

In 1958, Bender began a thirty year editorial relationship with the American Oriental Society; first as associate editor, later in 1964 as chief editor, a position he held until 1988. He also served as the society's president in 1993–94. He served as vice-president of the International Association of Sanskrit Studies, and convened the 6th World Sanskrit Conference in Philadelphia in 1984. He was a member of many learned societies, including the Royal Asiatic Society of Great Britain and Ireland; the Asiatic Society of Bengal; the Bhandarkar Oriental Research Institute, Pune; the L.D. Institute of Indology, Ahmedabad; and the Oriental Institute, Baroda.

Ernest Bender played a key role in developing methods to teach South Asian languages in the American graduate studies system. During the World War II era and the period immediately following, when the discipline of linguistics began to win acceptance, Bender participated in the formulation of techniques to teach modern South Asian languages to military personnel, State Department staff, as well as graduate students. He was author of ten monographs on linguistic/literary topics concerning Indian (South Asian) languages, and numerous articles, including art historical topics. He published grammars of Hindi, Urdu and Bengali (with Theodore Riccardi), and completed, but did not publish grammars for Gujarati and Sinhala. In 1992, he published a critical edition and translation, including an extensive glossary, of the *Salibhadra-Dhanna-Carita*, a medieval Jain didactic story composed in Old Gujarati. Since his retirement in 1989, he devoted much of his time to compiling an etymological glossary of Old Gujarati.

RICHARD J. COHEN  
*University of Pennsylvania*

## ALAN ENTWISTLE

1949–1996

It is with deep sadness that I report the death this morning, March 28, 1996, of Professor Alan Entwistle of the University of Washington, a distinguished scholar, esteemed colleague and wonderful human being. Shortly after joining our faculty in 1986, Alan was diagnosed with an inoperable brain tumor. He endured severe radiation and chemotherapy treatments and experienced a remission which enabled him to enjoy nearly a decade of further research and teaching. However in the past autumn, when he had taken up a Senior Fellowship of the American Institute of Indian Studies during a long postponed sabbatical leave in India, he experienced unmistakable signs that the remission had ended. He was forced to return to Seattle in January, 1996.

Alan Entwistle was born in Weymouth, England, March 10, 1949. He completed undergraduate studies with an honors B.A. in French at the University of Southampton in 1971. Subsequently he entered the School of Oriental and African Studies of the University of London, earning an M.A. in South Asia Area Studies in 1975. In 1982 he completed a Ph.D. in Hindi, writing a dissertation "*The Rasa mana ke pada of Kevalarama, a Medieval Hindi Text of the Eighth Gaddi of the Vallabha Sampradaya,*" under the supervision of Professor J. C. Wright, Dr. R. D. Gupta and Dr. R. S. McGregor.

From 1980 to 1985, Alan was Universitair Docent at the University of Groningen in The Netherlands where he taught Hindi language and courses on Indian civilization, iconography, religion and literature. He joined the faculty of the Department of Asian Languages and Literature at the University of Washington in 1986, being promoted to associate professor with tenure in September, 1990. Here at Seattle, Alan distinguished himself as an effective and dedicated teacher of Hindi language and literature, as well as teaching courses on Indian devotional literature, Hinduism, Indian iconography, and a graduate seminar on Religion in Comparative Perspective. Thus, in addition to his many contributions within his department Alan also worked within the University of Washington's South Asia and Comparative Religion programs in the Jackson School of International Studies.

Alan Entwistle's scholarly contributions to the study of India and Indian religions are distinguished by their careful attention to both philological linguistic issues of translation of texts and a broad emphasis upon contexts.

Alan Entwistle's scholarship was grounded in a thorough linguistic and literary training which maintained and extended a standard of excellence which combined close attention to both philological issues of text and cultural context. In 1981 he coedited (with H. T. Bakker), *Vaisnavism: The history of the Kṛṣṇa and Rāma cults and their Contribution to Indian pilgrimage* (Groningen: Instituut voor Indische Talen en Culturen) within which he was author of chapters on the history of Vaishnavism as well as an appendix "Notes on the Hindu Calendar and Vaisnava Festivals." In 1983 he also published *The Rasa mana ke pada of Kevalarama: a medieval Hindi text of the Eighth Gaddi of the Vallabha sect* (republished in revised edition in 1993) and coedited (again with H. T. Bakker), *Devi: the worship of the goddess and its contribution to Indian pilgrimage*, which included his essay "Varieties of Devi."

In 1987, Alan published an extraordinary work—a multidimensional study of medieval Indian cultural history—entitled *Braj: Centre of Krishna Pilgrimage* (Groningen: Egbert Forsten). In my view, this book did not receive the wide distribution it deserved. I think its significance and its form reflected all that was so uniquely strong in Alan's career. Jack Hawley recently wrote of the *Braj* book:

It earns him [Alan] a place in The Great Annals, wherever they are kept. It's not just the scope of the work, which is wonderful, but the trustworthiness of all of it—those dense footnotes, which serve as the best meeting place for scholarship and thought about Braj over the course of the last 50 years, perhaps 100. It is a remarkable thing to have accomplished—and it is made the more remarkable by the way in which he has accomplished it: not self-effacingly, surely, but with a smile and quietly and without calling particular attention to the magnitude of what he was doing.

In 1994 Alan coedited, with Françoise Mallison, *Studies in South Asian Devotional Literature: Research Papers 1988–91* (Delhi: Manohar). At the time of his final illness, he was working on a work in "Readings in Medieval Rajasthani (Dingal)" for the SOAS South Asian Texts series and a critical edition and translation of *Acaldas Khici ri vacanika* (The Tale of Acaldas Khici), a fifteenth-century historical ballad from Rajasthan.

Alan's colleagues and students (and in a sense they were one and the same) in India, Europe, and America will miss his presence for a very long while. He moved us to seek to achieve a higher level of excellence than might "just do." His life was a

lesson in the art of living with a quiet grace and steadiness of both purpose and nature, who always put the subject of investigation in the foreground.

Alan is survived by his sister Janet and a world full of friends.

FRANK F. CONLON  
*University of Washington*

## MITSUKO HOSOYA

1958–1996

Mitsuko Hosoya was an instructor of Japanese language and culture at Guilford College in Greensboro, North Carolina at the time of her death. She was also teaching Japanese part time at North Carolina A&T University and tutoring at the Piedmont Triad Japanese Language School in Kernersville. Additionally, Hosoya's boundless energy enabled her to juggle being a doctoral student at UNC-Greensboro. A native of Chiba, Japan, Hosoya first visited the United States briefly in 1977 in a program for undergraduates. At that time she was a student at Dokkyo University from which she received a Bachelor of Arts degree in English Language in 1981. Immediately upon graduation, Hosoya came to New York City and was accepted at Teachers College, Columbia University in the Teaching English to Speakers of Other Languages program. Supporting herself as a waitperson at a Japanese restaurant, Hosoya became "street smart" in the Big Apple and considered that just part of the fun of living in the U.S. True to her lifelong joy in meeting and interacting with all humanity, Hosoya tutored blue-collar Spanish-speaking individuals in English. Hosoya returned to Japan after receiving a Master of Arts in Literature and Communication from Columbia University in 1983. Hosoya then taught conversational English, reading and English composition at Tiekyo University from 1984 to 1993 and Japanese for foreign students at Tokyo Institute of Foreign Languages from 1991 to 1993. She visited the United States at least once a year during this sojourn in Japan.

Hosoya came to Appalachian State University in Boone, North Carolina for a one-year internship (1993–94) sponsored by International Internship Programs, whose honorary chairperson was Haru Reischauer. Hosoya taught one section each of Beginning and Intermediate Japanese at Appalachian. Informally she was always acquainting others with her culture whether she was participating in a sushi-making party, or making guest presentations to classes as varied a Sociolinguistics and Asian Religions. Students she had taught a scant four months fearlessly sang "Sakura" and "Akatonbo" from their *hiragana* song sheets at the Foreign Language Department Christmas Performance Show. Hosoya "adopted" all foreign students; she found out when their birthdays were and threw parties for them complete with cakes she had made and American birthday party games such as "Pin the Tail on the Donkey." Her zest for life and openness to new experiences and places helped her to adapt to life in rural northwestern North Carolina. She expressed it well herself when she wrote, "I enjoyed an international life in a very uninternational place like Boone."

Meetings of the Southeastern section of the Association for Asian Studies were soon graced by her perceptive presentations on subjects such as the differences between teaching the Japanese language to Americans and the English language to Japanese.