

World War II, a widely acclaimed collection of translated recollections and eyewitness accounts of Japanese naval actions in World War II by Japanese officers who were participants in the events they described. Evans not only updated the original 1969 work, but added five new essays, two of which he himself translated.

Already, in 1984, in collaboration with the undersigned, David Evans had begun the enormously complex and path-breaking effort for which he will be honored for years to come: a study of the Imperial Japanese Navy from its modern origins to its entry into World War II. Its purpose was to explain the sources of the navy's early triumphs and of its crushing defeat in World War II. Its perspectives were those of the navy's strategy, its tactics and its technology, or more precisely, the evolving interrelationship of the three. The research for the project involved familiarity with an extensive literature in Japanese, mastery of complex technological issues, and constant consultation with knowledgeable Japanese veterans and scholars. It thus demanded linguistic, archival, and social skills which few other Western scholars have attained.

The result of thirteen years of research, *Kaigun: Strategy, Tactics, and Technology in the Imperial Japanese Navy, 1887–1941* was published in 1997 by the Naval Institute Press. Encyclopedic in its coverage, superbly supplemented with maps, charts, and diagrams, and deftly written, its great contribution has been to illuminate the planning and capabilities of the Japanese side of history's greatest naval war. It has been hailed as a classic by one distinguished American naval historian, and this year was given the 1999 Distinguished Book Award of the Society for Military History. A sequel volume on the rise of Japanese naval aviation was in draft at the time of Evans's death and will be completed by his collaborator.

David Evans was dedicated to excellence in all that he undertook. He strove to attain it by hard work, precision, and care about the task at hand. He demonstrated it in the classroom, he practiced it in the standards he upheld as a university administrator and he maintained it across more than a dozen years of scholarly teamwork with the undersigned, who can testify that rarely did a manuscript page leave his hand without being the better for it.

Evans is survived by his wife Carolyn and by three sons, Andrew, Peter, and Daniel. He will be remembered by them, by his colleagues, and by this writer as a shining emblem of kindness, courtesy, integrity, and professionalism.

MARK R. PEATTIE

Hoover Institution, Stanford University

A. THOMAS KIRSCH 1930–1999

Anthony Thomas Kirsch, Professor of Anthropology and Asian Studies at Cornell University, died in Ithaca, New York on May 17th, after a long and courageous battle with cancer. A generous colleague and wise teacher, Tom was a gifted thinker whose rich ideas and clear questions shaped today's understanding of Southeast Asia.

Born in Syracuse, New York into a large extended family, Tom was educated at Christian Brothers Academy, Syracuse. After earning a bachelors (1952) and masters (1959) at the University of Syracuse and serving in the U.S. Army (1953–55), he

went on to Harvard University where he completed a doctorate in Social Anthropology in 1967.

As an anthropologist he taught at Harvard and Princeton before coming to Cornell in 1970 as an Associate Professor and rising to Professor in 1978. At Cornell Tom chaired the Department of Anthropology three times, serving a total of nine and a half years; participated actively in the Southeast Asia Program; helped to establish the Program on Religious Studies; and kept a host of other programs and projects intellectually honest and academically sound. Beyond Cornell he was a consultant or evaluator for an international array of educational institutions that ranged from a local high school to the National University of Singapore. As an Asianist he served the Association of Asian Studies on the Benda Prize Committee and twice on the Southeast Asia Regional Council.

As an anthropologist Tom specialized in the history of the discipline, the anthropology of religion and the study of Southeast Asia. He joined James Peacock to coauthor an introductory textbook, *The Human Direction*, that preceded the field in not only placing the West in history but in redirecting scrutiny from other peoples and earlier times to ourselves. As an Asianist, Tom's thesis research on Phu Thai religious syncretism led to a *Journal of Asian Studies* article on Thai religion that remains unmatched in breadth and coherence of perspective. His research connecting Buddhism, gender, and economics framed subsequent debates and, characteristically, clarified questions that facilitated the research of others. His *Feasting and Social Oscillation*, widely regarded as a classic, is fundamental to understanding the uplands of mainland Southeast Asia. In this single piece that captures the dynamics of an entire region, Tom turns anthropology to bridging boundaries even as the discipline was then collapsing into studying each culture 'in its own terms.'

An obituary rightly records deeds, but a thinker's impact is harder to discern than a doer's. Surely no list can capture the influence that Tom's ideas had on his students and colleagues. Neither a prolific writer nor a commanding speaker, Tom was a master of the strategic insight, the truth that could open new possibilities even as it revealed hidden assumptions. In seeing the bigger yet unseen question, Tom could quickly deflate the pompous, and yet for most of us Tom's always larger view was humanizing, not humbling. With a few words amid gestures, he could widen everyone's prospects for understanding.

As a person and teacher Tom wore his gifts lightly. He made his often brilliant clarifications appear obvious. That kindness to colleagues was a great gift to students who could then work out their 'own' solutions, hardly knowing what they had been given. Indeed, as a student I found the credit I owed Tom deflected to the debt that we all owed the great social thinkers. That modesty ennobled my efforts. Somehow, seeing my half-formed ideas set amid the thought of Weber and Durkheim, I could hope to rise to a higher level of intellectual play. As a teacher Tom's subtle mentoring was as effective as it was natural. Letting us choose our interests, he clarified questions and then acted as audience to our answers. Often he left his own solutions for us to discover. Seeking no disciples, the only way to win his favor was to do worthy work.

Tom is survived by his wife, Yohko Tsuji, several relatives of his extended family, and the many offspring of his writing and teaching—a host whose minds are sharper and lives are richer thanks to Tom. Memorial contributions may be made to the Anthropology Endowment Fund, Department of Anthropology, Cornell University, Ithaca, NY 14853.

RICHARD A. O'CONNOR
University of the South, Sewanee