

Professor Ahmad was professionally active at an all-India level, and in 1985 participated in a Colloquium on Muslim Christian Dialogue organized by the Vatican, but ultimately he was content to combine the work of scholarship, teaching, and public service in his home base of Patna and Bihar. His agenda was uncomplicated by intellectual or ideological nuances of the day, whatever they might be; his commitment was rather to a rigorous and open-minded scholarship and to a personal and professional integrity which governed all of his associations. He was in every sense a historian's historian, and a friend and advisor to his students and colleagues. And in the quiet and unassuming manner that characterized everything he did, Qeyamuddin Ahmad always had time for peripatetic students, colleagues and friends from the world beyond Patna, whether their field of interest overlapped his or not.

Professor Ahmad had long been a member of the Mohammedan Education Committee of Patna and from April 1997 was the Secretary of the governing bodies of the Mohammedan Anglo-Arabic School and the Oriental College, which the Committee managed. On the morning of August 27, 1998 he had gone to the Oriental College very near his Patna City home to supervise the installation of computer facilities in the Girls' Section of the College. It was the last thing he did. He died that day, and before completing the paper he was scheduled to present at a symposium in Delhi commemorating fifty years of freedom. That symposium, "Free India: Retrospects and Prospects," was sponsored by the Khuda Baksh Library of Patna, with which Professor Ahmad had also been closely associated. His contribution to our understanding of the fifty years of India's freedom and the history that came before was very large indeed. He will be missed by the students of the Oriental College, those of Patna University, and students of India everywhere. But we are all enriched by his achievements and the legacy he leaves.

WALTER HAUSER  
*University of Virginia*

### YVES RAGUIN, S. J. 1912–1998

Yves Raguin, S.J., returned peacefully to the Lord on December 9, 1998, at Tien Educational Center Taipei. He was born in 1912, entered the Society of Jesus in 1930, and was ordained a priest in 1942. A leading authority on Chinese religion and on spirituality East and West, Fr. Raguin wrote more than 20 books on these topics. Most of them were first written in French and translated into Chinese, English, and several other languages.

Fr. Raguin studied at the Harvard-Yenching Institute in 1946–49 and was in Shanghai during the years 1949–53. After his arrival in Taiwan he took the direction of the Jesuit Dictionary project, which is presently under completion. With other Jesuits, he founded the Taipei Ricci Institute in 1966 and remained its director until November 1996.

The Taipei Ricci Institute mourns its founder. Even more than a scholar, he was a man and a priest whose kindness and wisdom helped an innumerable number of people. The mission to which he dedicated his life was to gain a better understanding of the working of the Holy Spirit within the Chinese culture and also to foster a deeper understanding of the contribution of Chinese spirituality to a broadening of

Christian thought. Together with the Paris and San Francisco Ricci Institutes, the Taipei Ricci Institute will do its best to continue in the same path.

BENOIT VERMANDER  
*Taipei Ricci Institute*

### OM PRAKASH SHARMA 1930–1998

Om Prakash Sharma died Wednesday, 23 September 1998, at University Hospital, Ann Arbor, Michigan. Om was born in India on February 7, 1930, the son of Ram Lal and Durga Devi Sharma. He spent his youth in the Punjab and endured the terrible days of 1947 when that province was partitioned between the new nations of India and Pakistan. He remained in India to earn advanced degrees in history, Punjabi, and Urdu, then left for England, where he received a Masters in Library Science at Newcastle-upon-Tyne. Subsequently he attended the University of Chicago and received his Ph.D. in 1970 for the dissertation "Forces behind the Indian Public Library Movement, 1858–1892." He began his professional career as a librarian at the Library of Congress in the early 1960s. While there he helped inaugurate the PL480 program. He had a hand in defining the content of much of the research material from South Asia coming into the country. He became the Bibliographer for South Asia at the University of Michigan Library in 1966 and retired in 1996, after thirty full years of service. In addition, he was an Associate of the University of Michigan Center for South and Southeast Asian Studies.

Om was bibliographer during an era which, in retrospect, one may say was the most productive period of South Asian collection development in United States history. When Om came to Michigan, PL480 acquisitions there had just begun. He was confronted with over 400 unopened boxes of books gathered in a warehouse. His first year at the University was spent figuring out how to handle this mass of raw material efficiently. Over the next three decades, the South Asian language collection grew from almost nothing to over 60,000 volumes. In response to faculty needs, Om initiated the acquisition of Punjabi (both in Arabic and Gurmukhi scripts), Kashmiri, and Tibetan materials. He also began to acquire sound recordings in all major Indic languages. He had a large personal collection of books and often brought them, when read, as gifts to the Library as well as sending them overseas to South Asian libraries.

Om had an excellent sense of why a particular monograph or journal might be significant. Often he would say, "Well, it may be mediocre, but it is the only one from that region (or: from that corporate body)." Or, an editor might be important.

When Om was young, his father asked him to stop reading Urdu and spend more time on Hindi. He did so in part, but he always enjoyed a good piece of Urdu writing, particularly the stories of Saadat Hasan Manto. Om also knew several other South Asian languages well. He had been a Pali, Prakrit, Gujarati, and Sanskrit cataloger for the Library of Congress, and he considered Sanskrit books the most difficult to catalog: one a day was acceptable, he would say, because "no one really knows Sanskrit."

Om had a friendly approach to all faculty and students of South Asia at the University of Michigan. He encouraged visits to his office and loved to talk about South Asia, about which he had immense knowledge. He read four or five South Asian newspapers daily and consumed countless biographies of South Asians, many of whom he knew personally (some indeed from his boyhood in West Punjab). He also enjoyed