

Chapter 3

Adaptation of Season words in Haiku on Thailand

In this chapter, I will discuss season words that are the important factors in traditional haiku and how Japanese people in Thailand adapted them. Many adapted season words in Thailand have been recorded as the common season words in the monthly gatherings of the Menam Kukai over a long period. Many such season words are compiled and listed in this chapter (refer to Appendix) and can be referred to when reading haiku on Thailand.

3.1 Season Words in Japan

3.1.1 Season Words in General

In Japan, the four seasons and climate are a large concern and interest for many people who often think of seasons in their daily life: what to put on today? how to eat seasonal food? what kinds of daily utensils are necessary in this season? how to use money for the coming cold? or warm seasons? and so on. Thus, the four seasons and detailed change of season have influenced Japanese people. In daily life today, many Japanese people listen carefully to the weather forecast to avoid inconvenience, and since the old times, Japanese people have created many words to express seasons.

In Japan, the change of four seasons is remarkable and the seasons are almost always changing. Even in spring, the early spring and the late spring are quite different; yesterday and today may not be the same. Such climatic impact and delicately changing seasons have certainly influenced Japanese people. Based on such seasons in Japan, people came to nourish the sense of the four seasons and came to express it in literature as seasonal words. Many such seasonal words contain more meaning and are more beautifully sounding than the literal words. They inspire and add depth to literature for readers of *waka* and haiku. Then, what are season words?

The concept of the season word comes from a tradition in Japanese literature, like *waka* (5-7-5-7-7 syllable poems) and *renga* (linked-verse poems) long before haiku was established. Seasonal division to classify poetry is seen in Kokinshū, a *waka*

anthology, compiled in 905. Many Japanese poems, in fact, contain season words that show familiar feelings of Japanese people which reflect the four seasons.

In *waka* meetings, sometimes topics of the day were suggested, and season words were among topics, but not always. On the other hand, in traditional haiku, the 5-7-5-syllable form and a season word are essential elements.

The idea of the season word in *haikai* (haiku) was emphasized by Matsuo Basho, the Great Master, in the seventeenth century, and later, succeeded by other masters, like Yosa Buson, Kobayashi Issa and Masaoka Shiki. Shiki was the expert of *haikai-no-renga* (haiku form in linked-verse poems) and the person who modernized *haikai* to haiku and Shiki called seasonal words *kigo*, season words.

At the meetings of haiku, usually some common season words and/or free season words to indicate proper season are suggested beforehand, or on the day. Then, poets try to write haiku including these words. For example, a poet prepares seven haiku poems at the meeting in which each haiku has a season word. Then, how are these season words classified?

3.1.2 Season Words Classified under Topics

Many Japanese haiku poets carry glossary books of seasons called *saijiki*, which contain seasonally classified Kyoto-based season words with explanations and examples of haiku. The contents of a glossary book of seasons are mainly divided into the four seasons: spring, summer, autumn and winter, and New Year is specially added.

The four seasons in *saijiki* are traditionally settled by Japan's seasonal calendar; from the day of "the beginning of spring" to the day before "the beginning of summer" which is spring in its classification. Other seasons follow this pattern.

Furthermore, these season words are largely classified by 'Nature' (seasons, climates, astronomy, geography and others), 'Human affairs' (life, customs, and ceremonies), and 'Living things' (animals and plants).

The random examples of season words in Japan to indicate 'Nature' are: "close to spring," "late spring", "rainy cold", "the Milky Way", "dawn of summer", "extremely hot", "sizzling weather", "typhoon", "the autumn sky", "waiting for the moon", "November", "New Year Days", "frozen snow" and others. Among Season words to indicate 'Human affairs' including life and customs are "New Year cards",

“St. Valentine’s day”, “ice cream”, “night schools”, and so on. In the category of ‘Living things’, examples of animals are; “cats’ love”, “bats”, “bird’s nest”, “cicadas” and others. Examples of plants are; “cherry-blossoms”, “watermelon”, “roses”, “lotus flowers”, “lemons” and other things. “Acacia blooms”, “roses”, “water hyacinths” and others are season words for early summer in Japan.

Here are some examples of haiku with season words in Japan. The first haiku is by a famous writer and poet, Kubota Mantarō (1889-1963):

Shikararete me o tsuburu neko harudonari

(Kubota Mantarō)

Having been scolded,
a cat closes its eyes
close to Spring

In this haiku “*harudonari*”, “close to spring” is a season word that indicates the end of winter, or early spring, touch of peacefulness and warmth. On the other hand, early spring is the season that cats often go out for love-hunting, without listening to their masters: because of these phenomena, “*koi no neko*” (a cat in love) is a season word of February in Japan. The next haiku is by Katō Shūson (1905-1993).

Sara namete, mata nakini-yuku koi no neko

(Katō Shūson)

Having licked a plate,
yet again going out for calling,
a cat in love

The next famous haiku by Basho (1644-1694) is translated by many English translators, and this translation is referred to Ueda Makoto’s book (Ueda, 1982: 52).

Shizukasa ya iwa ni shimitru semi no koe

(Matsuo Bashō)

Quietness—
Sinking into the rocks
Cicada’s cry

Semi, cicada, is a season word of summer. It is widely known in Japan that cicadas are able to live only a week or so on the ground after long years of living underground as larvae. Cicada signifies summer as well as a short life and its destiny to die, mortal existence.

3.1.3 Function of Season Words

The next question is: what is the function of season words? The effect of season words is sometimes, explicit and sometimes implicit. Hirai Yōjō writes in his book, Haiku Sakuho Benran, that the function of season words is divided into ten parts, which include background, focus, rhythmical sound, contrast views, harmony, symbolization, association of ideas, imagination or illusion (Hirai, 1995: 5- 9). A short poem like 17-syllable haiku, functioning in the above ways, adds depth of life.

The next haiku were picked out to show examples of the function of season words. The first is by Katō Shūson to show 'background', as Yōjō writes.

Waga geta o hakitagarishi ko, kōmori tobu

(Katō Shūson)

My child,
liked to put on my wooden-sandals,
a bat flies

Yōjō writes that the author lost his daughter in her childhood and the memory of the lively child trying to put on her father's sandals was overlapped by the action of a flying bat, which symbolizes summer. Therefore, in this case, the deep meaning of the haiku is in the background, as indicated by the season word. (Hirai, 1995: 11)

In the next example by Watanabe Masako, as Yōjō writes in this book, the focus of the haiku is on a glove, a season word of winter.

Mina sarishi ato tebukuro no ochite-ishi

(Watanabe Masako)

After all had left,
a "glove"
being left behind

A glove reminds us of the cold weather in winter. After the meeting was over people might have hurried to go back home; it might be rather late at night. People must have enjoyed the meeting and our imagination spread through a glove that has been left.

3.2 Season Words in Haiku Written about Thailand

Since season words in Japan are derived from Japanese people's feelings of seasons, climates, lands and other conditions, when writing haiku on Thailand, words cannot refer to seasons exactly the same way as used for reference to Japanese seasons. Therefore, many haiku poets have tried to settle and to produce Thai season words based on Thai seasons and climates. Some record of Sekiyō's notebook during the Second World War tells of this effort. Before we discuss how haiku poets in Thailand adapted season words, we will begin with how Japanese haiku poets recognize Thai seasons and climates.

3.2.1 Comparison of Climates in Thailand and Japan through Japanese Eyes

Thai people classify Thai seasons into three; the hot season, the rainy season and the cold (cool) season. On the other hand, Japanese people at first have vague recognition that tropical countries have two seasons: the dry season and the rainy season. Japanese people who came from the country of the four seasons gradually came to be familiar with Thai climates and discerned delicate difference of seasons in Thailand. Adding the tastes of feelings of the four seasons, Japanese people living in Bangkok classified Thai seasons in haiku through their eyes.

March, April and May, the hottest season in a year in Thailand is similar to midsummer in Japan, the hottest season for a month or so in July and in August. Although it is hottest in March-May, southerly dry winds blow comfortably in Thailand and many kinds of tropical flowers are in bloom. Especially, flame-tree blossoms (*hang-nok-yung*), golden shower tree blossoms (*raja-pruk*), tabebuia blossoms (*chom phu pantip*) attract people's attention in this season. Trees bud and mango trees bear abundant green and yellow fruit. Later, durian fruit follows. In the dry season, watermelon and durian have the best taste. In this hottest season, people are stuck by the powerful energy of plants.

The rainy season starts around the end of May, or June and the hottest season is over in Thailand. But Japanese people still feel that summer continues until October or November. Japanese people notice that June, July and August in Thailand are easier to have than the humid summer in Japan. Humidity in the rainy season in Japan is high for a month or so in June or in July and we recognize that the rainy season in Thailand is quite different from Japan. A squall in the tropical rainy season is a quite spectacle for most Japanese people.

A sudden cloudy sky brings a squall and sometimes, following thunder and lightning a squall starts. One day's squall starts nearly the same time as the day before, although it does not rain every day. A squall stops before long. Even after a heavy rainfall, strong sunshine dries the ground quickly, or sometimes not, in the case of flash floods. Japanese people are often surprised at the daily heavypouring squalls and the rapid drying and flooding. On the other hand, rain in Japan often continues for many hours, even all day long and/or every day during the rainy season.

Thunder in Thailand also go beyond the imagination of Japanese people. As the rainy season closes, thunder and squalls seem to increase their power. Remarkable flash floods often start in October, at the end of the rainy season or in November.

At the end of October, the cool season starts in Thailand and in November the sky seems to be clear, so many poets feel autumn has come. During the dry season from November to January and sometimes to February like in 1999, the cool weather hits Bangkok. Many Japanese enjoy this cool change, while a few old, long-term Japanese residents feel uncomfortable in this cool weather.

In Japan, after the cold weather in autumn, winter comes. It often happens that it becomes cool in Bangkok after colder weather has hit Japan, because the cold front in the wintry areas influences Thailand. It is rare to feel cold weather in Bangkok and sometimes people perspire in this season, but in the North, like in Chiang Mai, and the Northeast, people often suffer from cold weather. Blankets and sweaters are necessary in this season. We often hear the news of people who die due to being expressed to the cold weather without proper clothing.

In the cooler season, migrating birds from other countries come back to live in Thailand. Such birds are swallows and storks; the first are seen in Silom area and the latter near Wat Pailom off Menam Chao Phraya.

In January, we see mango trees with creamy white flowers in bloom, and if lucky, durian flowers. During January and February, and maybe March, sometimes it rains. This rain differs from a tropical strong squall in the rainy season. It rains quietly for a short time and Thai people call this, "mango flower blossom-period-rain". Japanese poets follow this saying and call such rain "mango rain" and look forward to this season.

The small green fruit of the mango indicate the coming of the hottest season in Thailand. Bougainvillea in bloom in this season is remarkable, although the flowers are seen throughout the year.

In February, people observe dry fields covered with smoke. Farmers burn the fields and prepare for the next planting of crops in Thailand. On the other hand, burning fields or mountains are a Japanese tradition in winter (it is often cold and dry in the Pacific Ocean side) before spring came. Although the dry climates differ in temperature, smoke in the field has some common meanings in this season, both in Thailand and in Japan before plants bud.

Today, global warming has influenced the climates in the world. The climate thirty years ago and recent climates in Thailand are not the same. Skies in Bangkok are no longer clear and blue as they were. Today cloudy skies and towering buildings today change the images of Bangkok and the hot climate is softened by air-conditioned cars and buildings in Bangkok life.

The rainfall today has also changed, poets noticed that sometimes the rainy season rain falls like rain in Japan, quietly and continuously.

Gradually, Japanese people came to know Thai nature by observing seasons, climates, plants and others. Individual Japanese poets confirm Thai seasons and climates through their adaptation in haiku of their own season words for Thailand. In conclusion, some Japanese poets consider March, April and May to be the hottest season with many blooms and the rainy season, from June to October, is summer with squalls, while the cold season from November to February is the cool season, like autumn, although it is sometimes still hot. Although there is no spring in Thailand, Japanese poets have the feeling that in January and February, the period before the flowering season in March causes Japanese to sense the waiting for spring.

3.2.2 Examples of Season Words in Haiku with Reference to Thai Seasons

In daily life in Thailand, Japanese poets observed and picked up words to represent Thai seasons, life and others, sometimes inventing new season words, deriving from season words in Japan or adjusting in a proper way. I have selected some random samples of season words and haiku.

The Hot Season (Midsummer) - March, April, and May

“Sizzling heat”, “sweltering heat” and other words expressing heat are often used in this season. In the “hot season”, people enjoy tropical trees in bloom, like “golden shower trees”, “fire trees” as well as other “fresh greens”. This season is rich in fruit of “mango” and later, “durian”. In “April”, when “cherry blossoms” are in full bloom in Japan, poets call some cherry blossom-like trees, such as trumpet trees (tabebuia), pink cassia or others in bloom in this season as “Thai cherry blossom”. It is hot in this season, but comfortable “southerly winds” blow and people enjoy “kite-flying”. An important Buddhist event in February or in March is “Maka Bucha”. “Songkran” is called “Thai New Year, as well as “Water Festival”. “Chakri Day” or “Ploughing Ceremony” are season words for this season. Such examples of season words and haiku for the hot season are indicated like “kokusho” as in the following:

Nettai no hana no doyomeki "kokusho" kuru

(Midori, 1994, Ntbk., vol. 18)

The stirring
of tropical blooms,
a “sweltering hot” season has come

Sottsumon no mada nakaba naru "jokusho" kana

(Sekiyō, 1973, Ntbk., vol. 10)

Yet half way
through a chant,
“perspiring heat”

Kūkō o idete "kokusho" no hito to naru

(Hikaru, 1983, Ntbk., vol. 14)

Coming out from the airport,
I am one of the people
in the "sizzling heat"

Kokubōshō no seidōhō ni "natsu hideri"

(Gogyū, 1980, Ntbk., vol. 12)

On a bronze cannon
at the Defense Ministry,
a "summer drought" hits

"Hebi.dako" no chi o hau gotoku maiagaru

(Gogyū, 1977, vol.11)

A "snake-kite"
as if creeping
along the ground

"Kin'uka" no soko wa yume no yo tsūkin ji

(Takashi, 1980, Ntbk., vol. 12)

It's a dream world
of "golden shower trees in bloom",
on the way to the office

Ho no iro ni nire kurenokoru "kaenboku"

(Gogyū, 1984, Ntbk., vol. 14)

Some branches still reflect at dusk
the color of fire,
in the "flame tree"

"Shinryoku" ya tori naki ni kuru ichiju ari

(Hanae, 1980, Ntbk., vol. 12)

"Fresh green",
 there's a tree
 where birds come to sing

"Banryoku" o tenbinbō ni tamago uru

(Yasuko, 1994, Ntbk., vol. 14)

A "myriad of green leaves",
 a vendor sells eggs
 with a carrying pole

"Tokke" ni aizuchi o utsu dokkyo kana

(Tada Minoru, 1981, Ntbk., vol. 13)

Nodding a head
 to the cries of a "tokke",
 live alone

"Dorian" no kaori mo jōge erebētā

(Yuki, 1984, Ntbk., vol. 14)

The scent of "durian"
 also wafts up and down
 in the lift

Nani wa sate "dorian" tamuken Sekiyō ki

(Gogyū, 1986, Ntbk., vol. 15)

First,
 I will offer "durian",
 "the anniversary of Sekiyō's death"

In this haiku, there are two season words which are necessary to use. In some cases like this, two season words are allowed to be used.

In Japan "spring" is in March and April. In spite of the hot climate in Thailand, sometimes poets adapt "spring" in this season, as in the next example:

Wani idaku otoko suwareri "haru" no shō

(Taniyama Toshiko, Menam. vol. 2)

A man holding a crocodile

sits,

a show in "spring"

The Rainy Season - June, July, August, September, and October

When the "rainy season" starts after sizzling heat, people feel relieved. The "rainy season", "beginning of the rainy season", the "mid rainy season", and "the end of the rainy season" are all season words. "Floods", "thunders", "squalls", are often used as season words and many summer season words in Japan are adapted for this season, such as "handkerchiefs", "bats", "lotus flowers". Seasonal tropical fruit like "rambutan", "mangosteen", "longoon" are season words. "Butterflies", "peas" and "bamboo shoots" are also included in this season. Sometimes, the same season words may be used in the hottest season, as well as in this rainy, summer climate in Thailand. Caused by "heavy rainfalls", high tide and lowland "floods" often annoy people.

Nation-wide ceremonies like "Visaka Bucha", "beginning of Buddhist Lent", "Asanha Bucha", "Queen's Birthday", "the Vega Festival"(in Japanese, *tanabata*), "the Paris Festival"(in Japanese, *pari-sai*, July 14th) and others are season words as events.

Haiku poets feel that October already has a touch of "autumn", so some season words include season words in autumn like "grasses in autumn", 'a cricket'and others.

"Kōmori" no kugumoru haoto yami fukashi

(Nansei, 1979, Ntbk., vol. 12)

Dull sound
of flapping "bat",
the depth of darkness

Zubunure no shōjo nitō no ushi hiyasu

(Takashi, 1991, Ntbk., vol. 16)

A girl

wet through is
cooling two cows

"Wisakabucha" hito no mane shite tori hanatsu

(Hajime, 1993, Ntbk., vol. 18)

"Visaka Bucha Day",
following the people,
I also freed a bird

Wakaki sō kata usukushite "iri ango."

(Yōko, 1998, Ntbk., vol. 21)

A young disciple of Buddha
has his thin shoulders,
"beginning of Buddhist Lent"

"Sukōru" o oitsu owaretsu mura ni iru

(Nansei, 1980, Ntbk., vol. 3)

Following a "squall"
and being followed by a "squall",
enter the village

"Yudachigumo" kusa ni chisaki kaze aruru

(Akijo, Menam. vol. 1)

"Shower clouds",
a faint breeze starts
among grass

I have never seen "the Milky Way" in Bangkok and it is difficult to know from where the next poet watched the stars. He may have been on the sea to Thailand or from Thailand.

Kanban ni nete manten no "amano gawa"

(Sekiyō, 1979, Ntbk., vol. 12)

Lying on the deck,
the "Milky Way"
is full in the sky

"Taki' nozoku se ni chikajika to tai kotoba

(Taniyama Toshiko, Menam. vol. 2)

Peeping at a "waterfall",
Thai language is heard
close to my back

Haiku poets consider "waterfall" a season word for summer. Japanese poets feel that this rainy summer season in Thailand is more suitable for "waterfall". Thus, season words for summer can be used for more than one season.

Hiza no ko no utaitte oruya "yuhashii"

(Yasujo, Menam. vol. 2)

Is a child on a lap singing?
"sitting
in the summer evening"

Kubi o furu" senpūki" nimo hirokan

(Shiotani Toshiko, 1998, Ntbk., vol. 21)

The swinging "fan"
also has a touch
of fatigue

"Bon" kureba misu Pichipan no tori ryōri

(Tada Minoru, 1978, Ntbk., vol. 12)

On "Chinese Ancestor Homage days" (*Satchin*) comes,
we enjoy a cooked chicken
from Miss Pichipan

The Cool Season-November, December, January, and February

In "mid-October", it often rains heavily and flash floods occur. In "November" after entering "the dry season", sometimes people suffer from flooding. Haiku poets of the Menam Kukai call this "flood in autumn", differentiating it from floods in the "rainy season".

The sky is called "the autumn sky"; haiku poets consider "the cool season" as "autumn" and adapted many autumn season words in Japan, such as "singing insects", "rich harvest", "touch of autumn", "water in autumn", and so on. This season is festive season; "the end of Buddhist Lent", "Loy Krathong", "Thot Kathin", "Elephant Round-up in Surin"(in northeastern district), "King's Birthday", "Christmas", "Year-end", and "New Year Days" follow.

For the New Year, Japanese people put "*shin*", "new" into something to express the first thing they use, watch, and do in the New Year days; examples are "new sunrise", "new mirror", the first means sunrise in January 1st, and the latter means "first make up in the New Year".

Japanese season words include many names for rice field, for example, "harvested rice field", "ears rice field after mowing", "prepared rice field". These are adapted in this season in Thailand as season words.

Migrating birds are seen in the dry cool season. Silom Road and nearby roads are famous for migrating swallows perching on electric lines. Numerous storks used to migrate and nest near Pailom Temple.

"Returning swallows" and "storks" have been adapted as season words since a long time ago.

Seizaisho ōkina mōtā" aki" ni iru

(Nansei, 1982, Ntbk., vol.13)

A big motor
at the sawmill,
"autumn" has come

Yashi namiki icchokusen ya" hoshi zukiyo"

(Takako, 1982, Ntbk., vol. 13)

Palm trees
straight in a line,
“a starry night”

Shikai masani sanbyaku rokujūdo “toyo no aki”

(Takako, 1981, Ntbk., vol. 18)

The view,
just 360 degrees around,
“rich autumn”

Sanbashi o ashi saguriyuku “aki demizu”

(Sekiyō, Menam. vol. 2)

Feeling my way with feet
on the pier,
“flash flood in autumn”

Pinto yai sagete ikka no “aki matsuri”

(Sekiyō, Menam. Vol. 3)

With big lunch boxes,
the family
at autumn festival

Ishiyama no ishi egurareshi “tsukiyo” kana

(Midori, 1980, Ntbk., vol. 13)

Stones are scooped out
at the stone-mountain,
“the moon-lit night”

“Loy Krathong Festival” is one of the popular festivals and Japanese poets call this event, “roikaton”, “ryūto”, and “a floating lantern”.

“Ryūto” ya sen no negai no mizu akari

(Fumio, Fiftieth)

"Floating lanterns",
 thousands of wishes reflect
 on the lights in waters

Although Thailand and Japan are not Christian countries, people enjoy "Christmas" atmosphere. And in Thailand, people often gather, waiting and "counting down for the New Year's arrival" in a festive mood. Next "omedetō" is for "the New Year".

"Omedetō ton'gari bōshi" mure no naka

(Nansei, 1981, Ntbk., vol. 13)

"Happy New Year!"
 I am in the party
 of the hats with a peaked clown

In the strict way, *omedetō* is not a season word, but readers in Thailand can guess that people are celebrating the coming year.

"Etto no tsubakuro" mariru hanka-gai

(Gogyū, 1981, Ntbk., vol. 13)

"Migrating swallows",
 with droppings upon
 the bustling town

In late January, February people notice small flowers of durian and mango trees. "Durian blossoms" and "mango blossoms" are season words, especially in this cool season in New Year.

"Mango blossom period rain" is called "*mango ame*", "mango rain" by haiku poets for many decades and is adapted in haiku often. "Mango rain" falls quietly.

"Mango ame" mono nurasu oto kikinikeri

(Takashi, 1989, Ntbk., vol. 16)

Listening to the sound

of getting wet,
 “mango rain”!

In February or so, when we have a chance to drive up country, familiar scenes are smoke from “burning fields” and trucks heavily loaded with “sugar cane”, busily passing. “Haze” derived from a season word in Japanese spring is adapted in this season in Thailand.

Ryōhō no “nobi” dekuwashite kienikeri

(Sekiyō, Menam., vol. 3)

Both “field- fires” met
 and extinguished
 themselves

“Kansho karu” kumo hitostu naki Tai heiya

(Jisuke, 1998, Ntbk., vol. 21)

“Harvesting sugar-canes”,
 not a cloud in the sky,
 the plain in Thailand

3.2.3 A List of Season Words Used in the Previous More than Twenty-Eight Years in Thailand

The monthly meetings of the Menam Kukai are basically held in the evenings of the second Saturday at the Japanese Association off Sathorn Road. Among 22 notebooks recording haiku from the Menam Kukai’s monthly meetings in Bangkok (since 1962 to present day), more than twenty-eight years’ worth of the records containing monthly season words since July, 1971 until January, 2000 are available. These season words were chosen by members at the meetings as the common season words for the next month to represent the coming season. Thus, member-poets prepared their haiku using these common season words as well as the other season words before the next meeting, or on the day. This fact implies that the common season words suggested at the meetings include season words for the upcoming one month; October’s

season words roughly include from mid-September until mid-October. Some season words are repeatedly used in the same or other months of other years. Here the common season words are rearranged by three main seasons and classified by nature, human affairs (living or life) and living things and listed. The rearranged list of common season words used at the Menam Kukai, haiku meetings in Thailand are listed in Appendix 1.

3.3 How Haiku Poets Adapted Season Words in Reference to Thailand

3.3.1 Efforts to Adapt Season Words in the Past

Season words in haiku written in Thailand are gradually settled in the long run. These season words are traditionally used among members in the haiku meetings in Bangkok and recognized as season words by members at each time.

The oldest description about tropical season words referring to Thailand and other countries is found in the notebook written by Yokota Sekiyō in 1944 and 1945. Sekiyō is one of the founding members of the Menam Kukai, succeeding old haiku meetings in Bangkok. During the Second World War, Sekiyō and other haiku friends often held haiku meetings in Bangkok. Sekiyō attended two groups of haiku. One was Bangkok Haikukai and the other was Pinan Haikukai. According to this notebook, 34 haiku meetings were held from October 8, 1944 to July 8, 1945. As they had much time and energy to spend in haiku, they seemed to have discussed and have exchanged their opinions over finding proper seasonal words to be adapted in haiku as tropical season words.

In his notebook Sekiyō writes, "haiku and tropical natural science", which include opinions on the three important factors in writing good haiku. The first factor, he writes, is having a poetic state of mind with fresh feelings and the second is having knowledge of haiku, such as the knowledge of the classical literature and rules of writing haiku. The third factor in writing good haiku is choosing subjects of haiku (tropical natural science) which are relatively unexplored or unknown. He stresses that studying subjects are recommended.

After Sekiyō wrote the names of 40 trees, 26 fruits and a wide variety of other topics, he concluded (1) that season words referring to Japan must be properly adapted to Thai seasons, (2) that poets have to create tropical seasonal words, even if they are

not season words, (3) that poets must adapt to the simple native language, (4) that naming by Japanese must be done carefully for they may already have Japanese names, (5) that symbolic translation is preferable, and season words with less than seven syllables are preferable, and (6) that natural science and seasons are big problems (7) that years are needed to finally adapt tropical season words. For example, one flower can be seen all year long, while others can be seen in more than two seasons and still others are only seen once a year.

Almost all season words that we use as season words to refer to Thailand today are described in Sekiyō's notebook. Later, earnest haiku poets, like Ozawa Fumio, Kuroda Gogyū, and others tried to rearrange their ideas but their notebooks are missing.

Recently Yamamoto Midori writes about seasons in Thailand and season words and Nagao Shunro writes several examples of trees and flowers to represent three seasons in Thailand as season words. Next, we discuss how Japanese haiku poets in Thailand adapted proper season words.

3.3.2 How to Classify Adaptation of Season Words

Examining these common season words (*kendai*) in Thailand, we notice that some season words are used not only in a particular season, but also in the context of other seasons. Season words used in haiku written in Thailand have gradually become standardized over a long period.

Although there are some season words which are only identified with particular months or seasons, many season words are used in reference to summer. For most Japanese people, the Thai climate is such that when comparing with the Japanese climate all seasons feel like summer except for in the cooler period during November to January. Looking at how season words came to be adapted in haiku written by Japanese people in Thailand, season words can be divided into five groups according to their adaptation.

The first group of season words contains words invented or adapted by the uniqueness of Thailand such as Thai seasons, climates, life, festivals, events, plants and others. In this group, seasons or dates are relatively fixed and clear, for example, the festivals, *Maka Bucha* in March, *Songkran* and *Chakri Day* in April, *Loi Kratong* in November, the King's Birthday on December 5th and so on. Mango blossoms are at

their best in January and February, and mango rain falls around February. We see a lot of green mangoes, and then later ripened mangoes, in March and April. The most powerful blooming of flame trees is in March and April. Durian season starts at the hottest season before the rainy season and rains accompany the callings of toads (*ung aan*). Each Thai season word describes a part of Thailand.

The second group of season words is newly rearranged so as to fit to the reality of Thailand, this means traditional season words from Japan are arranged to refer to the most suitable seasons in Thailand. For example, 'summer' related season words from Japanese calendar in July and in August adapted to Thai climates in March, April and May. Not only the climate, but also other factors of season words are adjusted. For example, the taste of watermelon in Thailand is best in the dry season, so watermelon is chosen as the season word of dry season, sometimes in December, or in April in Thailand, while watermelon in Japan represents July and August.

The third group is coincidentally matched season words in Thailand and in Japan. Some examples are season words of autumn. Thai climate in late October, November, December, January reminds us of autumn in Japan. Eventually many season words like autumn sky, cool weather, rice-harvest, sweaters and others are adapted in Thailand. Although climates are not the same in each region in Thailand, the cooler season is welcomed as autumn by haiku poets in Bangkok, and especially in November, Japanese haiku poets have the feeling that they are in autumn. Autumn sky, flashflood in autumn, the moon, dragonflies, autumn festivals and other season words representing autumn in Japan are adopted as season words.

Some season words of summer in Japan are also adapted to June, July, August and September in Thailand, apart from the hottest season in March, April and May. This fact makes readers of haiku in Japan find it difficult to understand.

The fourth group adapts Japanese originated season words from Japan to the same months in Thailand. Nostalgic feelings sometimes cause the adaptation of season words of Japanese events, like Doll's Festival in March 3rd, Carp Raising in May 5th specific Japanese food and so on which are sometimes seen in Japanese homes in Thailand. Other cases are the death days of haiku-friends in Thailand and very famous haiku poets in Japan as memories of them. Fumio Memorial Day is October 6th and Sekiyō Memorial Day is April 12th, while the great haiku poet, and reformer Shiki's

date of death is September 19th and is called Shiki Memorial Day, as well as the Memorial Days of Hechima and Dassai. These memorial days were often used as monthly season words in the past when members knew the deceased members very well.

The last group of season words is classified as ambiguous ones. Haiku poets in Thailand cannot be very strict on season words, but are rather generous in using season words, for it is often very difficult to limit some phenomena as to one season. People swim in pools, not only in March, April and May. Some flowers bloom during the hottest season and other flowers bloom repeatedly and some others not only in particular seasons.

Environmental conditions influence climates and the life of people. Some season words are available all the year. Haiku poets may adapt season words in the seasons when they saw them. In that case, such particular season words are not very effective to indicate the season in haiku, but exist as merely season words to fit the form.

An example of a season word adapted to describe the past landscape in Thailand is "a buffalo cooling" by Sawamura Miho in 2-3 decades ago..

Kubi dake ga basu o miteori hiyashi-ushi

(Miho, 1975, Ntbk., vol. 11)

Only a head
is watching the bus,
"a buffalo cooling" in waters

This season word indicate the nature of water buffalo as well as "very hot summer", through the observation of daily life in Thailand.

When readers have some background of Thai climate, culture, geography, and people, the appreciation of this haiku is deepened.

On the other hand, for some foreigners traveling in and out of Thailand, Thai climate is considered as largely the same and having no change of seasons through out the year. They do not have the chance to observe real changes of seasons.

3.3.3 Problems of Overseas Season Words

Then, what are the problems of season words for overseas haiku poets? There are three significant problems or attitudes to discuss.

The first problem is how poets use season words, adapting them appropriately to the lands they live. If the poet has some knowledge of glossary of seasons in Japan, he or she may fit some season words to proper overseas seasons. The most important factors in writing overseas haiku is to observe and to know well the country in which the poet is living. Foreign poets may observe only by their limited experience and knowledge, but by somehow fresh eyes. At first, they may misunderstand various facts of foreign countries.

The next problem is to drop a season word in haiku. There are people who do not think it necessary to put a season word in haiku in and outside Japan. The overseas haiku population is said to be increasing, as well as that in Japan. Although many people try to write in traditional ways, overseas haiku poets and some groups of people consider that it is meaningless to copy the same season words as in Japan. When they are not Japanese, understanding of season words may be quite different. Among some westerners, their sense of originality refuses season words written in the seasonal collections of words. (Takiguchi, Nikkei, Jan. 21st, 1998)

The last problem is the ambiguity of the use of season words. Japanese poets in Thailand often use many summer season words, which is a reflection of the climate of Thailand, and this fact makes Thai seasons unclear in haiku. For example, the season word, "a pool", is used any time in Thailand, except in the really cold season. Those who read haiku with the season word "a pool" in Thailand may understand that the season in haiku is summer. But it is not clear that summer is dry or rainy season, or when, or around which months a particular haiku was written. It reduces the definite understanding of the three seasons in Thailand. And those who do not know Thailand at all may feel difficulty in understanding some haiku and season words because of lack of knowledge, of the situation and the vocabulary of real life.

Although it is not very smooth to create new forms of season words in different climates and countries, it is still possible to write haiku describing the countries lived in, through adjusting conditions.

3.4 Summary

Thai season words were firstly adapted by haiku poets who lived long in Thailand, by observation of nature, people, tradition, events, culture, foods, animals, plants, and other aspects life. In the 5-7-5 syllable poems, season words indicate seasons directly, or give hints to readers to understand the situation, circumstances, or the delicate feelings. The late senior haiku poet, Sekiyō, who loved Thai people, and lived and died in Thailand, said that by writing haiku, you could understand Thailand more. He was one of the poets who produced unique Thai season words as well as collaborating on otherones with other long-time members, late Fumio and late Gogyū. In conclusion, Thai season words were firstly adapted by haiku poets who lived a long time in Thailand, by observation of nature, life, people, tradition, events, culture, foods, animals, plants, and other aspects of life. In the 5-7-5 syllable poems, season words indicate seasons directly, or give hints to readers to understand the situation, circumstances, or the delicate feelings. Making each effort to know people and the land, haiku poets accumulated season words as unique Thai aspects, as well as using adapted season words to fit to the Thai climate. On the other hand, such foreigners who had no chance to observe real changes may consider the climate to be the same, without noticing subtle changes.