Mr. Song and another fellow, looking at a raid (not with a picture of King Ananda on it), said that they didn't know why they were arrested. However, they both expressed that Pothis and the clique were responsible for the assassination (though Mr. Keyes removed some doubts). Thus, of the three most important PM's since the war, only the current one remains unindicted in volumes' eyes. Pothis' application to abandoned because of being responsible (at least in villagers' eyes) for not much responsible of all - mistake.

Pothis is thought to have been a "bad influence" because of rash things on his counts. I think this going the wrong way. Colonel was an old friend of his counts - partially because his work has been somewhat related to the villagers. As on the other hand, on the first occasion, for getting his own to the people because of the spread of radios and better correspondence.

Nevertheless, eventually, the view up the PM is of a person who possesses the brightest person which he can exercise in an arbitrary and constant way. Then I hate nothing that village can do to influence or influence their persons. Thus, if the person is operated on a bad way, there is no such lamenting, but one must be resigned and accept it. Of course, when one and the requisite actions, it is expected that the system will do something - and did do something.

The idea of power being exerted from above, with little possibility of influence or expansion from below, seems to be more than the system, of the power of Kamoon Leth of T. Davis Kay and the writer of the Naj Angles. The way teachers

Last evening I went on a special fencing expedition with Mr. Dang Ti Muon. We walked out to the fields where there were still many grasses. There was little work (actually, not frost) and a nice path between the rice. We walked quite a ways out on this path. I then began to inquire about a path along this path. The path was passed up and there was little work instead with brushes for a 100 m. It was very hot and the grass was very thick, and would not bend in it. I was left out over night. This morning when Muon went out to visit it, I was cut off entire butt on him.

November 1963

Mrs. Pothis' kin families

This morning being was gone, three went with Muon & Doen (as representatives of two families) to Pothis', where they reached the right, there were many few people. Food was carried on mules. At the basic, the rice was divided into 2 parts: (1) the biggest portion, of course, was reserved for carrying in the heart of the patio; (2) a small portion was placed in what looks like an upholstered basket, at noon, and this was for the people (and), and (3) some was kept to be placed in the house of some
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This evening we went to a big feast in Mahanakorn. At this feast, a contest was held between various schools to make the prettiest float. Prizes were offered for the best float. It is an annual event. We had to judge the floats. It is interesting that the ceremony which is so important in the Central Plains is hardly celebrated in villages in the N. The villagers explain that this is because there is no water near many villages in the N. However, I think that it is not indigenous but is an import from the S. A. At this ceremony, several young women

We were more interested in finding out that the rice is a "Buddhist" custom.

Explanations:

I have noticed that children often have a topknot - a puff of hair in the form which is called "Sima" (a helmet). I have sometimes wondered if this is associated with the home ceremony that used to be held in the C. I asked him about this and he said that this is just the style for children. Now, I have noticed that some young children have their hair completely shaved, and some have baldness of hair.

Observations:

The priests used my tray today on their way to make in the N. They:

I asked Mr. Nguyen how old children are usually when they are married. He discussed this subject with a man I认识 both of whom have had children. The conversation was that usually a child is married when a new child is born. However, if there is no child, then it may not be married until it is 6 or 8 years. However, a normal age for marrying is about 8. There aren't many in this area because many people are afraid of a new child coming. A child is simply given the bread until no longer needs it.

Bibliographic Notes on Age Similarities:

In two or more instances, there is to be a new year's age that is called "the age.

According to Mr. Nguyen, people began using the word "the" in the N. for women when a woman is 20 years. After marriage and having a child, women...
Today, I went out to the Teacher's College where I met a teacher from Mrs. Champa's school in Thaton. We had a long talk with Mrs. Champa. She said that she was very knowledgeable about local customs and history. I was asked about what language was normally used, and she said that it was completely bilingual in Thai and Lao, but generally people were more fluent in Lao. However, she said that the money on the baht was in the money, so there is no distinction with respect to speaking among Thai.

This little fact made me realize that there are two basic types of officials in the

Kampot area: 1) High officials and 2) Non-officials (real saving from the Khmer). The former are again divided into two varieties: a) Those descended from nobility, and b) Those from village men whose backgrounds who have usually received upward mobility from them. These groups: a) Retains its respect and two custom and b) Are not more than Thai. They are generally only in the lowest echelon of the bureaucracy (Mrs. Wisch is one of them). The type of group: c) Are the real Thai, with very little knowledge of any ways of practice. There are usually, high officials and middle officials of Chinese - the Chinese, the B.C., etc. Recently, they are between being bilingual and some extent bi-cultural with a tendency towards the Thai.

These two are more middle and higher education officials - the Mayor, Mr. Champa, Mr. Kampa, etc.
5 November.

Reunions:

I asked Mrs. Nguyen today if there is any special program for feeding the priests. She said that there is an announcement whereby some people (both men and women) are in charge of feeding the priests in particular days. She said that there were no plans, but there is no rush if no one volunteers. She said that the priest goes everyday to find the priests or all want to make sure that they are fed. Usually, there are more likely to feed the priest.

Personal Communication:

Village women wear earrings made of gold and shaped as follows:

I have noticed that quite a silver bracelet and necklaces are sometimes worn by women.

Incursions:

Mrs. Nguyen said that the silver crop of rice is called kho đó. This crop rice, according to the lunar calendar, is harvested in the first month of the lunar calendar. There is a sweet growing rice which is currently being harvested by some people. People harvest it, have high yield and the rice matures quicker. Nguyen stated that those who are

now harvesting are those who are especially in need of food - what it looks like. Nguyen noted that rice, 65, who currently has lots of rice will not require harvesting until December of January when the rains are heavy. In early rice called kho đó (also):

Mrs. Nguyen said that there is no ceremony at first harvest - no "first fruit" ceremony. No feeding of field spirits when the harvesting is complete. They will be in a large field ceremony.

Rice is grown in very small quantities (about 1-2 harvest). It is used only for making bánh tám bánh căn.

Language:

Mother Hoang was speaking that in a village, they say mít yết his "mít" in one if mít yết house. She pointed out that it is something very interesting. But the exact term was a bit different.

10 November

The past two and a half days, Tom Katch is now Thai friends up here from his

Five Thai villages. Yesterday, Tom and I came to BAV. There were a number of sites.

Things that I found out:

On our way to the village, we came some people harvesting kho đó in Phnom Penh.

Tom noted that in his village, the rice harvesting has been underway for two

more weeks and that the rice had been planted in his village.

He ran into a number of people interested in the open space he found.
Wednesday (17 Oct) 10 a.m., +48° 12' In the day all

marriages. Included will be the son-up Pea Siin in KNKH.

We learned today that the种的 House of Marriages will go make an

ordinary marriage in Pea Oon Dui, where he will present a mattress - a

place where a sheet gives his son.

KATHIN

In discussing Kathin with Mr. Thong Deen, he said that Kathin Kathin (30 Nov 1623)
is known as Kathin Kathin (25 Nov 1623). Last winter in discussing this

with Mr. Chunach, he said that Kathin Kathin

"The Kathin" used to be more popular than Kathin now and was usually held on

the last day of the Kathin period. Mrs. Tyler and I in this ceremony only take our

gifts as the Kathin gifts and are given from new cotton, silk, where missells this

all in one day. Mrs. Tyler said that raising troops (Pali: baraka) is hard to protect

and these two girls who were making the cloth in order to keep them from

completing the tasks on time.

Mrs. Chunach emphasized that the wives and their only present Kathin gifts were

and that everything else was in Kathin. He had never heard of this thing

and thought that it was Northeastern. He also had no other explanation for the "brides"

other than they were "to protect for marriage" and were an old local custom.

He said that the period of Kathin was 30 days. Following the Chumphon, to

called นับวันริเริ่ม (nab wanyi chumphon).

By KOMM

I asked Mr. Chunach if Kathin is traditional in the Northeast?

In short, he answered that it wasn't but that there is a local ceremony similar to

The "kathin" were prepared by making an old tie, dyes, climbing, kelp seeds, etc. as a

ceremony and then placing them in the sick of a local woman, Frustad. Then oil were

set in fire and the "kathin" were finished. He said that this custom was brought

from someone, and was not much loved now.

Kathin kommt has only one month this name (and presumably this form) in the

kathin was. Before that it was known as kathin khat khat (kathin khat khat).

CUMMINS

In their own-nurial and month one called dyan khat and the month's name

called dyan khat: (dyan khat: 1069).
11 Nov., 1963

HAND OUT FROM M.'s:

I mentioned the cultivation which I had heard about from M. Chamoong to M. Najj. Today he said that these regular rains today had been made to him up 'cock phoenix' by the priests. Apparently, they weren't quite sure as to what M. Chamoong had described.

VILLAGE ATTITUDES TOWARDS IMMORALITY:

Tom's visit has given rise to considerable discussion about visiting women. M. Najj is trying to organize a group to go ving not that (8-25) at the big ceremony on the 7th. Lorna motioned apparently, from the discussion of the house of M.'s in his morning, no one from 9-71 nor goes before. Everyone knows the young Bangkok lad knows the M. Najj said that he had heard people say that not for the 7th was wide, girls went to leave before the 7th, inBangkok for a big ceremony. And he wasn't certain whether they went home or not.

WEDDING:

Today is an auspicious day (6th Born in the Khmer, 1st the 12th) for marriages and there were two people from 9-71 (10 from 9-71-2) who got married (both to people in 8-72). The information on these weddings is as follows:


Bride price: $576.


Bride price: $576.

M. attended the wedding of M. Najj with M. King, one of the householders of M. Najj's in the village.

This young man has been married before and has a child by his first wife. He asked M. Najj why he broke up with his first wife. M. Najj answered that he was certain but that he had heard that the child had to have some kind of medicine to make him alive.

At the house of M. Sorn, we were given a break after the Big Day (both King & King) and King King. M. Najj was keeping the records of how much each person was giving.

I noticed that there were seven guests there. M. Najj explained this is because M. Najj had been married before. If the wedding is only the people who are invited by the host go to a wedding. This was organized by the Sorn's social circle. For each guest, however, he has an obligation to give a monetary gift, either outright or as a present, which must be given to the bride's family. This provision is made to raise money to pay. The usual donation is one in half a month. The highest donation comes from the immediate family of the bride of groom.
In this case because there were only 2 weddings in the village, the brothers [names] and a close friend of the groom went to town for the feast.


The place of the ceremony was the same as described before, and I will again just describe the details which I observed.

Mrs. Sitkhun was the person in charge of supervising this wedding, whose part was ready to make the necessary for the wedding, the bride was brought on a bed to the bottom of the stairs of his house, he laid flowers & candles in a worshiping position (the way position) & repeated after the shaman in familiar language, concentrating respect for his family, etc. Then he washed the hands, then around and washed the bride who was standing behind him. The procession then made its way back to the house of the bride. Then they placed the flowers & candles on a lower table of the ceremony. Then the procession made its way to the living house. There, a smaller ceremony was repeated at the bottom of the stairs. Then the bridegroom stood on the banana leaf and took the box on which he was to have his seat. Mrs. Sitkhun gave him some cigarettes of some kind and then a woman came and washed his feet.

The physical properties of the Sitkhun ceremony included the following. On a white piece of cloth was placed a small cornflower bowl, a large bowl with a small kwan in two of it, a bowl of food, a plate containing candles & flowers tied together, and a water container. On the tray were placed several pieces of cloth.
Two older women who wore white clothes over their shoulder came up and sat behind the bride and groom. They periodically wiped the faces of the bride and groom with water.

After the session of chanting was done, the M1i took a bowl of water and poured some liquid into a basin. The participants changed their position in the basin while a woman poured the water into a basin. A woman poured water over the bride and groom. The M1i then took two bowls and poured water over the bride and groom while continuing to chant. Women held flowers in the liquid and sprinkled the liquid on theupstairs platform. The M1i, who was next to the bride and groom, poured water onto the bride and groom.

The M1i then poured water onto the bride and groom. A woman poured water onto the bride and groom.

After the marriage ceremony was over, the bride and groom returned to the valley. He will return in the evening to the town where his new wife, Mrs. Njui, lives. She also mentioned that Mrs. Njui will have two sons.

A Sleeping Ceremony

Last evening, Mr. Njui came over to remove the kii (a type of bamboo) that was wrapped around the two brides. The kii was removed to allow the two brides to sleep. After the kii was removed, the two brides were allowed to sleep. The M1i then poured water onto the bride and groom.

Also, after the kii was removed, the bride and groom went to the bedroom. A woman poured water over the bride and groom. This was followed by much laughter.
The main mawri: Foci is N Maj. Phii: (Maj. Phii) who is the wife of Naij Siam (Kyu).

She had two assistants: Naij Phum (Maj. Phum), the wife of Naij Boop in Kyu area.
Naij Phum (Maj. Phum), the wife of Naij Boop (Kyu). I believe that the assistants were called Naij Phum Phii: (Maj. Phum Phii) (Maj. Phum: wife).

In the middle of the room near the sick person, were placed a tray/dish, like the one used to hold the tray of bread yesterday at the wedding. On it was food, I would not make out all that was in the tray, but there were at least the following: fish, rice, and vegetables.

When the tray was put down, the participants first arranged themselves in the tray:

\[ \begin{align*}
&N \\
&O \\
&6
\end{align*} \]

The worst position in front of the sick person and then dropping their hands palm down on the floor (a sign of respect in front of a person). This was done 3 times. Then a song, "Ringi" in the style of Japanese or long man - I could not follow behind all. During the sound of the song, the person singing, the head, was left bent, in front, ears, with the cloth which she had draped and her fingers in her hand to her left ear. I am not certain that this is significant, but it was repeated by both men during the course of the ceremony. Occasionally, she would repeat the "ringi" with her hands: using position, palm on the floor, but only once a time. Often, she kept her hands in the worst position and they would maintain this position.

She finished this, to the position of the participants were shifted so that the patient and C moved up much closer to the tray. Then began to dance when they had been moved up. A took a khon: and B, C: sat at moved to the floor, playing clapping the khon, in which were placed chair of reed (kalasot), while A repeated some formula.

Then began to dance (in traditional Thai style - with emphasis on movement of hands) and concurrently singing while we were doing this, C: the patient had their hands in a worst position. Sometimes, C would make the gestures - wij: and adown to the floor - and

Dee step twice. The patient would follow this lead, and then began doing the

Tako ringi, the manner of dancing - sometimes without clapping - which was dancing.

After a few moments, in white, she would occasionally get the clothes behind her body. After she had danced for a while, she sat down (with draped clothes) as
took over her dancing & singing. She did the same thing as A (inclining
her head), but occasionally would go over to C on the patient and clap her hands on
her face. After B had done this for a while, I had had some sleep, C stood up, hurried back against her. Night, and started humming on her side. Then she
would get wicked thick. During the course of this, A would speak with both
B & C, and it was apparently during this time that the spirit possession took place
and B was able to discern what was required.

Then, abruptly, all was over. A & C each took a string around the waist of
the patient, and the ceremony was over. The strings were taken from the patient.
Then the money was left by the Njrs. The rope had been used by C for a cage of birds, and some other
things.

Njrs. say that possession takes place as indicated by the singing. Njrs. warn
that this ceremony is brought in practice by others. He also said that some people believe
it in the vicinity while others don't. He also said that most people don't like to have their
kin possessed. For length of time, he says, it is known would be on quiet afterwards.

Persuasive Remembrances:

In the village there are quite a number of people who have some knowledge and skill
in non-Buddhist magical-religious customs. With the help of Mr. Njrs., I consulted
the following list of mediums, dancers, etc.:
nearby village. I was sure thought that they had been killed, but no one said we were found.

It was then decided that they had been killed by our pipi. Now, the large batman whom we met at the wedding last Wednesday had once been promised by our pipi. He would supposed hanging on people's doors at night and people were frightened. He was finally caught, at a cost of $1,100, by having a not them into the pipi.

In the village:

People have taken to hanging & roguish thread instead of using cotton thread to make fish netting because it is much stronger. Now, despite the fact that cotton thread is occasionally more expensive.

Sports Day:

Yesterday, at the school, we heard the children singing to the accompaniment of drum. As "black" made some thick metal cymbales. The purpose of this ceremony - accompanied by handsome, unorthodox dancing - was as practice for "- sports day" to be held at Ban Kinnan on 5-7 June. Teacher Kinnan will compete against Teacher Ko.

Dun. Today, the students were practicing various sports.

Marital Strifes:

Last night, this morning, occasionally. Throughout the day, Nuan has been very quiet. Apparently, there is some sort of trouble between him and Nuan. It all begins when Nuan made a ladder for my advancing some business accounts while the Hg was away. In continued later negotiations, his voice has been quiet and uncomprehending.
Birth, a new born girl, will come. I make a fire around the house to protect the child against dangerous spirits.

The "sang" is the fire (preh. jui - jun hoi) is practiced especially in the village. For a...
January 13, 1963

[Handwritten text]

I have a basic understanding of com. I agree if it were true whether in com, or in nature, that the god gets all the lands if the people were not well. I assumed that this was true and he replied that this was not a good practice. I have asked if the "Free White*" (an oppression he has picked up) had more countries than the common. I explained this was, there were 5 types of countries in the world: free, communist, 3 world. The third was the common. India, China, Indonesia, that were among others. He noted that he did not know that 100 was 3000. 

Jane asked him if he learned most of what he knew from the radio and he answered that he did. He said that most people didn't really listen to the news and learn. (Might this happen anywhere?) An example of this, he said that the other day he heard the headman talking something like this: "The Dome of South Vietnam when known, I cannot remember has the nikkei for a long time and were taken to the hospital for the army." This incident occurred shortly after the coup d'etat in November 7. Mr. Nguyen said that if he had been present, everyone would have been misled. Another example of this misunderstanding of the news came the other day at the SDM's home. I overheard some men talking about some news in Vietnam. The story that they had elaborated on by several people) was that heavy fighting had broken out in Vietnam and the Buddhist monks had all escaped across to Laos.

I think, however, that it is no exaggeration to say that Mr. Nguyen is the

holding case (latter hand) of knowledge about national politics and world events.

Remarks: "Keeping up with the Times".

There are several new radios in the village. In Kud, they say recently brought one to new house. He has already arranged all the equipment. He says that when one person keeps one, the other people have to buy one to prove that the other person is not "hard core" (i.e. NLF). They have. In the village, Main keeping up with one's neighbours because it leads to buying unnecessary things like a radio in contradiction to one's radio good for business, and lead some people being a little more equal.

Jeans:

Also, discussion with Mr. Nguyen last night. It appears that Pham family had some daughter-in-law problem. It seems that Pham family had some daughter-in-law problem. It was difficult for them to accept. He said he had encouraged his family to go to the house. He also said that they visited the house in order to get to know the people. Mr. Nguyen said that he did not understand why they did not go to the house. Because headman had just
Last night Mr. Nyguen described to me what is one of the most popular occupations among the villagers. They grow sesame seeds on the side of the fields, and during November, December, and January, they plant sesame seeds in the fields. By the end of March, the seeds will have grown into a bush. The villagers then harvest the sesame seeds, and they use them for various purposes. The sesame seeds are used for food, oil, and medicine. Mr. Nyguen said that the villagers believe that sesame seeds have many health benefits. He also mentioned that sesame seeds are a valuable crop for the villagers, and they depend on them for their livelihood.

To my surprise,

At about 11 this morning, Mr. Nyguen and I went on a little walk. We walked up the hill and visited the fields behind KV. We observed that some of the sesame fields were damaged due to the recent rain. The villagers said that the rain had affected their crops, but they are still hopeful that the weather will improve soon. We also visited a few nearby villages and observed the same pattern of damage.

I was surprised to see how resilient the villagers are. Despite the challenges, they continue to work hard and take care of their crops. It was a humbling experience to witness their dedication and determination.
be fed. The monks must not be forced into a somewhat unwieldy position of having to feed them every day or else be publicly mocked. Also, he said that by being fed in this way, "time is saved.”

In discussing the ordination procedure for monks and novices, he said that it is necessary to have at least 5 priests present at an ordination as witnesses and one of them must be a monk who is qualified to ordain. The only exceptions are monks of necessity to ordain a novice. Through this monk, must also be one who is qualified to ordain. The only exceptions are these are novices who receive the monastic vows for a specified time period, which must last for a recently deceased relative. In that case, it is not necessary to have an ordaining monk.

Monks must carry identification books which allow to their benefactors when travelling. Monks must ask permission of the sub-bett blessing before they can go to spend a single night or longer away from their home village.

Monks only “meditate” in winter or when they are wandering “foot” monks.

In other words, no meditation takes place in the ordaining village itself.

When a monk leaves the monkhood (R17), he should go ask permission of the abbot/abbot and then the monk leaving will make a formal request in Dali to return to receiving a layname.

During that time, there was a priest from Shina who came behind telephone pole with a Khmer. There is now another man claiming to work for the Highway Dept.
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3 November

Today I woke up the Teacher College early. Jane had a lesson from
Miss. Chomphong on Thai cooking since I had a long talk with Miss. Chomphong's husband.

He is a descendant of the old king dynasty of Khon Kaen & because quite a bit of school had
nothing to history. I was calling him about what language he normally spoke & he
said that he is completely bilingual in Thai & that he has primarily once here on Exhalla. However,
he said the majority of people here in Exhalla in the family so that the children with parents not
speaking enough Thai.

This little fact made us realize that there are two basic types of officials in this

1. (1) insurgents & (2) Non-insurgents (most recently from Loei). The former
are again divisible into two varieties: (a) those descended from old nobility, & bureaucratic
functionaries, & (b) those from village or small village background who have usually served
upward mobility from small groups. (b) tends to re-read much more accurately & has
somewhat higher education than (a). They are usually, not in the lower echelons of the bureaucracy
(but, as we discovered, not the upper echelons of the type of young). (a) are the real Thai
with very little knowledge of languages & sometimes those with a somewhat higher education
wants to be educated in the Thai language. Even though, the B.E., etc. Finally, (a) are in between
being bilingual and somewhat fluent in English with a tremendous number of Thai.

Thus there are middle and high level officials - the army, the Chomphong's husband, etc.

27 November, 1963

Yesterday we began our "Grand Tour" of Northeast Thailand - and so Jase packed out,

This area has certain similarities with the town of 17.5 - 04.0, but in the area are
sounds comparable to the san pat band of Jakarta. Certainly, they feel like we have
been in a caravane and then for the last two days. We left Nakornpathom at 7:30
in the morning and travelled to the Sanpat in three days. The first 350 km to
Everest on a combination road, but further to this section and about the 200 km 30 km of
the 573 km. By 7 pm, we traversed picturesque countryside, random highway. The countryside -
particularly near the middle part of the trip, was very flat and made us realize how
inhabitants and identifiable in land use and improving through history. But this was
indeed the last day of the tour - that beautiful city of the Northeast's Southeast part.

We arrived in Vientiane at 3:00 in the afternoon.

It has not been recommended to go to the Nongkhai. (It was 700 - "Royal City")

Here we are either among the battle lines in Vientiane. To me, the experience of being in this
battle lines of the most beautiful in my life. The brown tour experienced. The first thing I like
most was how that one day was covered with a fine, thick, colorless (in true Thai style before I had
an opportunity to cover all the deck) and was "hot" rooms in the place. After breakfasting
that we were to be charged 150 / night for this house of luxury, I explained, in Thai,
that we had had trouble there before and hence that there were some low
rates, about 150-200 / night. We were then shown to the room and door, which, except
for having one bed instead of two (and a double bed at all) were slightly
smaller, was no different than the first. Our polished room consisted of high ceilings painted along with the concrete walls in the cheerful green house enamel. The bed had a single bed, a small table, and a pillow case. (A sight that brought visions of all the previous children who might have used the same pillow). But really, what made the whole trip was the feeling you had to be in conversation with everybody. It seems that our neighbors were a few American college men and their girls. The notion of conversation in mid-asphalt that we sought and something like this: "A Number 1 Morning." "If I don't like by can I read the book?" "OK, honey, take off your clothes." " müssen take them off," etc. Later at night we wandered the soldiers returning from their encounters with local villagers in been. In a room of white in the fresh air in college - such common language.

A depression did sit on me because of荒乱 events: a depression which lasts in the evening turned into an almost unbearable desire to escape from sleep.

We went on a bit about the town of Chiang Mai - at least the main shopping area. We heard about the opium. The streets were not straight but rather a set with windows and merchandise. Even these thoughts were in a foreign land. It seemed to be a safe and legal area to read the newspapers concerning President Kennedy's death.

The Thai shop in charge has recommended a place to eat across the street - a place where the Kings' cars are at least be suggested to others.

In our brief conversation around the store, we went to a restaurant which not in which money of the Northern kings. From when far... I sought to myself in a fishing area of

Here books - our mind which did much to reassure my feeling of depression over the hotel.

It's nothing but reading a bit but not really surprising oneself in a town where we know more - where we had an option to stop and see places in town and not anything. As we walked around the town, we saw people with whom conversation could only have brought interesting aspects, but equal for a few times, a kind of sense could not we understand story and much of what is foreign outside. I am sure moments when this change was even some walked into the river, others could take into the Vietnamese (Saigon) information center. The rooms in Chiang Mai first time to be found from there. We learned that in Saigon Saigon and lived in Thailand 15 years. It was not aware of what he encountered to the North Vietnamese Red Cross.

This morning we traveled left our days of inactivity and took a similar to the hotel.

As so often happens in Thailand, our evening plans became very much in the city and kept a running conversation all the way to the hotel. We left about 9:30 on the morning from Chiang Mai, and were ready to enjoy Saigon. The last 150 km was now once installed. The first time we reached our own Kangaroo center called Muong Le. (1950) Ayutthaya.

A strange name as many mean water and swimming mean 36. So we entered this town, placed a set of bag aimes gathered together and surrounded by flowers.

We proceeded from this town to That of Ayutthaya (1952)
which lies at a crossroad. We stopped here about 45 minutes and ate a lunch of braised chicken (though thin) and some rice which we had brought from them. We then rode in a little car where we had Catholic pictures in the wall. (And gaily Vietnamese or possibly Chinese) and in which all the walls were covered in black. A blind blockboard played the thin sound away motion at the rice.

Through our first few hours I had been on good food, the cause for the part of the way was an unknown which threw up carrots off the field.

Part of the motorcades out of all in a situation to a house with the model of the village. (125 x 200 cm), we then reached the community of Nishi (158 m) of which there was a large block - why I never quite found out. This house is said to be inhabited by Vietnamese.

As awaited in Hanoi, we all about 1200 and on our way to the hotel in a small bus known Tom Hunter. His home stood in a staff made by nature. He said his brotherhood would be in a house. As it would measure only about 40 ft of what was done. The road we are traveling is in an extremely happy contrast to the main road of only 10 more (146 m). It is a relatively new hotel of rather modern Chinese and European style. Which incorporate the best of a certain town Indian good building. With certain Chinese - Thai characteristics. Then is a skyway that runs around the hotel outside our second story window and been.

This house we had tea into a courtyard which is most European looking indeed.

In the hotel proper was the hangar scene of from a room, which here

in a glorified was for "happy rest." And given that we had a room completely

shielded from which gave on an adjoining room. I believe that indeed we shall have

a happy rest.

As soon as Tom had returned from the hotel shop and his two female friends from his village had found we were new arrivals, we went downstairs for a welcome here. We then began to make a house of one of the nearest provisions that I have seen in the N.H. We first went down to the street where we got our first view of the village and most impressive it was to see this wing building across the river to Sumarokka. 

The great doors that at the moment were to serve that night, but Tom had conversations about that problem. We then visited the large hall on the shore which was a very pretty temple, and while I had my impression to describe from every single window of any thing that I have seen. The monks that showed us around the walls and the small temple only 100. Though educated lot - and it appears that this was entirely made from the left corner. There were many monks living in the hall.

We also saw the house which the present Prime Minister built for his family. This huge modernistic structure would not look very much out of place in the Bauck, but among the brown village ikeasi as soon as it, the huge and plain modernistic structure was not striking. We then walked out to a boat and when we came the chief executed the modern of the N.H.
In the evening after a big and rather gaudy Chinese dinner, we all went to the cinema. The Thai movies were typical of exaggerated love affairs, humorous malapropisms of scenes and cancellation. The major difference was that they were really picture (and they were mining) and that they were very little made-up chinese actions.

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This morning some one announced about the house where Tom and Kolom, the local announcer of the teakwood in which we are presently staying, went to buy needed things. Madeleine has a quite different considerable朝鲜 in her own of winter days in the interior of the oil. The largest Vietnamese population is concentrated in the inconsiderable Vietnamese mts (we are also in this area by the way), a Vietnamese information center, Vietnamese villages, there in which Vietnamese music was standing over the mountains. We are also aware of the left hand to see the water is where in their too traditional Chinese and have some time made in house, as we bring a load of bamboo round wrapped in a spiderweb nap of a month old bamboo repose, on one examined the battle of Dienbienphu. And in the shop. Unfortunately, though the custom officials are rich in this area and Chinese, they are not so concerned with ethnic. Therefore, the Chinese influence is also apparent in a very handsome Chinese shrine in mid-town. The architecture of the buildings also shows a different influence in that the Chinese designs are so much in place in southern Europe (and not preferred in southern France) as it is in this oriental

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nothing. It would be a pleasant time to spend a week in if one were looking for a great picturesque community in a foreign land.

At noon we went to the bus stop to catch the bus. But it was supposed to leave at 12:15 for the village where Tom has been living. Of course, something was wrong with the vehicle and so at 3:15 we finally left town. The first village we reached along the way was most amusing in that it was a very large market, which was quite inhabited by Vietnamese (which a fascinating place to make a study).

The road to this point had been reasonable in that it had been recently graded by the highway dept. However, from here on, the road got increasingly worse and it is easy to understand why Tom wrote this map as few have as possible.

6 km further to we reached the village of Near Thing which is now the sugar cane center. It seems that in the house across center is your, and still in the surrounding area. To have officers go and look of taking it. Then they would send officers to Near Thing which is about 15 km. from the center.

Hopefully, to know there we get stuck in a street. Fortunately, however, after all if we had get off, the bus was able to make it after. Time. They were a few double defunct moments, however, when the vehicle stalled for an odd butt of time. It would begin again. Finally at 7:45, we reached the Near Thing and we were immediately taken to the home of the housemaster. Tom has lived - the house of housemaster. This home was a very extension to us.
The first thing was the sign. Sitting down, I thought on all the signs in Thailand and opened me to a large room which was furnished with a low table, a few straight-back chairs and various other things. Suddenly taken unawares, we found the same big room as before except that it was divided in half by a wall. The girl was not speaking in English, only in Thai.

The second thing was that the hotel was made of tiles and that the hole there was in a tiled roof, which and we were told, was kept open by the hotel manager.

The manager, normally responsible for breakfast, said “Hi” to his wife, and a servant who had especially come to take care of Tom — and for the past year, Tom had been a resident. Said manager was a striking contrast to his daughter, Beatrice, who had been with us since M解析. She had visited us in Bangkok.

Tom was a small, not tall, man 5'-6” who was well dressed, was rather unassuming, and about his foreign guests. The hospitality was most commendable by a host. Things went well for some people, but not others. The manager was present in his taxi. It was made in his inability to sit down and converse with us for a long time. His daughter, on the other hand, was obviously the brightness of the situation — immediately on leaving the house, she began bustling around to arrange for our meals and to see that things were made comfortable. She took our cups to and served us to tea. She was the woman behind the hotel.

When we first arrived, the lighting was all very rather decorative, but right away...