





OBITUARIES

Professor Sippanondha Ketudat

Prof. Dr Sippanondha Ketudat, member of the Siam Society, distinguished scholar and administrator, passed away on 16 July 2006. He was 75. Born into a family of government officials and professionals (his father, Phraya Thayan Pikat, was one of the founders of the Royal Thai Air Force), his loyalty to the country and the Crown was uncontested. He often related that he owed to his father a practical sense of life, and it is not surprising that the Harvard-trained physicist possessed both a remarkable intellectual capacity and a high sensitivity to practical demands.



Professor Sippanondha served his country well in various capacities. It would be superfluous to enumerate all the appointments he held and all the honours, both national and international, bestowed upon him. Starting his career as a university teacher and researcher, he had a number of published international papers to his credit. But larger educational issues attracted his attention. Acharn Sippanondha took up educational planning and administration seriously, beginning with the University Development Project that led to a systematic strengthening of graduate education in Thailand, especially in the sciences. He later addressed the issue of educational reform that was to have far-reaching effects until today. As Deputy Minister of Education, and subsequently as Minister of Education and Minister of Industry, he knew how to apply his intellectual prowess to these political appointments. When called to assume an important responsibility in launching the first major petrochemical industry in Thailand, he accepted the challenge and became successful as an industrialist and business executive.

Acharn Sippanondha does not need a hagiography. But the following anecdote can give a faithful picture of what he really was.

While serving as Minister of Industry, he inevitably had to negotiate with foreign investors and businessmen. Once an industrialist from a Western country visited him with plans to launch a large-scale project in Thailand. It did not take long before the visitor began to offer bribes (a gesture that might have worked with other politicians or officials). Being a well-read man, Acharn Sippanondha reacted

by quoting a famous passage from the play *Life of Galilei* by the German poet Bertolt Brecht.

He who does not know what the truth is, is just a blockhead. But he who knows what the truth is and still calls it a lie, is a criminal.

Some crafty businessmen could be well-read, too! The ugly Westerner packed his bag and took leave of the Minister. How many Thai ministers would have acted likewise?

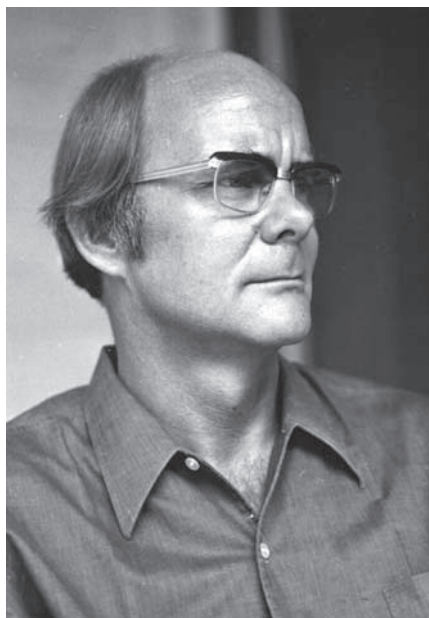
That Acharn Sippanondha could survive amidst the morally obnoxious environment of the present world must remain a marvel. What is certain is that he will survive in the memory of those who knew him as a man of integrity.

Chetana Nagavajara



Professor Klaus Wenk

On 22 September 2006, Klaus Wenk passed away, aged 79. His funeral was held within a select circle consisting of his direct family and a few intimate friends. He specifically instructed to let this event pass in an unobtrusive manner: no flowers, no speeches, no fuss. However, I am certain that he would not have objected to be remembered in the *Journal of the Siam Society* in the form of a short obituary.



Klaus Wenk was born on 24 March 1927 in Hamburg-Altona. The Second World War broke out during the time he was attending secondary schooling. Thus, as a schoolboy he first helped at an anti-aircraft post, was then drawn into military service, sent to the front, and ended the war as a prisoner-of-war. His health suffered and he spent a long time recuperating in a military hospital. In 1948, at the age of 21, he began studying law in Hamburg University, where he obtained his doctorate in 1955. He was admitted to the bar in 1957.

When looking back to this time, he recalled that he did not like legal work at all. Already in 1957 he had decided to change the direction of his life. He applied for and obtained a German Government scholarship to study in Thailand at the renowned Chulalongkorn University for a period of two years. This was followed by a research fellowship of the German Research Foundation.

This time he had found the type of occupation that suited him. This became apparent through a series of publications that already showed a remarkably broad palette. Between 1959 and 1962 there appeared in various German publications articles on the Law, on Thailand's Constitution, on one of King Chulalongkorn's visits to Germany, and on Traditional Thai Literature.

In 1961, just four years after deciding to begin this new career, he obtained his second doctorate at Hamburg University. This time his dissertation centred on an analysis of the metric system of Thai poetry. This completed the shift from a practitioner of the legal profession to that of a scholar. His academic career began with a Research Fellowship, financed by the German Research Foundation, attached to the Department for Thailand, Burma und Indochina. This gave him the opportunity to write further books and articles, thus preparing himself for his "habilitation", in Germany at that time an essential part of the qualification for a

full-time professorship. The habilitation took place in 1965 and almost five years later, in 1970, he obtained a permanent professorship and became the head of the department concerned with Thailand, Burma and Indochina at his alma mater, a position he held for more than twenty years, until his retirement in 1992. On 14 August 1984 he received a Honorary Doctorate from the Fine Arts University in Bangkok, from the hand of the Thai King himself. In 1995 he was elected Honorary Member of the Siam Society. These honours are rarely awarded and were proper tributes to the scholar who spent the greater part of his life discovering and interpreting Thailand's culture and history. His list of publications is too extensive to reproduce here, but he will perhaps be chiefly remembered for his *Murals in Thailand*, other works on Thai and Burmese murals, and his many publications on Thai literature.

I first met Klaus Wenk in 1971 during the 28th International Conference of Orientalists in Canberra, Australia. This first encounter led to an exchange of letters and eventually to an invitation to stay a year at his institute as a Humboldt Fellow. I am still grateful for all the kindness extended to myself and my family by Klaus Wenk and his wife Marianne during that period. Little did I suspect that more than a decade later I would become his successor as Head of Department, finding in Hamburg Wenk's legacy: Germany's foremost centre for Thai studies.

Barend Jan Terwiel

Professor David K. Wyatt

The Siam Society lost one of its most distinguished members when David Wyatt passed away on 14 November 2006. For me, it was a terrible double blow when I was informed of the news at the evening chanting for my mother, who had died four days earlier. The following day, when the Editor of the *Journal of the Siam Society* e-mailed to ask me to do the obituary for the *JSS*, I felt highly honoured, for David had been a dear friend for more than 40 years.

It all started in 1965 when I read David's article, "Thai Historical Materials in Bangkok", which he had co-authored with Connie Wilson and published in the *Journal of Asian Studies* in November of that year. In those easy-going, halcyon days at Oxford, one was accepted by one's College without a very clear idea of what one was going to do with one's time there; Faculty and University were remote, and College tutors left one to pursue one's interests on one's own. In my case, it was a choice between the seventeenth and the nineteenth century, but after a couple of months, it became clear that King Chulalongkorn's reign was the more interesting to study. This choice was reinforced by David's article, which assured one that materials were plentiful in Bangkok.

When my thesis proposal was accepted, the authorities readily agreed to appoint David as my supervisor, even though he was teaching at SOAS. At our first meeting, as I walked into his room, he dashed out to give a lecture, asking me to help myself to his card-index bibliography. This spontaneity and generosity were typical of David, who had already shown in one of his earliest articles that he was always ready to share his knowledge, thoughts and ideas with his students, colleagues, and the wider public.

David Wyatt and Connie Wilson were pathfinders for an entirely new generation of Thai historians. Before them, only a handful of people had ventured into the dusty old National Archives, which were housed in one wing of the beautiful King Chulalongkorn-era Thawonwatthu Building in front of Wat Mahathat, overlooking Sanam Luang. David and Connie's article introduced the National Archives not only to the international community but to Thai scholars as well. The



foremost Thai historian of my generation, Nithi Ieosriwongse, followed them into the archives, where, in 1962-1963, David had befriended the chief archivists, Khun Charat Kamphalasiri and Khun Praphat Trinarong, and got the other officials used to the idea of researchers asking to search for documents, rather than rare civil servants who went in to demand documents for official publications of departmental histories.

From 1966 to 1969, David was my supervisor. He had just finished his thesis "The Beginnings of Modern Education in Thailand, 1868-1910" for Cornell, which he gave me to read, and it became the model for my own. I was not David's first Thai student; the honour for that goes to Dr Thamsook Nummond, who was at SOAS and did her thesis on Thai diplomacy during King Chulalongkorn's reign. In the immediately following years, when David had returned to the United States and was teaching at Cornell, I think his hope was that his students would study every aspect of King Chulalongkorn's reign, which would make a thorough and comprehensive history of that reign possible. Craig Reynold's thesis on monastic reform was following on that path, and Noel Battye had started on the Ministry of Defence. Perhaps this project exists only in my imagination, for it has never been realized, and historical studies seem to have moved on to other fields of interest.

David was a perfect supervisor. He was a sympathetic listener of ideas and contributed more of his own. He was a conscientious reader of papers and drafts of chapters, which he returned quickly with helpful comments and corrections on both substance and style. He was a stickler for syntactical and grammatical correctness, which, unfortunately, are not strictly upheld any more; split infinitives and misplaced adverbs were definitely not for him. He supervised one's thesis to the very end and, in fortunate cases, followed it to publication as its "anonymous" reader, whose remarks and handwriting were unmistakably familiar. All his students owe him a great deal.

When he taught Southeast Asian history at SOAS from 1964 to 1969, David was consolidating his career as the leading historian of Siam. In 1968, for example, he published two major articles, the first of which was "The Diaries of King Chulalongkorn", in the June *Bulletin of the School of Oriental and African Studies*. This introduced an important published primary source, which is under-utilized to this day. The second was "Family Politics in Nineteenth Century Thailand", which appeared in the *Journal of Southeast Asian History* in September 1968. He had earlier rehearsed this article at a seminar at St. Antony's College, Oxford, to which I had asked the chairman, Dick Story, to invite him. His presentation was so brilliant that some members of the audience gasped aloud. In return, he wrangled an invitation for me to present a paper at C.D. Cowan's seminar at SOAS where, in trepidation, I had to field a pointed question from O.W. Wolters on the reliability of official documents, which still sticks in my mind.

David's *The Politics of Reform in Thailand: Education in the Reign of King Chulalongkorn* was published simultaneously by Yale University Press and Thai Wattana Panich in 1969. It was a revised and expanded version of his Cornell Ph.D thesis. The book revolutionized the study of King Chulalongkorn and his long reign. In place of linear inevitability, David introduced flesh and blood conflicts for political supremacy in order to reform and modernize the country in the face of pressure and aggression from France and Great Britain. It was a monumental achievement, based on solid archival materials, the like of which had never appeared before. It fired and inspired a new generation of historians to look anew at not only King Chulalongkorn's reign but the whole of Thai history. Its importance cannot be exaggerated.

In 1969, David returned to the United States with international acclaim. After a short stint at Michigan, in 1970 he was offered a tenured position at Cornell, where he stayed till he retired in 2002. Until quite recently, we corresponded regularly, latterly by e-mail. We met from time to time. While I was posted at our Washington Embassy, in 2000-2001, on my first official visit to Cornell I asked that he be invited to lunch, where we sat together and chatted long after the other guests had left. When I look him down to his car, I was impressed by his deft handling of his electric wheelchair, which he drove as fast as he used to walk. He was delighted when he was called out of retirement to serve as interim curator of Cornell's world famous Echols Collection in 2005.

All the time, David worked hard and continuously made major contributions to Thai studies. He was instrumental in getting *The Short History of the Kings of Siam* by Jeremias Van Vliet translated into English by Leonard Andaya. He edited the translation and obtained financial assistance from the Breezewood Foundation for its publication. As the then Honorary Editor of the *Journal of the Siam Society*, I saw the volume through the press of Sompong Chaicharoen in 1975 with cover design and art work by our eternal Manager, Euayporn Kerdchouay. This "earliest known comprehensive version of Siamese history to have been based on indigenous sources" has been translated into Thai and reprinted in English. The role of the Siam Society in its publication is barely acknowledged.

Throughout his life, David was keen to get primary sources translated and published so that they would be available to scholars and the general public. As early as 1966, he edited *The Nan Chronicle*, published by the Cornell University Southeast Asia Program as number 59 in the Data Papers series with dark red soft covers, which are now collector items. He later improved on this when he translated the chronicle from the original script which, with customary discipline and determination, he had more or less taught himself. This was published in 1994 by Cornell's Southeast Asia Program as "Studies on Southeast Asia No.16". In 1970, together with A. Teeuw, he published the *Hikayat Patani: The Story of Patani*,

which remains the best source for the history of Patani to this day. More than thirty years later found him translating *The Chiangmai Chronicle*, with Aroonrut Wichienkeo (Silkworm Books, 1995).

Ten years later, Silkworm published G.J. Younghusband's *The Trans-Salwin Shan State of Kiang Tung*, edited with an introduction and glossary by David. This was the last occasion I had the pleasure of working with him, from the time I sent him a copy of the Confidential Print found by Sompong Sanguanban when he was serving at our Yangon Embassy. David was very excited by the discovery and retyped "the entire volume" himself. He had the maps of Chiang Rai (Kiang Hai) and Keng Tung (Kiang Tung) redrawn to his satisfaction, while xeroxed copies of two maps I had provided him were "simply reproduced", thanks to Trasvin Jittidecharak, the founder, owner and publisher of Silkworm Books, who was close to David in "his twilight years". Thai and Myanmar scholars do not seem to be aware yet of this book, whose painstaking introduction alone would open their eyes to a world of "Spy and Counterspy in the Shan States" in the late 1880s, the true background to a highly successful and internationally acclaimed recent novel.

From his earliest article, "Samuel McFarland and Early Educational Modernization in Thailand, 1877–1895" (Vol.1, *Felicitation Volumes of Southeast-Asian Studies Presented To His Highness Prince Dhaninivat*, Siam Society, 1965), David's interest in Thai history ranged far and wide. This can be seen from his *Studies in Thai History: Collected Articles* (Silkworm Books, 1994), which reprints, for instance, "Almost Forgotten: Ban Phraya Nana School" from *In Memoriam Phya Anuman Rajadhon*, which Michael Smithies and I edited for the Siam Society in 1970, to his contribution to the heated controversy that continues to polarize the Thai academic community, Thai society, and the Siam Society itself, "Contextual Arguments for the Authenticity of the Ramkhamhaeng Inscriptions" from *The Ramkhaeng Controversy: Collected Papers*, ed. James R. Chamberlain (Siam Society, 1991). David also looked for new sources of historical evidence. His *Temple Murals as an Historical Source: The Case of Wat Phumin, Nan* (Chulalongkorn University Press, 1993) grew into *Reading Thai Murals* (Silkworm Books, 2004). Thanks to his presentation and reading of these murals, Nan comes alive before one's eyes some forty years after he edited its chronicle.

David's *magnum opus* appeared in 1984. *Thailand A Short History* (Yale University Press and Thai Watana Panich), with a revised and updated edition in 2003, is the standard history of Thailand. Starting with The Beginnings of Tai History and bringing the reader up to almost the present day, it is the best introduction to the history of the Tai peoples, their city states, principalities, and kingdoms, the end of the Absolute Monarchy, the ascendancy of the military and nationalism, the era of national development, and the political and economic uncertainties of our days. It is a masterly achievement, beautifully written and presented; above all, it is balanced and objective.

Although Thai history was the centre of David's work, he was never Thai-centric. He also made important contributions to the study of Southeast Asian history. With his peers, he collaborated in *In Search of Southeast Asia: A Modern History* (OUP, KL and Singapore, 1971). This book starts with The Eighteenth-Century World of Southeast Asia and broke new ground with its thematic approach and coverage of every social strata at centres and peripheries, formation and evolution of new states and political societies, bureaucratic and economic development, social and cultural transformations. Yet the analysis is carried forward with a sure-footed narrative drive towards modern times. It was an acclaimed *tour de force*, quickly sold out, and the authors and publishers were constantly badgered for a second edition, which appeared in 1988. The book was extensively rewritten and expanded in *The Emergence of Modern Southeast Asia. A New History* (University of Hawai'i Press and Singapore University Press, 2005) edited by Norman G. Owen, to which David was again a contributor. It is even better than the earlier volume, for David and his peers, together with new colleagues, had become even better over the years, like the study of Southeast Asian history itself.

In the last ten years or so of his life, David was still pioneering new ways of approaching Thai and Southeast Asian history. Even before he began to read and interpret the Nan murals, he had written "Assault by Ghosts: Politics and Religion in Nan in the Eighteenth Century" (*Crossroads* 4:2, 1989, Center for Southeast Asian Studies, Northern Illinois University). It seems that more can be read into the chronicles. Southeast Asians did think before the question was asked in another context, and an approach to discovering how they thought had appeared in *Moral Order and the Question of Change: Essays on Southeast Asian Thought*, which David edited with Alexander Woodside in 1982. Twenty years later, he published a collection of thoughts on the intellectual history of Thailand entitled *Siam in Mind* (Silkworm Books). He allowed his "imagination to run freely", as he "no longer" had "any illusions about" his "mortality", and the resulting ideas he delivered can keep the next generation of Thai historians occupied for years to come.

All his life, David was always giving. The most amazing example of this was his editing of *The Royal Chronicles of Ayutthaya: A Synoptic Translation by Richard D. Cushman* (Siam Society, 2000). When Richard Cushman died in 1991, his family presented David with 1,200 pages of typescript of this unfinished work. Out of "enormous respect for Cushman's work", for which he had helped to find financial support in the first place, David started to work on the typescript from 1992 by using "computer technology to optically scan the translation into computer files". Three years later, he wrote a characteristically modest introduction describing what he had had to do to edit the work, admitting on the way that he had not been able to find some of what Cushman had referred to. In other words, and to

anyone else, it had obviously been an onerous and time-consuming task, yet he did it because of “the enormous value and importance” of Cushman’s “accomplishment”. As he wrote in the introduction, he considered “it a privilege to have had the opportunity of furthering this work”, and he was “grateful to the Cushman family for entrusting (him) with the task”. It is no wonder that David was so loved by most of his students, most of whom became his friends for life.

Looking back on David’s productive life, what stands out most is the quality of his work. He started off at a time when the practice of history was still traditional and straightforward, not fragmented and politicized as it became over the years. One mastered the chronology and narrative, the shape and form of the subject, asked questions, researched the archives, and wrote up what one had found. The past spoke for itself through records, which exist in diverse forms, not only in official documents but chronicles and local histories, legends and tales. Temple murals also record and there are also oral memories, all of which can be used critically to create history as objectively as possible. David trod this path with distinction. His work was solidly based on primary sources, which he read carefully and critically with meticulous attention to details. He had no theories or hidden agenda. He wrote up what he found, perceptively, and with no jargon. What he wrote made sense in the Thai and Southeast Asian context. He had an instinctive feel and a sure touch for historical reality. This is what made him an outstanding teacher, mentor, and historian.

David led a full, happy, and fulfilled life. During his long career, of course, he had his fair share of uncouth and unsympathetic colleagues, unappreciative and ungrateful students. There were strained moments when he served as Cornell’s Director of Southeast Asia Program, which coincided with the last years of the Vietnam War. But he got through it all, thanks to his moral rectitude, self-confidence, and sense of humour. It was generally agreed that he served with distinction as President of the Association for Asian Studies in 1993–1994. He was most fortunate in always having Alene at his side, and in his sons, of whom he was so proud. Moreover, he always had Gilbert and Sullivan to perform and sing. I have always been grateful for his generosity, and it was most moving to me when I last met him for a long chat at his flat in Chiangmai on 15 January 2002, when he signed one of his books to me, “who long has proved to be a generous friend”. I shall never forget him and shall always cherish his memory.

Tej Bunnag



Ambassador Vivadh Na Pombejra

There is always a sense of nostalgia every time one loses one's friend or loved one and mourns his departure. Oftentimes, one feels especially nostalgic because of the fond and lingering memories of the deceased's past or because of the manifold associations in so many areas and aspects of his long life that it seems like the passing of an era, of the good old times perhaps forever gone. Such indeed is the case of the recent demise at the age of 91 of the much loved and admired Ambassador Vivadh Na Pombejra, whose credentials, inter alia, definitely include his life-long membership of and devotion to our venerable Society.



Born in Bangkok in 1915 at the beginning of the First World War, he led a long and eventful life past the Second World War (1939–1945), in which he was personally and actively involved, thanks to the unique circumstances he found himself in. He spent virtually his entire diplomatic career during the Cold War, only to retire, as Thailand's Ambassador to Australia, in 1976, at the close of the Vietnam War, an important chapter in regional and world history. Ambassador Vivadh would live in peaceful and happy retirement during his remaining 30 years, thus completing a span of almost a century of a full and fulfilled life amidst the changed and changing world, which he himself was wont to observe and ponder over.

Ambassador Vivadh's family background reads like a page of the social history of Thailand - an apt illustration of how Thai society, and in particular its ruling elite, has evolved in the past two centuries or so. Ambassador Vivadh had a distinctive and distinguished family lineage, being descended on his father's side from a long line of governors in and around Ayutthaya, who traced their origin back over 250 years to the days when Ayutthaya was the capital city with Pombejra, an old military fort, situated right at its centre, from which comes the family name. His maternal ancestors were from the well-known and expansive Jotikasthira family, whose founder, Phya Joduk Rajsrethee, was the royally-appointed titular head of the Foreign Trade Department and of the Chinese community in the kingdom during King Rama V's reign in the late nineteenth century. Ambassador Vivadh's forebears on both sides, originally of immigrant Chinese stock, within one or two generations became prominent in official and court circles, thanks to

their innate ability, their loyalty to their adopted land and their devotion in serving their “King and Country” in so many diverse fields and aspects of Thai national life. Through successive reigns and generations, the families, like a few others in similar circumstances, became part and parcel of the establishment, the national leadership and elite, which has helped to sustain the strength and cohesiveness of the open, absorbent and mobile Thai society.

With such family heritage, Ambassador Vivadh seemed destined for a career in the public service, which he in fact readily took up as he successfully continued the ancestral tradition and mission of serving King and Country. Ambassador Vivadh will long be remembered as an accomplished diplomat. His accomplishments were apparent in every respect, be it in the discharge of official duties or in social entertaining, which is considered by some the staple of diplomatic life. Many who were privileged to know him never failed to observe that whatever the Ambassador did - making a speech or hosting a dinner - was always done with taste, flair and class. Though much admired as a diplomat ‘par excellence’, Ambassador Vivadh would be the first to reject any notion of his being ‘diplomatic’ to a fault. His lively personality, liberal thinking plus innate outspokenness would never allow him to be overly ‘diplomatic’. He would speak his mind, and even freely criticize whomever or whatever, always with a gifted and abiding sense of humour, a characteristic of his, which will forever remain in the memory of those who were fortunate enough to enjoy his company. His wife of over 50 years, the much respected Mom Rajawongse Nivatwan née Sonakul, who was always by his side, happily shared this wonderful abundance of humour, especially the ability to laugh at oneself.

Thanks to his travels and long years spent abroad, especially in England, Ambassador Vivadh came to learn, know and appreciate Western arts and culture, particularly music, painting and theatre, all of which he was able to indulge in to the full during his retirement years when, with his wife and two sons, he would spend the summer in England and travel all over Europe. He was very happy and proud to see the healthy growth of classical music in Thailand and, in particular, of the Bangkok Symphony Orchestra, of which he became a firm and generous supporter. Despite his Western exposure and orientation, Ambassador Vivadh remained at heart a Thai connoisseur, deeply immersed in Thai traditions and customs. In this regard, he took great interest in and actively supported the on-going project to restore Phya Thai Palace to its former splendour. In this day and age when there are so many so-called experts, Asian on the West or vice versa, Ambassador Vivadh would stand out not as an expert - a term he would abhor - but rather as someone who was able to straddle or bridge the great divide of the two cultures, partaking appreciatively of the best of both.



On his ninetieth birthday in December 2005, Ambassador Vivadh presented his family and friends with a beautifully designed book, an autobiography in which he forthrightly and typically reminisced on his life, his profession and his ancestry, not forgetting even to expose a few of the skeletons - or at least the bric-à-brac - in the family cupboard. This book, highly readable and a true literary reflection of Ambassador Vivadh's persona, is entitled, in Thai, *Cheewit Tee Pen Pai*. Literally translated, the title refers to "Life that has Unfolded", a factual recounting of things past. Yet, arguably, one could detect beneath the wording of the title some sense of resignation on the author's part about the vicissitudes of life, the ups and downs, joys and sorrows, fulfilments and disappointments. Additionally, an even more far-fetched and speculative interpretation of the title would see in it a hint of Destiny, whose hands guided and dictated the path that life had to follow. Or it could just be the way Ambassador Vivadh, with a little shrug of his shoulders, characteristically made his final pronouncement: "That's life", "C'est la vie". And would we not, in response, echo in amazement and marvel "What a life!" "Quelle vie!"?

Vitthya Vejajiva

Dr Betty Gosling

The field of Thai art history lost one of its most dedicated pioneering scholars when Betty Gosling passed away on 21 February 2007 in Ann Arbor, Michigan. A regular contributor to *JSS* for several decades and the author of four books, she played a leading role in researching the architectural and religious history of Sukhothai.



Betty Gosling was born in 1928 Elizabeth Montgomery Blair in Atlanta and grew up in Marietta, Georgia. After graduating from Sweet Briar College in Virginia, she married and moved to Ann Arbor, Michigan, where she raised three children. During that time, she also traveled widely in Southeast Asia, and lived in Malaysia and Thailand for several extended periods. Devoted to her family, she entered graduate school at the University of Michigan after her children were grown up. In 1983 she completed her dissertation, which was published as *A Chronology of Religious Architecture at Sukhothai: Late Thirteenth to Early Fifteenth Century* (Ann Arbor: Association for Asian Studies / Chiang Mai: Silkworm Books, 1996).

Dr Gosling soon became an integral part of a lively discussion about Sukhothai monuments and inscriptions that had begun with the writings of A. B. Griswold and Prasert na Nagara and continues to this day. That discussion included the controversy that erupted over the authenticity of Inscription No. I. Dr Gosling responded by organizing a double panel and presenting a paper on the topic at an Annual Meeting of the Association for Asian Studies, which led to a volume edited by James Chamberlain, *The Ram Khamhaeng Controversy: Collected Papers* (Bangkok, Siam Society, 1991).

When Dr Gosling took on the daunting task of sorting out Sukhothai architecture and history in the mid-1970s, it was still a fledgling field of study. Thus her contributions, including her second book, *Sukhothai: Its History, Culture, and Art* (Singapore, Oxford University Press, 1991), together with a long list of articles, established her as one of the foremost authorities on the subject. It was also a time when certain remote parts of Sukhothai were considered dangerous and the local police sometimes insisted on escorting her to the sites.

When Laos first opened to travelers in the late 1980s, she went there to conduct research that culminated in *Old Luang Prabang* (Kuala Lumpur, Oxford University Press, 1996).

Dr Gosling's most recent work, *Origins of Thai Art* (Trumbull CT, Weatherhill / Bangkok, River Books, 2004), is a landmark in that it is the only book



that intelligently pulls together the intricate cultural contexts in which the art of Thailand evolved from prehistoric times to the thirteenth century. More than just a survey, the book should become a part of the library of every art historian studying Asia.

Betty's art historical instincts grew out of her deep aesthetic sensibilities. She had a fine eye for beauty, which was apparent in the serene environment she created wherever she lived and the works of art that she collected.

To those who knew her, Betty was a loyal friend, a gracious hostess, and a generous colleague who was always willing to share her ideas with others in the field. She often opened her home to friends and visiting scholars for animated conversations over dinner.

Betty will be missed not only for her keen intellect and original approach to Thai art, but also for her warmth, elegance, charm, and wit. She is survived by her three children and their families.

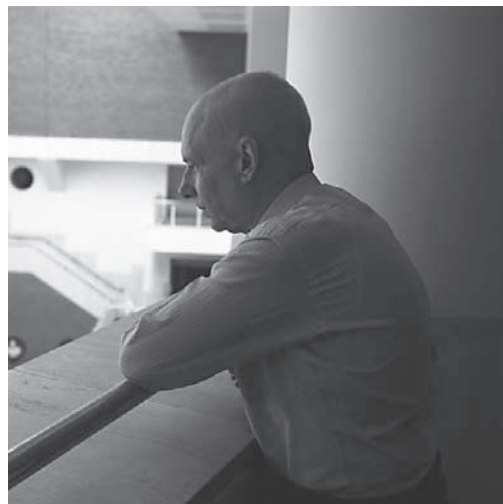
Bonnie Brereton

Dr Henry Ginsburg

Dr Henry Ginsburg died at the age of 66 in New York City on 19 March 2007 of complications following an aortic dissection that had occurred on 12 March, hours before his scheduled return to London. He is survived by a brother, Carl, of Bad Soden, Germany, and a sister, Deborah Ginsburg Ramsden, of Woodstock NY.

Henry was the author of *Thai Manuscript Painting* (London and Honolulu, 1989), a subject on which he was the world's leading authority. Raised in New York City and in Tarrytown NY, he graduated from Columbia and then served in the US Peace Corps in Thailand (Group Seven, the "Jet Set"). Following a stay at the East-West Center, he migrated to the School of Oriental and African Studies, University of London, where under the guidance of Stuart Simmonds he wrote a dissertation on the Thai derivations of the Indian *Pancatantra* (see "The Thai Tales of Nang Tantrai and the Pisaca Tales", *Journal of the Siam Society*, July 1975). He subsequently became curator of the Thai and Cambodian collections at the British Library, and London became his permanent home, broken only for a period in the mid-1970s during which he also taught at the University of California, Berkeley.

As someone who took deep joy in the arts (his father had been a well-known dealer in American antiques, his mother, in textiles), Henry was the ideal person to expand and to research the library's holdings of illustrated manuscripts. Many of these manuscripts came to Bangkok in 1996, in an exhibition that also included long-held documents. The exhibition, at the Thailand Cultural Centre, was opened by H. M. Queen Elizabeth II, then on a state visit coinciding with the fiftieth anniversary of the accession of H. M. King Bhumiphol, and subsequently became the basis for the book *Thai Art and Culture: Historic Manuscripts from Western Collections*, 2000, which also included manuscripts in the New York Public Library and elsewhere. In his position as an American in London, in 2003 Henry played a key role in ensuring that the British Library, the British Museum, and the Victoria and Albert Museum all received gifts of Southeast Asian art from the Doris Duke Cultural Foundation, which was in the process of distributing objects acquired by the heiress Doris Duke to American institutions. More recently, Henry was involved in the 2006 exhibition at the Jim Thompson House,





“Siam in Trade and War—Royal Maps of the Nineteenth Century,” and contributed to the catalogue. At the time of his death, he was at work on a book about Thai banner painting and a catalogue of the Thai manuscripts in the Chester Beatty Library, Dublin.

A man of deep sympathies and wide-ranging talents (he was an accomplished musician and good at languages), Henry lived in many worlds and had countless friends in all of them. His home in the Islington section of London was a place of refuge for visiting scholars and musical friends. On one memorable occasion in September 2005, Henry brought some of his worlds together when he organized for H. R. H. Princess Sirindhorn (who was attending a congress of the International Association of Buddhist Studies) a concert and a dinner. Henry first performed, together with a flautist, on the piano in his parlor for the benefit of the Thai TV cameras; then, the cameramen sent away, the assembled crowd moved to the ground floor, to hear Henry play his beloved harpsichord.

Hiram Woodward

