

Obituaries

AGEHANANDA BHARATI (1923–1991)

Agehananda Bharati, Ford-Maxwell Professor of South Asian Studies and Professor of Anthropology at Syracuse University, passed away May 14, 1991, in Rochester, New York, from a brain tumor. A Hindu monk who took orders in the Dasanami Sannyasi order, Bharati was born Leopold Fischer in Vienna, Austria, on April 20, 1923. He served in the German army's Free India Legion, then went to India and entered a monastery. After being ordained and traveling throughout India as a mendicant monk, Bharati taught at Banaras Hindu University and continued his studies in philosophy and comparative religion.

He moved to the United States in 1956, taught first at the University of Washington, and then moved to Syracuse University in 1961. He was named Ford-Maxwell Professor of South Asian Studies in 1991.

His publications include his autobiography, *The Ochre Robe* (Seattle: University of Washington Press, 1962), as well as *The Tantric Tradition* (London: Rider and Company, 1966), *The Light at the Center: Context and Pretext of Modern Mysticism* (Santa Barbara: Ross Erikson, 1976), *Hindu Views and Ways and the Hindu-Muslim Interface: An Anthropological Assessment* (New Delhi: Munshiram Manoharal, 1981), *The Asians in East Africa: Jaybind and Uhuru* (Chicago: Nelson Hall Publishing Company, 1972), and *The Realm of the Extra Human: Agents and Audiences* (The Hague: Mouton, 1976).

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FRED EGGAN (1906–1991)

On May 7, 1991, Professor Fred Eggan died at his Santa Fe home at the age of 84. Although Eggan had been in retirement from teaching at the University of Chicago, his interests in theoretical and applied anthropology, both in terms of writing and administration, never stopped. Much of his recent work was linked to various committees that the American Anthropological Association had formed to adjudicate land claims between the Hopi and the Navajo, as well as general claims against the U.S. government.

With an undergraduate degree in psychology and a Ph.D. in anthropology in 1933, both from the University of Chicago, Eggan began a career in social anthropology that spanned almost six decades at the University of Chicago. Here he was a major intellectual force in shaping the Department of Anthropology to its present position of eminence. Throughout his distinguished career, his awards, honors,

and dedications all became manifestations of his continued scholarship and his commitment to anthropology as an academic discipline.

Most of his theoretical work was devoted to reaching an understanding of how social structural features of society, as conveyed through his teacher A. R. Radcliffe-Brown and others, related to historical process, the basic anchor of American anthropology as expressed in the writings of Boas, Kroeber, Sapir, and Lowie. His major contributions to anthropology rest on his lifelong interest in native North American cultures, with special emphasis on the American Southwest, as manifested through his prolific writings, in which ethnography is combined with comparative analysis.

Eggan's interest in Southeast Asia, with particular emphasis on the Philippines, began in 1934, when he started fieldwork among the Tinguian of northern Luzon. Although the Tinguian had been studied about twenty years earlier by Professor Fay-Cooper Cole (his teacher and colleague at the University of Chicago), Eggan investigated how Tinguian culture was influenced by the Kalinga of the northern mountain province and how changes among the Tinguian could be related to Spanish influences from the coastal settlements as well as the pre-Spanish cultures of the mountain province. This focus on historical change combined with an understanding of social structural principles became the hallmark of what Eggan later called the method of controlled comparison.

Throughout the 1930s and for the next three decades, Eggan devoted his intellectual efforts to working out changes and comparisons in the mountain province of northern Luzon. In 1949, he spent a year doing fieldwork in Sagada, an Igorot community west of Bontoc. Although the mountain province was his "first love" for fieldwork in the Philippines, his broad interests focused on the different ethnic minorities and lowland peoples found throughout the archipelago. In the 1940s, Eggan, always a devotee of the works of R. F. Barton, was able to bring Barton to Chicago, where the final work on the Kalinga was completed before Barton died in 1947.

Eggan, along with E. D. Hester (the former economic adviser to the High Commissioner in the Philippines), started the Philippine Studies Program at the University of Chicago in the 1950s. A number of graduate students worked with Eggan and Hester through the 1950s and 1960s, and soon the PSP (as it was known) became a national focal point for area studies on the Philippines. It was in this context that the four-volume *Area Handbook on the Philippines* (1956) was written by Eggan's students under his editorship.

Those of us who worked with Fred throughout his years as a scholar and teacher at the University of Chicago knew him not only as a specialist on the Philippines and native North Americans, but as a scholar who had broad interests, a vast range of reading, and a continuous willingness to give of himself in support of new ideas and venturesome thinking on the part of graduate students. What impressed almost all students at Chicago was Eggan's immense command of ethnography aside from his own regional interests. It was always a common feeling that what a student said about a particular culture or ethnography had better be correct, for Fred knew the sources thoroughly and had not forgotten the facts. Besides my own focus on the Philippines and Southeast Asia, my interest in aboriginal Australian cultures was whetted and fulfilled through his tutorials, which were based on a vast range of ethnographic reading, of which A. R. Radcliffe-Brown's efforts were only a small segment. His interests were completely catholic and combined with a dedication to not producing clones among those who worked with him. There will never be a Fred Eggan school of thought, an understanding he instilled in all of us who saw

him as an avuncular teacher who combined moral commitment with a strong sense of intellectual challenge. His death is now with us, but he will never pass from our minds and experiences.

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