

## THE HUEY LOTTERY.

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The Huey Lottery had its origin in China, and was introduced into Siam under the following circumstances:—In the Third Reign, in the year of the Rabbit B. E. 2374 (A. D. 1831), the rainfall was very large; but in the year following the amount of rain was small and rice was very dear and so scarce that it had to be imported into Siam. Many had no money wherewith to buy food and in consequence had to work and receive rice as wages: even the tax-farmers had no cash and were obliged to pay in merchandise, and the Chinese being unable to pay their poll-tax had to work in the city. At last the King cogitated that although much money had been coined, it had apparently all disappeared: he suspected that the populace had been attempting a corner in opium, and so he ordered that much opium should be seized and burnt; but still the coin remained in obscurity. One day the Spirit Farmer, Chesua Hong remarked to the King that the populace had buried the money, but that if a lottery were started he was sure that they would dig it up again. Hence, the King was pleased to tell Chin Hong to start one, and it is on record that Chesua Hong actually started the Huey Lottery in Siam in the Third Reign, Year of the Horse B. E. 2378 (A. D. 1835).

The Lottery House was originally situated at Sapan Han, but was soon moved to a site near the Burapha Palace. It was burnt down in the year B. E. 2415, after which it was opened again near Pratu Samyot, where it remained until the lottery was abolished.

Chesua Hong started by drawing a letter once a day (*tua chao*) but very soon another person, one Phra Sriwirot, seeing that Hong was making a goodly profit asked the King for permission to run another Huey and it was started at Banglambu, drawing one letter per diem (*tua kham*). Thus there were two Huey Lotteries, called

respectively the "Rong Chao" and the "Rong Kham." Phra Sriwiro't's lottery seems to have been mismanaged so it was taken over by Hong, and thus it came about that the Huey Lottery drew two letters per diem. At first the price of the Huey Farm was 20,000 ticals. It is not clear for how many years Chesua Hong carried on the lottery, but it is certain that afterwards the Farm was put up to auction in the same way as the Gambling Farm, and the holder of the Farm received the title of Khun Banbökburiratn.—He was popularly called "Khun Ban" just as the Gambling Farmer was known as "Khun Pat," and the farm fetched a higher price every time it was put up. In the Fourth Reign Huey lotteries were set up in Pechaburi and in Ayuthia, but they did not last for long. As a result of the King's trip to these places he noticed that the populace were getting impoverished, so he commanded that these provincial lotteries should cease, and since that time there has only been the lottery held in Bangkok.

As far as we know, when the Huey lottery was started in China, the names of 34 personages of the period were taken to represent the 34 letters of the lottery, but at the time when the Huey was introduced into Siam this number was increased by 2 more, thus making a total of 36. At the Lottery house there were pictures painted, so that people might know on what to put their money, as follows (1) A portrait of the individual who represented the letter. (2) A Chinese character giving the name of the said personage. (3) A picture of the animal which was the former birth state of the said personage. When the Huey was first brought to Siam, the Siamese could not read or speak Chinese, they could only see the pictures but did not know which was which; so Chesua Hong got out of that difficulty by assigning a Siamese consonant character to each of the pictures so that the Siamese could fall victims.

The list of the characters and their meanings was as follows:—

Siamese	Personage	Name	Animal
๗	Uperat	Sam Huey	Gibbon
๗	Officer	Ngouey Poh	Tortoise

Siamese	Personage	Name	Animal
๗	Nobleman	Tjian Kouey	Fish
๘	Two market-women	Hatang	Oyster
๙	Governor's wife	Meng Tju	Flat fish
๑๐	Luang Chin	Yit sua	Cock
๑๑	Robber officer	Tjikou	Lion
๑๒	Nun	An sti	Wild cat
๑๓	Pork-butcher	Tjitit	Striped cat
๑๔	Populace	Hoksun	Dog
๑๕	Beggar	Chenguan	Chicken
๑๖	Nobleman	Huey kua	Pheasant
๑๗	Governor's servant	Yongseng	Goose
๑๘	Councillor	Kwang meng	Horse
๑๙	Ferryman	Pit tit (rua chang)	Pig
๒๐	Nobleman	Phan kui	Conch-shell
๒๑	Beautiful Girl	Sieng Tjio	Edible nest swallow
๒๒	Governor	Tai peng	Dragon
๒๓	Luang Chin	Thien sin	Crab
๒๔	ditto	Tjeli	Turtle
๒๕	Populace	Kangsti	Snake
๒๖	Fisherman	Iuli	Hawk
๒๗	Beggar	Nguan kui	Shrimp
๒๘	ditto	Kitpin	Sheep
๒๙	Governor's son-in-law	Khaokua	Crow
๓๐	Robber General	Khunsua	Tiger
๓๑	Military Mandarin	Hanhun	Buffalo
๓๒	Nobleman	Yong Chun	Peacock
๓๓	Governor's sister	Kin Ngek	Butterfly
๓๔	Luang Chin	Thieng Lieng	Eel
๓๕	ditto	Che hun	Heron
๓๖	Nobleman	Ah Hai	Frog
๓๗	Charcoal seller	Bong lim	Bee
๓๘	Beggar	Nguan kit	Gazelle
๓๙	Schoolboy	Buan kim	Earth-snake
๔๐	Military Mandarin	Chia sun	Wild Boar

who guards the frontier.

Owing to the fact that the Siamese consonants were thus employed, the lottery was officially styled "the Akhon Huey Ko Kho," and punters usually called the numbers of the lottery by the name of the Siamese consonant, coupled with the Chinese designatory personage e. g. they would say "Ko sam huey, kho nguy poh" etc. and in some cases they would use a Siamese term instead of the Chinese, as for example, Cho khai mu, to rua chang, and sometimes they would use the Siamese terms for the letters for example Pho pi, fo fon, fo fai. But the Chinese always used the Chinese names and never the Siamese consonants. When the Huey lottery was introduced into Cambodia, no use was made of the Cambodian letters, the names of animals in Cambodian were used as significant, but the Chinese in Cambodia used the Chinese names as elsewhere.

It is said that when Chesua Hong first started the lottery, he had a set of pictures hung up representing the figures of the Huey and a set of little boards each with a Chinese and a Siamese character in little bags hidden away in a back room at the lottery house. When the time for staking arrived, Chesua Hong would bring out one of those bags and hang it up. Those who wished to stake had to do so at the lottery house, and no stake might exceed one tical. Clerks were stationed outside, who took the money and gave tickets in receipt. When all had finished staking, Chesua Hong came out and pulled the little board out of its bag for all to see, those who had picked the winner were paid 29 times their stake and the others went away with lighter pockets.

It is said that when people went to put their money on, there were crowds of people assembled in front of the lottery house at the time when Chesua Hong would come forth, and many of the crowd begged for tips as to what letter was coming out. The Farmer to please the mob gave tips (of sorts) and on such occasions as he refrained, the crowd became annoyed, so the Farmer had to get a man to act as tipster and it thus became a custom. But as the tipster himself did not know what letter the Farmer was going to produce, his 'dead certs' merely deceived the foolish; hence we see another case of history being but a repetition.

As has been remarked before, the Huey started with 36 letters and when any letter had come out, that letter and those of like name could not be drawn again for 3 days. For example, if on any day "bo tjeli" were chosen, neither that letter nor "pho-iuli" could come out during the next three days. But once it happened when the two lottery houses were running, Chesua Hong one day chose ngo tjikou and would not pay out to those who had backed it saying it was the pair letter with fo khoakua or cho tjitit which had just come out previously, and a big row of the Donnybrook Fair species arose. At the rival establishment of Phra Sriwirot some trouble arose out of the production one day of the taipeng, so the Government interfered and ordered that these two letters must be cut out and only the remaining 34 might be played, and that the three day business was to be discontinued also. Hence, these two letters which caused trouble, never came out again excepting on one occasion several years ago when the Chinese went on strike, no money being taken on that day. As the Huey grew in popularity the Farmer was permitted to have clerks who would receive stakes and give tickets in various parts of the town and it gradually grew into a big undertaking as will now be described.

The Lottery Farm was similar to the other farms, that is to say, it was put up for auction to the highest bidder each year, but not until the very end of the year, usually within the last two or three days. The reason for this was that the old farmer feared that if a longer interval occurred, the other persons employed in the lottery house would side with the new farmer and give him tips to the great undoing of the retiring farmer.

For convenience of working, the province of Krung Theb was divided into districts of which there were two kinds (1) Kweng nai Krung which were of easy daily access (2) The Kweng Hua Muang or outlying districts, where a daily service was impracticable. All these districts were confined to the province of Bangkok as the Lottery was not permitted in other Montons. There were nineteen districts of each kind having fixed boundaries, regulated in accordance with the density of the population. Very often there were several

districts comprised in the same street. The duties of the nearer districts were merely to receive the stakes of punters and to pay out winnings as received from the central lottery house, but the outer districts while having to go by the letters drawn at the central office, had their own funds for paying out; the lottery farmer having half or quarter shares in providing the funds, nobody naturally cared to take on the management of an outer district himself as he feared that the farmer might come and clean him out by staking on the sly. The farmer made a profit from all these districts of the first category by the payment of premia (petjia). Whoever offered the highest amount got the management of that district, but these premia had all to be paid in prompt cash as the farmer relied on them to meet his account with the Treasury, and if they by any chance were obliged to ask for any delay, they had to pay interest to the farmer. As for the districts of the second class, the farmer invited them to contribute towards the money he had to pay to the Treasury and whoever paid the most naturally got the job. In addition to paying these monies the district managers had to find a guarantee in cash and pay in this money also to the farmer who fixed the amount to be paid by each district according to the amounts received in stakes from such district. Furthermore every district manager had to sign an agreement with the farmer solemnly swearing that (1) He would not swindle the farmer out of any of the stake money, but that if he were to do so, the farmer could seize all the guarantee money and dismiss him instantly, (2) To let the farmer's inspectors have free access at any time to his accounts, and in any case of failure to comply to lose his share of commission, (3) To send in the counterfoils of the tickets and the stake money to the central lottery house punctually at the required time, under forfeiture of commission. There were several other provisos, but the above were the more important. The outer districts had to send in money to the farmer quarterly in advance except at the end of the year when the guarantee money might be deducted instead, but otherwise the same conditions were in force.

Another source of revenue was that all district managers were obliged to purchase ticket account books from the farmer alone, and these books had to bear the stamp of the farmer on every page. It is said that the farmer sold these books for the benefit of his wives. The books were imported from China at a price of about 15 satangs each, and after having been duly stamped were retailed to district managers at one tical per copy who in their turn peddled them out to the clerks at 1.50 per copy.

There was also another regulation which compelled the district managers to set up an office for the transaction of business in their districts, the said office to bear a signboard plain for all folks to see, and in addition, they had to have a seal for the district. Any thing would do provided that it was dissimilar to the seals of the other districts, and was registered with the farmer.

The district managers were the sole persons who had the right to appoint clerks to receive the stakes of the populace, and they could appoint as many such persons as they pleased. Whoever wished to be a lottery clerk had to get permission from the district manager and had to pay such money as the district manager considered fit, an amount which varied with the amount of money received in stakes in that district, being as high as ten ticals per mensem in a good quarter, and ranging down to 4 ticals in less favoured parts. Every lottery clerk had to have a guarantee with the district manager similar to the latter's bond with the farmer, and had to procure a stamp from the district manager, stating the clerk's number in that district for which he had to pay 25 satangs (1 salung) but when he gave up writing lottery tickets he had to return the stamp to the district manager who probably kept the salung. Likewise he had to buy ticket account books at 1.50. The district manager was obliged to have many assistants including a deputy-manager, a treasurer and an accountant. The farmer had nothing to do with the choice of these persons in the inner districts, but his approval was necessary for the appointment of such persons in the outer districts, and as a general rule he appointed at least one of his friends to the job. The profits made by the district managers and the lottery clerks

were as follows:—(1) In the inner districts there were 3 sources of profit, (a) the fees for permission to become a lottery clerk, (b) a commission of  $2\frac{1}{2}\%$  allowed by the farmer on all stakes received, half of this was distributed among the clerks, the district manager keeping the other half, (c) the profit from the sale of ticket account books, and stamps, and if the district manager had to go to collect tickets and stakes from any clerk, such clerk had to pay 6 salungs a month as journey money. (2) In the outer district there were sources of profit, somewhat different to those of the inner circle namely, (a) the stakes of the losers, but the district manager had to pay winners out of his own pocket, (b) a commission off winnings equal in amount to the stake, (c) Clerk's permit fees, (d) profit from the sale of books and stamps. The clerks got profits from only two sources, (a) a commission of  $1\frac{1}{4}\%$  on the total stakes received, paid by the farmer. (b) a commission equal to the amount of the stake from all winners. Clerks in both classes of districts were on the same footing.

There were many inducements to gamble on the lottery, in the first place, the fact that winners were paid 30 times their stake. This alone raised visions of wealth, for by picking a winner once in 10 or even 20 times, some profit would accrue, also by staking on 10 or 20 letters and winning on one of them, would likewise be productive of lucre, and many a poor wretch vainly trusting in his imagination, and thinking that he would be rolling in wealth by spotting the winner once or twice, went joyfully along the road to ruin. Habitual lottery gamblers had various methods of trying to hit upon the winning letter, and one of the favourite means was by dividing the letters into groups of a similar nature and the lottery clerks had many of those short cuts to poverty for the delectation of their customers. The usual form was as follows:—the letters were divided into 6 groups

Group. 1 the letters ဂ ဃ င ဖ known as the si tjo nguan meaning the four nobles.

Group. 2 The letters ဖ ဖ ဖ ဖ ဖ ဖ known as lak t'ae sū meaning the six Phras.



Group 3. the letters ๔ ๗ ๗ ๙ known as si khit tjia' meaning the four mendicants.

Group 4 the letters ๗ ๗ ๗ ๗ known as si tjape meaning the four ladies.

Group 5 the letters ๗ ๗ ๗ ๗ ๗ known as ngo woho wotjang meaning the five tigers.

Group 6 the remaining 11 letters of the lottery known as sui yi meaning unclassified letters.

The object of this arrangement was to try to catch the ideas of the farmer, as for example on the day the farmer 'made merit' he would be sure to bring out one of the "Phra" letters, and so much money was staked on the letters ๗ ๗ ๗ ๗ ๗, or if it were some lucky day for the farmer such as the day on which he drew the lottery for the first time, people were sure that he would not draw any inauspicious letter from either the tiger or mendicant classes. The lottery farmer had to be a real 'Artful Dodger' to avoid being caught by such tricks. There were various other events against which he had to guard, for example once a big fire occurred, and the farmer was rash enough to bring out fo fai ๗ that night, and many wily naklengs\* had staked their last farthing on that letter to the great undoing of the farmer. A story is told of a happening just shortly before the lottery was abolished. A Chinaman played Poh at a gambling house owned by the lottery farmer, and lost no less than 10,000 ticals. He thought that the lottery farmer would be so elated by this win at Poh that it would give him a tip for the lottery that night, so the crafty fellow put all he could raise on the letter nguey poh and won 20,000 ticals, but it is curious that no tales of great losses are so eagerly retailed.

There were many ways of trying to find out what letter the farmer intended to bring out. The first was that of asking the Farmer himself, but he became so tired of the importunate speculators that he employed a man to give tips in dumb show in front of the lottery house every day. But sometimes this man was in the

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\* "Nakleng" — bad character, a rascalion.

know, and gave "straight tips" whereby some people benefited. Another method used by persons in the lottery house was to get a look at the ticket counterfoils and thus have some idea how the money was being laid, and outside persons used to try to get at the employes in the lottery house, hence the farmer never trusted any of them overmuch. Lucky omens were also sought both from objects and from persons. I well remember seeing persons searching for tips by rubbing the trunk of a tree by the bridge just below Samyek. Many of the Buddhist priests had great reputations as tipsters especially if they were a bit eccentric in their behaviour. There was one such priest who decorated the wall of the temple with some paper elephants at the time of the Kathin, so all the huey naklengs staked on the letters ဘ ည န and lo and behold the last letter came out to the great joy of the said naklengs. After that there was a certain "Phrakru" who was much respected for his 'contemplative fashion and tranquil state of mind'. Naklengs used to go to see this worthy fellow and extract tips from him without letting him know what they were driving at, and they won on several occasions. Thus the Phrakru gained a great reputation as a giver of 'dead certs' so that crowds of people came to see him, and interpreted every thing he said or did as a straight tip, till at last the worthy man perceiving that he was being used as a tipster, became wroth and chased the naklengs out of his cell. But the naklengs thought this was but another of his "extra-specials", and betted with success on the letters ခ ဖ then. They came back in greater numbers, and so, like the hero of an obscure song he "rushed from his cell with a club and a yell" threatening to give them a sound drubbing. The naklengs, however thought this was but another sure thing, so they went and staked, freely on the letters ခ ဖ and ဂ The poor Phrakru was at his wits end to know what to do, so he bolted the door of his cell à la Achilles, and his attendant youths and relatives were very sorry for him and kept off the naklengs from coming to get tips.

One of the most curious tipgetting schemes took place not many years before the lottery was abolished. It is, however, not known from whose fertile brain it originated. The scheme was as

follows. On the first day of the Buddhist Lent all the letters of the lottery were written out and put upside down in some place of concealment such as a pot which was sealed up, and had offerings made to it until the day before the end of Buddhist Lent and then opened, and if it were found that any letter had turned face upwards, that was the "tip" for the following day on which Buddhist Lent ended. So it became a custom that on the 14th and 15th days of the waxing moon in the 11th month for crowds of people to come up from the provinces to Bangkok until the street in front of the lottery house was packed full. This was the festival of St. Mugg for the benefit of the farmer, and he had no fear of giving tips on that day, for the more people that came the more money went into his pocket.

There were two methods of staking on the lottery. The ordinary way was to put your money on with one of the lottery clerks who had benches all along the streets. There were three points of interest in the way these clerks made out the tickets namely (1) the languages used, (2) the method of writing the Siamese letters, (3) the way of reckoning the money. The languages used were either Chinese or Siamese and a clerk conversant with Chinese used that language and characters, and one versed in Siamese would employ that tongue. They could use whichever of the two they preferred, and thus all punters could choose a place to risk their little all at pleasure. The writing of the Siamese characters differed somewhat in certain cases from the accepted forms of the letters. This was very necessary to defeat the 'chalartness'\* of naklengs who otherwise would alter a loser into a winner, as for example to change the letter  $\cap$  into a  $\cap$  or a  $\cap$  into a  $\cap$ . It is on record that cases of fraudulent tickets occurred even from the beginning, and so Chesua Hong (the original farmer) had to rack his brains for some means whereby the Siamese characters could be so written that fraud of this nature should be impossible. So he evolved the following:—The letter  $\cap$  had to be written with the lekpaat accent thus  $\cap$ . The letters  $\cap$   $\cap$   $\cap$  and had to have a circle added thus  $\cap$   $\cap$   $\cap$  so that they could not be doctored into the letters  $\cap$   $\cap$   $\cap$ . The clerks

\* "Chalart" - clever - 'cute.

had to be most particular to put in these little safeguards for the farmer refused to pay out on a winning letter which did not bear these special marks. The reckoning of money was as follows: 1,000 cash were equal to  $2\frac{1}{2}$  ticals, thus a tical was 400 cash. This Chinese method of reckoning was used because it was a more easy matter to reckon thus on the abacus, and all the accounts were kept in cash. Clerks took their places at the lottery stalls when the afternoon market opened so as to be convenient for the marketeers and stakes were received up to 10 p.m. which was the time for sending the counterfoils and accounts to the lottery house, thus giving a period of about 6 hours for staking, but in the case of stalls near the lottery house, these were open until 1 a.m. as the farmer naturally wished to gather in as much as he could. The outside district lotteries closed at 10 p.m.

A punter could not stake less than 50 cash (1 fuang) but he might divide that stake among several letters not less than 5 cash on a letter. Not more than 1 tical could be staked on one letter but this was got over by the fact that a man could stake as much as he liked on any one letter but the clerk had to write a fresh ticket for each tical's worth. The punter had to place his money down on the counter first and then tell the clerk what letter or letters he wished to back for the morning lottery, and how he wished the stake to be placed for the evening lottery, as there were several ways of so staking, such as 'teng thuk yok phit sam' for example, to back the letter for the morning lottery or to 'teng hoo' that is to restake the winnings on the morning letter (or a part of them) onto some letter for the evening lottery, or to 'tengchert' that was to back the same letter for both drawings. The clerk having received the money and the instructions then made out the ticket and entered it into the accounts.

The clerks had three different account forms viz:—(1) The Samut Po or account book in which had to be daily entered the sums of money staked on each letter; but the punter's names were not required, and the tickets had to be stamped in this book with the

clerk's stamp. (2) The Bai top or tickets issued to each punter stating the date and amount staked on which letters. These tickets were placed in the Samut Po and stamped so that the impression of the stamp was divided between the book and the ticket which was then handed to the punter who in the case of a win gave back the ticket and received the money won. (3) The Bai Poey, or accounts for the lottery house which had to be made up separately for the morning and evening drawings and not mixed up together. The first set of Bai Poey were made up in the evening, and the second set later on, when the first letter had been already drawn. It was a rule that not more than 1 tical on any one letter could be put on a single Bai Poey but aggregate stakes up to 5 ticals on different letters could be so included. When the Bai Poey had been written, it had to be folded into an oblong 4 inches long by 1 inch wide so that the letters were inside and not visible to the outward appearance, but the amount of the stakes represented had to be written in 'cash' on the outside, and stamped with the stamp of the clerk. All these Bai Poey were tied up in a bundle and a note stating their number, and the amount of money represented had to be enclosed with each bundle and sent in to the lottery house.

At the appointed hour, about 10 p.m. or varying in accordance with the distance of the stall from the lottery house, the clerks sent them in, or if they desired them to be fetched, they had to pay a fee as has been already stated. The outlying districts only had to write up the ledger and the tickets. They had not to make any Bai Poey but they had to send in their ledgers to the district office every day, and the district official shut the ledgers up in a safe with three keys; one for the farmer's representative, one for the district official, and one for the accountant, and when they knew what letter had come out, then they opened the safe.

The districts in the city received the Bai Poey from the clerks and checked them and the sums of money they represented for the whole of that district. They then made a note stating the name of the district—the date—the total number of Bai Poey and

the amount of money represented, and then sent the note and the Bai Poey for the morning letter to the lottery house. They had to be sent in between the hours of 11 p.m. and 2 a.m.

The second method of staking was called 'Teng hing' and that was the method favoured by the desperate gamblers of large sums. The farmer allowed those who preferred to stake in this manner to write their own Bai Poey and send it in to the lottery house, just as if it were a district, but the stake had to be at least 22 ticals and the Bai Poey had to be drawn up in the correct form. The difference between this method and the ordinary one was this. In the ordinary method, when the morning letter had been drawn, the farmer opened the Bai Poey to see what letters had been heavily backed and from this he could make some guess as to what might have been backed for the evening letter, and so draw some other letter. By the 'hing' method if a 'hinger' had spotted the winner, he opened his Bai Poey and drew his money, but if he had lost, he refused to let the farmer know on what he had staked, and had a chance to catch him with the evening letter. Sometimes fortunate 'hingers' won as much as 10,000 or 20,000 ticals, and hence this method was greatly in vogue with the big naklengs.

The Lottery farmer required a staff of about 200 persons to run the lottery. The principal officials were as follows.

One chief inspector who acted as the farmer's deputy and as a rule, a change of farmer meant a change of the holder of the post of chief inspector. Eighteen sub-inspectors, whose duty it was to inspect the various district offices and lottery stalls. These men formed a permanent staff and were rarely changed. One treasurer, who was usually one of the farmer's trusty friends. There were also two additional sub-inspectors on the permanent staff, whose duty it was to look after the lottery house by day and by night. There were also three head clerks. The duty of the 1st head clerk was to keep the accounts of money received and paid out. The 2nd head clerk was entrusted with the making out of the lists of the Bai Poey. The 3rd head clerk's duty was to check all accounts. These three were skilled

workers and on the permanent staff. There were also three sets of assistants who kept the work in the family, that is, the sons usually succeeded to the jobs held by their fathers. First were the clerks who examined the Bai Poey of whom there were 6 sections, each section consisting of a man to calculate with the abacus, and a man to wield the stamp. Next were the clerks who classified the bets, and the farmer had to take very good care that these were reliable persons who would not give the show away to any outsiders, as they naturally would be in the know as to what letter the farmer would be likely to draw. There were 10 sets of these clerks each set consisting of one man to call the bets and another to write them down and add them up. Lastly there were other persons who had to lend a hand when needed, also several cooks, the whole staff totalling up to about 200. All the employes of the lottery house were divided into 2 shifts, the day shift which worked from morning to afternoon and the night shift which came on duty at about 10 p.m. and did not go off duty until about daybreak. The farmer himself merely had to draw the morning and the evening letters every day, but he often used to look in at other times to see how things were getting on.

The Drawing of the Lottery. At about 11 p.m. the drum at the lottery house was beaten three times as a signal that the stalls should send in their Bai Poey for the morning letter (in the early days of the lottery the Bai Poey were called in at 9 p.m.) but afterwards the farmer extended the time for staking by two extra hours. Then the district managers brought in the Bai Poey and the notes stating the amounts, and gave the Bai Poey to the assistant clerks appointed to deal with them and the covering note was given to head clerk No. 2.

The Bai Poey clerks untied the bundle of Bai Poey's and looked them over, one clerk stamped them on the back with the date stamp and called out the sum represented at the same time, and another man reckoned up the money on the abacus until he had the total for that district, he then sent in his total to the No. 2 head clerk to check against the total on the covering note.

At this time, the persons who were going to 'hing' sent in their Bai Poey to the No. 2 head clerk who received their stakes and gave them a receipt, and after they had been stamped with the date, these Bai Poey were hung up just inside the lottery house but the ordinary Bai Poey were hung up further inside the building. As soon as the No. 2 head clerk had added up all the money represented by the total of the Bai Poey, he sent a note in to the Farmer stating that the total stakes on the morning letter were so much, and when the farmer had thus been duly informed, he beat the drum three times as a signal that 'rien ne va plus'.

The most important guide to the farmer's choice of the morning letter was the Bai Poey of the previous day which had been added up to show which letters had been heavily backed, and this list was compared with the similar lists of the preceding 7 or 8 days. By this means the farmer was enabled to judge the probability of the night's staking and thus he could choose a letter which was not likely to be greatly favoured. For this reason the Bai Poey had to be most carefully concealed, for should a nakleng get a look at them he would be easily able to grasp the farmer's method and to thus win a pot of money. It is said that in the early days, the farmer used to bring the chosen letter in a bag and hang it up in the lottery house before the time came for ceasing to take in stakes, but some cunning knaves in the lottery house happened to have noticed the slight minute differences in the strings of the various letter bags and hence were enabled to give the straight tip to their friends outside and thus having been bitten on sundry occasions, the farmer afterwards did not bring out the bag until after the expiry of the time limit for staking. He then brought the letter, hidden in its bag, and hung it up in the middle of the lottery house, and then pulled off the bag leaving the letter chosen plain for all folks to see that there was absolutely no deception, ladies and gentlemen! After the morning letter had been drawn, the Bai Poey of the 'Hingers' were first inspected, a loser took his Bai Poey back, but a winner sent in his Bai Poey to the clerk in charge for payment. Afterwards came the turn of the ordinary Bai Poey, and for this work all hands were



called in to help and the Bai Poey were opened and sorted into 2 heaps of winners and losers respectively. Then the total amount of the winning Bai Poey was added up and sent into a skilled gang of clerks who acted as checkers. These persons were all highly trusted by the farmer who often worked with them, and they stamped each Bai Poey with the date opposite to the winning letter and if any winning letter were written incorrectly, as for example leaving out the lekpaat on a ko sam huey, the farmer refused to reckon it as a winner; stamped it with many bangs of the stamp and declined to pay out on such a letter. As soon as the total sum won by the hingers was known, that sum was paid out without any further delay. As for the ordinary punters, the No. 2 head clerk made up an account for each district stating that on such a day the total stakes received was so much, of which so much were winnings and losses respectively and the winners had to be paid with the money of the losers and the balance sent in to the lottery house, but in the case of heavy winnings the lottery house made good the deficit, and this was done for every district.

When the winning Bai Poey had thus been examined, a gang of clerks examined the losing Bai Poey so that the farmer might know how the betting had been for that day and thus know what to bring out for the evening letter, avoiding one which had been heavily backed for the double event. For this operation, the clerks were divided into small gangs about 10 in number, so that no single clerk could get an idea of how the betting on the evening letter was going. Each little gang consisted of two men, a caller who called out the letter and a marker who noted down on paper the number of persons staking on each letter but not the amount of money staked. When a complete list had been made of the number of punters on each letter, these lists were sent in to a very special and intimate confidential clerk known as the 'Tiem nai' who added up the money part of the business and sent in his report to the farmer. This was the end of the business of the morning letter and then followed the drawing of the evening letter.

This was conducted in precisely the same way as that of the morning letter, but there were some slight differences in the writing of the tickets. For example some persons would instruct the clerk to stake on a certain letter for the morning, and that in event of its not coming out, to repeat the stake on the same letter for the evening. Of course the latter's stake money had to be prepaid as there was no betting 'on the nod'. Many persons used to stake by the "hoo" method, that was to bet on one or more morning letters, and if the winner was spotted to put all or part of the winnings onto a letter or letters for the evening. To hit the double event was a very profitable undertaking as I well remember once doing when a stake of 12 atts won the cheerful sum of 155 ticals 56 atts being odds at the rate of 841 to 1.!

It was customary for persons to go round the main streets shouting out the name of the letter drawn as the morning letter so that clerks who had booked "hoo" bets might make up the Bai Poey for the evening letter, as the two letters morning and evening were quite separate. For remote districts such as Samsen or Tanontok where the clerks would not be able to get out their evening Bai Poey in time, arrangements were made for their evening Bai Poey to be made out at some spot near the lottery house. The number of evening Bai Poey was always smaller than that of the morning Bai Poey. The drum was beaten to call in the evening Bai Poey at about 3 a. m. and they were examined and, the evening letter drawn a little after 4 a. m.

There were two special days in the year when the letters were drawn at a different hour. These days were (1) the Ok Pansa or final day of the Buddhist Lent, when owing to the crowds of punters, it was not possible to draw the morning letter until about 4 a.m. and the evening letter at about 8 or 9 a.m., (2) the three days of Chinese New Year, when the farmer wished his 'employes to get off' early, so on those days the morning letter was drawn at about 8 p.m. and the evening letter at 11 p.m.

In the outskirts of Bangkok, as soon as the results of the drawings became known, the district manager opened the safe and

totted up his samut Po to see the respective wins and losses in precisely the same manner as in the lottery house in Bangkok and then gave back the samut Pos to the clerks to collect stakes for the next day.

The price paid by the farmer for running the lottery. At first when the lottery was started in the Third Reign the price was 20,000 ticals per annum but reached the figure of 200,000 ticals during the 4th Reign. The highest price ever paid was in the year B. E. 2454 (A. D. 1911) when the sum of 3,849,600 ticals was bid for it. This money had to be paid into the Treasury by the farmer in the same manner as the money for all other farms, namely three months payment in advance for the first month (the two months instalments being of the nature of a guarantee) and so on at the rate of 1/12 of the total sum per month until the 10th month, the guarantee money being used for the 11th and 12th months payments. The amount of stakes received during the latter part of the lottery's existence averaged about 40,000 ticals per day, but at the Ok Pansa it was as much as 120,000 to 140,000 ticals. The farmer's usual daily payments on winnings were somewhere about 10,000 ticals on the average, but there were usually several lucky winners every year of sums ranging up to 30,000 ticals. So it can be seen that the lottery was a highly profitable undertaking for the farmer and it only happened once that he had to surrender the lottery through inability to make his payments to the Treasury and this was due to the fact that the farmer in question had no funds of his own to make good the loss, but as there were several others willing to take on the farm, it was put up to auction every year from that time. The Huey Lottery was started in Siam in the Year B. E. 2378 (A. D. 1835) and was stopped in the present reign on April 1st B. E. 2459 (A. D. 1916) thus having had an existence of 81 years.

