

proposed to offer a survey of religious movements throughout British India. That he had, by editorial decision, to also accommodate social movements within the limits of allocated pages, meant that the final work was broader in coverage, but at the expense of further analysis of religious organizations. It was his great pleasure to turn back to a study of the self-styled orthodox "Sanatana dharma" movement of Punjabi Hindus, a work still in progress at the time of his final illness.

To scholars active in the Association for Asian Studies, the American Academy of Religion, the American Institute of Indian Studies and the South Asia Microform Project, Ken was a reliable and positive contributor of ideas and of service, both formally and informally. He was one of the founders and participants in the first of the regional studies organizations in North America, the Research Committee on the Punjab.

Ken Jones will be remembered—and cited—for his many scholarly contributions to the study of religious identity and politics of India. For those who knew him, as colleagues and students, he will also be fondly remembered for his penetrating mind and his hallmark manner which presented an appearance of a sort of quiet exasperation at those who would obfuscate, combined with laconic discourse, dry wit, and always, affirmative engagement with ideas. We will long feel our loss for what Ken Jones contributed as a scholar, and even more for what he represented as a human being.

Ken is survived by his wife Marguerite and his son Garth, and a legion of admiring friends around the world. A memorial fund is being established at the Department of History, Eisenhower Hall, Kansas State University, Manhattan, Kansas 66506, to endow a prize fund for modern Indian history.

FRANK F. CONLON
University of Washington

BURTON STEIN
1926–1996

Burton Stein died in London on April 26, 1996 from the effects of cancer against which he had been struggling for several months. Burt, who was my graduate advisor at the University of Minnesota, had been residing in London with his wife, the writer Dorothy Stein since 1983.

When I first met Burt in 1960, he had been teaching for three years at the University of Minnesota. He talked very little in those days about his own education, and it was only later that I learned a bit of his background. Born and raised in Chicago, he served in World War II, returning on the G.I. Bill to commence study at the old Navy Pier facility that was then the University of Illinois' Chicago campus. However Burt never completed a baccalaureate degree. He was admitted to the University of Chicago directly into a Master of Arts program, completing the M.A. in 1954, studying with Robert Crane. Burt then completed a Ph.D. thesis in 1957 on the economic functions of the famous Tirupati temple in medieval South India. I know that he had initially entertained a more conventional study of the economic functions of the East India Company in early modern Madras, but research on Ceylon in collaboration with Bob Crane had brought into his sights the complexities and institutions of premodern agrarian economies.

Burt taught at the University of Minnesota from 1957 to 1965 and at the University of Hawaii from 1966 to 1983. He held visiting professorships at the University of California, Berkeley, University of Washington, University of Chicago, University of Pennsylvania, Centre for Historical Studies of Jawaharlal Nehru University. Upon shifting to London, where he lived within a ten minute walk of the India Office Library, he became a Professorial Research Associate of the University of London School of Oriental and African Studies and a regular participant in a wide range of seminars and other South Asian scholarly activities. His retirement was a most active one, during which he produced a torrent of publications. Nor did he stop teaching—many scholars who worked at the India Office Library in those years enjoyed the stimulation of conversations with Burt over lunch or a pint at neighboring pubs. A glance at prefaces and acknowledgments of recent books by many authors will find acknowledgment of Burt's incisive comments.

During his time in Minneapolis his seminar was always an occasion for asking fresh questions and proposing new conceptual frames. I had never before had a professor like Burt. He treated students as colleagues with a dry, sometimes cynical wit. He did not supply answers. If one were lucky, he might supply a question. At Chicago Burt had read widely in the social sciences and he encouraged us to do the same, yet he saw our work as grounded in history. He once said "you don't become an anthropologist, you just let anthropology lead you to ask new questions of the evidence." Two decades before I had ever heard the term "ethnohistory," and when "subaltern" made one think of Kipling rather than Gramsci, Burt was pushing us to look at India in its own terms. I think we took it for granted that was just what happened in seminars.

Burt Stein's scholarly contributions were primarily concerned with premodern and colonial South India. I recall him in the early 1960s poring over microfilms of inscription collections as he was evolving his hypothesis concerning the nature of the "state" in South India. Burt doubted the reality of the Chola "empire" as a bureaucratic imperial structure, and proposed a radically different conception, borrowed from Aidan Southall's studies of African society, the "segmentary state" which he applied in his first book, *Peasant, State and Society in Medieval South India* in 1980. With retirement, Burt's pace of writing increased steadily, four more books came forth, and, just prior to his death, he completed an innovative interpretation of the history of the entire subcontinent, to be published by Blackwells. Burt and his colleague at Minnesota, Jan Broek, first conceived of a historical atlas of South Asia, and gained the support of Charles Leslie Ames in creating a fellowship in South Asian historical cartography. The atlas project, under the guidance of Joseph Schwartzberg commenced in the mid-1960s. Burt remained active as an advisor to the project, which finally appeared as *A Historical Atlas of South Asia* (Chicago: University of Chicago Press, 1978)—a milestone in the study of the subcontinent.

Burt's students and friends around the world mourn the passing so soon of a man who had taught us so much. Yet it would be characteristic of Burt to say, should he reply as he did to me on more than one occasion, "no, you all taught yourselves." Burt is survived by his wife Dorothy Stein and three children from a former marriage, Sara Flaherty, Jarod, and Gustin.

A few years ago, Burt reviewed developments in the historiography of India for *South Asia Research* (1990) in which he commented: "there is a particular vigour in the Indian history-making of our day that is marvellously stimulating." Though he

would never claim it, Burt Stein himself was one of the primary contributors to that vigor.

FRANK F. CONLON
University of Washington

JOHN DRAGON YOUNG
1949–1996

John Dragon Young was a dedicated and talented scholar and a gifted teacher inspiring students and colleagues as well as the wider community to which he contributed so much in the course of his academic career. Beginning his academic career as a historian of Chinese History, John viewed history as a necessary and significant dimension to the understanding of the modern world. Through this understanding, he believed that the disturbing and perplexing issues of the day could be disentangled, put in perspective, and would encourage a dialogue between all segments of society. In this he attained the ideal of a unity between thought and action, between the rationalism of academia and the society of which it is a part.

Born in Beijing, raised in Hong Kong, John set sail for the United States to study for a higher degree—a B.A. *Magna Cum Laude*, M.A., finally attaining the Ph.D. at the University of California at Davis in 1976. This voyage set the course for an abiding concern of John's life—the interaction and dialogue between East and West. His pioneering book, *Christianity and Confucianism: The First Encounter*, won him the respect and admiration of scholars internationally.

John returned to take up a post at the University of Hong Kong in 1977, first as a Research Officer of the Centre of Asian Studies and as a teacher in the School of Professional and Continuing Education. Accepting a senior position at the Hong Kong Baptist College, as Head of the Department of History, John steered the department's program in History and Chinese Studies through the CNA's validation process achieving Honors status, the first steps toward the promotion of the College to University ranking. He also found the time to cofound the Modern Chinese History Society of Hong Kong, whilst serving as its first president.

Subsequently he chose to continue his academic career as a Professor in the Graduate School of Journalism at Chu Hai College, reflecting his increasing involvement as a political analyst and commentator on local affairs as Hong Kong's future was negotiated between Britain and China.

Faced with the certainty of an uncertain future, John returned to the United States in 1992, to become an American citizen, as an advisor on Asian affairs for the San Francisco Mayor's Office as well as an interpreter and translator for the mayor and the local media. Like other members of his distinguished family, Gladys and Xianyi Yang, John recently took up a position in the Department of Translation at the Chinese University of Hong Kong. Honored by appointments to Visiting Professorships at distinguished universities abroad, publishing widely in leading academic journals as well as the local press, attending major conferences, and lecturing by invitation throughout the region, John's academic career was rich and varied, influencing and inspiring many of us here today.

But John was no narrow specialist. His vision of a fair and democratic society and his deep concerns over the future of Hong Kong prompted him to run for the Shatin