

Aside from studying the sociocultural organization of a whole community, it was the purpose of this study to explore aspects of the following problems: In what way and to what extent does the Malay community in southern Thailand form a part of a regional and national whole, and how may it be said to be discontinuous from such a whole? . . . It was also proposed to investigate the process of change occurring within the community and to determine what differential factors were operative in the process. It was realized that residence of less than a year within the community would not be sufficient to study the complete range of change within the community or to analyze fully any one type of change. It was hoped, however, that sufficient data could be observed to warrant certain valid generalizations and to provide a base line for further research in southern Thailand.

To the question, did the author succeed in this immense task, the answer is that he did so only in part. Indeed, one wonders if any other anthropologist (however experienced, and even if he possessed an excellent knowledge of the Malay and Thai languages) would have set himself such a task in the short period (February through September 1956) available to Mr. Fraser. This having been said, one must add at once that *Rusembilan* is admirably lucid in its opening descriptive chapters. The author goes on to present an impressive amount of material on the economy of the area (3 chapters deal successively with "Maritime Economy," "Economy of the Land," and "Trade and Commerce"), and analyzes his material with skill. Raymond Firth's *Malay Fishermen* provided him with a fruitful basis of comparison and he naturally makes many references to this work.

Malays are a minority group in Thailand, they are Muslims and speak Malay, and Mr. Fraser boldly describes their uneasy relations with Thai officialdom and the conflicts arising from such matters as the curriculum in government schools, taxation, and law and justice.

However, the chapter on community organization is frankly disappointing. Since the author tells us that he completed one house-to-house survey of population, we expected detailed data on household composition. Since he states that there are no fixed rules of post-marital residence it would have been valuable to discover what, *in effect*, people did. Later, a chapter is devoted to "Relief in Spirits" in succession to one on "Rusembilan as a Moslem Community," while marriage and divorce are dealt with sketchily in a section of the chapter on "The Life Cycle."

The discussion on social change suffers from an excess of quotations from, and references to, works by social scientists; and at least one reader has the uneasy feeling that Mr. Fraser might have spent with advantage less time reading the literature on the subject and more time in the area whose social change he discusses and attempts to analyze. Many, however, will envy the author his residence in a community where the old are full of praise for the young's industry and piety. In his final paragraph he quotes old men as saying, "Today, everyone has money all the time, . . . The young men today are better than we were. . . ." Surely one must not be thought too frivolous if one prays for social change in Rusembilan to come to a happy standstill, now that the good new days have arrived.

Appendix A deals with the introduction of motorboats in Rusembilan, and Appendix B with the language of the area.

Food Habits and Nutrient Intakes in a Siamese Rice Village. Studies in Bang Chan, 1952-1954. HAZEL M. HAUCK, SAOVANEE SUDSANEH and JANE R. HANKS with the assistance of ANUSITH RAJATASILPIN, SAPHA INDRASUD, MARY B. CAMPBELL and DANA THORANGKUL. (Cornell Thailand Project, Interim Report Series, Number 4;

Siamese Rice Village A Preliminary Study

**Jerald D. Broughton, J. H.
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