

# Some New Cases Suggestive of Reincarnation

## IV. The Case of Ampan Petcherat<sup>1</sup>

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### INTRODUCTION

This case is not as rich as many others in the number of statements made by the subject about the previous life. Its principal interest lies in the fact that the subject, a girl, claimed to remember details in the life of a boy and, when she was young, showed a number of definitely masculine traits. The incidence of "sex change" as a feature of these cases varies widely from one culture to another. There are no cases of this type among approximately two hundred cases from Alevi of Turkey, Druses of Lebanon and Syria, and Tlingits of Alaska. And, at the other extreme, approximately twenty per cent of cases in Burma and seventeen per cent of cases in Thailand show this feature. Among cases from most other countries, e.g., Ceylon, India, Europe, and the United States (apart from Tlingit cases), the incidence of "sex change" is about five per cent.<sup>3</sup>

### SUMMARY OF THE CASE AND ITS INVESTIGATION

Ampan Petcherat was born in Song Klong, Thailand, in March, 1954. She was the daughter of Yod "Ngoi" Petcherat and his wife, Kim Suan. Ampan was Kim Suan's third child. Her parents later separated and Ampan stayed with her mother. In 1966 they were living in the town of Klong<sup>4</sup> Darn, which is seven kilometers north

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<sup>1</sup> The case of Ampan Petcherat, with additional explanatory and background material, will appear in Dr. Stevenson's forthcoming book, *Thirty Cases of the Reincarnation Type*.—Ed.

<sup>2</sup> I wish to thank Khun Tem Suvikrom, Dhonburi, Thailand, for valuable assistance in the later stages of the investigation of this case, and for reading a draft of the report and giving suggestions for its improvement. The late Francis Story assisted me in the 1966 investigations of the case. Capt. Yod Pensritong, Khun Chou Niyomvan, Khun Seri Prakittittanon, and Khun Orathai Srihong all assisted as interpreters during the investigations of 1966-69. Professor Klooom Vajropala furnished helpful information about poisonous snakes of Thailand.

<sup>3</sup> In addition to the present case, other cases in which the subject remembered a previous life as a member of the opposite sex are those of Paulo Lorenz (3), Gnanatilleka (3), Dolon Champa Mitra (4), and Ruby Kusuma Silva (4).

<sup>4</sup> Readers will find this case easier to understand if I explain now that this part of Thailand has numerous connected klongs or canals running through it. The klongs actually have some sluggish current and resemble the bayous of southern

of Song Klong and about thirty kilometers southeast of Bangkok.

When Ampan was about a year old she began to tell her mother that she had another mother and father at Klong Bang Chag near Klong Bang Plee. She said she had been a boy in the life with those parents. She described a house and objects in it, and also narrated how she had drowned after being bitten by a snake. Ampan would cry in talking about the previous home and ask to be taken to it. She repeated the story of her drowning from time to time. She gave no names of the previous family, only that of the place where she said she had lived.

Ampan's mother had the habit of paddling in a boat over to the area of Klong Bang Chag (about twenty kilometers from Klong Darn) each year at harvest time. From the time when Ampan was very small she took her on these trips. On one of them Ampan recognized the village of Bang Chag (which her mother would have known anyway), but they did not attempt at that time to trace the previous family Ampan talked about. As to why she did not look for the previous family earlier, Kim Suan said that Ampan expressed fear of a ghost which she said was in the village of Bang Chag.

In 1961, when she was seven, Ampan spontaneously recognized a woman on the street of Klong Darn whom she addressed as "my aunt." This woman was later identified as Joy Ruang Gun, a maternal aunt of the child whose life Ampan claimed to be remembering. It seems that on the first occasion of seeing her Ampan merely pointed to her and said to her mother: "That is my aunt." Later Ampan called Joy Ruang Gun "aunt" as they passed on the road and Joy Ruang Gun stopped and asked Ampan how she knew her. Ampan then said: "You are my mother's older sister." She was in fact the older sister of Tong Bai Puang Pei, of Bang Chag, who had lost a son, Chuey, by drowning in 1950.<sup>5</sup> She took Ampan and her mother to Klong Bang Chag to meet the family of this boy. At Klong Bang Chag Ampan made some additional statements about the previous life and some additional recognitions. Later she was taken to Wat Bang Plee Noi, where she recognized Chuey's older brother, Chuan, and one of his cousins. Ampan's statements fitted very closely facts of the life and death of Chuey Puang Pei who was a boy of about four when he drowned at Klong Bang Chag in 1950.

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Louisiana. Formerly they provided the chief routes of transport in the area and even today, although many roads have been built, are still much used for travel and transport. Towns and villages along the klongs often have the same names as the klongs on which they are located. So do some of the wats, as Buddhist temples are called in Thailand, if they are located on klongs.

Dates for birth and death in this case are approximate only.

This case came to my attention in 1963 when a correspondent in Bangkok, T. Magness, sent me some preliminary information about it which he had obtained from a newspaper report. I was unable to investigate the case until July, 1966, when I spent several days interviewing members of both families. Francis Story participated with me in this investigation. In March, 1969, I returned to the area and interviewed several of the main informants again as well as two new ones. Ampan and her mother had in the meantime moved south to Sattahib, about 250 kilometers south of Bangkok. In March, 1971, I returned to the area once more and had further interviews with members of the previous family. I have not met with Ampan and her mother since I saw them in 1969.

PERSONS INTERVIEWED DURING THE INVESTIGATION

In Klong Darn I interviewed:

Ampan Petcherat  
Kim Suan Petcherat, Ampan's mother  
Ladda Lak Yam, Kim Suan Petcherat's cousin

In Song Klong I interviewed :

Yod "Ngoi" Petcherat, Ampan's father ("Ngoi" is a nickname meaning "lame")  
Ben Ja Gauchainiem, an acquaintance of Ampan

At Wat Bang Plee Noi I interviewed:

Ven. Phra Chim Dhamma Choti  
Ven. Phra Thong Yoi Uttamo

At the village of Bang Chag, on Klong Bang Chag, I interviewed:

Tai Puang Pei, Chuey's father  
Tong Bai Puang Pei, Chuey's mother  
Tong Puang Pei, Chuey's paternal great-aunt  
Klah Puang Pei, Chuey's paternal uncle  
Chuan Puang Pei, Chuey's older brother  
Joy Ruang Gun, Chuey's maternal aunt (Tong Bai Puang Pei's older sister)  
Pad Ruang Kham, Chuey's maternal aunt (older sister of both Tong Bai Puang Pei and Joy Ruang Gun).

Of the above informants I have set aside the testimony of two as being largely worthless. Ampan's father, Yod "Ngoi" Petcherat, said that he did not remember much and in comparison with other informants his testimony showed an unusually large number of discrepancies. He did not, however, discredit the case. Ben Ja Gauchainiem was a young woman of about twenty years of age who

in 1969 helped me to trace Ampan and her mother at their new home in Sattahib. She, however, cast doubts on the case and impugned the veracity of Kim Suan Petcherat. But when I questioned her about her knowledge of the case, I found she had not herself ever talked with Ampan about it and (almost certainly) not with Kim Suan Petcherat either. She also reversed her own statements about her knowledge of the case and, in my opinion, disqualified herself as a reliable informant.

The testimony of the remaining informants hung together well. The members of the two families concerned supported each other's accounts of the case in all substantive matters. In 1966 I did not interview the Puang Peis independently of Ampan and her mother, who came along in the boat to Bang Chag to show us the way. But they were not with me in 1969 or 1971 when I visited the village of Bang Chag again and went over many of the details once more. And the Puang Peis were naturally not present when I saw Ampan and her mother again in Sattahib in 1969.

Two of the interpreters who worked with me on the case in 1966 were not adequately qualified and some of the discrepancies in the testimony are due, I believe, to faults of translation. The testimony of this case does include more discrepancies than the average case of the type, but these discrepancies seem to me to be, as usual, about details rather than about the main facts and events reported.

#### RELEVANT FACTS OF GEOGRAPHY AND POSSIBLE NORMAL MEANS OF COMMUNICATION BETWEEN THE FAMILIES CONCERNED

Song Klong, where Ampan was living with her mother up to the time the two families met in 1961, is thirty-seven kilometers south of Bangkok and about fifteen kilometers from Klong Bang Chag and the village of Bang Chag which is off this klong. In those days the only feasible way of traveling between these two places was by boat on the klongs. The main highway south from Bangkok runs through both Klong Darn and Song Klong. Since they are marketing towns, persons from the smaller villages such as Bang Chag are likely to visit them rather often. In 1971 a new highway going south came close to Wat Bang Plee Noi, although I still had to reach Bang Chag by boat along Klong Bang Chag.

Both of the families concerned in the case denied having any previous acquaintance with each other before Ampan was brought to Bang Chag by Chuey's maternal aunt in 1961. I think this claim is additionally supported by the failure of Kim Suan to look up Chuey's family on her annual visits to Klong Bang Chag between 1956 and 1961. I believe it unlikely that she was deterred by

Ampan's fear of a ghost and that if she had had any knowledge of a family corresponding to Ampan's statements who had lost a boy by drowning, she would have gone to them to verify Ampan's statements.

#### THE DEATH OF CHUEY PUANG PEI

Chuey's parents were not present when he drowned so they were not firsthand informants of how this occurred. The two firsthand informants I interviewed were Chuey's paternal uncle, Klah Puang Pei, and his older brother, Chuan Puang Pei. Their accounts of the event, which they were remembering many years later, differed in some respects, but not in the fact that no one really knew how Chuey had come to drown.

Chuan was himself a boy of not more than eight or nine when Chuey drowned. He said that he, Chuan, and a cousin, Sa Ing, had been playing in and around the water, but he thought that Chuey had not been in the water, although he was nearby. According to Chuan, Chuey could not yet swim, but only walked in shallow water. (This disagrees with the statement of Klah Puang Pei, who said that Chuey could swim well.) Evidently Chuan paid no attention to what Chuey was doing until somehow he noticed that he was missing. So far as he remembered, Chuey had been sitting on the bank and they did not think he had gone into the water until he was found to be missing. Chuan then gave the alarm. He told me that he pulled Chuey's body out of the water; Klah Puang Pei said that he and he alone pulled the body out of the water. (I have not considered this a serious discrepancy since it is very likely that Chuan in some way helped his uncle get Chuey's body out of the water.)

Since children often drown in the klongs of Thailand the accident was found regrettable but almost "natural." No one considered the possibility that Chuey had been bitten by a snake and so no one examined his body for evidence of a snake bite. That a snake had bitten Chuey was at no time suspected by his family until Ampan's first visit to them in 1961.

There are poisonous snakes in the klongs of Thailand. But even if Chuey was bitten by a poisonous snake it is unlikely that death would have occurred so quickly from the venom. It is more probable that the small boy was startled and frightened by the bite, if it occurred, and then began to aspirate water and sank. So I believe that Chuey died from drowning even though he may have been bitten by a snake just before drowning. It is also possible that Chuey was bitten by a snake while sitting on the bank and then,

after being bitten, rolled or jumped into the water and drowned.<sup>6</sup>

Klah Puang Pei said that Chuan had playfully pulled Chuey's leg before the drowning, but the family did not think this contributed to the drowning in any way. Chuan denied to me, however, that Chuey had been playing in the water. Since "leg-pulling" at the time of the drowning figured in Ampan's memories the point is of some importance, but I cannot decide whether Chuan or his uncle had the more accurate memory of exactly what happened. Since Chuan was a young boy at the time, I am inclined to credit the version of his uncle over his own, but not with firm confidence.

Chuey's paternal great-aunt, Tong Puang Pei, put a spot of red ochre<sup>7</sup> on the upper chest of Chuey's body before it was cremated. Unfortunately, in 1966 she did not remember on which side of the chest she had made the mark. Chuey's body was taken to the nearby wat at Klong Bang Plee and cremated.

In 1966, Chuey's father indicated his age at death as being about four years. In 1969 Chuey's mother said he was between three and four years old. In 1971 she changed her estimate and suggested that he was about five years old. His brother Chuan put Chuey's age at death as between four and six. I think it is safe to conclude that Chuey was about four years old when he died, certainly not much less and probably not much more.

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<sup>6</sup> North American readers familiar with the prominent local reactions produced at the site of a bite by a pit viper, e.g., a rattlesnake, may find almost incredible the failure of Chuey's family to notice on his body marks and other signs of a snake bite if one occurred before he drowned. It is important to understand, however, that the hematoxic venoms of the vipers produce much more local reaction at the site of the bite than do the neurotoxic venoms of snakes such as cobras and other members of the *Elapidae* family. "The bitten part shows little local reaction in the case of neurotoxic venoms but is swollen, discolored, and painful when infiltrated by the hematoxic type." (T. T. Mackie, G. W. Hunter, and C. B. Worth, *A Manual of Tropical Medicine*. (2nd ed.) Philadelphia: W. B. Saunders Co., 1954, p. 620.)

Since we do not know that Chuey was bitten by a snake it is perhaps idle to speculate about what species of snake may have bitten him. But an important candidate would be the Monocled Cobra (*Naja naja kaouthia*). It is quite common in the area of Klong Darn and many cases of snake bite occur there each year, although most of them happen when the person bitten is on land. These cobras are good swimmers and can remain under water for considerable time. Cobras usually bite only in self-defense, but may strike if stepped upon inadvertently. They inject a neurotoxic venom.

In the case of Chuey, if he was bitten by a snake, local reaction at the site of the bite would have been further reduced by the fact that he drowned and died immediately after the bite.

<sup>7</sup> Such marks are sometimes made on bodies as a tag of identification that will be reproduced on the next body of the reincarnating person. The practice is fairly widespread in Burma (1) and Assam (2) as well as in Thailand, where I have recently studied two more cases of the type.

STATEMENTS AND RECOGNITIONS MADE BY AMPAN

In the Tabulation I have listed all the statements and recognitions made by Ampan and approximately in chronological order. Statements 1-19 were made before the two families had met. (The time of occurrence of Item 4 is doubtful; it may not have taken place until Ampan went to Bang Chag.)

The recognition of Item 20 also occurred before the two families had met. Items 21-25 occurred at the time of Ampan's meeting with Joy Ruang Gun in Klong Darn. Items 26-31 occurred at the time of Ampan's first visit to Bang Chag. Items 32-33 occurred at Wat Bang Plee Noi.

I have included a few statements made to me by Ampan herself in 1966 and one from 1969. In 1966 her memories had faded considerably, but she said she still remembered some details. I have not, however, listed her as the sole informant for any item.

Item 4 requires some particular comment. Chuey's older brother, Chuan, was about eight or nine when Chuey drowned in 1950. Many young Thai men, perhaps most, spend several months or a year in a wat at some time or other in their lives. Chuan joined a monastery, Wat Bang Plee Noi (near Klong Bang Chag), when he was about twenty and remained there for approximately eight months. But he only decided to become a monk about a month before he actually entered the monastery, which he did just a few months before Ampan's first visit to Bang Chag in 1961. He was a monk at the wat when Ampan was taken there to see if she could recognize him. At the end of his eight months in the monastery he disrobed, became a farmer, and married. If Ampan had really said that Chuey's brother was a monk she would have been showing apparent extrasensory perception of the present circumstances of the previous family. But I think that Yod "Ngoi" Petcherat may have gotten this item mixed up. Chuey's mother, Tong Bai Puang Pei, told me Ampan said that Chuey had had a brother who was *going to be* a monk. Now it is quite possible that even a boy as young as Chuan was when Chuey died could have expressed the wish or intention of becoming a monk. Many boys in their teens or younger enter the monasteries as samaneras or novices. I have no evidence that Chuan expressed any such intention when Chuey was alive, but if my surmise that he did is correct, then Ampan's otherwise somewhat strange remark that she (in the former life) had a brother "who was going to be a monk" could be placed among Chuey's memories.

Seven of the items in the Tabulation relate to Chuey's death. Ampan had insisted that he was bitten by a snake and thereafter drowned. This has not been verified and, as I have already said, was not even conjectured by Chuey's family until Ampan mentioned

Tabulation  
SUMMARY OF STATEMENTS AND RECOGNITIONS MADE BY AMPAN

Item	Informants <sup>1</sup>	Verification <sup>2</sup>	Comments
1. She <sup>3</sup> had a house at Klong Bang Chag near Klong Bang Plee.	Yod "Ngoi" Petcherat, Ampan's father Kim Suan Petcherat, Ampan's mother	Tai Puang Pei, Chuey's father Tong Bai Puang Pei, Chuey's mother	Both informants said Ampan had mentioned both names. Bang Plee is not so much the name of a klong as of a fairly large area. Klong Bang Plee runs through it and past the temple called Wat Bang Plee Noi.
2. She had another mother and father.	Kim Suan Petcherat	Tai Puang Pei Tong Bai Puang Pei	Chuey had only one older brother, Chuan, who was about 8-9 years old when Chuey drowned. Ampan may also have been counting Chuey's cousin, Sa Ing, as a "brother." He had an older sister, Mio, who died the same year Chuey drowned. There may have been an error of translation in the statement of Kim Suan.
3. She had two older brothers.	Kim Suan Petcherat	Tong Bai Puang Pei	Chuey had only one older brother, Chuan, who was about 8-9 years old when Chuey drowned. Ampan may also have been counting Chuey's cousin, Sa Ing, as a "brother." He had an older sister, Mio, who died the same year Chuey drowned. There may have been an error of translation in the statement of Kim Suan.
4. One brother was a monk.	Yod "Ngoi" Petcherat Tong Bai Puang Pei	Incorrect	This item may not have occurred until after the two families had met. Yod "Ngoi" Petcherat may have been a secondhand informant for it. Tong Bai Puang Pei said Ampan told her Chuey had had a brother who was going to be a monk. This is also what Tong Bai Puang Pei said (as a secondhand informant) that Ampan had told Chuey's aunt.

<sup>1</sup> The *Informants* column lists the witnesses of what Ampan said or did relating to the previous life, while the *Verification* column names the persons who vouch for the accuracy of what she said or did with regard to the previous personality.

<sup>2</sup> "She" actually refers to the male previous personality, but to avoid confusion I have used the feminine pronoun in this Tabulation. Also to reduce misunderstanding I have referred in the Comments to Ampan saying that Chuey had done this or that. In fact, although Ampan said she had remembered the name Chuey, she does not seem to have mentioned it to anyone when she was first talking about the previous life. Instead her statements would be phrased with the first person singular as subject, e.g., "I was bitten by a snake."



I did not verify whether Chuan had expressed an intention of becoming a monk before Chuey died, but it is common for Thai boys to express such a wish and I think it possible that he did so even as a young boy. Chuan did not, however, become a monk until after Chuey's death.

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| 5. She had an uncle.  | Kim Suan Petcherat                  | Klah Puang Pei, Chuey's paternal uncle                       | Chuey had a younger sister called Khao.   |
| 6. She had an aunt.   | Kim Suan Petcherat                  | Tong Bai Puang Pei<br>Joy Ruang Gun<br>Chuey's maternal aunt | The dog had died by the time Ampan visited Klong Bang Chag. The item is in no sense specific since it seems to me that about a quarter of all dogs in Thailand are reddish or rust brown in color. Joy Ruang Gun said Ampan had mentioned two red dogs at the house and she said this was correct. But her sister, Tong Bai Puang Pei, said there was only one red dog. |
| 7. She had one younger sister.                                      | Kim Suan Petcherat                  | Tong Bai Puang Pei   | The Puang Pei family had two adult buffaloes and one baby buffalo during Chuey's lifetime. Joy Ruang Gun said Ampan mentioned only two buffaloes, which she said was correct, perhaps thinking only of the adult ones.  |
| 8. There was a red dog where she lived.                             | Kim Suan Petcherat<br>Joy Ruang Gun | Tong Bai Puang Pei   | Some red cloth for a sarong, not for trousers, was hanging up in the house when Chuey drowned. But the sarong was Chuey's.  |
| 9. There were three buffaloes.                                      | Kim Suan Petcherat<br>Joy Ruang Gun | Tong Bai Puang Pei   | Chuey was a boy of about four when he drowned.  |
| 10. Red trousers belonging to her were hanging on the second floor. | Kim Suan Petcherat                  | Tong Bai Puang Pei   |   |
| 11. She was a boy in the previous life.                             | Kim Suan Petcherat                  | Tong Bai Puang Pei   |   |

<i>Item</i>	<i>Informants</i>	<i>Verification</i>	<i>Comments</i>
12. The house looked like a stable.	Kim Suan Petcherat	Doubtful	The house, which I visited in 1966 and 1969, was elevated on stilts like most houses along the klongs in Thailand. Animals could sometimes get under the floor of the upper part, but I would not have described this house as resembling a stable.
13. Before she died she had been playing hide-and-seek and swimming.	Kim Suan Petcherat	Unverified	I did not learn at what the children had been playing before going into the water. Chuan and another boy, Sa Ing, had been playing together in the water.
14. She had been bitten by a snake.	Kim Suan Petcherat Ladda Lak Yam, cousin of Ampan's mother Ampan (1966)	Unverified	See text for full discussion of drowning of Chuey. Ampan said the snake bit Chuey on the right leg while he was in the water. (See the following item.)
15. She then fell into the water and drowned.	Kim Suan Petcherat Ampan (1966)	Klah Puang Pei	Ampan herself said in 1966 that Chuey was in the water when bitten by the snake.
16. Her two brothers were there when she drowned.	Kim Suan Petcherat Ampan (1969)	Chuan Puang Pei, Chuey's older brother Tai Puang Pei	Chuan was nearby when Chuey drowned. One other child, a cousin, Sa Ing, who could be loosely called a "brother," was present also. In 1969 Ampan said that, in addition to Chuey's brother, a boy who was his cousin was present. She did not give his name, but referred to him as "pee-nawng" which means in Thai a brother, sister, or cousin. Tai Puang Pei was away from the house when Chuey drowned, and so was a secondhand witness.
17. One of her brothers pulled her ankle and held her under the water.	Kim Suan Petcherat Yod "Ngoi" Petcherat	Unverified	In 1966 Ampan herself gave discrepant testimony on two different days and each of her statements differed from what her mother said she had said earlier. Yod "Ngoi" Petcherat's account of what Ampan had said also differed from that of his wife. He said Ampan had claimed that Chuey's brother had drowned him by putting his foot

on his neck. Klah Puang Pei, Chuey's uncle, thought Chuey and Chuan had been playing together in the water and that Chuan had pulled Chuey's leg, although he did not think this had anything to do with Chuey's drowning. But Chuan said he had only been playing in the water with the other boy, Sa Ing, before they noticed Chuey was missing.

Klah Puang Pei said he alone removed Chuey's body from the water. But Chuan said that he had pulled Chuey's body from the water. Perhaps they helped each other. In 1966, Ampan herself "withdrew" this item and said she did not know who pulled the body from the water. She did not, however, deny that earlier she said that Chuan had done so.

Ampan said that Chuey's father took Chuey's body to the wat for cremation.

Ampan repeatedly asked her mother to take her to the place of the previous life. So Kim Suan Petcherat took Ampan along when she had occasion to paddle over to Klong Bang Chag. On one of these occasions Ampan recognized Bang Chag, where Chuey had lived. But she and her mother did not approach Chuey's house or family at that time.

Kim Suan Petcherat was with Ampan when she saw Joy Ruang Gun in Klong Darn and said: "That is my aunt." Ampan seems not to have talked with Joy Ruang Gun on this first occasion of seeing her. However, later she passed her on the street and called her "aunt." Joy Ruang Gun heard her, stopped, and asked Ampan how she knew her. Ampan then said that she (Joy Ruang

18. Her elder brother took her out of the water, but she was already dead.

Ladda Lak Yam

Doubtful

19. Her body was taken to Wat Bang Plee.

Kim Suan Petcherat  
Ampan (1966)

Tong Bai Puang Pei

20. Recognition of Bang Chag.

Kim Suan Petcherat

21. Recognition of Chuey's aunt, Joy Ruang Gun.

Joy Ruang Gun  
Kim Suan Petcherat

Item	Informants	Verification	Comments
22. Her father was called Tai.	Joy Ruang Gun	Tai Puang Pei	Ampan made this and the remark of the next item as she met Chuey's aunt and tried to establish her previous identity with her.
23. Her mother was called Bai.	Joy Ruang Gun	Tong Bai Puang Pei	Joy Ruang Gun said Ampan told her, <i>before</i> she came to Bang Chag, that there were two red jars at the house, which Joy Ruang Gun and Tong Bai Pei said was correct. Ampan also made a similar remark at Bang Chag, but then mentioned only one red jar. When I visited the Puang Pei home in 1966 they still had a large red jar. If one had been there in 1961 when
24. There was a bamboo tree in front of the house.	Joy Ruang Gun	Joy Ruang Gun	Ampan later left no doubt that she had thought of the woman recognized as her previous aunt.) Ampan and her mother said she had recognized Chuey's aunt at Song Klong, but Joy Ruang Gun said she met Ampan first at Klong Darn. Faults of memory may have occurred here or the two occasions mentioned above may have occurred at different towns.
25. There were two red jars at the house.	Joy Ruang Gun Tong Bai Puang Pei	Tong Bai Puang Pei	Ampan had referred to her as "aunt," but in later discussion said Ampan had used a word that means "mother." (This discrepancy may have arisen in a difficulty with translation since Ampan later left no doubt that she had thought of the woman recognized as her previous aunt.) Ampan and her mother said she had recognized Chuey's aunt at Song Klong, but Joy Ruang Gun said she met Ampan first at Klong Darn. Faults of memory may have occurred here or the two occasions mentioned above may have occurred at different towns.

Ampan visited she might have seen it, although her remark was mentioned to me as an indication of her knowledge of objects around the house in Chuey's time. But even if Ampan had not seen a red jar at the house, the item is not at all specific since perhaps half the homes along the klongs keep drinking water in red jars. (The other jars are nearly all a kind of bistre brown.)

This item occurred at Bang Chag. Ampan went to Tong Bai Puang Pei, embraced her tightly, and said: "Mother." Ampan knew she was going to Bang Chag and naturally expected to meet the previous mother and father.

When Ampan and her mother arrived at Bang Chag, Chuey's father was not at home, but later arrived with two other men. While they were sitting in the boat before landing, Ampan was asked to say which was the previous father. She correctly pointed to Tai Puang Pei. Attempts were made to mislead her, but she insisted on the identification she had made.

Ampan made this remark when she went to Bang Chag. These trees were no longer standing at the time of Ampan's visit. Not at all a specific item, but not without some value since the trees were no longer there.

Ampan made this remark when she went to Bang Chag. One of the houses had been removed by the time of Ampan's visit there.

This recognition is of doubtful value. Ampan pointed to a place in the water near the house. She did not indicate the exact spot where Chuey had drowned. Children would obviously swim near the boat dock on the klong and so this is the most likely site for drownings.

26. Recognition of Chuey's mother, Tong Bai Puang Pei.  
Tong Bai Puang Pei  
Ladda Lak Yam  
Kim Suan Petcherat

27. Recognition of Chuey's father, Tai Puang Pei.  
Ladda Lak Yam  
Tai Puang Pei

28. There were banana and coconut trees at the house.  
Tong Bai Puang Pei

29. There had been two houses where she lived.  
Tong Bai Puang Pei

30. Recognition of site where Chuey was drowned.  
Tong Bai Puang Pei  
Ladda Lak Yam

<i>Item</i>	<i>Informants</i>	<i>Verification</i>	<i>Comments</i>
31. Recognition of Chuey's sister, Khao.	Kim Suan Petcherat		Ampan pointed at Khao and said: "Sister," but did not give Khao's name.
32. Recognition of Chuey's brother, Chuan.	Kim Suan Petcherat Ven. Phra Thong Yoi Utramo, monk of Wat Bang Plee Noi; Chuan Puang Pei Ampan (1966)		This recognition occurred at Wat Bang Plee Noi, where Chuan was then living as a monk. Chuan was among a group of other monks variously estimated as 10 and 30 in number. Chuan said that Ampan had picked him out of the group of monks sitting together at the wat. But he wavered on the question of whether she had indicated him spontaneously and said: "You are my brother," or whether someone had asked her to pick out Chuey's brother from the group. Ampan wept when she met Chuan and he also, according to Kim Suan Petcherat, was moved to tears. Ampan's recollection of the scene was that she was asked to say which of the monks was her previous brother and pointed to Chuan correctly. The other two informants indicated the recognition was more spontaneous, but it appears Ampan herself had said Chuey's brother was at the wat and asked to go there. She therefore expected to see him there.
33. Recognition of Sak, Chuey's cousin.	Joy Ruang Gun. Chuan Puang Pei		Sak was another young monk in the group at Wat Bang Plee Noi. According to Joy Ruang Gun, Ampan indicated him and said: "This phra[monk] is Nang Pad's son." Sak was Nang Pad's son; Nang Pad was the elder sister of both Tong Bai Puang Pei and Joy Ruang Gun. Chuan did not say that Ampan had mentioned Sak's name, but said she spontaneously pointed to two other monks (Sak and Sa Ing) and said they were Chuey's cousins, which was correct. It would have been improper for Ampan to have mentioned a monk's own name. "Nang" is an honorific in Thai corresponding to "Mrs."

it to them more than ten years later. Discrepancies occurred in the testimony for Item 17. I cannot resolve them completely and I think that some at least are due to faulty translation. Both of Ampan's parents seem to have formed the idea that she was blaming Chuey's brother for the drowning by saying he had pulled Chuey's leg. Klah Puang Pei, Chuey's uncle, stated that there had been some "leg-pulling" in the water and I imagine the usual "horse-play" of boys swimming. Chuan denied to me in 1971 that there had been any "leg-pulling" between himself and Chuey before Chuey drowned, although he said he had been playing around in the water with Sa Ing. In 1966 Ampan seemed to preserve some rather clear memories of the previous life. Her testimony on this item was inconsistent on two days, but I think this was due to poor translation. In her clearest statement she described how Chuey had been playing at pulling legs with his brother before he was bitten by the snake and drowned. Ampan said that Chuey was not with Chuan at the time he drowned. I suppose then that Ampan had given her parents a somewhat similar account of the events earlier and that they had interpreted this incorrectly to imply that she was blaming the drowning on Chuan. But Ampan's parents further said that when Ampan met Chuan (in 1961 at Wat Bang Plee Noi), she had reproached him for drowning Chuey. The Ven. Phra Thong Yoi Uttamo, who was present at the wat when Ampan met Chuan, remembered no such comment. Nor did Chuan, who said that he and Ampan did not discuss the drowning when they met at the wat. Ampan's mother said that her father was not even present at the monastery when Ampan first met Chuan, so his testimony, not very reliable to begin with, was second hand on this point. It is odd, however, that Kim Suan Petcherat, who did seem to be a reliable witness, was the only person who remembered that Ampan had made reproaches about the drowning to Chuan. Possibly Ampan muttered these in a low voice that her mother could hear and the others could not.

In my effort to understand the discrepancies and incorrect items of this case it occurred to me that perhaps Ampan (or other informants) mixed up memories of leg-pulling (if this occurred) *before* Chuey drowned with those of the pulling of Chuey's body out of the water *after* the drowning. Ampan described how Chuey's body was taken to Wat Bang Plee Noi for cremation. Since this event obviously occurred after the recovery of the body from the water, she may have had partially distorted memories of the body being "pulled" from the water.

In 1966 Ampan told me that she had remembered the name of the previous personality, Chuey, but had not told anyone the name earlier because "there was no one to tell." This seemed like a

strange remark since she had told her mother a number of details about the previous life. But her mother, who was rather a simple person, probably expressed little interest in the matter and certainly did not seem to have encouraged Ampan to tell more details. But neither did she suppress her. Ampan's father was out of the house (and I think out of the household) during much of Ampan's early years.

#### THE BIRTHMARK ON AMPAN'S CHEST

Ampan had a birthmark on the upper left chest below the left clavicle. In 1966 it consisted of a circular area of darker pigment about a half inch in diameter. It had the appearance thus of a pigmented, flat naevus. This birthmark may correspond in location with the red ochre mark placed on Chuey's body before cremation by his great-aunt, Tong Puang Pei. Unfortunately, since she had forgotten on which side of his chest she had placed the red ochre mark, we cannot be positive about the correspondence. I learned about the birthmark on Ampan's upper left chest before I knew that a member of Chuey's family had put red ochre on his upper chest before the cremation of his body. Since, however, the two families had met by that time, it is possible that they had informed each other about the possible correspondence between the birthmark and the red ochre mark.

Ampan said that Chuey was bitten on the right leg by a snake in the water. No one seems to have examined her legs to see whether she had a birthmark corresponding to a wound of a snake bite on the body of Chuey.

#### AMPAN'S BEHAVIOR RELATED TO THE PREVIOUS LIFE

##### *Circumstances Stimulating Ampan's Statements About the Previous Life*

One of the first occasions when Ampan spoke about how she died in the previous life occurred when she was playing in the water with her brothers. (Since Chuey had only one brother, I believe that here, as often in Asia, the word "brothers" was used loosely to mean cousins or other children of the neighborhood as well as biologically related siblings.) This situation then seems to have reminded her of the circumstances of the death of Chuey who was playing in (or near) the water with his "brothers" just before he drowned.



A visit with her mother in a boat on Klong Bang Chag also stimulated Ampan's memories for she then recognized the area of Bang Chag where Chuey had lived.

*The Emotions Shown by Ampan in Talking of the Previous Life*

Ampan cried when she expressed her wish to visit the previous family before she had done so. She seems to have had a strong desire to see its members and when at the age of seven she spontaneously recognized Chuey's aunt, Joy Ruang Gun, she embraced her and asked her to take her to her (previous) family. When Ampan first met Chuey's mother, Tong Bai Puang Pei, she also embraced her tightly. Kim Suan Petcherat and Chuan Puang Pei both said that Ampan wept when she met Chuan at Wat Bang Plee Noi. (Kim Suan Petcherat also said that Chuan wept, but he did not mention this to me himself.)

Ampan distinctly rejected Yod "Ngoi" Petcherat as her father during these early years. According to her mother she said: "Nai<sup>8</sup> Yod is not my father. I have another father." The absence of Yod "Ngoi" Petcherat from the home could well have stimulated such rejecting remarks; but Ampan made similar remarks about her mother, saying that Kim Suan was not her mother and that she had another mother.

After the first meeting of the two families, they continued to exchange visits at least up to 1966 when Ampan and her mother were living in Klong Darn. Chuan visited Ampan in Klong Darn and Ampan went to Bang Chag from time to time. She and her mother accompanied us there in 1966.

*Masculine Traits in Ampan*

Ampan, both according to her mother and from her own statements, had distinctly masculine interests and inclinations when she was a child. In 1966 her mother said that Ampan liked to dress as a boy and wear trousers or pants. And she liked boys' games such as boxing. (Boxing is a distinctly masculine sport in Thailand as it is everywhere else.) Ampan told me she would prefer to be a boy because they have a freer life than girls. At that time, she impressed me as being rather boyish in her dress (she was wearing shorts) and in her gait. She seemed to me to have a boyish way of swinging her arms as she walked.

In March, 1969, when I saw Ampan again, she was fifteen years old. She had begun to menstruate just three or four months before

<sup>8</sup> "Nai" is an honorific in Thai meaning "Mr." It might be used by a child in referring to its father.

this date, which (I was told) was late for Thai girls. Ampan's mother said that (in 1969) Ampan had only "learned to dress" in girls' clothes two years earlier, that is, at the age of thirteen. By this expression I think she meant to say that Ampan had then begun to dress in girls' clothes voluntarily without being pressured or forced to wear them.

In appearance Ampan seemed in 1969 to have definitely moved to the feminine side since my last meeting with her nearly three years before. She was wearing a long sarong-like skirt and blouse of distinctly feminine type and her figure was filling out into feminine proportions. She was beginning to use makeup. But her mother said that she chose her friends among tomboy girls and had little interest in boys. On the other hand, an American soldier from the nearby base at Sattahib had taken an interest in her and she showed me his photograph.

Ampan said she still liked boxing and still engaged in boxing herself. She also said that she still would prefer to be a boy since she would be freer as a boy than as a girl.

As a gift I offered Ampan a choice between a boy's knife and a bottle of perfume and she chose the latter.

To explore her sexual orientation a little further I asked her to do the extended draw-a-person test (5). Her first (free choice) drawing was of a boy; her second (with directions to draw a member of the opposite sex) was of a girl; and her third (free choice) drawing was of a girl. But the figure of this third drawing seemed to me extremely masculine. The hair was short and the person was wearing what seemed to be a shirt with buttons down the center. I thought Ampan had drawn another boy or man until she told me the drawing was supposed to be of a girl.

In summary, Ampan when younger showed more masculine traits than most girls of her age. And at the age of fifteen she still showed some definitely masculine traits and preferences, including a wish to be a boy.<sup>9</sup> At the same time she had moved definitely toward the feminine side in her overall sexual orientation.

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<sup>9</sup> Ampan's expressed desire to change sex should be considered in the light of other facts and circumstances. First, she was a fifteen year old girl, not a grown woman when she made the remark. Secondly, Asian women (particularly those of Buddhist countries) express a wish to be men more often than do western women. This difference derives, I think, from the generally inferior social status of women in Asia and, in Buddhist countries, from the lower status accorded women with regard to possibilities for spiritual development. Women can attain enlightenment, but they cannot become monks. And since monks have more opportunities for meditation and other actions that promote spiritual advancement men have an advantage over women in their ability to take up a monk's life. Many women in other parts of the world also express a wish to be men, but I believe the wish is more often and more strongly expressed by women in Asia than it is by women in Europe and North America.

*Other Behavior of Ampan Related to the Previous Life*

In view of the fact that Chuey had died of drowning it was of interest to me to learn whether Ampan had manifested any fear of the water. Both Ampan and her mother positively asserted that she had never shown any fear of the water. She enjoyed swimming from a fairly early age.

According to Ampan, she had a dislike for snakes that persisted up to 1966, but afterwards this receded because she said in 1969 that she liked snakes and enjoyed playing with small ones. I do not think that Ampan ever had a marked phobia of snakes because her mother in 1969 could not remember that she had ever been afraid of them.

RELATIVE DELAY IN FADING OF AMPAN'S MEMORIES

In 1966 Ampan spoke quite freely about her memories of the previous life which seemed then still quite fresh. At that time she was twelve years old. Three years later (almost) she said the memories had largely faded, but not entirely. She still recalled and reviewed with me details of the drowning of the previous personality. It seems then that the memories faded in Ampan at a rather later age than is usual in these cases.

After the first meeting of the two families in 1966 they continued to exchange visits at least up to 1966 when Ampan and her mother were living in Klong Darn. Chuan visited Ampan in Klong Darn and Ampan went to Bang Chag from time to time. She and her mother accompanied me there in 1966. After the removal of Ampan and her mother to Sattahib visits between the two families became more difficult, but in 1971 Chuey's mother said they had seen Ampan the previous year at Klong Darn, presumably when members of both families were visiting there. The visits between Ampan and the previous family may have contributed to the persistence of her memories.

Ampan dropped out of school at the end of the third year which would be at the age of about eight years. But she was by no means a recluse and seemed to be leading (apart from inattendance at school) a normal social life for a girl of her age both in 1966 and 1969.

COMMENTS ON THE EVIDENCE OF PARANORMAL PROCESSES  
IN THE CASE

I cannot exclude in this case the possibility that the two families may have had some slight, casual contact at some time or other prior to the development of the case. The Puang Pei family would

certainly have gone into the larger towns of Klong Darn and Song Klong along the highway and it was on one such visit of Chuey Puang Pei's aunt that Ampan recognized her. But this did not happen until Ampan was seven and if the Puang Peis had frequently visited the area of Song Klong (which is not a large town), where Ampan first lived, one might have expected that she would have recognized one or another of them earlier. I feel confident anyway that the two families had no significant contact with each other prior to Ampan's first statements. Each family denied any prior familiarity with the other and I see no reason to doubt their statements on the matter.

Both families are of approximately equal social and economic status. Ampan and her mother had nothing to gain by her attaching herself to some not very well-to-do farmers in a village fifteen or so kilometers away.

In this case extrasensory perception (at least between Ampan and other living persons) seems a less plausible interpretation than it may be for some other cases. For one thing, Ampan showed knowledge of conditions of the house and family as they were during the lifetime of Chuey; that is, she remembered a house that had been taken down, a red dog that was no longer there, trees that had been removed, and a brother who was going to become a monk. If she got all this information through extrasensory perception she was reaching into the past. It was a past known to surviving members of the family to be sure, but still it was their past situation rather than their present one.

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# Firsthand Observations of Nina S. Kulagina Suggestive of PK Upon Static Objects

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## INTRODUCTION

After attending the international parapsychological meeting in Moscow in June, 1968, we agreed that the most interesting part of the program was a film presented by Dr. G. A. Sergeev of Leningrad, a neurophysiologist and specialist in electroencephalography. The film showed Nina S. Kulagina sitting at a table upon which the observers placed various small objects, magnetic and nonmagnetic, some not covered and others under an inverted transparent box. While Kulagina stared at the objects and held her hands near them, they would move slowly and irregularly toward her.

The second half of the film showed EEG recordings taken before and during the times when the objects moved. The recorded waves, Sergeev said, showed strong effects from the back of the skull (visual projection area) of an amplitude that was approximately fifty times the strength recorded during the relaxed state immediately preceding the movement of the objects. EEG readings taken simultaneously from other points on the head showed no change in the brain activity.

Unfortunately, Sergeev has not published a detailed scientific report of the work done with Kulagina. A brief account has been published by Dr. Zdenek Rejda, a psychologist in Prague, of a session he conducted with her in early 1968 when Sergeev and two other observers were present (5, 6). Following the meeting in Moscow later that year parts of the film shown there reached the West, as well as an earlier amateur film of Kulagina. The findings from an intensive study of these films conducted at the Paraphysical Laboratory in England were reported in several issues of the *Journal of Paraphysics* (1). No evidence was found suggesting that the movements could have been caused in any ordinary way. The conclusion reached was that the case presents a challenging research opportunity and the hope was expressed that Western scientists would be able to carry out an independent investigation of Kulagina.

These favorable views on the matter reinforced our own opinion regarding the importance of having scientists from outside the USSR investigate Kulagina's special behavior. One of us (H.H.J.K.)