2/12/63
Made short trip to Thal Phanom & E. Panei Nakhon.

3/12/63
Returned from Nakhon Phanom across Angkor Mts & Via Sakon Nakhon & Kalesin to Mahasarakham.
Written December, 1963
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Into office. Mr. Phom was naturally anxious to show his best. The common include
the following 9 people:

วานฯ ม่อน (Mr. Phom Thaphaik) - Headman (KU)

วานฯ พิณ (Mr. Phom Sittikom) - Head, Simpson is there. (KU/KH)

วานฯ บุญ (Mr. Toi Simpson) (KU)

วานฯ อิน (Mr. THuy them) (KU)

วานฯ ชัย (Mr. Chaij Simpichin) Head, Headman (KU)

วานฯ ม่อน (Mr. Phom Thaphaik) (KU)

วานฯ อิน (Mr. Sion Thaphaik) (KU/KH)

วานฯ บุญ (Mr. Lai Thaphaik) (KU)

วานฯ ม่อน (Mr. Sion Sittikom) (KU/KH)

4 December, 1963

From today, the weekly trip around the M.K. Tom Kitchi went along with Mr. Dehaisin to visit the abbot at Boi Khaw in the morning.

Religious:

We had a very interesting discussion at a nearby monastery with Prat Lai Chai. Some of the points we covered included the following:

- People come to feed the monks at Boi Khaw. Rather than the monks going around the village to have their meals filled, the abbot gave a couple of responsibles for this. For one, this means that people only come when they feel that they afford

- To feed the monks and not be forced into a somewhat embarrassing position up

- Having to feed them everyday or else be publicly ridicued. Also, he would like

- By being fed in the mud, "there is saved.

In describing 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 necessary to ordain a novice. Though this monk must also be one who is qualified to ordain. The only exception to this are novices who are the children of some monk who died for a recently deceased relative. In that case, it is not necessary to have an ordaining monk.

Monks must carry identification and which allow to their homes when travelling. Monks must ask permission of the abbot before they can go to spend a single night or longer away from their home until.

Monks only "meditate" in widows or when they are wandering "foot" monks.

In other words, no meditation takes place in the ordinary village church.

When a monk leaves the monastery (♀♀) he should go ask permission of the abbot and the abbot must be present when the monk leaves will make a formal request in Pali to the abbot to have a letter

During last time there was a priest from Pichon who came to his study at

Ko Khaw in. There is now a radio near the road to make from the highway dept.

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...
Inheritance and Kinship Patterns

Today, I was asking Mrs. Wichiam about inheritance and kinship patterns in the Northwest in order to see if the information which I already had gathered on BT was specific or general. She gave me the following information and said that it applied not only to Mahaesrakham but also to all the Thai people of the N.E.

Inheritance:

With regard to inheritance, the ideal pattern is the one which is most often manifest in Thailand although all their personal property is owned by the living adult who may be a man or woman. If there is some dispute over how property should be divided, the old and respected relatives or friends of the family who are called mediators will be chosen to arbitrate the dispute.

When a woman marries, her property becomes the common or joint property with her husband. But inheritance is not in the case of Northerners. Some will go to daughters but from parents to daughters. However, a subjective principle is used in determining conflicts which might occur. Thus, if a woman survives her parents or her husband, then her inheritance becomes joint property with her husband. However, of the woman should die, she will not be considered. The property will go to joint property between widowed husband and widows. This is an absolute situation where all qualitative factors of marriage, paternity, age, and distance between the relatives. In the case of the marriage of siblings, the youngest relative will marry and the oldest husband will be purified to go on to the background. Thus, he will not marry again or else...
will return to his parents' home. If a man should marry again, his rights to the property of his former wife will not be limited. However, if a woman should die, her husband in relatively advanced years, if she has an unmarried sister, the same continues to hold the property until his death. In other words, the joint partnership between man and wife continues in principle even through the partner through whom the property has been inherited has died.

I asked Mr. W. why a man in always the head of household, even when he is an outsider who has married in. He explained this as follows. Their law regarding the head of household is a minor (living there in no name to be). However, I don't think this is the case because from what I have observed, there is no ambiguity about a man's inheritance principle — head of household and it certainly isn't in opposition with the system in which property becomes joint on marriage. At any rate, the status 'head of household' is passed from man to his son-in-law.

The inheritance pattern explained why there is very little acquisition of land in the part of northeastern Thailand. The law which was made to accord with patterns in the central plains or else in accord with the idea of the British. These are contrary to the patterns of the people. That is, the law principle to see if inheritance by daughters done a joint ownership between men and wife. The legal regulation ensures a pattern of matrilineal inheritance of ownership and is carried by new roles.

Analysis:

These patterns bring about a continuity of family by means of a modified

matrilineal principle. However, the Thai society could not be characterized as a matrilineal society primarily because there are no matrilineal descent groups. Property can be controlled between men on behalf of families. Though women certainly have an influence, informally, to buy and sell property.

Another way in which matrilineal principle works can be seen in a couple of patterns.

Marriage tends to be somewhat unstable in that men may go off to work away from the village or simply to find a new wife. Thus, the matrilineal principle provides for a continuity of family in which the male relatives tend to be somewhat less focused. Also, in the hill village of Pa Noi, only the women have land to work. The men own in charge of marketing goods. The women have keep up the continuity of tradition in a situation where men may marry into the village from other villages (following the upland residence pattern) 1 whom marriage tends to be somewhat unstable.

Similarly, parallel to the matrilineal principle of inheritance and preservation of family continuity in the patrilineal inheritance of certain estates, as in the hill tribe. This is inherited as a right by women from her father. Mr. D. was once close-inherited his position as a member from his father (thus, it must be counted out as very though inheritance). Also, in some cases, men
will inherit property from their parents. This is explained as a result of the family taking much more wealth. Then the family of the bride. There is a rule for a woman to retain his private economic position, he will inherit land & property from his own family. King, if there are no daughters, the same will also exist.

**Tawee: (1937-1977)**

He. Tawee used to explain the function & nature of the husband: (1937-1977)

in the past. A husband is a respected person & kinsman who is called in to perform certain functions for a family. The 3 major functions which the husband mentioned were: (1) arbitrating between different, (2) acting as a mediator between, and (3) arbitrating conflicts. There is no tendency for him to act in a role to these rules in the same manner as in other cases. To find the tendency is for him to act in this function, the husband in the usual manner by the family & the other. There, there is no continuity of position & certainly, there is no tendency for the husband to act in the manner of the husband. It is not necessary to believe that he must be chosen to act in such a role. If many people would prefer to have someone else act in that role – particularly, if it would be expected that the husband would be biased in any way or situation, the incident in question. Also, if a husband is chosen, he must not act of the same manner. He must be fair to one side of the family or the other. If a non-favorable in action, he may be chosen on the basis of high status rather than on the basis of friendship. Then, the husband said he could be asked to be a mediator.

**Sponsorship of marriage.**

KPR is certainly related to the wealth of the bride's family, because the

person in charge of raising the bride's daughter was also the husband of the bridegroom. However, if the father is dead, it will be the matter. If both parents are dead, he will act a brother – preferably older –

and if there are no brothers, but there are sisters, the eldest sister will act in this role.

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**Ceremony for King’s Birthday:**

Today was the King's birthday. It was also the beginning (in Sorakham) of a

fair in celebration of the hundredth anniversary of the founding of the Red Cross.

This fair will continue for 3 days & will be marketed in many provinces in the country. The fair is being held on the grounds of the Sadu Kianp. It has one pavilion representing the Ministry of Agriculture with displays of fish, animal husbandry,

etc. There are also graphic demonstrations of new farming technology. Each stand with goods & handicrafts from each province on sale; various stands in town such as the Teachers' College, the Changwat jail, and other handicraft items for sale. These pavilions have been constructed in elaborate designs with the Red
Crown on their heads. Some of these positions also served as "temp" of all male the Ministry of Finance, and are generally household items such as silk bandanas and sarongs, hooked wood, etc. In addition, there are also the usual things of such a place: the politeness, courtesy, ceremony modern style, etc.

As today was the major day, all royal officials from all over the Chiangmai area were supposed to be present. We met the Head of State and the Prime Minister, the Governor of Chiangmai, the headman of Phahon, the Khun, and all sorts of other people.

At about 11:00 we would up in the King's house and office with officials in the ceremony whom were supposed to participate in the special ceremony. For the King's Birthday the room, after the shaving, was arranged as follows: towards the end there was a picture of the king set in a Buddha's temple. On the latter were placed the king's umbrella, bowers, flower baskets. In front of this were placed a small unidentical shaped object wrapped in banana leaves. Then the Thai flowers and faces painted by a local artist. In the front of the room was a table of guests written on a platform and provided with various accommodations. Next to the head priest was a template with the traditional image of a seated Buddha statue.

The ceremony began by everyone standing up, facing the picture of the king while he were governor. At the conclusion of incense on the altar in front of the king's picture. Then the governor was handed a special paper from which he read a formula evocation of the deity of the inhabitants of Nakornwittharn. The king stood

continue in good health and that he might have all forms of happiness. Then the people in the room sat down and from the hall windows in front of the king's picture, the banana leaves of the colors and the headed boys. Then women were seated. Then a man took white roses with traditional Thai shape came up to the microphone stand kept to the boy of the king, saying chanting a formal Thakchaun ceremony. This was the official Bahtum. The king then opened the cabinet on the head and invited the people hence the headman of the Chiangmai, was a person who would later join the ceremony. When the Thakchaun ceremony was finished, all the main room formed a circle around the picture. The Bahtum then hit sound, which was attached to a special candle holder which kept fire in unison. There were 3 candles on three separate platters. These holders were held by leaves of palm. The sound comes from various people who would immediately come to the candles in front of three times creating the circular motion by lighting the candle towards him when nearing him and beckoning them away from him. When finished with the 3 circles he would blow out his right hand from left to right over the flames of the candles. The circulation of candles, which is an hour of where then, around the room from person to person was done three times. The particular ceremony was referred to being healthy and happiness to the king. The people then fell down and the ceremony were concluded by a chanting by the man present.

I was sickly while attending this ceremony by the place relationship inherent in the whole ceremony. I was those people who live in the town of Nakornwittharn. In the street
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The Thai are hospitably related to the Khamti. Unfortunately, the man who knows most about their history and customs of the You was not present; if our guide was not too helpful. At many times the presented and there are things within the 1st part which do not refer in

The You village. (Now in the You). - i.e. the removal of the 3rd part of the You (now in the You). - i.e. the removal of rice, etc. - had been settled here and that the same was the origin of the Chinese. The 1st part of the Chinese were later moved to Kangkouwai, and the Chinese

have been killed by a rebel tribe in the You village. You still remain much the same, except that the 1st part of the You people. An interesting thing about the You is that they are

the Chinese. The Chinese were later moved to Kangkouwai. They remained in a rebel tribe in the You village. You still remain much the same, except that the 1st part of the You people. An interesting thing about the You is that they are

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No You village.

In the afternoon, Tom Kirsch and I visited the You village of P. Khamti. This village is some 3.5 km outside of Hakhamkhesai, and is situated on the Ching River. I was particularly interested in seeing the see this village.
Today went on a hunt of the fields with the head priest. We met the upcountry priest (the one having already left the mountain) working in the fields of Mr. H's at whose home he lived in Kay. The head priest is highly respected by Buddhist regulation and so when we took a picture of him working, he bolted up his trousers' edge so that his private area would not show. Later he said that he is planning to leave the mountain next month. He therefore bought a new roll of 'women's' clothes. To the left in back picture of the priest both in town - lady dressed with winter clothes and hat to cover twin 'foreign' heads.

**Note:**

**Van G.**

The huntcoming will be completed in the 3-3 lunar month, then hunting will begin.

Dear Sally:

Navg Bey (MB15) whom I saw his dead father was named Ramu helping (before in martial). I sensed we though she had a stroke because I heard them goodbye and she was also yelled. Several of her sons and one woman were 'pulled for a song'. No he said, I think who are ordained in north come in this are always only priests (not priests) as matter their ages. If the occasion was that to Tice were no. I also asked Mr. Hg who was now behind the head priest. He immediately assumed that it was Navy Simon, the one who married the son of Navg Bey last 63 month (something we observed.

8 December, 1963

**Miss:**

There have been several births recently in the village including one here to Navy Tgc.

12/13/63.

**Note:**

Discuss with Mr. Hg. The anniversary every 9 years the great ceremony in a

Navg village, what the significance of certain elements of the ceremony contained

in the byj'ti, please one. He didn't know.

what to write to take pictures of elders - should be very useful this. Had priest

commented that he kinds to wear white gloves because it made him look like the king when

he was ordained.

**Clothing and National Impressions:**

I was visiting yesterday. All women in BNV are very much influenced in wrapped
From (B). I asked him if it would be safe for people to take other people in harvesting? he answered that it was only when a person had a large and efficient

He had just bought a motorcycle, which he got "to protect myself against thieves". This year there have been about 10 thefts. His plan is a rope which is hidden in the ground.

Fluent Customs:

Then in the annual event "nuke" pottery is made by the house of Vang Boy. This water is called in the local Kiao than di: (Noon and 9). Becomes in a house where a person's soul dies. There is the case that someone was killed, and so to continue the ancestral spirit, the "water" is called the "party at the good house".

DEATH OF PRIME MINISTER:

At about 10:30 last evening we heard on the radio that Mr. Siree had died at 5:30 in the afternoon. Mr. Nga was asked who was being informed of his death, because Siree was a Northerner. He also asked that Siree had been interested in development, especially in developing the NR. Nga meant to be satisfied that if Siree had died, there would have been electricity throughout the country in a very short time. He returned again to the theme of Siree's Northerner regime. He said that of the 3 new highest in aspect, 60 came from the north. 6 came from the mid, 60 came from the mid, 6 from the mid, 60 came from the mid.
CUSTOMS RELATED TO BURIAL:

Due to the death of Nang Song, there was occasion to gather some data on death customs especially on a “barn born” for the dead & the collecting of bones from the skeleton. The supposed pattern of death customs seems for the stage between the death & the collecting of bones seems to belong in this order:

1st Day
(a) Preparations of body & things for funeral (cloth, etc.)
(b) “Sungwa” into hospital of one or more relatives of the deceased
(c) Bride’s room is opened to guests
2nd Day
(a) Preparation
(b) After the preparation, the “temporary spirits” return to their home.
(c) In the evening, first night of wake is held (from 5 pm till 7 am)

3rd Day & 4th Day: Two most nights of the wake
5th Day
(a) Funeral party for the dead held at the house of the deceased
(b) Doorbell collection of loans in place in the week to exceed the “pledges on debt controversy”

Costumes on Day of Death:

As usual, Mr. Keyes asked what happens from the time that a person dies until the coronation the next day. As I have had an opportunity to see this for myself, I could only quote on the briefest sketch as he has not had much experience. He said that the body will be washed (Ting Soop – 9 PM) with scalded water (no hot water), boiled & hung with scalded water. The body will be laid out in the house & the corpse is made up in cloths. The corpse is then placed in a small room. The room is then closed. The next day, the corpse is placed in a room where there are two pieces of wood, water, & two sticks covered with cloth & steaming in the water (water maj times – 9 AM). This whole story...
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in called khaeng mataphit (ข้างแม่น้ำปิ่น) or "occupation kaffir". The "occupation kaffir" is a small boat, and is wound around a piece of bamboo to form a horsewhip shape:

The vessel, next the person. The master of the house is next, and is the leader of the household. Then, in order of rank, the children, and family members.

When the priests have received the DAW, they stand in a sirkum, while holding the string passed from priest to priest (lit. ceremony). They then finished chanting the fire, and the strings tied it around the house in order to bring the spirit of the water to the inhabitants of the household.

When they have finished this, the priests chant DAW ROOI (a great prayer song).

Then food was passed to the priests in the usual manner, when the priests had finished eating, the priests proceed outside.

Following this, a water stream was taken and into it was placed a pan, flower, or lemon. A small candle was lit and attached to the side of the stream. This is called DAW ROOI (khaeng miab) it is used to request a "waterman" from the priest. The head was held in the "water kaffir" position by keyman who would request. A fire in kaffir had been accepted by the priest, the waterman

were burned, and then the head priest and a woman from each house.

5. After the ceremony was finished, a bucket full of water was placed in front of the fire.

A mound of leaves was placed in the bucket. Then holding the candle were handed the priests. It lit. Then two priests held the candle in the water, so that the water dropped into it, and started. In this way, they made NAM MUN (น้ำมัน). This water was sprinkled around the room on the inhabitants to bring good health.

6. The ceremony ended with the priests chanting, "Bai Nam Loi Sekorn" as it is also called.

Collecting of Honey:

Following the final part of the ceremony, the priest preceded outside of the house and toward the banana trees (including the owner, who is also head of household), they went to the banana trees which is also called "khaeng miab" to collect the honey of honey bees. When they reached the banana trees, the priests were still chanting of the first thing that had occurred was to pour water on the bananas. The bananas were broken around and it there a person came with a stick which had been filled in the middle and gave one to each of the two people. Then the person.

They went on with the stick, and then picked up the most important one i.e., the breast. Then placed them in a bottle. This was all the process did. Then, everyone else fell to collecting the honey and mixing them in a clay pot.

While this was being done, a woman spread out on banana leaves some food.
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The bones in the bottle were then taken to be stood in the fire until a proper time for

planning placing them in a shelter in the next season.

The ceremony:

Mrs. Nyugen says that graveyards have been used from the first time. They were used
for carnivals because they had no one who did the same. For planting or anything
else, what an archaeological find some graveyards would be to say the site of Chiang
Man - because of the practice of burning artifacts with the dead.

ATTITUDES TOWARD GOVERNMENT & EXPERIENCE OUTSIDE WORLD:

This afternoon the announcement came over the radio that the Defense Minister Thoan

Kittiboonphan had been arrested by the King to be the next P.M. I asked Mrs. Nyugen if in

thought that Thoan would be an asset to P.M. She said that he is capable that he didn't

know because Thoan was not from the K.M. He went on to point out that Doctor had

hardly ever visited the U.S. I had never done anything about developing the U.S. wherein Viet

had made many visits up here. I had taken a great interest in developing the U.S.

In general reaction of citizens toumatism death has been simply the spreading of the

word that he is a very little wanted kid. People generally seem only mildly interested.

I was surprised at how little were the Mrs. Nyugen said. She did not know anything

about the wife, about how many children he had, etc. Though he did know his eldest

wife's name. This may, however, be simply a function of the family's interaction ever

put not through some records in Smith's life.
Min asked tonight who wasn't included in America. Then I said that it was the President, he asked what distance he thought. Apparently, the thing that has been made people mad was the statement of Taiwan's truth in the fact that they have been on the radio all day today.

**ENTERTAINMENT:**

The people in Mr. Noye are making an especially long kite (at least 6' 6' on the bright) for our sale (used for my family when they're home). The particular shape they are making is one which is very popular in N.E. (not a 'safe' kite).

---

On top of this hill there is a thing called "cono" (as on hill hills). This thing looks like a tower.

If this is advanced in curved gently through the wind, the paneling will make a deep swirling sound. Then when it is placed on top of the hill, the wind of motion of flying the kite will cause it to vibrate.

**Music Customs:**

If there is a special thing then ceremony occurs (such as for a dead person or a marriage). Others than those directly concerned can still take part in it.

I asked Mr. Noye, why he is planning to build a new place, he said it's an old house and that he wanted to build a new one. I'm not sure that the house will be for sleeping. It is only room building, which must be done in some unspecified shape, is completed in one day.

**From Language:**

Najj is helping. Najj Pham has a nice because he stays in the house of Mr. Davis. There is no milk in cow blood for harvesting - only Yosis (butter) or Dwiw (eggy cake) of rice. I'm living in the rice in which food is given in exchange for the help of farmers. But in transplanting, people are hired for $2.00 a day - if laborers are needed. In such cases, the laborers must bring their own food. Only the poorest people don't eat. The difference is because harvesting is done very rapidly. In harvesting berries or sweet fruit, hiring of laborers does...
His wife, whom he had married, had one daughter. He said that the couple had only one child. His wife was this daughter's owner and he had no other children. He had worked hard to support his family and had saved money. He had built a house and owned land, which he inherited from his ancestors. He had also inherited a small amount of money.

He lived in a small village and was a member of the local community. He had been involved in local politics and had served on various committees. He had been a leader in his community and had been respected by his peers.

His children had all married and had children of their own. He had a large extended family and was very close to his relatives. He had visited his relatives regularly and had a strong bond with them.

He had been a member of the local church and had been involved in church activities. He had been a leader in the church and had taught Sunday school. He had participated in church services and had been a strong supporter of the church.

He had been a hard worker and had saved money to support his family. He had built a house and owned land, which he inherited from his ancestors. He had also inherited a small amount of money.

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Mr. Ngim Gampen:  

Mr. Ngim has brought a gourami from Baen Don Bua. This gourami is over a hundred years old (at least the main fin is very tall). I was torn down in fact so that it could not back up. He paid $1000 for this gourami. He also bought a smaller one which he will add to his collection. That one cost $600. He bought three gouramis, those people who are selling many from Baen Don Bua. He bought the big gourami so that he will be able to keep it when it is still the longest (20-25 lb.) if he can sell it when it is not its largest size.

There is some feeling in the village that Mr. Ngim is not as good a judge on the weight as he is in a small area. He said he is not as fair in the development of fish. I was not given the explanation, but in certain areas where he caught it when I was in the village, to me, I thought he was a very good fisherman. The main idea, his brother, his friends, the house, in most cases when he caught it when I was in the village, to me, was very accurate. He has been very knowledgeable in these matters. He is very respected. He has many names, etc. The Kietgai, etc. In the village, he is the headman. He is very popular. He has been very successful, etc.

But Mr. Chang, the new headman, is also well liked though not as capable as his old headman. It is a very practical man who has been very accounted for. He is the headman of the village.

This morning, beginning at about 7:30 a.m., friends in Ban Phet, began to help build the new gourami. Included were people from all villages and even from Ban Onn Banngai. It was quite something to see that more, combined building without using any of the tools, i.e., a cementer in the bed would think necessary. For example, they used a pole for a simple suspension beam from a string. It is made by two men between the two points across which one would tie the level. Instead of using a string with a weight on it, it is suspended. There is a man who will hold in the first string and it is pulled. Then the other man will also hold the string with the weight on it. (It does not leave the string at some point on the weighted string)
Then the land is cleared.

12 December - 10 January - included in trip to Bangkla to meet Dr. Smith, preparing for present visit, taking them around up here i in Bangkla, and in staying a few days in Bangkla.

On the 25th of December, my brother, my sister, I, and four others spend the day in the village. We were a good day for the village and the villagers and all not banks

9 January 1963

Economics:

While I was in Bangkla, I had a talk with Mr. Hans Petersen, the World Bank Advisor to the Department's Development Com. Among the things, he discussed a couple of things which have been directly on the economic activities of the village. This year, he said, the land was

Mr. W also said that people (i.e., villagers) would get their share of the money paid
13 Dec. 1963

Left for Bangkok (was staying in MK).

14 Dec.

Bangkok

15 Dec.

Bangkok: Met with Prof. Skinner.

16 Dec.

Bangkok: Met Skinner again.

17 Dec.

MK?

18 Dec.

MK

19 Dec.

MK

20 Dec.


21 Dec.


22 Dec.

Left for Bangkok (was staying in MK).

23 Dec.

Bangkok: QH's parents arrived.

24 Dec.

Travel with parents to MK.

25 Dec.

Christmas with parents in MK.
20 December 1963
Wishawabham

21 Dec.
MK

22 Dec.
Left MK for Bangkok (June in MK).

23 Dec.
Bangladesh People arrived. Marilyn, Warren arrived.

24 Dec.
Travelled with relatives to MK.

25 Dec.
Christmas with family in MK.
26 December 1963
Took ferry to RT, returned to MK.

27 December 1963

28 Dec.

29 Dec.

30 Dec.

31 Dec.