

## Story Card Roiet 009

Story title	Ban Ta Yiam				
Name of story-teller	Thongpoon Srivilai	Sex		Age	67
Recording time/date	25 October 2014				
Recording place	29 Moo 5 Ban Tha Yiam, Wang Thong Lang Sub-district, Selaphum District, Roiet Province (Address: Wang Thong Lang Sub-district, Selaphum District, Roiet Province)				
Length	35 minutes				
Language(s) used	Isaan				
Data available	video, audio, picture and notes other ( )				
Topic/key words					
Category					
<p><b>Full story?</b></p> <p>Ban Ta Yiam settled down near Yong River. Ancestors used to lead the cattle on the riverbank. There lived a very fierce ghost. Villagers had to hold a ceremony before building a house. The village was peaceful.</p> <p>Ban Ta Yiam, there used to be the place for lead and feed the cattle. They called Hae Khuay. Villagers led the cattle there and just went to observe there were still lived. Hae Khuay was well known in a fierce ghost and many wildlife.</p> <p>The ghost always wanted to eat humans. Many villagers were eaten when they talked to the ghost. So, village elders invented a trick. When someone came to ask about dead people, villagers decided to answer that they were alive. Then, the ghost would not kill these people. When the ghost went away, elders came and built a house there.</p> <p>There lived Grandpa Yai, Grandpa Luang Luk, Grandpa Luang Lu, and Grandpa Sangted. Many other elders advised them not to build a house because the area was not suitable. However, the four elders insisted. So, the other elders had to stand a pole at a village and invite a spirit to live in the pole. The name of the spirit was Jao Pu Laung Wang, who protected the village.</p> <p>Jao Pu Luang Wang wanted to travel to Ban Chi. When he traveled, a strong wind blew everywhere. Villagers were in trouble. They had to hold a ceremony to offer food, water, betel nut leaves, cigarette, local whisky, and one chicken to Jao Pu Laung Wang on one Tuesday in every May. Then villagers were able to live peacefully.</p> <p>Villagers in those days had no surname. They then thought about a surname and added the surname to their name. Ban Ta Yiam was named after the fact that people came to visit the cattle in the area. They always called Ta Yiam and did not change a name. There was a forest and the wildlife lived in the forest. There were a plenty of bee nests. Nobody could get them because they belonged to the ghost.</p> <p>Grandpa Luang Pu, Grandpa Luang Lu, and Grandpa Sangted had only few animals. Buffalos ate sticky rice for every meal. There were a couple of buffalos. One was named Bug Mun and the other E Mung. Grandpa Luang Pu had magical power. He always ordered his buffalos to eat grass and not rice. When he fed sticky rice to his buffalos, he ordered the buffalos to rest. The buffalos were tame and followed him.</p> <p>Nong Sang was very overgrown the forest. Many snakes and monkeys were living. When they planted watermelons, a monkey picked one, took it to a big tree, and ate it. About two to three hundred monkeys lived in the forest. They were never afraid of people.</p>					

Village elders cleared trees and grasses. The people used to make distilled whisky. At night, the elders drank whisky till late at night. They then met dead people falling down from trees. The ghost also sometime came to stay around the fire with them. They were able to recognize the ghost because the ghost did not have a mouth and a nose.

There also lived Pee Bug Luang. They called it this way because they found his body near Gan Luang tree. It was also other people who was called Pu Pol Lang Kom. He was a dwarf. He used to study the magic. When he climbed up the tree, his nephew asked him, "Why do you climb up the tree?" Laung Pu fell from the tree and had his back injured. That is why he became a dwarf. Then the people taught their grandsons, saying, *"The crow ate the feet do not bother to the vulture, the boat stuck in the rapid, do not bother the bee nest when you were dead because you not disgorge, do not gossip about the people, don't be greedy, don't be abuse the people, should be honestly."*

Pu Pol also taught his grandson that the human had a thirteen of distressfully. *"The first one is the child was dead, second is the wife was dead, third was the brother and sister live far away, Fourth is trade in another place. Fifth is the divorce; Sixth was overnight and separate with cousin. Seventh is sell a piglet, Eight is the parent dead, Nine is single, Tenth is lost way at nighttime, Eleventh is a big storm, twelve is sick and lack of medicine and thirteen is decease."*

There was only me that remember this doctrin in the Ban Ta Yiam. Another one is teaching proper is circumspection and carefully lives. The old instruction wrote that ; *"If you sleepless, just went to outside, visited best friend, do not be hurry with rainy, if you had a girlfriend do not early upset, when the mount eat the a silk worm, just see the favor of cat, when the child watch on the waist-just favor to mother, Be the boss was trouble, be the servant was fine, do not be trust on the smart"*

Nong Sor in our village, there used to belong to Sithon. There was a giant tree, nobody could cut it because it was an owner. I think it was about 2000 – 3000 years old then it was felt down in the southeast. It was naturally, then the old people was dreamt about Jao Pu Luang Wang, he told the old to call these area that "Nong Sor" because it was along the Yong river which was flow and erode through the gold, metal mine area, sicne Pu Sangkasa Ya Sangkasi Paya Tan also called Yong river which means remain till to now.

In the past, there was a woman jumped across the river, so the old people taught their child that *" single daughter stayed in farm and jump across the small pond, similar to the tree, the people should be unity similar to the sticky rice and do not stay likes a sticky rice was soaked in water, it will be soft"*

There also a patient in our village then she was give birth a child. When there was sunset, the ghost was came and thrown the baskets from Ta Pho, the people were really trouble and could not live, then they invited the exorcist exorcised the ghost and pray to protect the village, so the peaceful returned to village again. According to the people did not have a surname, there was a craftsman who made the chair to the monk or "Thammart". The monk used for preach to the people. Then the craftsmen wanted a surname, so he named his surname as "Sangtamart". It related to the Thammart which he made it. The other surname were named such as Phosri which from Pho tree, Heawsri from Ban Nong Heaw. The people really believed in the spirit of Lak Ban Lak Muang or the Pole of the settle up the village. Pu Jao Wang Luang always protected the people, nobody disparaged to a spirit. The other instruction that I always remembered was; *"when the power should be with a moral, be silly in the temple better than smart in the foot-way"*. It was only me that always remind myself and I wrote these

instruction in my house and in the temple. If you are a ruffian, you should follow the instruction and if you are in temple and you saw the mass of money, do not touch it. I talked about the patient that I mention earlier, she was "Nang Hoi", she was a daughter of Pu Laung Wang, she almost gave birth and she was dead because she pick the red flower from the ghost at 2 am while the people were sleeping. Many people were cried with her.

In the past, the temple and school were settled nearby the Yong River, then school was in the temple area, then the people moved the school from a temple to another place and separated between school and temple. I wrote the song about Ban Ta Yiam;  
*"Satu everyone, there was Ban Ta Yiam, please remembered, Ban Ta Yiam was very plentifully with food and fishery. There was very famous and had a big ceremony in the temple nearby the river. There were plenty of lotus and aroma flowers, when the sun was going down, the girl and lady were went to see the lotus and flower included the "Nong Sor" pond, I will paddle the boat and bring you to catch the fish, shrimp and lunch in the forest. These is the livelihood of a farmer, I was a poor, you might not want to marry with me, I would like to invite all the people visit to Ban Ta Yiam and the lady was very beautiful, if you want to be a son-in-law, just come and visit here. Ban Ta Yiam is a little heaven"*

Actually, Ban Ta Yiam used to be named Ban Ta-Uam. Elders changed it to Ban Ta Yiam where they moved from Ban Kok Khuay or the corral of cattle then the old people also named the surname since there were settle the village.

Ban Ta Yiam always held a ceremony to respect "Jao Pu" who protected the villagers every year, they brought the whisky, chicken offered to Jao Pu. In the rainy season, there was a flood over the forest and rice field, it brought many freshwater fish, then the people cleared the forest along Nong Pan and planted rice and shared the area.  
*"When we getting old, we were wither, we could not clearly see, and our hair became white."*

There was one patient, he did not eat more than three years, many people visited and encouraged him to live but he did not eat, then the Deva came and teased him, his wife told him that she will leave from him because he did not eat, she will find a new husband, let's him dead. When the patient heard that he started to eat food and medicine then he got well after sickness.

A Dead cattle of Laung Lok Luang Lo, the story of the buffalo ate the sticky rice, the bird came and stick out the tongue three times. Then I threw the sticky rice to the buffalo and it ate and walked to the field, it urinated and poo in the field, when it was full, and I never tie the buffalo.

Lastly, I will give you "Kata" or the incantation to take care of the cattle, I used to live in these village and I had 2 buffalos, but it was not eat a sticky rice, then my grandfather gave me the incantation because he believed in me and I could practice and kept it. Since I received the incantation, I was never had an accident. I kept and practice the incantation at least 14 years then I could pass to the other but you do not write. This is *"Phuttakarawata Thammakarawata Sangkarawata Nanasokarung karasati"* after that you just give a sticky rice to a cattle.