OBITUARIES

CHESTER GORMAN
Dies at 43*

Chester Gorman, an archaeologist at the University of Pennsylvania who was known for his excavations in Thailand, died June 7, 1981 at Mercy San Juan Hospital in Sacramento, California.

Gorman, who was 43, had been suffering from cancer for about two years. His illness prevented him from returning to Thailand in early 1981, as he had planned.

He had been at the University of Pennsylvania since 1974 and was an associate professor of anthropology as well as associate curator-in-charge of the South and Southeast Asia section of the University Museum.

Gorman and Pisit Charoenwongsa of Thailand were co-directors of the Ban Chiang project and in 1974 they excavated bronze items possibly dating back to 3600 B.C. That is about 600 years prior to the oldest bronze artifacts from the Middle East, where scholars have believed the Bronze Age began. Some scholars have said that Gorman’s discovery altered some of their basic ideas about the history of technology and human development in general.

“The tragic death of Chester Gorman just as he was completing the proof of one of the world’s greatest archaeological discoveries is a blow not only to his friends and colleagues at the University Museum in Philadelphia, but to everyone in this field of research,” said Dr. Froelich Rainey, emeritus professor of anthropology and former director of the University Museum.

“His good friends on both sides of the Pacific will complete his work in the years to come but it will never be quite the same. Experience and knowledge acquired over the years is not truly transferable. And yet there can be no doubt that his unique impact upon our knowledge of the ancient history of East Asia will remain through the years as that history is unrolled by future diggers. There is a deep sadness for all of us that Chet could not live to see what the next generation will discover in this new look at the history of civilization in the Far East.”

Dr. Gorman is survived by his parents Mr. and Mrs. Chester Gorman of Elk Grove, California, by his wife Mary Carroll of Sacramento and by a son Tracy of San Diego.

Contributions may be made to the Chester Gorman Memorial Fund, the University Museum, University of Pennsylvania, 33rd and Spruce Streets, Philadelphia, Pa., USA.

* University of Pennsylvania News.
Miss I.B. Horner
late Honorary Member of the Siam Society
30 March 1896 – 25 April 1981
An Appreciation

This year the Pali Text Society celebrates its centenary. Unfortunately its President passed away before the celebration took place in London. One could indeed regard Miss I.B. Horner as a pioneer, preserver and promoter of Pali language and scholarship in the West. Although the Society was founded by Prof. and Mrs. Rhys Davids, Miss Horner was their favourite disciple, who became Hon. Secretary, Hon. Treasurer and since 1959 President of the PTS. It was from this Society that Theravada Buddhism spread in England, Europe and the New World.

There was no doubt that Miss Horner was one of the world’s leading authorities on Pali Buddhist scriptures as a translator, as well as an editor and publisher. In 1974, a handsome volume by various leading scholars was produced as Buddhist Studies in Honour of I.B. Horner with her biography and bibliography (edited by R.C. & C.W. Iggleden and published by D. Reidel, Dordrecht). And in the Vesakha Number of W.F.B. Review of the World Fellowship of Buddhists in Bangkok (May-June 2524/1981) three obituaries already appeared about her by Paul Ingram, Russell Webb and the Ven. H. Saddhatissa Maha Thera of the London Buddhist Vihara. So one does not need to go into details of her life and work here.

It is not commonly known, however, that the Pali Text Society was patronized by H.M. King Chulalongkorn from the beginning. One of its first publications was paid for by his late Majesty, who also encouraged those British scholars to pursue their works in editing and translating the Pali scriptures as well as the commentaries and sub-commentaries.

Miss Horner told me this fact herself. Indeed, it was in connection with His present Majesty’s State Visit to the U.K. in 1962 that she consulted me whether the PTS should reprint the volume H.M. King Chulalongkorn graciously paid for the first edition or should the Society publish a new title, the Jinakalamali. I suggested the latter as it was written by a Thai Thera from Chiangmai. Hence it would be appropriate and auspicious for His Majesty’s visit. Not only did she, a great scholar, take advice from a young unknown student seriously, but she also pursued the matter with me later on until the Text was also translated and published later as The Epoch of The Conqueror.

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In her biography, it was mentioned that she visited Ceylon, India, Burma and was very fond of these three countries. It is true that she never visited Siam. Yet she was fond of this country and her people also. Fortunately or unfortunately, she only travelled by ship. Since she got to know Thai people well when she was quite well advanced in age, it was no longer possible for her to visit Siam. However, she used to correspond with His late Highness Prince Dhaninivat and H.S.H. Prince Wong-sanuvatra Devakul, as well as with Mr. Dhanit Youpho and the late Prof. Saeng Manavidhura. Any Thai Bhikkhu or lay person who went to the U.K. for Pali education or Buddhist studies, would get much encouragement and kindness from her.

She was delighted when she was elected Honorary Member of the Siam Society. She regretted however that she could not do much for us. But she was told that her devotion to Pali Buddhism alone was a great contribution to our Society and country, as the studies of Pali are being conducted in Siam more seriously than in most other countries. Yet the critical approach of Miss Horner's scholarship to Pali education helped Thai scholars here as well as serious Pali scholars elsewhere. Although we shall all miss her, her work at the PTS since 1943 when she became its Hon. Secretary as well as in the *Vinaya Pitaka* and the *Majjhima Nikāya* as well as the translation (not to mention her other books) will be her everlasting monuments.

*S. Sivaraksas*

Asian Cultural Forum On Development,
Bangkok
X. H. Vaj Kuam
(1953 – 1980)

With shock and sadness I report the death of X.H. Vaj Kuam (นัก преподаватель и пионер движения за индигенное образование), a White Hmong teacher who died on July 1st, 1980, under tragic circumstances.

X. H. Kuam was co-founder of the Hmong Center in Chiang Mai. He distributed many important books on White Hmong language and culture. He also edited Sib Fi Xov, a newsletter reporting on the activities of Hmong people all over the world.

X. H. Kuam was a Roman Catholic catechist (his title, X. H., stands for the Hmong words Xib Hwb ‘teacher’). He travelled great distances to teach reading and writing and to preach the Gospel to Catholic Hmong in Northern Thailand. Moreover, through his activities at the Hmong Center, he was well known to non-Catholic Hmong, to Hmong outside of Thailand, and to non-Hmong interested in Hmong language and culture.

On July 1st, 1980, X. H. Vaj Kuam, his wife (to whom he had only been married for one and one half months), and his wife’s parents, had set out from X. H. Kuam’s wife’s parents’ home in the mountains and were travelling to Chiang Mai, when three thieves on motorcycles attempted to steal X.H. Kuam’s tape recorder. When X. H. Kuam resisted, one of the thieves pulled out a gun and shot him in the chest, killing him. X. H. Kuam was only 27 years old.

At the moment that X. H. Kuam died, it began to rain very heavily, fulfilling the Hmong belief that when a great and good person dies, it rains very hard to mark the sadness of his or her passing.

Vaj Kuam was born in 1953 in Khun Klang, near Mount Inthanon. His father was a village headman and his elder brother was a shaman and a marriage go-between.

In 1971, Kuam went to study at the O.M.I. Catechist School in Vientiane, Laos, where he remained for four years. Then he returned to Chiang Mai where he joined the Roman Catholic missionary Harold J. Thiel in spreading the Christian Gospel and teaching literacy among Hmong in Northern Thailand. In the late 1970’s X. H. Kuam and Father Thiel founded the Hmong Center to serve as a home for priests and senior catechists, as a guest house for visitors, and as a local center for teaching and propagating the Catholic religion, for teaching reading and writing to Hmong people, and for printing and distributing Hmong books.
The Center publishes both religious and secular books in White Hmong. Linguists and anthropologists around the world obtain many of their most complete and valuable sources of information on such topics as White Hmong marriage, White Hmong folklore, White Hmong songs, and the White Hmong language from the Hmong Center in Chiang Mai.

When the missionary and scholar Yves Bertrais was forced to leave Laos, he came to Chiang Mai and began to work with X. H. Kuam, who became his chief research assistant in the preparation of his magnificent monograph *Le mariage traditionnel chez les Hmong blancs du Laos et de la Thailande* (The Traditional Marriage among the White Hmong of Thailand and Laos), published by the Hmong Center in 1977 (English translation published 1978). This book is an extraordinarily rich source of information on White Hmong language and culture. It is especially valuable for its clarification of the subtle poetry of Hmong songs, with their complex euphony and their extensive use of indirect language and of esthetic elaborations of a statement. Father Bertrais points out his great debt to X. H. Kuam's keen intelligence and vast knowledge of the special language of the marriage songs.

I myself came to know X. H. Kuam in 1979, through correspondence. I was studying the White Hmong language with one of the many Hmong refugees now living in the United States, and I wrote to X. H. Kuam in my inadequate Hmong to ask about materials published by the Hmong Center. His letters to me were full of warmth, kindness, and encouragement toward an American linguist struggling to learn his language. Although we had never met in person, he wrote to me as a friend, addressing me as *tij laug* 'older brother', and I felt that we were becoming close despite the barrier of an ocean and an imperfectly learned language. I had hoped to travel to Chiang Mai eventually and meet him. His death fills me not only with sorrow for the world's loss but also with personal pain.

X. H. Vaj Kuam was a pastor, a teacher, and a scholar. In his short life he managed to do an extraordinary amount to serve the Hmong people and to spread knowledge of their language and culture among non-Hmong people in many countries. The loss of this brilliant and sensitive man will leave a void in the lives of people all over the world.

*David Strecker*

Department of Linguistics,
The University of Michigan
IN MEMORY OF
WALTER FRANCIS VELLA

Dr. Walter F. Vella, professor of history at the University of Hawaii, was born on July 13, 1924. He received his B.A., M.A., and Ph. D. degrees at the University of California, Berkeley. He was trained in the Thai language during his army service and his first trip to Thailand was with the O.S.S. in 1945. Dr. Vella's works include "The Impact of the West on Government in Thailand", "Siam under Rama III" and his most recent "Chaiyo! King Vajiravudh and the Development of Thai Nationalism". He has also edited G. Coedes' "The Indianized States of Southeast Asia". From time to time, Dr. Vella returned to Thailand, to research and to be in the country and with the people he loved. He came to Thailand again on December 28, 1980 at the invitation of the Vajiravudh Centennial Committee. He was to have presented "Chaiyo!" to H.R.H. Prince Vajiralongkorn at the opening ceremony on January 1, 1981. But this was not to be. Dr. Vella was hit accidentally by an errant bus and killed on December 30, 1980.

Walter Vella had an affection for and a deep understanding of the Thai people. Those of us who knew Walter and who likewise loved him mourn his passing. May his soul find eternal peace.

One of his wishes, again expressed on the day he died, was the need for a foundation to further studies and research of Thailand in America as he observed a declining interest in this direction in the U.S. May this memoir serve as an appeal to those people and institutions who have a similar cause at heart to donate towards the Walter F. Vella Foundation which is to be initiated by his friends and pupils.

January 8, 1981
ร้าลกิจ วอดเตอร์ เอฟ.วี. เวลาล้า

อาจารย์วอดเตอร์ เอฟ. เวลาล้า B.A., M.A., Ph.D. จาก University of California, Berkeley เกิดเมื่อวันที่ 13 กรกฎาคม พ.ศ. 2466 บรรจบวันที่ 30 ชุมภาคม พ.ศ. 2523

อาจารย์วอดเตอร์ เอฟ. เวลาล้า เรียนภาษาไทยในระหว่างถูกเกณฑ์เข้ารบราชการทหาร และได้เดินทางมาประเทศไทยเป็นครั้งแรกในปี พ.ศ. 2495 อยู่ใน O.S.S. ของสหรัฐอเมริกา-sector สองท่าชัยจึงได้เข้าย้ายขึ้นใน พ.ศ. 2488 ระหว่างที่ปฏิบัติหน้าที่อยู่ในประเทศไทย อาจารย์วอดเตอร์ได้ส่วนใหญ่เป็นอย่างมากในการศึกษาวัฒนธรรมและประวัติศาสตร์ของไทย


นอกจากนี้ยังอีกที่สำคัญ อาจารย์เวลาล้ายังเขียนบทความทางวิชาการเกี่ยวกับประวัติศาสตร์ และวัฒนธรรมของไทยอย่างไม่หยุดในการสานต่อในด้านประเทศและประเทศไทยออกแบบงานเกี่ยวกับอาจารย์เวลาล้าการเรียนรู้อย่างอยู่คู่เรืองของ
สิ้นสมัยไทย จากงานเขียนและประวัติของสมเด็จฯ ตอดบนมวลรวมความพันพื้นที่ของ
สมเด็จพระกฤษณาภูมิพลสวัสดิ์ พระพุทธภูมิ เทพสมัยเบิ่ง
เลิ่ม อำนวยส่งประชาธิปไตย ไปเมืองถึงกองกำลังผู้รักษา
ไทย และประวัติศาสตร์เครื่องยนต์เครื่องยนต์ใจใส่ ณ มหาราชวัง
อิณุกรา

อาจารย์เวสตร์的专业和研究领域为泰国和东南亚的历史，他的研究
成果在泰国和东南亚地区产生了广泛的影响。泰国政府于1923年
授予他Sabatical Leave，以支持他
继续研究泰国和东南亚的历史。

他于28日去世，享年2523年。他在泰国和东南亚的历史研究
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หนึ่งวันก่อนที่อาจารย์จะถึงปีใหม่ก็ได้ประกาศปิดงานสืบมา ขณะนี้การศึกษาแก่แกร่งประจำมีการรับประทานคติจะอยู่ตลอดไปแล้ว นักศึกษาทุกคนเข้าร่วมงานวิชาประชุมสารทิศไทยโดยรวมอยู่ร่วมกันอยู่ทุกที่ประเทศนี้ในเอเชียอย่างเข้ม ณ ปีนี้และที่แล้วมีวัฒนธรรมปฏิบัติตามวิธีการจัดการรับประทานคติจะอยู่ตลอดไปแล้ว นักศึกษาทุกคนเข้าร่วมอยู่ร่วมกันอยู่ทุกวันวิชาประชุมสารทิศเพื่อตกที่พื้นที่การศึกษาประชุมสารทิศไทยในสารพิธีเมืองกินขนาดใหญ่ พบกันที่อยู่อย่างสามรถที่ความปรารถนาควรจะขออาจารย์วิชาเวลาไว้เป็นความจริงช้ำมาเกิดขึ้นแล้ว

ดวงวันญาณของอาจารย์ได้ต่ออยู่นี โปรดพร้อมทั้งควรว่างเตรียมพร้อมวันตรวนใหม่และลูกศิษย์ทั้งหลายของอาจารย์อาจารย์อย่างพุ่ง พุ่งขอให้ทุกคนที่อาจารย์ได้กระท่ำด้วยการพูดดวงวันญาณของอาจารย์ไปสู่กันด้วยเห็น.

จำกนิคมและอุปถัมภ์ของอาจารย์
8 มกราคม 2524