sadiya. After the devastating earthquake in 1950, the department shifted its headquarters to Margherita.

Within a short period of 35 years, the number of educational institutions multiplied to cover the student population even in the remote corners of Arunachal Pradesh. The literacy percentage of Arunachal Pradesh according to 1971 Report was 11.28 per cent. In 1947 the percentage of literacy was below 1 per cent. The percentage of literacy
was 20.09 per cent during 1981 census in Arunachal Pradesh. Thus the rate of literacy has almost doubled during the last decade, during the period of 1971-81:

Table No. 4.60
Decadal Growth of Educational Institutions (Category-wise)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pre-Primary</td>
<td>-</td>
<td>-</td>
<td>12</td>
<td>99</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Primary</td>
<td>3</td>
<td>92</td>
<td>410</td>
<td>710</td>
<td>950</td>
</tr>
<tr>
<td>3</td>
<td>Middle Schools</td>
<td>-</td>
<td>8</td>
<td>29</td>
<td>89</td>
<td>123</td>
</tr>
<tr>
<td>4</td>
<td>Secondary Schools</td>
<td>-</td>
<td>2</td>
<td>9</td>
<td>-</td>
<td>39</td>
</tr>
<tr>
<td>5</td>
<td>Higher Secondary Schools</td>
<td>-</td>
<td>-</td>
<td>6</td>
<td>27</td>
<td>19</td>
</tr>
</tbody>
</table>

Arunachal Pradesh has seen tremendous expansion of educational facilities since 1947. Starting with only two primary schools in 1947, there were 455 educational institutions in 1967. This included one Degree College, 7 Higher Secondary Schools, 9 High Schools, 28 Middle Schools and 410 Primary Schools. 19519 students were studying in these institutions. First batch of 16 Arunachal Students from the Degree College appeared in B.A. Part II Examination in 1968 from Gauhati University - of which 10 passed. Number
of students per teacher was 21 in Primary schools, 12 in Middle Schools, 16 in High Schools, 10 in Higher Schools and 4 in the College (Ering, 1972).

The children are attending school in the Buddhist temple.

The history of the Buddhist system of education is practically that of the Buddhist order or 'Sangha'. Buddhist education and learning centred round monasteries. The Buddhist world did not offer any educational opportunities apart from or independently of its monasteries. All education, sacred as well as secular, was in the hands of the monks. They had the monopoly of learning and the leisure to impart it (Mudaliar, 1960).

The Buddhist system, like the one ordained in Hinduism, enjoins upon the pupil the duty of serving his preceptor as part of education.

The pupil is to rise early from bed and attend to all the daily necessities of his teacher. Afterwards he is to equip himself for his begging round along with his teacher, if he wishes to accompany him. He is not to interrupt his teacher in speaking, even if he makes a mistake. The pupil is required to sweep and clean the 'Vihara' where his teacher dwells. He is expected to serve
his teacher and him alone for he is not to render such service to, or accept, it from, anybody else. Lastly if his teacher is sick, he must nurse him as long as his life lasts and wait until he is recovered.

In 1882 the Government of India appointed an Education Commission with a view "to enquire into the manner in which effect has been given to the principles of the despatch of 1854 and to suggest such measures as it may think desirable in order to the further carrying out of the policy laid down" (Mudaliar, 1960).

Primary education in Assam was inaugurated by the Government of Bengal with the introduction of Sir George Campbell's scheme. In 1872, the condition of primary education was not satisfactory in Assam. In Lakhimpur, Bapus or spiritual teachers used to move from village to village teaching the children of the Khamti community reading and writing. As a result of their efforts there was some literacy amongst the Khamtis. In Lakhimpur, Sibsagar, Nowgong, Darrang and Kamrup, Assamese children were taught reading, writing and arithmetic by the senior members in the family. Sometimes children from the neighbouring families attended the family school. There were no organised primary schools in these districts (Gupta, 1962).
In Lohit District, the Khamtis deserve special tribute for their contribution to the development of education in the old days. They are the only indigenous people of Lohit who have a script of their own and who have retained it till today and a tradition based on Buddhist principles. It will be worth noting that a large number of Khamtis' population adopted Buddhism as a profession. They entered the monasteries to acquire religious knowledge. To quote from Dalton, who wrote illuminating their knowledge in education, in 1872, "The Khamtis are very far in advance of all the north-eastern frontier tribes in knowledge, arts and civilization. They are Buddhists and have regular establishments of priests well versed in the recondites of their religion, and a large proportion of the laity can read and write in their own language" (Dalton, 1973). The monasteries are the seats of learning and there are about seventeen monasteries in the Khamti area. Including local arts and crafts, the education in the monasteries is mainly based on the sacred Buddhist texts. But there is no educational provision for girls in the monasteries. Though the medium of instruction at the primary stage is Khamti, Pali is introduced in the higher classes so that the students can pursue their further studies in other Buddhist educational centres as Buddhist Sacred books are originally written in Pali. It
is to their credit that the certificates issued by the Khamti educational centres are recognised by the educational institutions belonging to the Hinayana schools of Buddhism. This sort of religious education is confined only to the Khamti area, the rest of the Lohit District did not have any educational institution and as such it remained a pre-literate society till the modern system of education was introduced in the district.

In the middle of the 19th century, the American Baptist Mission took the first initiative for spreading education among the tribal people when they established an educational centre at Sadiya. Along with other educational facilities, the tribal boys and girls were admitted to the Mission School. As the first initiative, the Mission published a few booklets in the Roman script.

"After 1914, when Sadiya was the administrative headquarters of the Central and Eastern Sections, North-East Frontier Tract, a government school was opened for the school-going children from the state transferred areas. But a few tribal children came to read in this school. In the eve of the World War II, primary schools were opened at Chowkham and Bolung" (Choudhury, 1978).

On the first day of September, 1947, just after the independence, Department of Education was constituted under
the charge of an Education Officer with headquarters at Sadiya. Mrs. Indira Miri was appointed as the first Education Officer and it was she who started most of the pioneering work in the field of education. In December, 1947 a Teacher's Training Institute was also established at Sadiya to train teachers for spreading education into the remote areas. The supervision of educational net-work was carried out on from Sadiya. In 1948, the Administration took over all the schools of the Sadiya Frontier Tracts under its control. More new schools were set up at Kherem, Dambuk, and Koronu respectively. But the earthquake of 1950 and the subsequent flood in 1952 dealt a severe blow to the expansion of educational programme. The flood washed away a large part of Sadiya with the result that the Education Department and the Teachers' Training Institute were shifted to Margherita in Assam in 1952 and the latter was finally shifted to Changlang in the Tirap District in 1957. The Teachers' Training Institute was later renamed as Buniadi Siksha Bhawan. A separate inspectorate was constituted for the district of Lohit" (Choudhury, 1978).

As stated earlier, education started in Arunachal Pradesh (NEFA) during the end of British regime in India. In 1947 there were only three primary schools in the foothills
of the territory immediately adjacent to Assam with only 50 students on the rolls. The number of teachers was only three. Arunachal Pradesh government adopted the educational system of Assam. There was ten years of schooling after class A and B from the year 1947 to 1962. The medium of instruction was Assamese with English as a second language. But except for a short period of three years during 1958-59 to 1961-62 Hindi was medium of instruction. Lower primary (L.P.) final examination was conducted in class III and middle English schools (M.E.) final examination was conducted in class VI by the local Board. The matriculation (Class X) final examination was conducted by the Assam Board.

From 1963 to 1971, the old pattern of Education system was changed to eleven years of schooling after class A and B. It was called higher Secondary School. The medium of instruction was Assamese from class A+B to VII. And English was the medium of instruction from class VIII to XI with Assamese as second language. The Board examination was conducted according to the old system but adding one more final examination i.e. H.S.S.L.C.E. (Higher Secondary School Leaving Certificate Examination) in class XI by the Assam Board.

The old system of education was completely changed in 1972 when Government of Arunachal Pradesh adopted the new
pattern of education i.e. 10+2+3 pattern. When a new pattern of education in conformity with the National Policy of Education (schools) was introduced in Arunachal Pradesh, all the schools were affiliated to the Central Board of Secondary Education, New Delhi. In this new pattern, which is prevailing at present, there is twelve years of schooling. The children are directly admitted in class I. The medium of instruction is English in all levels with Hindi as second language. The first board examination is conducted in class V and then in class VIII by the local Board. The public examination is conducted in class X by the Central Board of Secondary Education, New Delhi and then All India Senior School Certificate Examination (A.I.S.S.C.E.) in class XII.

The students who passed out in A.I.S.S.C.E. from different higher secondary schools in the state take admission in both colleges i.e. Jawaharlal Nehru College, Pasighat and Degree College, New Itanagar for pursuing their first degree course study. Both colleges of Arunachal Pradesh were affiliated to Panjab University, Chandigarh in 1979-80. Now there is a new University in Itanagar yet to be started, soon it is completed.

A person is taken as literate if he or she can read or write with understanding any language. Arunachal
Pradesh though unfortunately ranks the last in the states in this respect with only 20.09 per cent of literacy yet the pace of increase in the two decades depicts quite encouraging picture. It was only 7.13 per cent in 1961. Percentage of literacy 1971 was 11.39 per cent.

The growth rate of literacy amongst males which was 15.74 per cent in 1961 census rose to 27.98 per cent in 1981 in two decades. The pace of literacy amongst females in 3 different decades presents a very bright picture. It has swelled from 1.41 per cent in 1961 extremely gloomy to a rather good of 11.00 per cent in 1981.

Literacy percentage of Arunachal Pradesh is very low. It is 20.09 per cent, which is indicative of the fact that greater part of the population is uneducated. It is also general conception that low academic achievement is comparatively more in the children of backward places. The illiterate guardians fail to understand the cultural and social importance of the education of their children. So, the aspiration of the parents for the education of their children is low consequently, even if they send their children in some schools, they take them out of those schools after some time because they do not find education as related to their needs. With the result children are looked after to inherit their property only and to do agriculture.
## Table No. 4. 61

DISTRICT-WISE POPULATION AND PER CENT LITERACY OF ARUNACHAL PRADESH MAY BE OBSERVED IN TABLE

<table>
<thead>
<tr>
<th>Districts</th>
<th>Population in 1981 (%)</th>
<th>Literacy in 1971 (%)</th>
<th>Literacy in 1981 (%)</th>
<th>Male literacy in 1981 (%)</th>
<th>Female literacy in 1981 (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>West Kameng</td>
<td>62,946</td>
<td>14.07</td>
<td>21.45</td>
<td>30.9</td>
<td>11.0</td>
</tr>
<tr>
<td>East Kameng</td>
<td>42,722</td>
<td>3.15</td>
<td>6.94</td>
<td>11.15</td>
<td>2.48</td>
</tr>
<tr>
<td>Lower Subansiri</td>
<td>1,13,300</td>
<td>6.23</td>
<td>18.94</td>
<td>22.94</td>
<td>12.94</td>
</tr>
<tr>
<td>Upper Subansiri</td>
<td>39,406</td>
<td>6.73</td>
<td>12.43</td>
<td>19.50</td>
<td>5.17</td>
</tr>
<tr>
<td>West Siang</td>
<td>74,151</td>
<td>14.58</td>
<td>22.23</td>
<td>28.22</td>
<td>16.24</td>
</tr>
<tr>
<td>East Siang</td>
<td>70,274</td>
<td>13.90</td>
<td>25.15</td>
<td>33.76</td>
<td>15.03</td>
</tr>
<tr>
<td>Dibang Valley</td>
<td>27,716</td>
<td>14.33</td>
<td>25.00</td>
<td>34.00</td>
<td>17.00</td>
</tr>
<tr>
<td>Lohit</td>
<td>69,498</td>
<td>18.38</td>
<td>27.35</td>
<td>35.69</td>
<td>16.68</td>
</tr>
<tr>
<td>Tirap</td>
<td>1,28,135</td>
<td>11.22</td>
<td>18.17</td>
<td>28.98</td>
<td>8.09</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>6,25,050</strong></td>
<td><strong>11.39</strong></td>
<td><strong>20.09</strong></td>
<td><strong>29.19</strong></td>
<td><strong>11.00</strong></td>
</tr>
</tbody>
</table>

According to the Census Reports, the percentage and growth of literacy in the district is as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total population</strong></td>
<td>36,050</td>
<td>62,865</td>
<td>69,498</td>
<td>13.07</td>
<td>17.39</td>
<td>28.26</td>
<td>4.32</td>
<td>10.87</td>
</tr>
<tr>
<td><strong>Scheduled Tribe Population</strong></td>
<td>27,150</td>
<td>36,611</td>
<td>30,130</td>
<td>5.40</td>
<td>7.38</td>
<td>21.40</td>
<td>1.98</td>
<td>14.02</td>
</tr>
</tbody>
</table>

The male and female literacy percentage is shown below:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Population</strong></td>
<td>21.03</td>
<td>4.17</td>
<td>25.14</td>
<td>7.37</td>
<td>36.63</td>
<td>17.54</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Scheduled Tribe Population</strong></td>
<td>10.15</td>
<td>0.92</td>
<td>11.86</td>
<td>2.98</td>
<td>30.00</td>
<td>12.62</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table No. 4.53

The decadal growth of literacy is also indicated in the number of literate and educated persons enumerated below:

**Total Literate Population**

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>14,295</td>
<td>5,345</td>
<td>19,640</td>
</tr>
<tr>
<td>1971</td>
<td>8,914</td>
<td>2,021</td>
<td>10,935</td>
</tr>
<tr>
<td>1961</td>
<td>4,004</td>
<td>709</td>
<td>4,713</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Decadal growth of literacy (in number)</th>
<th>5,381</th>
<th>3,324</th>
<th>8,705 (1981-1971)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4,910</td>
<td>1,312</td>
<td>6,222 (1971-1961)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
<th>Decadal growth of literacy (in number)</th>
<th>Decadal growth of literacy (in percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>4,563</td>
<td>1,883</td>
<td>6,446</td>
<td>2,412</td>
<td>37.45</td>
</tr>
<tr>
<td>1971</td>
<td>2,151</td>
<td>550</td>
<td>2,701</td>
<td>1,333</td>
<td>37.45</td>
</tr>
<tr>
<td>1981</td>
<td>1,337</td>
<td>129</td>
<td>1,466</td>
<td>814</td>
<td>55.42</td>
</tr>
</tbody>
</table>

Sources: S. Dutta Choudhury: Lohit District 1978 and Census of India
Tai Khamti girl students at a boarding house in Namsai Village, Lohit District
Occupation of the 70 per cent population of Arunachal Pradesh is agriculture. Because of climatic conditions and geographical topography the people do not produce surplus food. So the annual production is barely sufficient for their annual sustenance and nothing surplus for selling so that they can earn money to educate their children. 60 per cent of the wastage in primary education is because of financial handicaps. They are unable to afford expenses on education. Not only this, their children suffer from malnutrition and proper medical care, so poor health and malnutrition are strong factors of low achievement in education.

Child marriage is a part of the traditional culture in Arunachal Pradesh which is an evil. The boys and girls get married at an early age say below the age of 10 years. So most of the married students cannot continue studies due to domestic problems. Those whoever continue their studies also get low academic achievements as they are always busy in domestic affairs.

The teaching methods which are prevalent in most of the educational institutions do not make the desired effect upon the students. Incompetent and untrained teachers, lack of proper aims and implements of teaching, lack of
space, excessive number of students in classes etc. are some of the main defects of the present educational system. Because of excessive number of students in each class it is not possible to give special attention to the students of backward areas. Moreover, there is also no provision for devoting special attention to the talented and promising students. Because of the existence of these defects in the present teaching methods, the methods of teaching have become ineffective and consequently the prevalent teaching methods fail to create interest in the students towards their studies which leads to low academic achievement.

4.3.1.2 History of Thai I-San Education

Since time immemorial, basic education for Thai I-San children had taken place in the two age-old institutions: Buddhist temples (Wat) and in the children's homes. Boys received basic education in reading, writing and arithmetic mainly by attending classes offered by the local monks or by becoming novices in the Buddhist temples while most girls learnt the basics in house-keeping or accomplishments befitting Thai ladies in places or in their own homes. During the Sukhothai, Thonburi and the first part of the Rattanakosin periods, provision of basic education for Thai children followed the traditional
pattern and was entirely left to the direction of members of the three institutions.

For a long time Buddhism has been the national religion of Thailand, and Buddhist monks, as a rule, can read and write, being expected to translate the Pali Holy Scripture into the vernacular and preach it. Thai boys, therefore, have always had these religious teachers ready to teach them to read and write. For doing this the monks accepted no gratuity, but the boys were expected to serve them in return. The subjects taught in the Wat were: reading and writing Thai and Pali, elementary arithmetic, morality, and manners. What is so intriguing about the old tradition of education in Thailand is the fact that the ability to read and write was regarded as means to an end and never as an accomplishment to be acquired for its own sake. Only those whose professions required that they were able to read and write sent their sons to the wat to be taught by monks, while the others considered it quite unnecessary to do so, simply because their trade did not involve reading or writing. It did not occur to the Thai that the ability to read and write was the key to other branches of knowledge and therefore, should be considered as a necessity by everyone.
Table No. 4.65
Literacy and Educational Standards

According to the Census Reports, the percentage and growth of literacy in the district is as follows:

<table>
<thead>
<tr>
<th>Number of persons</th>
<th>Literacy percentage</th>
<th>Decadal Growth of Literacy percentage from</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1961</td>
<td>56,801</td>
<td>63,213</td>
</tr>
</tbody>
</table>

The male and female literacy percentage is shown below:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>male female</td>
<td>42.51</td>
<td>64.75</td>
<td>71.34</td>
</tr>
<tr>
<td>male female</td>
<td>57.49</td>
<td>35.25</td>
<td>28.66</td>
</tr>
</tbody>
</table>

The decadal growth of literacy is also indicated in the number of literate and educated persons enumerated below:

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981</td>
<td>24,943</td>
<td>20,567</td>
<td>45,510</td>
</tr>
<tr>
<td>1971</td>
<td>20,675</td>
<td>15,190</td>
<td>35,865</td>
</tr>
<tr>
<td>1961</td>
<td>12,204</td>
<td>6,537</td>
<td>18,741</td>
</tr>
</tbody>
</table>

Decadal growth of literacy (in number):

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Total Literate Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Males</td>
</tr>
<tr>
<td>1981</td>
<td>24,943</td>
</tr>
<tr>
<td>1971</td>
<td>20,675</td>
</tr>
<tr>
<td>1961</td>
<td>12,204</td>
</tr>
</tbody>
</table>

Decadal growth of literacy:

- 1981-1971: 9,645
- 1971-1961: 17,124

Source: National Statistical Office 1984
What naturally followed was that, in spite of any amount of attention paid to education, the nation with such an educational system could progress steadily but only had intermittent periods of prosperity, owing to her lack of books, the store-house of knowledge, so necessary for the education and progress of the future generations.

As early stages of modern education were beginning to show results, a teacher-training school was founded. Civil servants were sent to Europe, America, India and Japan to observe the education in those countries. Also students had the opportunity to compete for the "King's scholarships" for further studies abroad. King Chulalongkorn himself visited Europe twice. All this was preparation for the development of education and modernisation of the country. Already education had branched off into two channels, general education and vocational education. There were at that time three levels of education instead of two, namely, elementary, secondary, and higher education. Each level was divided into three grades and one year was to be spent on each grade. The new subjects introduced were grammar, geography, algebra, geometry and science, later, when the new system of
education became widely known, the next king, King Vajiravudh, commanded that children of the age between seven and fourteen years were to go to school. This royal command was proclaimed and passed as a law in 1921 and many free government schools were established at this time to meet the number of children of compulsory education age group. Formerly, elementary education consisted of only four years. Since 1960 compulsory education has been extended to seven years.

Beyond compulsory elementary education there was general secondary education, vocational secondary school and beyond that higher education. General secondary schools were highly popular and the number of schools of this type, both in Bangkok and in the province, increased as rapidly as the national budget permitted. Regulations, syllabuses, texts, and examination rules of procedure of these schools were many a time revised.

As for vocational secondary schools, their development was less rapid, owing to the inadequacy of specialised instructors. Those which the Ministry of Education managed to establish were the school of Commerce, and the school of Arts and Crafts.

The syllabus for secondary education included scouting, Junior Red Cross, and gymnastics, for it was the desire of the people responsible for the educational policy of the country that children be given academic education, moral education and physical education, and be brought up to be loyal to their country, their faith, and their sovereign.
For the history of educational establishments in Mahasarakham goes back many years to the past, its prominence marked with the establishment of College of Education in 1969. This is the only institute in Thai I-San from where one can procure Bachelor's Degree in Education. Students from all over North-Eastern Thailand (Thai I-San) came and studied here. With the improvement of educational performances, this institute had been upgraded into Srinakharinwirot University, Mahasarakham campus in 1974. Various branches of studies had been opened and in a few departments Master's course had also been attached. There are now, about eight colleges of which this important ones are Teacher's Training Colleges, College of Physical Education, Agriculture college and Technical college. The Thai I-San in Kantharawichai District deserve special tribute for their contribution to the development of education in the old days.

The children attending school in the temples, are in the school grade of elementary school. Generally
speaking, there are six years in the elementary school for the new curriculum, three years in lower Secondary school, three years in the Upper Secondary school and then the University. After completing the secondary school the students may decide to enter either the technical or the teacher's college, which offers a continuation to the advanced studies of the university level. Nevertheless, the majority of Thai students do want to go to the University rather than the industrial college; most of them want to get government jobs for their future careers. The government has tried to persuade them in any way possible to apply in the technical and industrial colleges. It is impossible for everybody to obtain the Government jobs, the country does need educated people to specialise in some of these fields for the increasing prestige of Thailand.

4.3.1.3 Comparison of History Education of Tai Khanti and Thai I-San

1. In both the areas, there existed Buddhist system of education in the olden time, and all the education then was mostly done by the monks.
2. During the olden time, when education was still not developed in these areas, the emphasis in both areas was to teach the student to understand the 3Rs - Arithmetic, Writing and Reading.

3. In both the areas, teachers were being respected more than any person in the villages in the past.

4. According to the history of education of Tai Khamti and Thai I-San, schooling before the 19th century was not made compulsory. Even people were being forced to go to school, but most people prefer taking to trading.

4.3.2 Organisation and Management

4.3.2.1 Organisation and Management of Tai Khamti Education

In keeping up with the expansion of educational network and the need for an education directorate, a Director of Education was appointed in 1956. The Directorate was stationed at Shillong in order to maintain a close supervision of the then Adviser to the Governor of Assam on the implementation of educational policy and programme. In 1977, a Director of Public Instructions
A group of teachers of Namsai Primary School, Lohit District
was appointed in place of Director of Education who now controls, guides, and directs all the educational activities in Arunachal Pradesh. The Education Department in the district is under the administrative control of the Deputy Commissioner. The District Education Officer, Assistant District Education Officer and Principals assist the Deputy Commissioner for implementation of the educational schemes and programmes.

The schools and the education system in the district are organised on the pattern of Central School organisation and the Central Board of Secondary Education New Delhi. The school education starts from class I and continues up to class XII. There are also pre-school centres for children of 3 to 5 years age group. The stages of school education are as follows (which is otherwise same in all over Arunachal Pradesh):

- **Pre-Primary**: One year for children of 3 to 5 years age group
- **Primary**: Classes I to V
- **Middle**: Classes VI to VIII
- **Secondary**: Classes IX to X
- **Higher Secondary**: Classes XI to XII
The District Education Officer is in charge of the Primary and Middle Schools in district and has his headquarters at Tezu. He is assisted District by Education Officer. The higher secondary schools are placed under the direct control of the respective Principles acting under the administrative control of the Deputy Commissioner and Supervision of the Director of Instructions. For smooth and easy inspection and supervision of the educational institutions, an Assistant District Education Officer has been posted to Hayuliang and Anini each.

4.3.2.2 Organisation and Management of Thai I-San Education

In Thai I-San, the Provincial Education Officers are charged with giving leadership to the improvement of education in their province particularly in adapting education to the special needs and opportunities found locally. The work in co-operation with District Education Officers.

In the area of Thai I-San, the District Educational Officer is the representative of the Province, Ministry of Education assigned to his District. He handles work in his District for every department of the Ministry. At the
meeting of the District Administrative Organisation, he presents the views of his Ministry concerning compulsory education schools. For all other government schools, the District Education Officer has responsibility as the Chief Administrator Official in the District. He is also responsible for supervising the private schools in the District.

There is also the Assistant District Education Officer, who helps the District Education Officer in most of the administrative work. He becomes the District Education Officer whenever, the man or the post goes out for deputation. They are in charge of the administrative management of the primary, secondary and higher secondary school in the District.

Formerly, the Ministry of Education had the responsibility for all education below the university level. However, on October 1, 1966, the administrative responsibility for District schools was transferred from the Ministry of Education, Department of Elementary and Adult Education, Department of Local Administration. As a result, the administration of compulsory education rests now with the Governor of each district, although the ministry of education remains responsible for all
pedagogical aspects of education. The District Education Officer who represents the Ministry of Education, must therefore, have the active support of the Governor and the District Administrative Organisation for effective administration of the schools in the District.

The District Education Officer is expected to be both an educator and an administrator. He helps in building and expanding schools, preparing school budgets, allocating funds, personnel administration and so on. He inspects and supervises the work of the schools, work to improve education by providing in-service training for teachers; and he controls academic standards by administering a District-wide examination to all students completing elementary and secondary education.

4.3.2.3 Comparison between Tai Khamti and Thai I-San Organisation and Management System of Schools

1. In both Tai Khamti and Thai I-San there exists District Education Officer who looks after the schools in the District.

2. In Tai Khamti the District Educational Department is under the Deputy Commissioner while in Thai I-San the District Educational Department is under the Governor.
3. Principals and Headmasters are incharge of
the schools respectively in Tai Khamti and
Thai I-San, which are in turn accountable
to the District Education Officer.

4. In both areas, there is an assistant District
Education Officer who helps the District
Education Officer in the administrative work.

5. In both areas, the District Education Officer
receives orders from the respective State
Ministry of Education before implementing
any programme in the district.

6. In both areas, the District Education Officer
controls, guides and directs all the
educational activities in their districts.

4.3.3 GENERAL EDUCATION

4.3.3.1 General Education in Tai Khamti

The pre-independence net-work of school education
was too small to be counted. The limited efforts put by
the British Government and the American Baptist Mission
for establishment of a few schools were confined to a very
small area and the educational policy was not directed
towards general promotion amongst the people. In fact,
the people remained more or less in isolation without the
Fig. No. 4.111
School house of primary school at Ramsai Village
light of education for a very long period of time.

Difficult mountainous terrains and haphazard network of the river system of the Lohit and Dibang valleys prevented easy access into and out of the valleys. There was hardly any road communication except foot-paths and tracks across the rugged hills and valleys with deep gorges and turbulent rivers which allowed crossing only in the winter. Another problem was the ignorance of the people to modern education. Due to all-side developmental works like communication, and administration the people responded and came forward with initiative to have more schools. People were provided facilities to take part in the developmental activities sponsored by the Government.

With the available data, we can trace the development of educational enrolments in the district. In 1978, the percentage of literacy was as low as 17.39. Altogether, 112 educational institutions, with about 7,242 students - 4,917 boys and 2,325 girls - on their roll have been established in the district up to the month of March of 1976.
Fig. No. 4.112

Primary School Students in Namsai Village, Lohit District
Table No. 4.67
Showing the number of institutions in Lohit District in 1978

<table>
<thead>
<tr>
<th>SNo.</th>
<th>Institutions</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Higher Secondary School</td>
<td>4</td>
</tr>
<tr>
<td>2.</td>
<td>Middle School</td>
<td>16</td>
</tr>
<tr>
<td>3.</td>
<td>Primary School</td>
<td>89</td>
</tr>
<tr>
<td>4.</td>
<td>Nursery/Pre-Primary School</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>112</strong></td>
</tr>
</tbody>
</table>

Source: Statistical Handbook of Arunachal Pradesh, 1975-76.

In 1986, a good improvement was noticed. The percentage of literacy was 28.40 and that of the scheduled tribes was 21.40. There are about 119 educational institutions with about 14,994 students - 9,011 boys and 5,983 girls, as has been recorded in the district up to month of November, 1985.
<table>
<thead>
<tr>
<th>SNo.</th>
<th>Institutions</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Primary</td>
<td>95</td>
</tr>
<tr>
<td>2.</td>
<td>Middle</td>
<td>17</td>
</tr>
<tr>
<td>3.</td>
<td>Secondary</td>
<td>5</td>
</tr>
<tr>
<td>4.</td>
<td>Higher Secondary</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>school</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>119</td>
</tr>
</tbody>
</table>

Source: Director of Public Instructions, Government of Arunachal Pradesh,

Total strength of teachers and the total number of students in each classes all the district as established in November 1985 are men 368, and women 99.
Table No. 4.69

Showing total enrolment of students
in Lohit District: 1985

<table>
<thead>
<tr>
<th>Class</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class I</td>
<td>1,746</td>
<td>1,290</td>
</tr>
<tr>
<td>Class II</td>
<td>1,291</td>
<td>959</td>
</tr>
<tr>
<td>Class III</td>
<td>1,116</td>
<td>1,012</td>
</tr>
<tr>
<td>Class IV</td>
<td>937</td>
<td>556</td>
</tr>
<tr>
<td>Class V</td>
<td>963</td>
<td>460</td>
</tr>
<tr>
<td>Class VI</td>
<td>983</td>
<td>517</td>
</tr>
<tr>
<td>Class VII</td>
<td>986</td>
<td>463</td>
</tr>
<tr>
<td>Class VIII</td>
<td>573</td>
<td>367</td>
</tr>
<tr>
<td>Class IX</td>
<td>326</td>
<td>178</td>
</tr>
<tr>
<td>Class X</td>
<td>207</td>
<td>91</td>
</tr>
<tr>
<td>Class XI</td>
<td>98</td>
<td>48</td>
</tr>
<tr>
<td>Class XII</td>
<td>91</td>
<td>42</td>
</tr>
<tr>
<td>Total</td>
<td>9,011</td>
<td>5,983</td>
</tr>
</tbody>
</table>

Source: Director of Public Instructions, Government of Arunachal Pradesh.
4.3.3.2 General Education of Thai I-San

Provincial Administration of education is under the jurisdiction of the Ministry of Education. There are two forms of arrangement, that is, province and district. Administrative authorities are delegated to the governor at the provincial level and to the district officer (sheriff) at the district level. In each province, there is an educational office, headed by the provincial education officer responsible for educational matters delegated from central agencies. In each district there is an educational office, headed by the district education officer, responsible for educational administration within the District boundary.

The objectives of the education of the district are as follows:

1. To promote respect for one's own and other's rights and duties; discipline, respect for and abiding of the law, religion and moral principles.

2. To promote understanding of and arouse enthusiasm in having a part in the governing of the country under democratic constitutional monarchy, with unfailing allegiance to the nation, religion and monarch.
Students paying respect to their teachers on Teacher's Day at Kantharawichai Secondary School, Kantharawichai District.
3. To inculcate a sense of responsibility for the nation, the community, the family and oneself.

4. To realise the collective sense of being Thai and being a part of humanity; to have national pride; to bear in mind national security; and to have a say in the protecting of the country.

5. To uphold equality, integrity, and justice.

6. To develop good personality, good health and hygiene, both mental and physical.

7. To encourage diligence, professional abilities, as well as legitimate co-operation in all enterprises.

8. To develop a sense of communication, mutual understanding and co-operation; search for truth; creativeness; ability to solve problems and conflicts by intelligent, rational and peaceful means.

9. To promote knowledge, understanding and appreciation of science, art, culture, nature, environment and resources to the nation.
With the available data, we can trace the development of educational enrolments in the district. Altogether 43 educational institutions, with about 7,209 students - 4,632 boys and 2,577 girls - on their role have been established in the district up to the month of January of 1976. (Source: Statistical Handbook of Mahasarakham, 1975-76).

Table No. 4.70 : Showing the number of Institutions in Kantharawichai District in 1976

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Higher Secondary School</td>
<td>1</td>
</tr>
<tr>
<td>2. Lower Secondary school</td>
<td>1</td>
</tr>
<tr>
<td>3. Primary schools</td>
<td>23</td>
</tr>
<tr>
<td>4. Nursery/Pre-Primary schools</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>43</strong></td>
</tr>
</tbody>
</table>

**Source:** Statistical Handbook of Mahasarakham Province:1976

In 1986, a good improvement was noticed. The percentage of literacy was 95.75. There are 57 educational institutions with about 13,071 students - 6,859 boys and 6,212 girls, as has been recorded in the district up to the month of November 1986.

Table No. 4.71: Showing the number of institutions in Kantharawichai District in 1986

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Higher Secondary school</td>
<td>2</td>
</tr>
<tr>
<td>1.1 Government Sec. School</td>
<td>1</td>
</tr>
<tr>
<td>1.2 Private Secondary school</td>
<td>1</td>
</tr>
<tr>
<td>2. Lower Secondary school</td>
<td>3</td>
</tr>
<tr>
<td>2.1 Government Sec. School</td>
<td>2</td>
</tr>
<tr>
<td>2.2 Private Secondary school</td>
<td>1</td>
</tr>
<tr>
<td>3. Primary School (Government)</td>
<td>30</td>
</tr>
<tr>
<td>4. Nursery/Pre-Primary school</td>
<td>22</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>57</strong></td>
</tr>
</tbody>
</table>

**Source:** Govt. of Kantharawichai District, 1986
Fig. No. 4.1.14

Thai girl students in Kantharawichai Secondary School, Kantharawichai District.
Total strength of teachers and the total number of students in each class all over the district as established in November 1986 are: Men 407 and Women 370.

Table No. 4.72
Showing the total enrolment of students in 1986

<table>
<thead>
<tr>
<th>Class</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nursery/Pre-Primary School</td>
<td>326</td>
<td>329</td>
</tr>
<tr>
<td>Primary Class I</td>
<td>671</td>
<td>613</td>
</tr>
<tr>
<td>Class II</td>
<td>721</td>
<td>704</td>
</tr>
<tr>
<td>Class III</td>
<td>729</td>
<td>726</td>
</tr>
<tr>
<td>Class IV</td>
<td>882</td>
<td>807</td>
</tr>
<tr>
<td>Class V</td>
<td>852</td>
<td>826</td>
</tr>
<tr>
<td>Class VI</td>
<td>845</td>
<td>787</td>
</tr>
</tbody>
</table>

Lower Secondary School

<table>
<thead>
<tr>
<th>Class</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class VII (M.1)</td>
<td>382</td>
<td>328</td>
</tr>
<tr>
<td>Class VIII (M.2)</td>
<td>406</td>
<td>351</td>
</tr>
<tr>
<td>Class IX (M.3)</td>
<td>355</td>
<td>244</td>
</tr>
</tbody>
</table>

Upper Secondary School

<table>
<thead>
<tr>
<th>Class</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class X (M.4)</td>
<td>217</td>
<td>218</td>
</tr>
<tr>
<td>Class XI (M.5)</td>
<td>223</td>
<td>153</td>
</tr>
<tr>
<td>Class XII (M.6)</td>
<td>250</td>
<td>146</td>
</tr>
</tbody>
</table>

TOTAL 6859 6232

Remarks: M = Matayom (Madhyama)
Source: Govt. of Kantharawichai, District: 1986.
4.3.3.3 Comparison of General Education in Tai Khamti and Thai I-San

1. General Education was not possible in Tai Khamti area due to the limited efforts put by the British Government, before independence whereas, general education was possible in Thai I-San because the authority was delegated to the governor at the provincial level and to the district education officers at the district level.

2. In 1975-76, the number of institutions in Tai Khamti outnumbered the number of institutions in Thai I-San.

3. In 1986, the literacy rate in Tai Khamti was less (28.40%) whereas the literacy rate in Thai I-San was high (95.75%). This shows that there was more general education in Thai I-San as compared to Tai Khamti.
4.3.4 SCHOOL SYSTEM

4.3.4.1. School System of Tai Khamti

The primary education includes from I to V. They are put under the supervision of the Education Officer. Lower Primary Examination is conducted by the Arunachal Pradesh Examination Board. The system of co-education prevails in all these schools.

"Before the close of the first Five Year Plan, the need for organising the Primary Schools on the line of basic education was emphasised, and for that purpose batches of education officers and teachers were deputed to the Hindustani Tamil Sangh, Sevagram and Jamia Milia Islamia, Delhi to receive training in basic education. As a result a number of schools were converted into Junior Basic schools. The trained teachers were the pioneers for carrying out the basic Education Programme. By 1962, the Primary Schools and Lower Primary Section of the Middle and High Schools in the district converted into Junior Basic Schools" (Choudhury, 1978).

The curriculum of the Junior Basic Schools includes crafts and agriculture in order to keep up the interest of the educated Arunachal boys and girls in their agricultural economy and in the development of their indigenous crafts. Besides, these physical exercise, social work
An English class at a primary school.
indigenous and modern games are also important items of teaching in the schools. The objective of Basic Education in Arunachal Pradesh is to provide such opportunities to the children as are conductive to their intellectual and moral growth so that they can contribute in future their best to the development of their society and to the nation as a whole.

i. Inter-Village Residential Schools

In understanding its nature of scattered villages with its very low population a scheme for opening of inter-village residential schools in the district was taken up in the year 1964-65. Accordingly, some inter-village schools were opened, one at Changlagam, Hayuliang, Hawai, Wakro, Emphum and Mipi.

ii. Secondary Education

It comprises two sections: the Middle School Section consisting of classes from VI to VIII and the secondary section IX to XII. A system of co-education prevails in all these schools. Boarding facilities with free food and clothing are extended to the students of distant villages reading in the Middle and Higher Secondary schools. Text books are also provided free of cost to all the tribal
students of these schools. The Middle School examination is conducted by the Arunachal Pradesh Examination Board. Higher Secondary Schools are affiliated to the Central Board of Secondary Education, New Delhi.

iii. Technical Education

The Industrial Training Institute at Roing is the only institute in the District which provides technological facilities in limited traits like motor mechanics, electricity, carpentry, etc. But for the students who are desirous of pursuing higher technical education in engineering, medical, agriculture, veterinary, etc., arrangements are made with the premier institutions in the country for their admission. Scholarships are given to all students for higher studies.

iv. School of Fine Arts

There is no school of cultivation of fine arts in the districts. It is rather expressed through wearing and other crafts. Regular classes for dance and music are held in the schools. The Craft Centres at Tezu and Anini have training units for various courses of wearing, wood-carving, smithery etc.
Students hostel of Hamlet Higher Secondary School, Lohit District
v. **Adult Literacy**

Two Adult Literacy Centres, one at Hayuliang and the other at Hawai, have been functioning since the academic session of 1969-70, the desire for adult literacy has not gained much momentum in Lohit. But the lack of interest, absence of compact villages, and hard struggle for livelihood are some of the clogs standing on the way of adult literacy drive. There are about eight Community Development Blocks in the district. A few reading rooms and libraries are attached to some of these blocks to upgrade education programme.

vi. **National Cadet Corps (N.C.C.)**

The N.C.C. training was introduced in 1963 in the High School at Tezu and some of the students were sent to the training camps in Assam. Nowadays most of the High Schools have taken up N.C.C. training as compulsory, particularly for boys, an extra-curricular item. Some selected teachers were deputed to the N.C.C. camps for training so that they could coach the cadets of the district schools. Scout Companies and Girls' Guides were also formed in some of the schools.
vii. Libraries

The district has two public libraries, one at Tezu and the other at Anini. Some of the schools have their own libraries of which the one attached to the Higher Secondary School at Tezu deserves to be mentioned. Small libraries are also attached to the museum and research departments in the district.

Besides the books, the public libraries also subscribe to a number of newspapers, periodicals and journals.

viii. Buddhist Monastery School of Tai Khamti

The educational importance of the Khamti monasteries has already been mentioned in the introduction of this chapter. There are about seventeen monasteries in the Khamti area. Small dormitories are attached to all the monasteries for the pupils to live in. But there is no provision for girls in the dormitories. The teachers are the Buddhist monks. Four to five-year-old children are admitted in the monasteries and they stay there for about twelve years to complete their educational courses.

*The monastic education is divided into five standards, namely Ay, Prathama, Adya, Madhyama, and Upadhi or Visharada. The Ay is equivalent to Lower Primary, Prathama to the
Primary, Adya to the Middle school, Madhyama to the High School and Upadhi or Visharada to the Graduation standard. Adya, Madhyama and Upadhi standards are again sub-divided into three grades - Sutra, Vinaya and Adhidharma" (Choudhury, 1978).

Education in these centres is religion-oriented. But the students are also taught in subjects like fine arts, local handicraft, etc. Moreover, the inmate students are to do other household work such as to fetch fuel from the jungle, cook food, wash their clothes, etc. This serves the purpose of basic education as well as they learn how to lead a pious and religious life.

Those boys desirous of becoming monks are to undergo a special training course under the guidance of a qualified monk. On completion of the course, they may take up the career of a monk with the due permission of their preceptor.

The text books are written either in Pali or in Khamti (Tai) script. There are Manuscripts and they are provided to the students. As it is the property of the monastery, these books are left to the monasteries when the pupil leaves the monastery or on completion of the course. From generation to generation, these books are handed down from one hand to another. "Some of the text books are locally written in Khamti by the monks. The
Lessons in the books are drawn from sacred literatures such as Jataka, Tripitaka and Mahabharata. The medium of instruction in all these monasteries is Khamti but in higher classes Pali is also taken up as a medium. The teaching in Pali starts from the Adya standard and continues up to the Upadhi standard. The students prosecuting studies in Upadhi or Visharada standard generally go to other Buddhist centres of learning in India, such as Nalanda in Bihar.

All the teachers in the monasteries are monks and they are well-versed in the Buddhist religious literature. No specific educational qualification is required for a teacher, but he should possess adequate knowledge for teaching. But the following conditions are to be fulfilled in order become monks:

a) a monk should not be in the service of any secular authority,

b) he must possess a good moral character,

c) he must be sound in health and mind,

d) he must know the Khamti language.

The teachers in the monasteries do not enjoy any remuneration. They have to follow the monastic rules and
A group of teachers of Govt. Higher Secondary School Namsai, Lohit District
regulations of Buddhism. Though there is certain relaxation, the inmate pupils, more or less, follow the same pattern of life. Being lined in the monastery in continuous and close contact with the monk-teachers during the pliable period of their childhood and adolescence, the students can lead a virtuous life.

The Buddhist monasteries are managed by Bhikshu Sangha, a committee of monks elected from among the monks. Although, the affairs of the monasteries are under their control, the village panchayat of the respective villages which is otherwise responsible for the maintenance of the monastery, has also a great part to play. When the monastery is in need of any help like fund, physical labour, etc., the secretary of the village panchayat calls a meeting of the panchayat and solves any problem the monastery is facing. Like in any other Buddhist society, the monks live on alms freely offered by the people. The villagers also extend any service to the monasteries and monks with labour and other services whenever necessity arises. Likewise, the Buddhist villagers pay highest respect to the monks and it is their pleasure to allow the monks to live very conveniently so that they can render, good service to the people. It is taken for granted that the
monks do no harm to the people. The monks do not take part in any political work but they are the leaders in any social, religious functions. Their words are taken as final in any religious observation.

4.3.4.2 School System of Thai I-San

Based on the educational system mentioned above, the formal or schooling system is developed as illustrated.

At the pre-primary level, the structure of school system is flexible i.e., one year for the pre-primary or two years for kindergarten. Approximate age of entry is 3-4 years old.

The primary education requires six years to complete. It is compulsory and free of charge. All the children at the age of seven are required, by law, to attend primary school until the age of fifteen, or otherwise complete grade six, before they may leave school system.

Secondary education is divided into two levels: lower secondary and upper secondary education, each of which requires three years to complete. At the upper secondary level, a student may choose either academic oriented, or vocation-oriented education or may leave school system, if he so desires, after completing grade
Thai students at Kok-Phra Primary School in Kantharawichai District
nine at the lower secondary level, and grade twelve at the upper secondary level.

The school system at higher education is arranged in various forms. In general, upper secondary school graduates can pursue their further education by taking entrance examination. General university programmes take four years to complete, except Architecture (5 years) and medical science (6 years).

There are several specific school systems modified to suit particular purpose of training e.g. teacher training, technical education, music and drama, and military and police.

In Thai I-San, Kantharawichai District, there are libraries in all the schools, especially in the lower and upper secondary schools.

However, there are no technical schools, where emphasis is laid on technical education. Also there is no special school for Fine Arts in the Thai I-San, Kantharawichai District. Finally, there are no Adult literacy Centres where the adults can go to receive education. Though, the authorities are looking forward to initiate such adult literacy centres to eradicate the high rate of illiteracy in the area.
The Structure of Education System of Tai Khamti in Arunachal Pradesh, 1968
The Structure of Present Education System of Thai I-san, 1983

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Remark: 8 Terminal Grade

Fig. No. 4.120
4.3.4.3 Comparison of School System of Tai Khamti and Thai I-San

1. In both Tai Khamti and Thai I-San, the period of completion of pre-primary school is the same. In both areas, it is never compulsory. It is flexible i.e. one year for the nursery and two years for kindergarten.

2. In Tai Khamti and Thai I-San primary school education is compulsory to all children, in Tai Khamti the primary school starts from 6-11 years while in Thai I-San the primary school starts from 7-12 years. Though in both areas, they spend 6 years in primary school. Both students attain the age of 14 and 15 years respectively before they leave primary school.

3. Both in Tai Khamti and Thai I-San there exist Inter Village Primary Residential Schools.

4. In Tai Khamti the secondary school is divided into levels - Middle School consisting of class VI to VIII - lower secondary school of IX to X and Higher Secondary School of XI to XII whereas in Thai I-San the secondary school
is divided into two - lower secondary from class VII to IX and upper Secondary school from class X to XII.

4.3.5 CURRICULUM

4.3.5.1 Curriculum in Tai Khamti

i. Primary School Curriculum

The curriculum for classes I to V is built on the model curriculum for corresponding classes suggested by NCERT (National Council of Educational Research and Training). This stage relates to compulsory primary education visualized under Article 45 of the Constitution of India, and the curriculum indicates the standard and proficiency expected at the end of this stage. It was emphasised that apart from the purely academic subjects, including science, work experience and health and physical education formed an integral part of the school programmes and were compulsory for all the students. 7% to 15% of the school time was rationally demarcated for work experience, and about 15% for health and physical education and 70% of the school time is left for teaching other subjects.

In the primary stage there are mostly five subjects namely English, Mathematics, Science, Social Studies and language, and out of these five subjects, four subjects are
A secondary school at Chowkham Village, Lohit District
required to be studied. These four subjects include selective language of Hindi, English, Assamese, Tai Khamti. The students study 5 hours a day, 36 periods a week, and 30 minutes a period. Each school has a different schedule from the others. For instance, in Namsai school teachers work two shifts one from 7.00 a.m. to 10.15 a.m., the other from 10.15 a.m. to 1.00 p.m.

ii. Middle School Curriculum

The middle school involves only three classes - VI, VII and VIII in Tai Khamti area. It is after these classes that the student will be able to join the secondary school. At this stage there are some compulsory subjects and some elective also. The compulsory ones are those subjects that he will continue with in the secondary stage such as English language, Tai Khamti language, Hindi and Assamese language.

The curriculum for the middle school includes:

1. Two languages:
   a) mother tongue language or original language.
   b) Hindi or English language

2. Mathematics

3. Sciences

4. Social Studies or History, Geography or Civics
5. Art
6. Work experience and social science
7. Physical education
8. Religious studies

iii. Secondary School Curriculum

In Tai Khamti, Secondary stage has classes IX and X which provide general education. At this stage, incorporation of a strong-core of subjects is compulsory for every boy and girl. This core of subjects included development of language - competency and knowledge of mathematics and science as well as physical and social environments of the pupils.

At the Secondary stage, organisation of curriculum is done in the following manner:

1) Lower Secondary School

The curriculum at this stage is based upon activities and there is no specialization of any subjects. It is of exploratory type, which enables the students to discover their tastes and talents. It includes the following subjects:

1.1 Study of language

1.2 Social Studies
1.3 General Science
1.4 Mathematics
1.5 Art and Music
1.6 Craft
1.7 Physical Education

21 Higher Secondary Stage Curriculum

The curriculum at high and higher secondary stage is based on the interests and abilities of the students. It includes some core subjects common to all, and certain optional subjects to suit the interest of the students. There is a provision for varied courses and maximum integration of subject matter. There is also a diversified curriculum. The subjects in the core curriculum at the secondary stage include:

2.1 Languages
2.2 Social Studies (general course for two years only)
2.3 General Science
2.4 Elementary Mathematics
2.5 Craft
2.6 Three subjects from one of the diversified groups of subjects
Diversified Curriculum

Group I: Humanities

1. Classical language or a third language not already studied.
2. History
3. Geography
4. Elements of economics and civics
5. Elements of psychology and logic
6. Mathematics
7. Music
8. Domestic science

Group 2: Science

1. Physics
2. Chemistry
3. Biology
4. Geography
5. Mathematics
6. Elements of Hygiene and Physiology for those who have not taken up Biology

Group 3: Technical

1. Applied mathematics and Geometrical drawing
2. Applied Science (Physics and Chemistry)
3. Elements of Mechanical and Electrical Engineering
Group 4: Commerce

1. Commercial practice
2. Book keeping
3. Commercial geography
4. Elements of economics and civics
5. Shorthand and type writing

Group 5: Agriculture

1. General Agriculture
2. Animal Husbandry
3. Gardening
4. Agricultural Chemistry

Group 6: Fine Arts

1. History of Arts
2. Drawing and Designing
3. Painting
4. Modelling
5. Music
6. Dancing

Group 7: Home Science (Mainly for girls)

1. Home Economics
2. Nutrition and cooking
3. Mother craft and child care
4. Household management
5. Household nursery
4.3.5.2 Curriculum in Thai I-San

The curriculum of Thai I-San consists of all learning experiences organised by the school for its students. These experiences are designed to help the students achieve educational objectives. Included in the curriculum are such items as subject matter content, instructional aids and teaching methods.

According to the 1960 National Scheme of Education there are four levels of education in the Thai School system. They are: (i) Kindergarten, (ii) Primary, (iii) Lower Secondary, and (iv) Upper Secondary school.

1. Primary School Curriculum

This curriculum has been developed in accordance with the new school system of 1977. It aims at inculcating in the learners basic knowledge and skills as stated in the National Education Scheme. There are five groups of learning experiences namely, basic skills, life experience, character education, work experience and special group which arranged for students at grade five and six.

Primary Education in Thai I-San is compulsory to all children starting from class 1-6 with different subjects in classes 1-4 and class 5-6.
Class I-IV

In these classes, the following subjects are included in the curriculum:

1. Skill Groups - (Language and Mathematics)
2. Life Experience Group
   2.1 Science
   2.2 Geography
   2.3 History
   2.4 Health Science
3. Habitual Growth Development Group
   3.1 Physical Education
   3.2 Ethical Activities
   3.3 Art
   3.4 Music and Dancing
   3.5 Extra-curriculum activities
4. Pre-Employment Training Group
   4.1 House work
   4.2 Agriculture work
   4.3 Inventive work

Class V-VI

In these classes there are four compulsory groups of subjects which the students have to study after they have
already studied them in classes I-IV, but at classes V-VI the studies have to be done intensively with one more additional subject group of Extra-Experience Group, and Pre-Employment Training Group.

2. Secondary School Curriculum

In Thai I-San there are two types of secondary schools - Lower Secondary and Upper Secondary school. In order to allow for individual differences, secondary education offers two streams - an academic stream consisting chiefly on courses designed to prepare the student for college or university work, and a vocational stream to provide specific vocational training.

Within the academic stream, secondary education consists of six years of study - three years of lower grades and three years of upper grades. At the completion of either the three or the six grades, the students may be prepared for some specialized work. Those who have completed the six years course may be qualified to apply for admission to institution of higher studies.

1. Curriculum for Lower Secondary School

In Thai I-San the Lower Secondary is called Matayom with only classes I, II and III. In these classes
the students have to study five subject-groups which include:

1). Language Group
   1.1 Thai Language
   1.2 English Language

   The above two languages are given four periods a week in the timetable.

2). Science and Mathematics Group
   2.1 Science
   2.2 Mathematics

   These subjects are given four periods a week.

3). Social Studies, which have five periods a week:

4). Personality Development Group
   4.1 Physical Health Education
      3 periods a week
   4.2 Fine Arts - 2 periods a week.

5). Work Experience Group
   5.1 Hand work - 4 periods a week
   5.2 Occupational work - 2 periods a week
ii. Curriculum for Upper Secondary School

The Upper Secondary (Mathayam) starts from class IV-VI in Thai I-San. In the Upper Secondary school, there are two groups compulsory subjects group as well as selective subjects group.

1). **Compulsory Subject Group**

In the compulsory group, there are four subject groups which the student must study, they include:

1.1 Thai Language - 2 periods a week
1.2 Social study - 2 periods a week
1.3 Physical and Health Education - 2 periods a week
1.4 Science subjects - 3 periods a week

2). **Selective Subject Group**

Here, the student is allowed to select a group of subjects among the 7 existing subjects in this study:

2.1 Science and Mathematics
2.2 Mathematics and English
2.3 Physical and Health Education
2.4 Agricultural Science
2.5 House work
2.6 Industrial work
2.7 Commercial work
Subjects 2.1, 2.2 and 2.3 are known as the academic subjects; if a student offers any of these subjects, he can be selected for the pre-employment training programme which covers 12 credit load throughout his upper secondary school career. This pre-employment training programme is divided into seven subject groups and they are:

1. Industrial work
2. Agricultural work
3. House work
4. Health Science
5. Commercial work
6. Hand work
7. Fine arts

During the whole course of study, the student must cover not less than 48 credit work of the compulsory and selective subject groups. In the compulsory subject, the student is expected to cover 36 credit work, while he is expected to cover atleast 12 credit work load in the selective subject groups. In Thai I-San, different schools have their different ways of selecting the selective subjects for their students, especially in the Kantharawichai District. In Kantharawichai lower and upper secondary schools, the researcher has found that the selected four
subject groups for their students include:

1. Agriculture - plantation branch
2. Industrial
   - Welding work
   - Electrical work
   - Construction
3. Commercial - accounting branch
4. General House work

The selecting of each programme in the period of study in different schools in Thai I-San varies from one another.

It may be noted that the students who select academic subject groups may tend to further their education to graduate level after their higher secondary education as well as work with the certificate if one did not want to continue.

4.3.5.3 Comparison of Tai Khamti and Thai I-San School Curriculum:

1. In the primary school curricula of Tai Khamti and Thai I-San aim at inculcating in the student basic knowledge and skills.
2. In Tai Khamti Primary school curriculum there are five subjects, and out of these five subjects four subjects are required to be studied by the student, but in the Thai I-San there are five groups of subjects and all the five groups are compulsory.

3. The curricula at the secondary level in Tai Khamti is based upon activities and not upon specialization while in Thai I-San the curriculum is both based on activities and specialization.

4. Almost all the subjects included in the secondary schools of Tai Khamti, are also found in Thai I-San lower secondary school curriculum.

5. Curricula at the higher secondary stage of both Tai Khamti and Thai I-San are based on interests and abilities of the student.

6. In both the Tai Khamti and Thai I-San Higher Secondary curriculum, they are having selective subjects as well as compulsory subjects.
7. Also, in both the Tai Khamti and Thai I-San higher secondary schools, there exists a diversified curriculum.

8. The curriculum in both Tai Khamti and Thai I-San higher secondary school is such that the student can be employed to work, if he/she wishes not to continue for higher education.

9. In Tai Khamti there are four languages - English, Assamese, Hindi and Tai Khamti language which are included in their curriculum which the students must study whereas in Thai I-San only two languages - Thai and English language which are in their curriculum which is compulsory to all students.

4.3.6 EVALUATION

4.3.6.1 Evaluation system in Tai Khamti

The students at the primary and secondary in Tai Khamti are evaluated by the means of continuous assessment and an exam, at the end of each session. It has to be noted here that an educational considerations a' the teacher of the student is his best evaluator. T
Teachers discussing school problems at Govt. Higher Secondary School 
Namsai, Lohit District
result of continuous internal assessment throughout the course is incorporated after moderations in the certificate of the board conducting the public examination in a separate column parallel to the one carrying result of the external evaluation.

The result of the student is announced in terms of 'marks', though in some schools, the tool of marks is mathematically finer than that of grades and that even in the system of grades the actual evaluation of an answer book is to be done first in terms of marks which are converted into grades. According to the teacher, the point against the system of marks is that it is unrealistic in the sense that in actual practice the human mind, which makes the judgement, is not capable of discriminating between the achievement of two examinees.

Also the result of internal assessment and external evaluation have been always expressed in terms of grades on the basis of the following 5-point scale:

Grade I (out standing)
Grade II (above average)
Grade III (average)
Grade IV (below average)
Grade V (poor)
Apart from the academic growth, there is also the question of measuring and recording the students' progress in other directions - physical, social, emotional etc. These are all done by the institution through cumulative record cards. This cumulative record card is handed over to each student in addition to the certificate of the board conducting the public examination for him at the end of each session.

4.3.6.2 Evaluation System in Thai I-San

The students both in the primary and secondary school in Thai I-San are being evaluated through examination system. Promotion or failure of the students in the school is determined by class-work during the school year and final examination. It is the responsibility of each school both government and private, to record scores for class work of individual students. The grade for the year's work is determined by marks from exercises, special activities, sub-tests and quarter or mid-year examinations. The final examinations for Matayam I, II and III are constructed and administered by each government school and recognised private schools with the approval of the appropriate authorities. Ordinarily, each student is required to be in attendance 80 per cent
of the meetings in any given class to be eligible to sit for the final examinations.

In order to pass the examination, each student must have as a minimum (i) an over-all average of 50% for the entire examination; (ii) 25-35% in four fields of studies specified in individual schools. In order to be promoted, a student must attain (i) an average of 50% in general education, (ii) an average of 50% in vocational theory and related subjects and vocational practice.

In 1963, the Ministry of Education adopted the regulations for Educational Measurement in the upper secondary. The school is responsible for the construction and administration of examination for Matayam 4 and marks are the final decision on promotion and failure. The Department of Secondary Education Administer the examination programme for Matayam 6. A certificate is issued to those students who attain a 50% average for all subjects and who also attain the minimum of 25% in the required subjects of Thai language, English language, Social studies and Mathematics. Scores for a student's year around work are considered in promotion from Matayam 4 but the certificate is mostly based only on the final examination.
There is a further significant exclusion factor governing those who are permitted to take this examination: no person under 18 years of age is allowed to sit for the examination if he is not regularly enrolled as a Matayam 6 student of secondary school. The practical effect of this restriction is to make it impossible for even an exceptionally bright student to advance academically if he falls under this restrictive category.

In Thai I-San, the grade system used by the secondary school in determining the marks and progress of the student is divided into five grade levels:

- **Grade I** means below average (0-49%)
- **Grade II** means low pass (50%-59%)
- **Grade III** means Average (60%-69%)
- **Grade IV** means Good (70%-79%)
- **Grade V** means Very good (80% above)

4.3.6.3 **Comparison of the Evaluation System in Tai Khamti and Thai I-San**

1. There is internal and external method of evaluation in both Thai I-San and Tai Khamti. The internal evaluation is done by keeping cumulative record of the student of his...
classroom assessment starting from the beginning of the year. And in external method of education it is done by means of examination at the end of the year. Totalling the marks of Internal assessment and External examination marks of the students gives the progress result of the students.

2. In both the areas the student is required to at least complete attendance of 50%, only then he will be allowed to sit for the final examination.

3. Both in Tai Khamti and Thai I-San, the result of the student is announced in terms of marks grade or division. Report card is given to each student which indicates his promotion or failure.

4. In Thai I-San a student is restricted from taking the secondary school examination if he is above 18 years of age, while in Tai Khamti, such regulation does not exist.
4.3.7 METHOD OF TEACHING

4.3.7.1 Method of Teaching in Tai Khambti

Qualitative improvement in education depends upon the efficient instructional techniques followed in the school, which further depends upon the efficiency of the teacher, low pupil-teacher ratio, provision of the necessary equipment and general environmental conditions. Greater emphasis has been laid on the use of audio-visual aids affording practice and drill and motivating the child to learn through his own experience. The child is to be allowed to solve actual problems and learn through his own experience. The principles of activity and learning by doing are the watch-word of all education. For this reason the teachers in Tai Khambti make use of different teaching methods in teaching and they include:

i. Game Method

This is mostly used by the teachers in the pre-primary and primary school. The students are allowed to learn by themselves by playing with the materials.

ii. Observation Method

This is generally obtained at primary and secondary level. The child is allowed to make use of his
eyes and brain, and then identify the object but where he is not clear, with the object, he then asks question, and the teacher will put him clear. The material or aid involved in this type of method is charts and pictures.

iii. Teaching Aids

Teaching aids have become an effective learning motivator in the schools. In olden time, when education had not developed, teachers were making use of local material as teaching aids like country sticks, bottle caps, stones, etc, but since education has been realised to be the success of a country's development, new teaching aids are being introduced and they include - television, films etc.

iv. Discussion Method

In Tai Khanti schools, the teachers use this method. The children are divided in group and then a topic is given to them, and every one is allowed to give his own view, sometimes also, the teacher engages himself in the total class discussion, and this helps in making teaching effective.

4.3.7.2 Method of Teaching in Thai I-San

Viewed in the broadest sense, the curriculum consists not only of subject matter content and materials
but also instructional methods. The act of teaching in Thai I-San schools consists of a communication of content, analytical skills and behavioural patterns from the teacher to the learners. The means by which these are communicated constitute educational methods.

i. Observation Method

The most salient impression that is gained from the observation methods of teaching in Thai I-San schools is the emphasis on learning for the sake of passing examinations. The influence of this point of view pervades the entire educational system from primary grades to the universities. Among the consequences of this emphasis is the heavy reliance on rote method of learning by the students. It is an application of the 'bucket theory' of knowledge.

Example of rote learning approach to education can be cited in several subject matter areas. The science curriculum for instance, requires the students to remember specific formulas, nomenclature symbols, equations, and scientific facts. Similar observations can be made about the new mathematics which stresses the process of mathematical analysis.
ii. Written Method of Teaching

In Thai I-San schools in the olden times, the method of teaching was done always oral. Memorizing was insisted on and was accomplished by repetition. The pupils were required to read among themselves, or read after the teacher.

But with the development of education recently in Thai I-San, the emphasis was no more on oral method of teaching, rather it was on written method. This is mostly done in foreign language teaching. Though in learning Thai language, the teacher may use oral method of teaching sometimes.

iii. Teaching Aids

Since the reformation of education system in Thai I-San, the teacher has started making use of teaching aids as a method of teaching in the classroom. This method is mostly used in the lower classes. This helps in fastening the learning procedures. The teaching aids include - charts, counting sticks, and sometimes visual aids.
iv. Activity Method

In the schools in Thai I-San the teachers use activity method in teaching the students. This is somehow a new method of teaching which came to being since the development of education in Thai I-San. It is a method whereby the student is allowed to do something with his hands. It is believed that once a student makes use of his hands, learning becomes more effective. The activity method includes - craft, handwork, home economics etc.

4.3.7.3 Comparison of Methods of Teaching in Tai Khamti and Thai I-San

There exist the same methods of teaching in Tai Khamti and in Thai I-San schooling system, though the Thai I-San use more modernized teaching aids when compared to the Tai Khamti.

The Tai Khamti and Thai I-San learning and teaching systems are similar. Mostly the students change their class-rooms after the end of each period. For some subjects, they study in the same room, and the teachers themselves change their class-rooms.
Furthermore, on average, the Tai Khamti students study 5 hours a day, 36 periods per week, and a 30-minute period. In some schools, they open two waves, the first wave from 7.00 a.m. to 10.15 a.m., the second wave from 10.30 a.m. to 1.00 p.m. such as in Namsai village. In Thai I-San they open only one wave from 8.30 a.m. to 4.30 p.m., 5-7 periods a day, and 40 periods a week.

Besides the comparison, mentioned above, the researcher gave out the questionnaire to be responded by teachers and students in both regions. In the subsequent tables, the data collected are shown:
Table No. 4.73
Showing the data of Education

Where do you stay?

<table>
<thead>
<tr>
<th>Item No. 12</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>A government house</td>
<td>19</td>
<td>19</td>
<td>38</td>
</tr>
<tr>
<td>In your own house</td>
<td>14</td>
<td>17</td>
<td>31</td>
</tr>
<tr>
<td>In a rented house</td>
<td>5</td>
<td>14</td>
<td>19</td>
</tr>
<tr>
<td>In a teachers' hostel</td>
<td>12</td>
<td>0</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

$x^2_c = 16.5534$ significant = .01 level

$x^2_t (2, 4, .01) = 11.3449$

Table No. 4.73 reveals that the difference between where teachers stay in the both Tai Khamb and Thai I-San are statistically significant at the .01 level. This shows that the teachers in both areas stay in different places, may be according to their respective choice.
Table No. 4.74

Showing the data of Education

How do you teach your students?

<table>
<thead>
<tr>
<th>Item No. 24</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>From the text-books only</td>
<td>34</td>
<td>13</td>
<td>47</td>
</tr>
<tr>
<td>By giving lectures only</td>
<td>8</td>
<td>32</td>
<td>40</td>
</tr>
<tr>
<td>From the prepared notes only</td>
<td>6</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>By any other method</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 24.5163 \text{ significant } = .01 \text{ level} \]
\[ x^2_t (2, 4, .01) = 11.3449 \]

As seen in table No. 4.74 indicates that the difference between how the teachers teach their students in both Tai Khamti and Thai I-San are statistically significant at the .01 level of difference. According to the table, the teachers prefer teaching their students from the text books only while in Thai I-San, the teachers prefer lecture method only.
Table No. 4.75

Showing the data of Education

Do you like the students to arrange -

<table>
<thead>
<tr>
<th>Item No. 44</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local excursion</td>
<td>12</td>
<td>15</td>
<td>27</td>
</tr>
<tr>
<td>Educational tour</td>
<td>19</td>
<td>17</td>
<td>36</td>
</tr>
<tr>
<td>Long tours</td>
<td>11</td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td>Educational exhibition</td>
<td>8</td>
<td>13</td>
<td>21</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 3.8849 \text{ not significant = .05 level} \]
\[ x^2_t (2, 4,.05) = 7.81473 \]

The above table No. 4.75 indicates that the difference between whether the teachers like the students to arrange educational tours in both Tai Khamti and Thai I-San are not statistically significant at the .05 level. It shows the teachers in both areas will like students to arrange for educational tours.
Table No. 4.76

Showing the data of Education

Is there a managing committee in your school? If yes, who are the members?

<table>
<thead>
<tr>
<th>Item No. 19</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Only teachers</td>
<td>16</td>
<td>27</td>
<td>43</td>
</tr>
<tr>
<td>Teachers and local members</td>
<td>31</td>
<td>18</td>
<td>49</td>
</tr>
<tr>
<td>Only local members</td>
<td>3</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 6.7629 \text{ significant } = .05 \text{ level} \]

\[ x^2_t (2, .05) = 5.99147 \]

The above table No. 4.76 shows that the difference between if there are managing committees in the schools in both Tai Khamti and Thai I-San, are not statistically, significant at the .05 level. This indicated that in both schools of Tai Khamti and Thai I-San, there exist managing committees.
Table No. 4.77

Showing the data of Education

Does the school conduct seminars among:

<table>
<thead>
<tr>
<th>Item No. 28</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers</td>
<td>16</td>
<td>17</td>
<td>33</td>
</tr>
<tr>
<td>Teachers and students</td>
<td>28</td>
<td>21</td>
<td>49</td>
</tr>
<tr>
<td>Teachers, students and other invitees</td>
<td>6</td>
<td>12</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 3.0303 \text{ not significant } = .05 \text{ level} \]
\[ x^2_c (2,3,.05) = 5.99147 \]

Table No. 4.77 reveals that the difference between the conducting of seminars among the teachers and students in both Tai Khambti and Thai I-San are not statistically significant at the .05 level. This shows that in both schools of Tai Khambti and Thai I-San seminars are conducted among the teachers and students.
Table No. 4.78

Showing the data of Education

How do you get promotion?

<table>
<thead>
<tr>
<th>Item No. 22</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>By Seniority</td>
<td>40</td>
<td>8</td>
<td>48</td>
</tr>
<tr>
<td>By experience</td>
<td>6</td>
<td>28</td>
<td>34</td>
</tr>
<tr>
<td>By qualifications</td>
<td>4</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 41.1241 \text{ significant } = .01 \text{ level} \]

\[ x^2_c (2, 3,.01) = 9.21034 \]

The above table No. 4.78 reveals that the difference between how teachers get promotion in both Tai Khamtì and Thai I-San are statistically significant at the .01 level. This indicated that the teachers in Tai Khamtì gets their promotion mostly by seniority, while the teachers in Thai I-San gets their promotion due to long experience.
Table No. 4.79

Showing the data of Education

Which of the following methods are used by the students for preparing their notes?

<table>
<thead>
<tr>
<th>Item No. 43</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers dictates notes</td>
<td>32</td>
<td>41</td>
<td>73</td>
</tr>
<tr>
<td>Students prepare the notes</td>
<td>14</td>
<td>6</td>
<td>20</td>
</tr>
<tr>
<td>The outlines are drawn by students</td>
<td>4</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 4.4524 \text{ significant } = .05 \text{ level} \]

\[ x^2_t (2, .05) = 3.84146 \]

Table No. 4.79 indicates that the difference between which methods the teachers used by the students for preparing their notes in both Tai Khamti and Thai I-San are not statistically significant at the .05 level. This proved that both teachers in Tai Khamti and Thai I-San almost used the same methods in preparing their notes.
Table No. 4.80

Showing the data of Education

Do you like the job of a teacher?

<table>
<thead>
<tr>
<th>Item No. 40</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>42</td>
<td>29</td>
<td>71</td>
</tr>
<tr>
<td>No</td>
<td>8</td>
<td>21</td>
<td>29</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x_c^2 = 8.2078 \text{ significant at .01 level} \]

\[ x_t^2 (2, 2, .01) = 6.63490 \]

According to Table No. 4.80 shows that the difference between those who like the job of teacher and those who did not like the job of teacher in both Tai Khamti and Thai I-San are statistically significant at .01 level. It can be noticed from the table that majority of people like the job of teacher, in Tai Khamti, whereas people did not very well like the job of a teacher in Thai I-San.
From the experience can you tell what is the attitude of people in general, towards a teacher?

<table>
<thead>
<tr>
<th>Item No. 38</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respectful</td>
<td>44</td>
<td>45</td>
<td>89</td>
</tr>
<tr>
<td>Indifferent</td>
<td>6</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x_0^2 = 0.1021 \text{ not significant } = .05 \text{ level} \]

\[ x_t^2 (2, 2, .05) = 3.84146 \]

Table No. 4.81 reveals that the difference between the attitude of people towards a teacher in both Tai Khamti and Thai I-San are not statistically significant at the .05 level. This indicated that the attitudes of people in both areas towards a teacher is respectful and remains the same.
Table No. 4.82

Showing the data of Education

Does your school have sufficient sports facilities?

<table>
<thead>
<tr>
<th>Item No. 37</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>3</td>
<td>33</td>
<td>36</td>
</tr>
<tr>
<td>No</td>
<td>47</td>
<td>17</td>
<td>64</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 39.0625 \text{ significant = .01 level} \]

\[ x^2_t (2, 2, .01) = 6.63490 \]

The above table No. 4.82 shows that the difference between schools having sufficient sports facilities in both Tai Khamti and Thai I-San join together are statistically at the .01 level, of difference. This indicated that schools in Thai I-San are having sufficient sports facilities, whereas, schools in Tai Khamti are not having sufficient sports facilities.
Table No. 4.83

Showing the data of Education

Is the content in the syllabus clearly defined?

<table>
<thead>
<tr>
<th>Item No. 36</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>39</td>
<td>42</td>
<td>81</td>
</tr>
<tr>
<td>No</td>
<td>11</td>
<td>8</td>
<td>19</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_C = 0.5847 \text{ not significant } = .05 \text{ level} \]

\[ x^2_t (2, .05) = 3.84146 \]

Table No. 4.83 reveals that the difference between those who agree with the content in the syllabus clearly defined in both Tai Khamti and Thai I-San are not statistically at the .05 level. This shows that both people in Tai Khamti and Thai I-San agreed that the content of the syllabus was clearly defined.
Table No. 4.84

Showing the data of Education

Is curriculum in your school flexible?

<table>
<thead>
<tr>
<th>Item No. 35</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>44</td>
<td>46</td>
<td>90</td>
</tr>
<tr>
<td>No</td>
<td>6</td>
<td>4</td>
<td>10</td>
</tr>
</tbody>
</table>

Total 50 50 100

\[ x^2_c = 0.4444 \text{ not significant at .05 level} \]

\[ x^2_t (2, 2, .05) = 3.84146 \]

Table No. 4.84 indicates that the difference between flexibility in curriculum in the schools in both Tai Khamti and Thai I-San are not statistically significant at the .05 level. This shows that the curriculum in the Tai Khamti and Thai I-San schools are flexible.
Table No. 4.85
Showing the data of Education

Are you satisfied with the prevailing system of school administration?

<table>
<thead>
<tr>
<th>Item No. 33</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>42</td>
<td>28</td>
<td>70</td>
</tr>
<tr>
<td>No</td>
<td>8</td>
<td>22</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 9.3333 \text{ significant at } .01 \text{ level} \]
\[ x^2_t (2, .01) = 6.63490 \]

The above table No. 4.85 shows that the difference between whether the teachers are satisfied with the prevailing system of school administration in both Tai Khamti and Thai I-San, join together, are statistically significant at the .01 level. This indicated that the teachers in Tai Khamti are satisfied with the prevailing system of school administration, than the teachers in Thai I-San.
Table No. 4.86

Showing the data of Education

Do you have morning assembly before the start of daily classes in the school?

<table>
<thead>
<tr>
<th>Item No. 29</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>46</td>
<td>39</td>
<td>85</td>
</tr>
<tr>
<td>No</td>
<td>4</td>
<td>11</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 3.8431 \text{ significant at .05 level} \]

\[ x^2_t (2, 2, .05) = 3.84146 \]

Table No. 4.86 shows that the difference between the teachers having morning assembly before the start of daily classes in both Tai Khamti and Thai I-San are statistically significant at the .05 level. This revealed that the schools in both areas have daily morning assembly before classes start.
Table No. 4.87

Showing the data of Education

Can you cover the syllabus within the specific time?

<table>
<thead>
<tr>
<th>Item No. 26</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>41</td>
<td>37</td>
<td>78</td>
</tr>
<tr>
<td>No</td>
<td>9</td>
<td>13</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 0.9324 \text{ not significant at .05 level} \]

\[ x^2_c (2, 2, .05) = 3.84146 \]

The above table No. 4.87 indicates that the difference between the syllabus to be covered by the teachers within the specific time in both Tai Khamti and Thai I-San are not statistically significant at the .05 level. This shows that the teachers in both Tai Khamti and Thai I-San school almost cover the syllabus within given time.
Table No. 4.88

Showing the data of Education

Is the number of class-rooms enough for the students?

<table>
<thead>
<tr>
<th>Item No. 3</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>42</td>
<td>38</td>
<td>80</td>
</tr>
<tr>
<td>No</td>
<td>8</td>
<td>12</td>
<td>20</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 1.000 \text{ not significant at .05 level} \]

\[ x^2_t (2, 2, .05) = 3.84146 \]

The above table No. 4.88 shows that the difference between the number of class-rooms enough for the students in both Tai Khamti and Thai I-San are not statistically significant at the .05 level. This proved that the classrooms in both Tai Khamti and Thai I-San schools are enough for the students.
Table No. 4.89

Showing the data of Education

How often do you discuss with your teachers (out of class) problems pertaining to your subject?

<table>
<thead>
<tr>
<th>Item No. 41</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td>3</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Sometimes</td>
<td>37</td>
<td>34</td>
<td>71</td>
</tr>
<tr>
<td>Often</td>
<td>10</td>
<td>9</td>
<td>19</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 1.7793 \text{ not significant at .05 level} \]

\[ x^2_t (2, 3, .05) = 5.99147 \]

Table No. 4.89 reveals that the difference between how students often discuss with their teachers the problems pertaining to their subjects in both Tai Khamti and Thai I-San when bring together are not statistically significant at the .05 level. This shows that the students in both Tai Khamti and Thai I-San discussed freely with their teachers regarding problems pertaining to their subjects.
Table No. 4.90

Showing the data of Education

How do you get the textbooks?

<table>
<thead>
<tr>
<th>Item No. 11</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>From the shop</td>
<td>0</td>
<td>21</td>
<td>21</td>
</tr>
<tr>
<td>From the school authorities</td>
<td>28</td>
<td>18</td>
<td>46</td>
</tr>
<tr>
<td>From the government</td>
<td>22</td>
<td>11</td>
<td>33</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

$x^2 = 13.1971$ significant at .01 level

$x^2 (2, 3, .01) = 9.21034$

The above table No. 4.90 indicates that the difference between how students get the textbooks in both Tai Khamti and Thai I-San are statistically significant at the .01 level. According to the above table, it is noticed that Tai Khamti students get their textbooks through school authorities and from the government, while the Thai I-San students get their textbooks through shops, school authorities and from the government.
Table No. 4.91

Showing the data of Education

After completing your schooling, what do you want to do?

<table>
<thead>
<tr>
<th>Item No. 6</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Further study</td>
<td>32</td>
<td>37</td>
<td>69</td>
</tr>
<tr>
<td>A job</td>
<td>10</td>
<td>6</td>
<td>16</td>
</tr>
<tr>
<td>Work within parents</td>
<td>3</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Any other work</td>
<td>5</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 2.0051 \text{ not significant at .05 level} \]

\[ x^2_t (2, 4,.05) = 7.81473 \]

Table No. 4.91 reveals that the difference between what the students will want to do after completing their studies in both Tai Khamti and Thai I-San, are not statistically significant at the .05 level. This indicated that in both the Tai Khamti and Thai I-San, the students will like to further their studies after completing their schooling, and only very few will like to have a job.
Table No. 4.92

Showing the data of Education

How do you go to school?

<table>
<thead>
<tr>
<th>Item No. 2</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>On foot</td>
<td>26</td>
<td>19</td>
<td>45</td>
</tr>
<tr>
<td>By school bus</td>
<td>0</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>By cycle</td>
<td>14</td>
<td>11</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 8.1155 \text{ significant at } .05 \text{ level} \]

\[ x^2_t (2,4,.05) = 7.81473 \]

As seen in Table No. 4.92, shows that the difference between how students go to school in both Tai Khamti and Thai I-San are not statistically significant at the .05 level. This indicated that both in Tai Khamti and Thai I-San almost the students go to school on foot and only very few in both areas go to school by cycle.
Table No. 4.93

Showing the data of Education

Who takes the greatest interest in your studies at home?

<table>
<thead>
<tr>
<th>Item No. 27</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>7</td>
<td>10</td>
<td>17</td>
</tr>
<tr>
<td>Mother</td>
<td>13</td>
<td>22</td>
<td>35</td>
</tr>
<tr>
<td>Brother</td>
<td>11</td>
<td>4</td>
<td>15</td>
</tr>
<tr>
<td>Sister</td>
<td>12</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>Somebody else</td>
<td>7</td>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 8.1770 \] not significant at .05 level

\[ x^2_t (2, 5 , .05) = 9.48773 \]

Table No. 4.93 reveals that the difference between the students who take the greatest interest in their studies at home in both Tai Khanti and Thai I-San join together are not statistically significant at the .05 level. This indicated that both students in Tai Khanti and Thai I-San are interested in their studies at home.
Table No. 4.94

Showing the data of Education

Whom do you approach first when you have a problem in studies?

<table>
<thead>
<tr>
<th>Item No. 15</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher</td>
<td>32</td>
<td>6</td>
<td>38</td>
</tr>
<tr>
<td>Father</td>
<td>8</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Mother</td>
<td>4</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Classmates</td>
<td>5</td>
<td>36</td>
<td>41</td>
</tr>
<tr>
<td>Any other members</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 45.1618 \text{ significant at } .01 \text{ level} \]
\[ x^2_t (2, 5, .01) = 13.2767 \]

The above table No. 4.94 shows that the difference between whom the students approach first when they have problems in studies in both Tai Khamti and Thai I-San are statistically significant at the .01 level. The data indicated that students in Tai Khamti first approach the teachers whenever they have problems, whereas the students in Thai I-San approach their classmates first when they have any problem in studies.
Table No. 4.95

Showing the data of Education

Do you expect school to provide you with good qualifications for a job?

<table>
<thead>
<tr>
<th>Item No. 40</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>46</td>
<td>11</td>
<td>57</td>
</tr>
<tr>
<td>No</td>
<td>4</td>
<td>39</td>
<td>43</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_{c} = 49.9796 \text{ significant at .01 level} \]

\[ x^2_{t} (2, 2, .01) = 6.63490 \]

Table No. 4.95 reveals that the difference between the students who expect the school to provide them with good qualifications for a job in both Tai Khamti and Thai I-San join together are statistically significant at the .01 level. It can be noticed from the table above that the students in Tai Khamti expect the school to provide them with good qualifications for a job, whereas it was not so in Thai I-San.
Table No. 4.96

Showing the data of Education

Do you feel nervous when the teacher says that he/she is going to ask you questions to find out how much you know?

<table>
<thead>
<tr>
<th>Item No. 46</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>17</td>
<td>32</td>
<td>49</td>
</tr>
<tr>
<td>No</td>
<td>33</td>
<td>18</td>
<td>51</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[
x_c^2 = 9.0036 \text{ significant at } .01 \text{ level}
\]

\[
x_t^2 (2,2,.01) = 6.63490
\]

As seen in above table No. 4.96 indicates that the difference between whether the students feel nervous when the teacher says that they are going to ask them questions to find out how much they know in the class in both Tai Khamti and Thai I-San are statistically significant at the .01 level. This shows that students in Thai I-San feel nervous whereas Tai Khamti students do not feel nervous, anticipating questions from the teacher.
### Table No. 4.97

**Showing the data of Education**

Have you ever been punished by your teacher?

<table>
<thead>
<tr>
<th>Item No. 16</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>28</td>
<td>45</td>
<td>73</td>
</tr>
<tr>
<td>No</td>
<td>22</td>
<td>5</td>
<td>27</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 14.6626 \text{ significant at .01 level} \]

\[ x^2_t (2, .01) = 6.63490 \]

Table No. 4.97 shows that the difference between students who have ever been punished by their teachers in both Tai Khamti and Thai I-San, are statistically significant at the .01 level. This indicated that the students who have been punished by their teachers is more in Thai I-San as compared to the students been punished by their teacher in Tai Khamti.
Table No. 4.98
Showing the data of Education

Is there a canteen in your school?

<table>
<thead>
<tr>
<th>Item No. 12</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>11</td>
<td>26</td>
<td>37</td>
</tr>
<tr>
<td>No</td>
<td>39</td>
<td>24</td>
<td>63</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x_c^2 = 9.6525 \text{ significant at } .01 \text{ level} \]

\[ x_t^2 (2, 2, .01) = 6.63490 \]

The above table No. 4.98 reveals that the difference between those who favour having a canteen in their school, and those who did not favour having a canteen in their school in both Tai Khamt and Thai I-San join together are statistically significant at the .01 level. This shows that there are more canteens in schools of Thai I-San, while these are less in the Tai Khamt schools.
Table No. 4.99

Showing the data of Education

Where do you stay?

<table>
<thead>
<tr>
<th>Item No. 3</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>In a school hostel</td>
<td>27</td>
<td>0</td>
<td>27</td>
</tr>
<tr>
<td>In a private hostel</td>
<td>0</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>In own house</td>
<td>18</td>
<td>29</td>
<td>47</td>
</tr>
<tr>
<td>In a rented house</td>
<td>0</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>In any other place</td>
<td>5</td>
<td>7</td>
<td>12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 43.9078 \text{ significant } = .01 \text{ level} \]

\[ x^2_t (2, 5, .01) = 13.2767 \]

Table No. 4.99 indicates that the difference between the places where the students stay while studying in both Tai Khamti and Thai I-San are statistically significant at the .01 level. The table proves that students in Tai Khamti mostly stay in school hostel, and in their own house, while studying whereas, the students of Thai I-San mostly stay in their own house during their course of studies.
Table No. 4.100

Showing the data of Education

Who has influenced you the most in your educational aspirations?

<table>
<thead>
<tr>
<th>Item No. 26</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>36</td>
<td>12</td>
<td>48</td>
</tr>
<tr>
<td>Mother</td>
<td>6</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>Some teachers</td>
<td>0</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>Some relatives</td>
<td>4</td>
<td>7</td>
<td>11</td>
</tr>
<tr>
<td>Friends</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Anyone else</td>
<td>4</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 38.8181 \text{ significant at } .01 \text{ level} \]

\[ x^2_t (2, 6, .01) = 15.0863 \]

The above table No. 4.100 shows that the difference between the persons who have influenced students on their educational aspirations in both Tai Khamti and Thai I-San are statistically significant at the .01 level. This indicated that in Tai Khamti the father influenced the students while in the Thai I-San, it is not all that serious among the people to influence students in their educational aspirations.
Table No. 4.101

Showing the data of Education

When you go to them, do they?

<table>
<thead>
<tr>
<th>Item No. 42</th>
<th>Tai</th>
<th>Thai</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Entertain you and explain</td>
<td>44</td>
<td>37</td>
<td>81</td>
</tr>
<tr>
<td>Not have any time for you</td>
<td>4</td>
<td>10</td>
<td>14</td>
</tr>
<tr>
<td>Entertain but indulge in gossip</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2_c = 3.3763 \text{ not significant at .05 level} \]

\[ x^2_t (2, 3, .05) = 5.99147 \]

Table No. 4.101 reveals that the difference between what ways the students go to their teachers in both Tai Khamti and Thai I-San join together are not statistically significant at the .05 level. This shows that the students in both Tai Khamti and Thai I-San go to their teachers in the same way.