

Miss May Wilson photography/scrapbook album
(A.1984.593-614) Overseas missionary fellowship, Chiangrai, Thailand, mid/late 1970s – early 1980s.

Front outer album cover:

Hardcover, photograph of beach scape with mountain landscape, across the outer shell of the scrapbook, fastened with two detachable screw fixtures holding together 25 individual pages of the photograph album.

D.2017.5.1

The front inside cover sheet is buff coloured paper. On the reverse side is a biblical quote hand-written in black ink and underlined:

- *“The Lord keeps close watch over the whole world to give strength to those whose hearts are loyal to him. 2 Chronicles 16,9a”*
- There is a map of Thailand drawn in black ink, with place names labelled in red ink these include:
 1. *Chiangrai*
 2. *Chiangmai*
 3. *Bangkok*
- The countries surrounding Thailand are also labelled, including: Laos; North Vietnam, Burma, Cambodia and Malaysia.

D.2017.5.2

There are five black and white photographs of roughly 6x24cm dimensions.

There is a typed description in the centre of the page saying *“The Akha – a Tibetan-Burmese people living in China, Burma and North Thailand”*. This is typed onto an adhesive sticky label stuck in the centre of the page. Correcting fluid has been used over a question mark once situated next to *“China”* in the sentence and which now has a comma.

The photographs are all portraits of individuals, one landscape orientated photograph at the bottom of the page depicting a woman with a child on her back.

The photographs from left to right:

1. A woman from chest upwards, taken at a slightly off centred side portrait. She is wearing a headdress with coin, feather and embroidered textile adornments. The headpiece takes a conical form and sits on top of the head with a series of bands of strapping coming under the chin and over the forehead. Her hair is pinned back across her forehead with a series of long ornamental metal pins and her neck is covered by matching chains of coins and beading. She is wearing what looks like a black jacket with a striped band going across her shoulder.
2. Another woman wearing a similar costume to photograph 1 with more beading draping down her neck and hanging from her headpiece down her forehead. There are also more pom-poms in her head piece at the top as opposed to feathers and animal fur.

3. Again, another similar portrait of a young woman in an almost identical headdress.
4. Bottom left hand corner is a portrait of a young boy dressed in a black open V-neck tunic, made from a similar looking material to that of the women's dress. It is tied at the waist by what looks like a leather belt with a metal fastening. The tunic is long sleeved. The boy carries a wooden hanging contraption across the top of his head and which sits around his neck.
5. A side profile of a woman with a child hanging on her back in a fabric wrap. The baby is wearing a cap which covers its head with a coin embellishment. The woman is wearing similar clothes to the previous young women on the page however her headdress is shorter and not conical in shape. It has more animal fur at the top and back of the piece and appears to have more pom-poms hanging from the back of the neck. The picture is taken against a mountain/hillside backdrop.

D.2017.5.3

There are five colour photographs, three of which are landscape on the left side of the page and two portraits on the right side. The photographs depict teenagers and married men and women. Four out of five of the colour photographs have rounded edges.

1. Top left hand corner shows young Akha teenagers. It is accompanied by label stating "*Akha young teenagers wearing headdress of those who have not as yet reached marriageable age*". The girls are wearing round plain headpieces with bands and round neckpieces with accompanying long beaded necklaces.
2. Top right hand corner is a colour portrait photograph of a married woman. She is wearing a similar metal looking neckpiece and two accompanying metal discs hanging below, one in the shape of a flower. She is also wearing a taller headpiece with similar decoration although more hanging metal discs over the top forehead and accompanying beaded strands hanging with pom-poms attached at the bottom. The description accompanying the photograph reads "*Married Woman – colourful head-dress is adorned with monkey fur, red chicken feathers, beads, silver discs, buttons, Indian rupees, buttons etc...*" The photograph is set against a red backdrop.
3. Portrait colour photograph of what are described as "*Akha Older Teenagers*". The girl's headdress is different in that it has rows of seeds and beads across the forehead and less pom-poms. The description on the label to the right of the photograph reads "*Akha Older Teenagers- rows of seeds and beads adorn her headdress in preparation for wearing the high-hat and reaching marriageable age*". The photograph is taken against a natural backdrop, what appears to be outside.
4. Bottom left of the page a colour photograph of five men and boys working outside preparing elephant hide for stools. The description on the accompanying right side label reads "*Akha Men- have to some extent adopted western dress*". Here three men are wearing Akha, baggy trousers while the man with the knife also wears an Akha jacket. Elephant hide is being sunned to seats for stools. One of the men in western dress is wearing sunglasses and is dressed in a plain white shirt and black Akha trousers. Some of the other western pieces of dress include purple and

yellow long sleeved tops. The young boy in the background wears the same plus a baseball cap.

5. Bottom right side of the page is a colour photograph of a young Akha woman holding a baby in her arms. The label states "*Young Mother- with baby girl. Small babies and children also wear bonnets*" The photograph is a full length portrait depicting the mother's entire dress. She wears stripped patterned leggings and flip-flop sandals with a grey skirt just covering her knees. She is wearing a white short-sleeved top. Her headdress is very similar in its size and design to the portrait above of a married Akha woman. She is stood outside what looks like a house, by the doorway and there is someone sat inside wear almost identical looking leggings. There is a coloured sash hanging from the middle of her skirt. The baby is wrapped in one piece of patterned cloth and is wearing a black bonnet with decoration at the top.

D.2017.5.4

One full size black and white photograph that almost fills the entire page. The photo is a blown up image of one of the black and white photographs of an Akha mother with a child on her back from the first page of photos in the photo album. The photo is zoomed in particularly on their faces and there is greater detail of the Akha woman's headdress. There is no accompanying label.

D.2017.5.5

Similar to the page before this photograph almost fills the page. It is one black and white photograph portrait of an Akha woman. Her headdress is the same as the previous married women's headdresses. Signs of beading, fur, metal coins, pom-poms. There is no accompanying label.

D.2017.5.6

There are five photographs, four of which are black and white, one coloured with rounded edges.

1. Top left black and white photograph depicts an Akha woman bare-chested holding a baby in her arms. She is posed holding her baby whilst looking at it. She is wearing a married woman's headdress and is sat semi-outdoors under a straw roof. Under her chest she is wearing a striped cloth wrapped around her waist. The baby is dressed in some form of cloth that has been designed with sleeves. The accompanying label beneath reads "*Akha baby boy- parents chose biblical name "John" for him*".
2. Middle top photograph is black and white image of an Akha mother with a baby girl. The Akha mother is dressed in a black and patterned sleeved Akha jacket with accompanying headdress. She has silver bangles on her wrist. She is sat sideways looking away from the camera with her hands propping up the baby girl on her lap. They are sat indoors. The baby girl is wearing a long sleeved looking jacket with a bonnet that has a feather embellishment at the top. The accompanying label reads "*Akha baby girl- parents became Christians because their first child, being born deformed , was killed*".

3. Top right hand side black and white photograph of two naked Akha children showering under a pipe of flowing water. They have no clothes. The water source is outside. The accompanying label reads, *“Akha children- cool off at the village water source. River water runs into the village through bamboo pipes”*.
4. Bottom left black and white photograph of the same Akha mother and child depicted on Page 1 and 3 of the photograph album. The child is smiling less in this photograph but remains on the back of the mother in a cloth wrap attached. The accompanying label states *“Akha tinies – spend much time on parent’s back- awake or asleep”*.
5. Bottom right hand coloured photograph of a young boy dressed in a matching red short-sleeved top and trousers. The boy is stood outside on a track and is holding some form of agricultural tool he is wheeling across the track. He is barefoot. There is what looks like Akha housing settlements in the backdrop. The accompanying label reads *“Akha children- under supervision of older brothers and sisters or grannies they play happily while parents are at the fields”*

In the middle of the page is a central label that states *“Akha children- are loved and cherished by their parents. Heathen Akha, however, kill deformed infants by suffocation. Parents of deformed children are outcasts in their own village for some time afterwards. For this reason there are those who express a desire to become Christians among whom heathen practices are abolished”*.

D.2017.5.7

Six black and white photographs of Akha housing in an Akha village. The top label situated in the centre of the page reads *“An Akha Christian village – in the past Akha heathen chased those who would become Christians out of their village with the result that there now exist both Akha Christian and Akha heathen villages”*.

1. Top left black and white photograph of an Akha Christian village. There are three or four Akha housing structures, wooden structured frames with straw rooves. There is what looks like a young Akha teenage girl walking towards the photographer dressed in a dark skirt to the knees and a short sleeved top, with an Akha headdress. Further behind her in the photograph is what looks like another young Akha girl with an Akha child. The accompanying label reads *“Lawle-Akha Christian village”*.
2. Top right black and white photograph of an Akha Christian village. There are four Akha houses set against a backdrop of mountains and trees. In the foreground there are large pieces of what appear to be coloured striped cloth hanging out to dry. There are two Akha people in the background of the photograph. The accompanying label reads *“Hogpa-Akha Christian village”* with a double-pointed arrow pointing to the photograph and the one below.
3. Middle left black and photograph of an Akha village scene. There are a number of Akha housing structures with a group of young Akha people in the middle of the photo on the site of a new housing construction, potentially playing games. The young boys are wearing baggy Akha trousers and t-shirts. There is an Akha woman supervising who is holding a baby, dressed in Akha costume.

4. Middle right black and white photograph is of two large Akha housing structures. There are two young children, one boy crouched wearing a bonnet and one girl dressed in an Akha skirt and jacket stood in the centre of the photograph in the distance.
5. Bottom left black and white photograph, three housing structures. No individuals in the photograph. A label sits above the photograph that reads “LAWLE” with an arrow pointing below and above.
6. Bottom right photograph of a village square with an Akha house in the background. In the square there are seven young Akha boys playing some sort of game. Half of the boys are wearing sandals and half are barefoot. They are dressed in loose fitting trousers; some of them black some of them much lighter, potentially white. Some of the boys are shirtless and some have long-sleeved and short-sleeved shirts that appear western. The accompanying label situated below the photograph reads “*Village Square- focal point of every Akha village*”.

In the middle of the page is a label that reads “*In an Akha Village – houses are traditionally on stilts and are made of split-bamboo and thatch. Much time is spent at work, sewing, chatting etc. on the outside veranda. The number of houses in each village may range from 10 to over 30*”.

D.2017.5.8

A page consisting of five photographs, four of which are black and white and one colour. They all depict Akha people working in their village.

1. Top left black and white photograph of an Akha man, possibly wearing finger rings. They are weaving sections of thatch for the roof of a house. The individual is dressed in a short headdress with thicker straps going under the chin and less hanging adornments and one large pom-pom on the top of the head. There are long multi-coloured strands of beading hanging from the neck. They appear to be dressed in a light coloured cotton long sleeved shirt and another cloth/apron tied around their waist. They are sat down whilst working and have a number of plain silver band rings on their fingers. The photo is posed as the individual is looking smiling at the camera. The label below the photograph reads “*Sections of thatch- are made in abundance during the house-building season in January and February*”.
2. Top right black and white photograph, full length portrait of an older Akha woman winnowing rice. She is dressed in the black Akha jacket with the accompanying patterned leggings and sandals (flip-flops). She has a similar headdress although it appears to have little animal fur or pom-pom adornments. There is a chicken stood by her feet. She holds a large woven straw plate for winnowing the rice. She is stood outside by a fence and house. The label below reads “*Winnowing Rice*”.
3. Middle coloured photograph (rounded edges) depicts five Akha men working on the top of a house fixing the thatch of the roof. Some of the thatch is tied to their waist bands whilst they are working. One of the men is wearing the same purple long sleeved top depicted in another photograph and some form of cap on his head. They are predominately dressed in a mixture of western and typical Akha costume, again with trousers and shirts. The label below reads “*Sections of thatch*”.

– are used in abundance in the making and repairing of rooves in January and February”.

4. Bottom left black and white photograph depicts an Akha woman surrounded by Akha children as she is winnowing rice. The woman is dressed with in a typical Akha headdress with a number of metal coins hanging from the top of it and around the strap that comes under her neck. She is wearing what appears a dark long sleeved jacket with a similar skirt and patterned leggings with no shoes. Some of the children in the image are wearing western style t-shirts but others have dark long-sleeved jackets on over the top. There are two other women sat behind the children, also dressed in head dresses and Akha clothing, one is holding a baby. Next to the photograph is a label that reads “*Winnowing Rice*”.
5. Bottom right photograph is a portrait of an older looking Akha woman with a baby on tied to her from her left shoulder. She is stood holding the shallow woven basket used for willowing rice. She wears a similar headdress, dark cotton, long-sleeved jacket that is open with another garment worn underneath. She has the patterned leggings seen underneath the basket and is wearing flip-flops. The child is also dressed in western clothing in a striped looking t-shirt with no bonnet.

D.2017.5.9

A page consisting of five photographs, two are black and white and the other three colour. The photos are thematically grouped as images that depict the process of making clothes in Akha villages. The two black and white photographs are placed so that one below slightly covers about a quarter of the image above. These photos depict an Akha mother spinning thread and a child. The coloured photographs depict the process of weaving for making clothes, including images of the loom.

1. The top left black and white image depicts an Akha mother and child, bent down and crouching on the ground. The mother is holding some yarn in both hands that she is spinning by hand. She is dressed in a white coloured fleecy looking sweater, leggings and head piece. Her child is knelt between her legs and is a Wester style long sleeved baseball top with no trousers. Underneath the image is a printed label “*Spinning*”.
2. The bottom left black and white photograph shows the same mother and child sat together whilst the mother is spinning. They wear the same clothing as in the other image.
3. The top right coloured photograph shows an Akha woman fixing the warps and the wefts of thread onto the hand loom. She is dressed in Akha costume with the headdress and plain black cotton weave skirt and top. The top does have some coloured stripe detail going around the shoulders and the side of the body. She is also wearing matching striped leggings and no shoes. She has a large metal neck piece on that goes around her neck and has a large metal disc hanging from it in the centre. To the left of the photo is a label that says “*Some Akha still make their own clothes from scratch- spin cotton, weave cloth, and sew their costume*”. Underneath the photo is a printed label “*Weaving*”.
4. The middle right coloured photograph depicts the same woman weaving from a different angle – this time behind. She is looking at the camera whilst she is working in this image. The loom appears to be constructed of bamboo poles

- inserted together. There is a bag hanging off one of the poles of the loom that looks like Akha style with fringing and striped material.
5. The bottom right coloured photograph is a closer image of the Akha woman working the loom. You can see the thread being woven using the machinery. The head dress she is wearing in the image is multi-coloured with metal discs, pom-poms and coloured grips pinning back her hair.

D.2017.5.10

A page consisting of five photographs, three of which are black and white and two are colour. The photos reference the bags the Akha use to carry items and the daily task of collecting wood and bamboo for fuel for fires to cook, as the label references below.

1. The top left black and white photo depicts a young Akha boy carrying bamboo sections in a woven basket. He is wearing what appears to be a long sleeve knitted jumper and shorts and flip-flops. Underneath there is a label *“Water Carrying- water is stored in long, bamboo sections, several of which are carried in a bamboo back-basket. These baskets are woven by the dad of the family, in graded sizes for all the members of the family”*.
2. The top middle black and white photo is portrait of a young Akha boy, carrying a back-basket and a wooden yoke over this head. He is dressed in black cotton Akha style wrap jacket, with what looks like a belt under his hand. He is looking away from the camera and has no head piece or other adornments on him whilst he works. Above the photo the label reads *“Household tasks- young children are expected to help with these while parents are busy with field-work”*. Underneath there is another label *“The black basket and wooden yoke- are used in many and varied ways- to carry veg, home from the fields, to carry produce for sale at the market, to carry rice, to carry charcoal etc....”*
3. Top right coloured photograph is of a young Akha woman cooking. She is dressed in predominately Akha costume including the decorated headdress, black skirt with hanging beaded adornments and leggings but also a series of hanging necklaces and chains, one central hanging neckpiece being made of two large metal disks. However, with this she is also wearing a mustard yellow coloured t-shirt and flip-flops showing western influences in dress. It looks as if she is cooking possibly rice which is cooked in a large black open dish over an open wood fire. Underneath the photo there is a label that reads *“Wood- provides fuel for cooking”*.
4. Bottom left black and white photo shows two young children whilst they are carrying bamboo back-baskets containing bamboo containers of water. The baskets have straps attached to their backs and over their foreheads. One of the boys is wearing the knitted looking fleece tunic and the other is in a t-shirt. There is a label above *“Water carrying- even small children are used to bearing weight on their foreheads and necks”*.
5. Bottoms right coloured photograph depicts two young Akha children with bamboo back-baskets holding wood. The boy is in a red t-shirt and the girl is in a yellow tunic with a wide-brimmed open collar with patterned ribbon on the edging. The photo is posed. The girl also wear two metal looking cuffs on her

wrists. Above there is a label *“Wooding-almost daily task of the young children, boys and girls alike. Both wood and bamboo are collected”*.

D.2017.5.11

Four coloured photographs of the fields and huts the Akha people work on.

1. Top left photograph of a series of fields in the hills specifically depicting the Thai paddy-fields where the rice grows in water.
2. Top right a portrait coloured photograph of Akha hill-fields to contrast with the Thai fields image to demonstrate how the Akha plant rice on a hill-side cleared in the early months of the year. Between both these photos there is a label *“Field work -all Akha are hill farmers, their living depending on their rice-crop. Left-compare the Thai paddy-fields where the rice grows in water with- right the Akha hill-fields where they plant rice on a hill-side cleared in the early months of the year”*.
3. Bottom left coloured photograph of two Akha women outside a field hut. They are both dressed in Akha costume and are smiling and posing for the photo. Underneath there is a label *“Outside a field hut”*. On the right of the photo there is a label that explains the how and why the field huts exist *“Each Akha field has a field hut made of thatch and split bamboo, in which tools are kept, the mid-day meal cooked and eaten, and a siesta taken. At busy times of the agricultural year the Akha may even sleep there”*.
4. Bottom right coloured photograph of a young Akha woman making a fire in a field hut. She is dressed in a white long sleeved tunic and possibly skirt with light coloured leggings around the bottom of her legs by her feet. Her hair is clipped back and she is not wearing a headdress. Underneath the photo is a label *“Making a fire in a field hut”*.

D.2017.5.12

Six colour portrait photographs of individuals working in the hills.

1. Top left colour photograph of an Akha man clearing trees from the hillside to make way to plant rice. He is wearing a cap and western style jacket and trousers with flip-flops. There is a label underneath *“End of January - hill-side is cleared of trees and undergrowth by “slash and burn” method of agriculture in preparation for the planting of rice”*.
2. Top middle colour photograph of an Akha man harvesting rice. He is dressed in black Akha trousers and a more western looking blue long-sleeved shirt. He also wears a straw hat and an Akha bag tied around his waist that is red, yellow and green striped with fringing at the bottom. Underneath there is a label *“Late October or November- is rice-harvest”*.
3. Top right colour photograph depicts the same Akha man harvesting the rice. He is walking carrying the crop in the same dress as before with no shoes. Underneath there is a label *“The rice is cut and stacked to dry”*.
4. Bottom left colour photograph is clearer and does not have rounded edges like the other photographs on the page. It depicts two young children weeding the rice-fields in the hill. The boy is wearing a coloured checked shirt and the young girl is

- wearing Akha dress with a light coloured head wrap that is loosely falling down her back. Underneath there is a label “*June until September -is spent weeding the hill rice-field*”.
5. Bottom middle photograph depicts two Akha people harvesting the rice crop. In the foreground it looks to be a woman based on the decorative head band worn around her head with metal discs hanging off the front, in a similar fashion to other female headdresses. However, she is wearing trousers underneath her black skirt and her long-sleeved top is ripped at the elbow and loose fitting in a khaki colour unlike the black Akha dress seen in other photographs. In the back of the photograph is a young Akha man who is dressed in western dress wearing a red baseball cap, t-shirt and sleeveless waistcoat over the top in light colours.
 6. Bottom right colour photograph is a portrait of an Akha woman stood in the rice field. She is posed for the photograph. She is wearing the coloured headdress with pom-poms and chains around her neck and the large metal necklace with hanging large metal discs. She also has a conical black head wrap hanging over the top of the headdress and draping down. She wears an Akha black skirt with a beaded belt and hanging decorated sashes that contain shells and metal coins. She also wears a light pink colour top with a light blue long-sleeved loose jacket over the top.

D.2017.5.13

Four colour photographs of Akha children from a variety of age groups.

1. Top left colour photograph of an Akha toddler dressed in black loose fitting trousers and an open front fastening white jacket with no top on underneath. The boy is stood outside and is smiling for the photo although looking away from the camera. He does not have any footwear on. Underneath there is a label that says “*children*” that is situated almost central to the page as a page heading.
2. Top right colour photograph of a group of Akha children singing together with a guitar. Some of them are wearing typical Akha dress and others are wearing just western clothing. There is a mixture of boys and girls. Underneath there is a label “*Guitar-playing YA TU is in 1983 making a first attempt at regular Sunday-school teaching in Elephant Valley*”.
3. Bottom left colour photograph of a group of young Akha boys in a line looking at something inside a hat. There is a woman peering into the hat on the other side of them that could possibly be May Wilson. She is wearing an ornately decorated headdress with lots of animal fur, beading and pom-poms. The Akha boys wear a mixture of western dress and Akha clothing.
4. Bottom right colour photograph of a group of children stood posed inside a makeshift straw shelter. They are dressed in a mixture of Akha costume and western clothing some of which appears dirtier. Underneath there is a label with a biblical quote “*Proverbs 22, 6, Train up a child in the way he should go, and when he is old he will not depart from it*”.

D.2017.5.14

A page of four colour photographs, two portrait and two landscape, all depicting daily work activities of the Akha people.

1. Top left a colour photograph of a young Akha boy, knelt down making brooms by sunning grasses outside. He is wearing western style dress, red short sleeve polo neck and shorts with flip- flops. He is posed looking at the camera. Underneath a label reads *“Making brooms- sunning the grasses which facilitates removal of the seeds”*.
2. Top right a colour photograph of an Akha child in the process of making brooms. It is unclear the gender of the individual, possibly male. It appears they are dressed in Akha costume, a long black pair of trousers, and black long sleeved top. There is possibly a dark head wrap worn too. The child is clutching a group of grasses in their hands about to beat them. Underneath a label reads *“Making Brooms – a seasonal task with which the children can help. The long grasses are beaten to remove seeds”*. There was a small model broom/brush that was attached to this page of the scrapbook.
3. Bottom left colour photograph of two children in playing on a sheet of rice that is being sunned before being pounded. The child in the foreground on the rice wears Akha dress, including a decorated headdress suggesting it is a young girl. In the background there is a young boy dressed in a loose fitting brown shirt and trousers with a shoulder bag across his body. They are both looking at the camera. There is a label underneath that reads *“Sunning rice before it is pounded. Gourds (left corner) are sunned and used as water-jugs”*.
4. Bottom right hand colour photograph of a woman dressed in a mixture of traditional Akha dress and western clothing, it could possibly be May Wilson. It depicts newly pleated black pleated Akha skirts drying in the sun on woven bamboo basket like structures, very similar to the ones used to carry goods on their back such as water and wood. Underneath is a label that reads *“Newly pleated Akha skirts drying in the sun”*.

D.2017.5.15

A page of five colour photographs, two portrait, three landscape, showing the Akha people's preparation for celebratory occasions. As the type of dress worn is indicative of different stages of Akha life, these photos reveal distinctions in when certain clothes are worn.

1. Top left colour photograph of an Akha man with his back to the camera in the process of producing an Akha 'stick-rice cake'. He is shirtless and wears knee-length dark brown shorts and no shoes. He is working outside one of the straw hut structures in what looks like a residential village district. Underneath a label reads *“Production of Akha sticky-rice cake – the equivalent of Christmas cake, birthday cake, hot cross buns etc..”*.
2. Top right colour photograph of an Akha woman sat on a deck outside an Akha hut. She is dressed in black short skirt and matching sleeveless black top with a deep V-cut neckline. She is not wearing any shoes or leggings. On her head she wears a woman's headdress adorned in coins, silver disks. It has a tall conical structure at the back with large red animal feather hanging embellishments. Next to the woman are bags with evidence of these same materials, animal fur, feathers, coins and bits of fabric showing she is in the process of repairing or making a

- headdress for a celebration. Underneath the photo a label reads *“Refurbishing the hat is essential before all celebrations”*.
3. Middle colour photograph of eight Akha children of various gender and age groups stood outside in an Akha village. They are stood for the photograph next to and holding four hollowed bamboo sections. Two of the girls are wearing full Akha costume, including the indigo dyed cloth of a jacket and a skirt. The jacket is decorated with striped panels on the bottom sleeves of the jacket and across parts of the bottom of the jacket. There is also evidence of hanging beaded decoration with pom-poms hanging in the middle of the skirt. They are also wearing the brightly colour blocked leggings with sandals with blue straps going between the toes like flip-flops. The girls headdresses are have less height to them but have larger fur pom-poms hanging off the top with a series of long beaded decoration and straps too. They both also have large metal discs hanging from around their necks. One girl who is wearing traditional Akha dress does not have the jacket on top but wear a pink t-shirt. Also, another Akha girl does not wear the jacket but has a long sleeved white shirt on and a cross-shoulder bag too. The other children in the photo appear to be in more western dress, wearing t-shirts, trousers or shorts and what appear to be white school shirts and blue long skirts. A label underneath reads *“Beating hollow bamboo sections adds to the fun at Christmas and New Year”*.
 4. Bottom left corner a colour photo of an Akha man in the process of removing the sticky-rice cake mixture off a bamboo section onto a circular bamboo board. Two Akha children watch. The Akha man is dressed in western trousers and a white long sleeved jumper with a high neck collar. He has a ring on one of his fingers. The children are also dressed in trousers and shorts with a t-shirt and patterned jacket. The photo is linked to the label underneath the top left photograph that discusses how at times of celebration the Akha people produce a celebratory cake. Equivalent to a Christmas or birthday cake.
 5. Bottom right colour photograph of an Akha woman sat outside holding an Akha child on her right thigh with another child stood in the background. She is posed looking at the camera smiling. The Akha child is dressed in a pink dress with a pleated lower half and front collar with ties bows around the upper waist. The Akha woman holding the children is dressed in a mixture of western and Akha dress: on her bottom half she wears a muddy brown colour skirt which is slightly longer than the indigo dyed skirts in other photographs. There is a decorative beaded and embellished sash which hangs down the centre of her skirt. On her top half she wears a western t-shirt but with the hanging flower shaped metal decoration and neckpiece as well. She is wearing an Akha headdress with a beaded strap and a tall pointed conical top. There are also silver balls that decorated the side of her face that are attached hanging down from the headpiece. Both her left and right hand have a plain ring band on one finger. In her hands she holds a headdress and appears to be fastening or mending its decoration. This photo is linked to the label above it that describes how headdresses are to be refurbished before celebrations. There are some large scissors and decorative strips of red further situated next to her on the deck.

D.2017.5.16

A page of six photographs, four colour and two black and white depicting various scenes in an Akha village of the Akha church.

1. Top left corner a colour photo of three Akha males, a young and older man and a male child on a Suzuki motorbike. They are all in western dress, including jeans and a white t-shirt and patterned trousers and shirts, flip-flops with baseball caps and a motorbike helmet. The label above reads "*The Akha church in Thailand has at present 4 pastor/evangelists to serve 8 established Akha Christian villages and many more heathen villages opening up to the Gospel*".
2. Middle colour photograph showing the initiation ceremony of three Thai pastors by one of the European missionary's and one of the Thai initiated Pastors. The two pastors are wearing western dress, long trousers with sandals and short sleeved shirts. The pastors being initiated are kneeling on the floor also in western style dress with long-sleeved white shirts and long trousers with flip-flops. The label to the right of the photograph reads "*Initiation ceremony of 3 new pastors- A Byeh ,A Co, and A Ju-for the Akha church in Thailand-1977. Ceremony performed by Ian Murray and Pastor Ya Ju*".
3. Top right colour photo of four Akha men singing, three of whom are the pastors initiated in the previous photograph. The photo shows the top half of the dress, they are all wearing white, black or red t-shirts. The label below reads "*From left to right- A Jui, A Byeh, A Co, and A Ju*".
4. Middle black and white photograph of a Yah in the village of Hogapa. An Akha man is sat at a table reading from what looks like a Bible to a seated congregation inside a straw hut structure. One of the members of the congregation is wearing an Akha headdress, whilst the rest of the congregation is largely children dressed also in Akha dress, some with the caps. A label to the left of the photo reads "*A Yah in the village of Hogpa*".
5. Bottom left colour photo depicting a converted Christian evangelist Akha man, knelt down carving some wood outside in the Akha village of Lawle. He is wearing western dress, long sleeved checked shirt with dark brown trousers and a navy blue trilby with flip-flops. Two other young Akha man stand behind him in the background also not dressed in Akha costume. To the right of the photo a label reads "*The Akha church in Thailand- has young, gifted men who need further training and teaching in the Word in order to become fully-fledged pastors. Left---A CE in the village of Lawle. Right---missionary plays her part—Joyce teaches literacy in Lawle*".
6. Bottom black and white photograph of a missionary teaching literacy in Lawle to a group of Akha people. The missionary is named as Joyce and in the photo she is stood teaching from the front of the room inside an Akha hut. She is wearing a checked short sleeved shirt and a long patterned wrap skirt in a sarong style that looks to be tied at the back. She is also wearing flip-flops. The Akha people are both men and women dressed in predominately western clothing but one Akha woman wears a headdress. They are all holding books they are reading from as being lectured, and one of the men is looking at the

camera. One the label to the left of the photo it reads “*right---missionary plays her part—Joyce teaches literacy in Lawle*”.

D.2017.5.17

A page of six landscape colour photographs depicting the stages of building a missionary church in an Akha Christian village.

1. Top left a colour photo of a group of Akha men in the process of constructing the church. Some are wearing the dark, loose fitting trousers and others are wearing more western boot-leg style trousers. Some of the men are wearing head wear including caps and trilbies but also head wraps and turbans, one of which is in the same indigo cotton cloth of Akha dress. Under the photo is a label stating “1.” and to the right is another label that reads “*A church is built in each Akha Christian village. As it is of bamboo and thatch it must be renewed every two years. This is a village project in which all the men of the village work together and complete the building in 1 or 2 days. These are pictures of the Lawle church being rebuilt – April 1978*”.
2. Top right a colour photograph of a church being built with two young Akha men in the foreground working on the structure and a woman with a child in the background sat observing. One of the men is dressed in indigo dress of the Akha whilst the other is in western dress. However, both have a wooden looking container hanging from a strap tied around their waists. The man in Akha dress also has a wrapped head covering in a turban style that is part of his overall ensemble. The woman in the background of the photo wears a large, flat, circular (possibly bamboo) headpiece. The label underneath states “2”.
3. A colour landscape photo of the Akha men working on the construction of the roof of the church. They are the same men dressed as in the previous photos. The label underneath reads ‘3.’
4. A colour landscape photo of an Akha man knelt cutting wood next to long strips of wood already cut. He is dressed in Akha attire made of the fabric they produce, in a loose fitting shirt and baggy trousers. He also wears flip-flops and a bag strapped across his body onto his back. The head piece he wears is purple turban style wrap, similar to other male head pieces seen in previous photos. In the background of the photo Akha girls are dressed in a mixture of short pleated skirts and tie-dye t-shirts. Underneath the label reads “4.”.
5. Bottom left corner a colour photograph of three Akha men working on what looks to be the wall structures that are constructed from interlocking woven strips of wood. Two of the men are dressed in western style clothing with baseball caps and a bucket hat however the Akha man in the centre is wearing the Akha dress with accompanying head piece. The label underneath reads “5.”.
6. A colour photograph that capture the near completion of the church structure with three Akha children stood outside with one adult Akha man and one woman. The Akha woman is dressed in full Akha costume, including a series of long beaded necklaces wrapped around her neck, a headdress, hanging sash across her skirt, jacket and patterned leggings. She does not wear shoes. The

two children stood by her are wearing Akha skirts and trousers but different tops and also wear flip-flops. The other Akha child wears a colour Akha cap with some sign of animal fur and applique work. The Akha man wears a purple turban style head piece and loose fitting jacket and trousers – the trousers looking Akha style. He also wears flip-flops. The label underneath reads “6.”.

D.2017.5.18

An album page with one colour photograph, side profile of a young Akha girl wearing a headdress outside an Akha hut. (The photo is staged to document the headdress.) The headdress is multi-coloured and formed of a number of materials, animal fur, feathers, metal embellishments, coins, pom-poms and beading. At the top of the headdress is a conical structure that gives the headdress height and is where the decoration is attached. At the front the head piece fits over the forehead with metal clips fastening it to the head and some colour grips also positioning the headdress. The height and type and number of decoration is indicative of the girls age, social and marital status. The example in this photograph is in-keeping with headdresses of the Akha that are seen in other photographs from this album. There is no accompanying printed label describing the photo.

D.2017.5.19

A page of six colour landscape photographs of the Elephant Valley and surrounding areas with the villages and Akha people.

1. Top left, a colour photo of May Wilson outside the mission home in Chiangrai, she is about to set off into the Akha villages. She is dressed in western dress, grey jeans and pink tie-dye spotted sleeveless blouse. She is carrying a large backpack and a long knife (?). She is wearing a metal, possibly silver, bracelet that is akin to bracelets seen worn by the Akha. Underneath the label reads “*Setting off from Chiangrai mission-home*”.
2. Top right, a colour photograph of the pathway to Elephant Valley. There are no people in the image. Underneath a label reads “*En route for Elephant Valley*”. In the middle of the album page is a label that reads “*How beautiful upon the mountains are the feet of him who brings good tidings, who publishes salvation. Isaiah 52,7.*”.
3. Middle left colour photo of an older Akha man walking the path to the valley. It looks as if he is guiding the missionaries, as he turns to look at the camera. He is wearing a round beige cap, and baggy jacket and trousers, but not in the typical Akha colours. He carries a rucksack on his back and wears an Akha shoulder bag across his chest. The label underneath reads “*Carrying Grandpa*”.
4. Middle right colour photo is a landscape image of a village in the Elephant Valley including the thatch rooves of the bamboo huts. There are no people in the image. The label underneath reads “*Elephant Valley*”.
5. Bottom left colour photo is of a large bamboo and thatch open hut structure. There is no accompanying printed label.
6. Bottom right colour photo is of a group of Akha people congregated between two Akha bamboo and thatch huts on a raised mezzanine style platform. The

girls and women in the image are wearing Akha headdresses but are not entirely dressed in Akha dress – some are wearing coloured sweatshirts over their skirts. One of the women appears to be pregnant. The boys are wearing western clothing, including one boy who is wearing Adidas sweatpants. Most people are wearing sandals or no shoes but one person sat inside the hut is wearing white plimsolls, possibly trainers. On the platform there are horizontal bamboo poles propped up that are being used to dry clothes, including a pair of baggy indigo trousers. There is no accompanying label underneath.

D.2017.5.20

An album page of six colour photographs of the Akha people, some photographs showing their interaction with the missionaries, explaining that the Akha can now hear the gospel.

1. Top left corner a colour photo of an older Akha man smoking a pipe outside. He is posing for the photograph. He wears what looks to be a traditional man's turban head piece, and it looks to be knitted from some sort of wool. The colour of a brown striped shirt peeps out from a dark blue, heavily creased, silk satin looking jacket that has accents of blue and green on the sleeves and opening. It is not in-keeping with Akha dress.
2. Top right corner, a colour photo of a group of Akha women with their children sat outside on a raised platform between two bamboo huts. They are all dressed in Akha dress, including leggings, headdresses and bags. One of the babies has the bonnet cap with pom-poms. There is a dog sat next to them in the bottom right corner. There is a label underneath in the centre of the page that reads "*Some have never really heard the Gospel*".
3. Middle left colour portrait photo of an Akha man and a male missionary. The Akha man is dressed in black decorated jacket and trousers with a white shirt underneath and western trainers. He is carrying a folder. The missionary is dressed in a check short sleeve shirt and long flared beige trousers with pink socks and sandals. He is carrying a clutch of books. The label to the right reads "*A Ju and Freddy Gasser are among those who bring the Akha the Gospel*".
4. Middle right colour photo of three Akha, one woman and her two children. All three are in Akha dress, indigo dyed cotton cloth with brightly coloured pattern blocks and trimmings, with animal fur, coins, feathers etc and they all have headdresses and the mother has leggings. The young boy sat in the foreground of the image has a blue bracelet on his left wrist and he wears a large cap that is heavily decorated with animal fur, beading etc as in the Akha aesthetic. The mother in the photo also has a cross-body bag that shows signs of applique work and is heavily adorned in beading from shells and pom-poms around the edges. The label on the left reads "*Some live in Christian villages and hear the gospel*".
5. Bottom left colour photo of an Akha woman with her baby on her back stood outside. The people are looking directly at the camera in the photo. The woman in the photo is in Akha dress and also wears the large metal necklace with attached hanging disc. The baby is wrapped in a strip of cloth around her

chest securing the baby to her back. The baby is not wearing a head piece and appears to be wearing some form of white knitted jumper.

6. Bottom right colour photo is of two young Akha girls. They are dressed in full Akha costume, with headdresses, necklaces, and beads. Their headdresses have hanging beaded strips that also have some red animal fur attached, along with some pom-poms. The girl on the left has longer and fuller strips than the girl on the right. The larger pom-poms on the top of the headdress are individually red and white.

D.2017.5.21

A page of six colour photographs of Akha women of different ages in full traditional Akha costume. The page focuses on their group identity – this group belong to the **Lomi Akha** grouping – and is using their dress to convey their defining features and consequent differences to other denominations of the Akha.

1. Top left colour photograph of the back of a young Akha woman stood outside. She wears a tall headdress with a series of decorative pom-poms, animal fur pieces, metal coins, discs and metal decorations. She wears a jacket and pleated skirt made of indigo cotton cloth the Akha produce and dye themselves. The jacket at the bottom lower half and on the sleeves is decorated in coloured applique patterns. Whilst the label says Lomi Akha the pattern used on these jackets does not entirely fit with other records of their clothing suggesting even within those belonging to the same grouping there were subtle variations. The pattern and decoration on the leggings is very similar to the sleeves of the jacket – a square block row, white spot row and rows of multi-coloured ribbon bands. She wears light green flip-flops. Around her waist she wears a number of beaded belts and a band of metal coins. To the right of the photograph are two labels that reads “*The Akha of Grandfather Mawlong’s village belong to the Lomi Akha grouping. They wear a different costume and speak a different dialect. On April 2nd, 1981 this Lomi Akha village burnt their demon fetishes and became a Christian village.*”
2. Top middle colour photograph of two Akha woman stood facing each other outside in their village. Both are in Akha dress, however their headdresses vary considerably. The woman on the left has a typical headdress with animal fur, pom-poms, coins etc... The woman on the right has a headdress that represents an ‘older girl’ with a series of rows of metal studs, hanging metal pieces and silver ornaments. The shape of the headdress is shorter, more like a bonnet or cap cover the circumference of the head and with no height to it.
3. Top right colour photo is of two Akha women stood outside with their backs to the camera. They are in full Akha costume with a huge amount of beading, accessories, tassels and fringing added to their jackets and headpieces. They are in full dress occasion wear as they are both wearing a belt encrusted with cowrie shells and job’s tear seeds are worn over their jackets. This belt suggests the woman on the left is unmarried as her belt is wide with a number of shells.¹ The back of their headdresses have lengths of beading hanging

¹Paul and Elaine Lewis, *Peoples of the Golden Triangle*, (London: Thames and Hudson Ltd, 1984), 211.

down the middle of the back of the head. There are also sashes of beading draped across their bodies. Their leggings are also extremely ornate with more strips of pattern and more colours. Overall the effect is a lot brighter than other types of Akha dress – there is a lot less indigo cloth on show.

4. Bottom left colour photo of the front of two young Akha girls both in Akha full ceremonial wear. They both have the indigo dyed jackets with applique work and coloured patterns. The jackets are styled with a metalwork belt that draws in their waist. They both wear headdresses that are round bonnet like shapes adorned in metal studs and with large red and white pom-poms on top. Round their necks they both wear large metal necklaces with discs and also long bands of beading. Their skirts appear to only be reverse pleated compared to other Akha women's skirts but they are the same dark colour. They also both have sashes that hang in front of their skirts in the middle of their waists but both are decorated slightly differently – on the left the sash has hanging beading and pom-poms. They were multi-coloured patchwork leggings with less decorative pattern and they also wear flip-flops.
5. Bottom middle colour photo of a young Akha woman stood outside posing for a full-front photo. The headdress she wears is formed of a lot of metal pieces, possibly silver or aluminium. These include balls of these material and triangular shaped pieces that come down to her chest. There is also a series of beaded hanging decoration from the headpiece. She also has a wide belt of cowrie shells suggesting she is unmarried. This is decorated with hanging metal coins. She does not have a flat silver neck ring but a strip of long beading. Her skirt is indigo cotton cloth with a sash hanging from the waist made of beading. She wears leggings that are mostly black with red pattern and stripe. She also has red socks on underneath and wears brown brogues. She has two visible silver rings on. There is a dog stood behind her.
6. A colour photo of two young Akha women in full ceremonial Akha costume stood facing the camera, holding each other's hands. It is a posed photograph. Both girls are dressed in fully ornate dress. Their jackets are patterned with bands of pattern and brightly coloured, and on the sleeves there are some flower motifs. There is a series of beading draped across the body and they each have a belt decorated with cowrie shells. Their headdresses are heavily embellished with silver decorations hanging from either side of their faces and on top of the caps of their headdresses are sprouts of animal fur. On the left the girl's skirt also has a white beaded sash hanging in front of it. The girl on the left also wears flip-flops whereas the girl on the right wears brown leather shoes. They both have matching leggings that are brightly coloured and have a zig-zag pattern.

D.2017.5.22

A page of six colour photographs depicting the theme of the missionary Church activities within the Akha community. Some of the photos show May Wilson

1. Top left colour photograph of May Wilson dressed in some Akha clothing including a head piece and accessories. She is stood next to an Akha man who is dressed in western clothing – a collared shirt with pocket and blue

trousers with a belt. There is another Akha man stood behind and they appear to be stood in the village next to their bamboo huts. May Wilson's dress includes the headdress, but also the silver neck band and hanging red and white coloured beading. She also wears the silver banded bracelet on her right wrist and along with a dark indigo traditional Akha skirt there is a decorated sash hanging from the centre of her waist down the middle of the skirt. It is decorated with the metal discs and shell button ornamentation in vertical rows. Next to the photo a label reads "*Church planting---varied work*".

2. Top right colour photograph of a group of six mixed aged Akha women stood and sat outside on a pathway in a rural landscape. They are surrounded by a number of bags and luggage, as they appear to be travelling somewhere. They are dressed in a mixture of western and Akha dress. One woman stood in the centre of the image is dressed in an Akha black skirt, coloured patterned leggings, decorative sashes, beading and flat head piece, silver metal bracelet but wears a coloured checked open skirt with a white loose style top, possible t-shirt, on underneath. She also wears coloured open toed sandals. A girl stood on the right of the photo is wearing a pink patterned wrap skirt that is tied from the centre of her waist. The skirt goes down to her ankles, and she wears green flip-flops. She is wearing a white t-shirt with the skirt and does not have an Akha headdress on. The only Akha item of dress she wears is a decorative shoulder bag, adorned with pom-poms, beading, coins and fringing. Above the photo a label reads "Teaching trips".
3. Middle left colour photograph of a group of Akha and other European people (possibly missionaries) stood outside and coming out from a missionary church. There are people of all ages including some children in the foreground of the photo who are playing. One of the children is a young European girl who is dressed in a blue striped pinafore style dress. She also wears blue flip-flops. She is stood in between May Wilson who is dressed in Akha costume with a beige cardigan and two other people, a man and a woman. Another man is dressed in a striped beige skirt with beige chino flares and flip-flops, also wearing sunglasses. The other European woman is wearing a long pink floaty summer dress with purple stripes and she also wears flip-flops. Her hair is short and she does not wear a headdress. In the photo May Wilson is talking to an Akha man who appears to be working in the church as a preacher and who appears in other photographs. He carries a bible. Surrounding them are Akha people of different ages predominately dressed in more western clothing than the full Akha dress, although some women leaving the church can be seen in their towering headdresses. In the foreground of the image two young Akha men are dressed in jeans and trousers and t-shirts and both are carrying a bible. Their hair is cut short and stylised slicked back with a western influence. In the bottom right of the photo two young Akha boys are looking at the camera, one of them, the youngest, wears an Akha

bonnet style head piece. A label above the photo reads “*Consulting and working with leaders of the Akha church in Thailand*”.

4. Middle right colour photo of May Wilson sat a table with two Akha men. They are sat indoors, in what could be the church or a school. The Akha men are dressed in long flared beige and brown trousers with dark coloured shirts and flip-flops. They are not wearing typical Akha men’s dress. May Wilson wears a knee length blue dress with patterned collar and sleeves. She also wears sandals and her hair is pinned back behind her ears. Underneath the photo a label reads “*N.T. revision committee*”.
5. Bottom left colour photo of May Wilson, another European woman and her young girl walking out of the church with some Akha people surrounding them. May Wilson smiles at the camera and is dressed in Akha costume: a headdress, sash, skirt, leggings, but also a cream cardigan. The other woman is wearing a long, floaty pink and purple striped sun dress and large clear glasses. The young European girl wears a striped blue dress with her hair tied back in a ponytail. In the front of the photo is a young Akha child in the decorative bonnet and a t-shirt. Behind them a number of the Akha people are not dressed in typical Akha costume but instead more western influenced clothing – e.g trousers and shirts. Above the photo a label reads “*Supporting the local church*”.
6. Bottom right colour photo of May Wilson, another European woman and four Akha men sat around a table inside a building. May Wilson is looking at the camera and is dressed in a long white and floral banded dress with short sleeves. Her hair is pinned back. The other woman is wearing a similar long floaty dress in blue and white floral pattern strips. The Akha men sat around the table are dressed in western style clothing – shirts and trousers and all wear glasses, one of them having thick rimmed frames. The label above the photo reads “*N.T. revision committee*”.

D.2017.5.23

A page of five colour photographs with no accompanying labels. The photos depict a mix of individuals, including the Europeans and some Akha people – the people selected in the photos may be key figures in the community and the missionary project.

1. Top left colour photo of an Akha man dressed in a navy Akha jacket with embellishments of pom-poms and beading from the lower shoulders down the chest. There is also a flower shaped silver ornamentation that works as a brooch, fastening the jacket. Underneath the man wears a pointed collared shirt.
2. Middle top colour photo is of a European man and an Akha man together ploughing a field pulling the plough together across the soil. The Akha man on the left wears Akha indigo dyed loose fitting trousers tied with a yellow belt. He has no covering over his chest but also wears trainers. The European man wears cream shorts and a burgundy checked short sleeved shirt with a bucket hat. He also wears some blue socks and beige desert boots. He is looking at the camera whilst the photo is being taken. In the background of the field are a group of young Akha boys dressed in trousers and shirts.

3. Top right colour photo of a European couple stood together outside a house. The man on the left wears an Asian inspired blue patterned short sleeved shirt with triangular floral motifs. He wears dark coloured trousers and round tortoiseshell tinted glasses. The woman on his right wears an abstract patterned dress in green and coral with a wrist watch.
4. Bottom left colour photo is of a young Akha man leaning out of a square window looking at the camera. He is wearing a red t-shirt with what is likely to be a shoulder bag wrapped across his body. He wears wide round and thick framed glasses and wrist watch. He is leaning on some sort of blue blanket or possibly jacket.
5. Bottom right colour photo of three Europeans, two men and a woman and a baby. They are stood inside a house, that appears western in its decoration and interior furnishings suggesting it could be their house. Both men are wearing patterned short sleeved shirts and trousers or shorts. The woman is wearing a scoop round necked pink floral printed dress with round thick framed glasses. The baby wears a pink t-shirt and red shorts.

D.2017.5.24

A page of four photographs: two colour and two black and white depicting a children's camp that is held annually in Northern Thailand.

1. Top right colour photograph of a group of young Akha children with a female European posing for a school-like photo – they are stood in rows. They are all dressed in western dress. The clothes they wear are colourful, a mixture of trousers and skirts for the girls and t-shirt and shirts. They are stood outside surrounded by trees. To the left of the photo a label states *“North Thailand Children's camp- held yearly at the Bible Training Centre, Phayao, North Thailand – is greatly enjoyed by Thai Speaking Akha children. It lasts 4 days and is attended by well over 150 children”*.
2. Middle left black and white photograph of three young Akha girls sat on a bench surrounding a tree, sat next to May Wilson. One young Akha girl wears a patterned wrap skirt and long sleeved collared shirt. A younger looking girl wears a polka dot blouse and a dark skirt. The girl stood at the back can only be seen wearing a long-sleeved blouse as she is covered by the girl in front of her. May Wilson is dressed in a floral patterned floaty top with trousers. Above and in-between this photo and the adjacent black and white photo is a printed label that reads *“1976”*.
3. Bottom right black and white photograph of a group of Akha children sat outside on a bench around a tree. They are predominately boys but there are some girls. The boys are dressed in shorts and trousers and short-sleeved shirts. They also wear flip-flops. A label underneath reads *“1977”*.
4. Bottom left colour photo of four boys around a table who are practicing paper crafts indoors. The boys are dressed in t-shirts and short sleeved shorts of different colours and checked patterns. A label to the right reads *“Camp activities- children are engrossed in handicrafts”*.

D.2017.5.25

A page of five black and white photographs depicting camp activities in the village.

1. Top black and white photograph of an Akha man stood in the centre of a sports field with groups of children in the background stood in different nation groups. The children are dressed in a mixture of western and Akha dress. Some of the boys are wearing jeans and shorts, whilst some of the girls are wearing skirts but they appear to be longer than Akha indigo dyed and pleated cotton cloth skirts. Some of the children are also wearing baseball caps and trainers in contrast to sandals or flip-flops. A label to the left of the photo reads *“Camp activities— Sports Day at camp, with “different nations” competing against each-other.”*
2. Middle left black and white photograph of a group of Akha children sat around an outdoor table together that is covered by a straw roof. They are dressed in western style clothing, including striped shirts and t-shirts and shorts and flip-flops. There are a mixture of boys and girls.
3. Middle right black and white photograph of a group of Akha children sat on a bench outside participating in some sort of group activity. The young Akha girls are dressed in western style long skirts and dresses; however one girl also wears a floor-length wrap skirt that is patterned with a greater Southeast Asian influence. The boys are wearing shorts or loose fitting trousers. They are all wearing sandals. Underneath both middle photographs is a label that reads *“Camp Activities- each group has a “big brother” or “big sister” who leads a Quiet Time, each morning outdoors and each evening in the dorms..”*
4. Bottom left black and white photograph of a group of boys playing ping pong outdoors but under covered shelter. The boys are dressed in tight shorts and t-shirts. Some of the t-shirts are striped, and the other shirts are patterned. Some of the boys’ shorts are patterned in a square check. A label underneath this photo and the one adjacent reads *“Camp activities – table-tennis and jig-saws are firm favourites for breaks in programme”*.
5. Bottom right black and white photograph of a group of Akha children assembling jigsaws on tables. The Akha boys are dressed in white shirts and shorts and the girls are wearing dresses with shawls over their shoulders and their hair clipped back.

D.2017.5.26

Loose print. A large colour photograph of two Akha women dressed in full Akha costume. They both wear headdresses that are tall and well decorated suggesting they are married. Around their neck they wear silver neck rings and hanging discs. The woman on the right also wears a series of strands of coloured beading. They wear jackets over their tops and short indigo pleated skirts with two sashes heavily decorated with coins, shell and beading. They also wear colour patterned leggings that have bands of shell at the bottom around the ankle. On their feet they wear coloured flip-flops.

D.2017.5.27

Loose print. A large colour photograph of a young Akha boy stood outside, looking as if he is in the process of carrying water or wood in a bamboo basket hanging off his back and head. The photo only shows the top half of his body and so we can only see he is wearing an indigo dyed shirt with colour bands of fringing that go around the arms.

D.2017.5.28

Loose print with card frame. A large colour photograph of an Akha woman dressed in Akha costume with her baby tied around her front and back in a cotton shawl wrap. This looks to be an earlier photograph that has been blown up for separate use outside the album. The Akha woman wears a headdress with decoration, the silver neck ring and disc and coloured hanging beading. Under the wrap holding her baby on her back she wears the dark indigo dyed jacket with coloured piping around the top of the arms. The baby on her back is dressed in some form of white jumper.

D.2017.5.29

Loose print with card frame. A large colour photograph of a young Akha toddler stood outside barefooted. He wears loose fitting long indigo dyed trousers and a light coloured jacket that is tied together at the collar across his torso but is open and exposes his chest and stomach underneath. He does not wear a bonnet. He has a necklace or some form of tie hanging around his neck.

D.2017.5.30

Loose print with card frame. A large colour photograph of an young Akha boy stood outside, looking as if he is in the process of carrying water or wood in a bamboo basket hanging off his back and head. The photo only shows the top half of his body and so we can only see he is wearing an indigo dyed shirt with colour bands of fringing that go around the arms

D.2017.5.31

Loose print with card frame. A large colour photograph of two Akha women dressed in full Akha costume. They both wear headdresses that are tall and well decorated suggesting they are married. Around their neck they wear silver neck rings and hanging discs. The woman on the right also wears a series of strands of coloured beading. They wear jackets over their tops and short indigo pleated skirts with two sashes heavily decorated with coins, shell and beading. They also wear colour patterned leggings that have bands of shell at the bottom around the ankle. On their feet they wear coloured flip-flops.

D.2017.5.32

Loose print card frame. A large colour photograph of an Akha woman in full Akha costume. It is a head profile shot and shows off the front of her headdress which is heavily decorated and embellished with animal fur, beading, coins and shell. She has evidence of the silver neck ring and coloured beading and wears the indigo dyed Akha jacket with coloured piping on the sleeves.



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