

In this issue:

General News



An Asia Europe Forum on Culture, Values, and Technology was held in Venice on 18 and 19 January 1996. More than 100 highly qualified resource persons spent two days exchanging ideas on the future of Europe/Asia relationship.



Alfred Majewicz describes the present state of **Oriental Studies in Western Poland**. Nowadays, students in Wroclaw, Poznan, Steszew, and Torun can choose from a wide variety of Asian Studies programmes. (Photo: Presentation of the *bharatanatyam*, a dance from the south India tradition, performed by Romana Maciuk-Agnel, November 1994, at the Chair of Oriental and Baltic Studies, Adam Mickiewicz University.)

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Central Asia

The Kailas region in Western Tibet has been a pilgrimage site for more than 2500 years. During this time Hindus, Jains, Buddhists, and followers of Tibet's Bon faith have each sanctified this now remote and desolate corner of the Tibetan plateau within their own traditions. Alex McKay is researching the **history of pilgrimage to Kailas-Manasarovar**.

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South Asia

Pakistan, being the second largest South Asian country after India, has not received the sort of individualist study that the country and its plural society deserve. It was either in reference to Western Asia in a historical context or juxtaposed with India in an historical, comparative perspective, that Pakistan would be the recipient of indirect scholarly attention. The **British Association for Pakistan Studies** attempts to bridge the intra-regional and interdisciplinary gaps in South Asian Studies.



What kind of people participated in the major riots in Sri Lanka and India? **How is one to understand zealotry?** Michael Roberts explores the limits of liberal humanism whenever it engages national chauvinism. His project studies the 'anthropology of emotion'.

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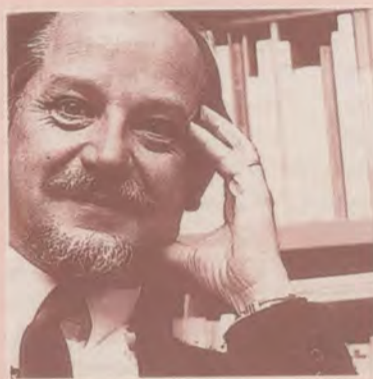
Insular Southwest Asia



On 27 September 1896, the French officially abolished slavery in Madagascar. To commemorate this event, a congress will be held to discuss the role of Madagascar in the international slave trade and the **meaning of slavery in the Malagasy context**.

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Southeast Asia



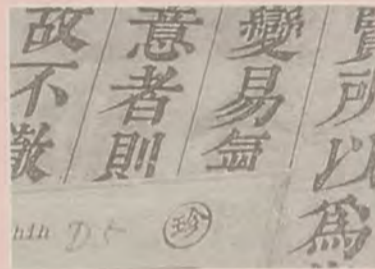
Dr Peter Nas is the enthusiastic 'godfather' of urban studies in the Netherlands. For the last twenty years, he has been engaged in studying the urban sociology of the city with unremitting zeal and he has a special interest in urban symbolism. An interview.

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East Asia



The library of the Sinological Institute at Leiden University is one of the leading libraries for Chinese Studies in the West.



Its collections contains many rare items which have attracted attention throughout the sinological world.



Until now, **medieval Japanese poetry** was mostly studied emphasizing the reconstruction of aesthetic concepts of poets and of tradition. Ivo Smits pleads for a different approach stressing the socio-historic climate in which the texts were conceived and took form.

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ESF Asia Committee



This section is reserved for news from the European Science Foundation Asia Committee. **Two to five new ESF Fellowships are available in 1996.** Application deadline: 1 May 1996.

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Asian Culture



The Asmat, the 'people of the tree', believe that once upon a time their first ancestors were created out of wood by a mythical culture hero. They imitate this prehistoric act of creation in their carvings. These **Asmat carvings** have aroused a fascination in the Western world and can now be seen at the Museum of Ethnology in Berlin.



In the **Art Agenda**, forthcoming exhibitions and performances on Asian art are announced.

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IIAS News



This section is dedicated to the current and upcoming activities of the IIAS.

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Internet

What's New!

Annelies de Deugd tells the latest about the IIAS World Wide Web site. <http://iias.leidenuniv.nl>

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Editorial

By Paul van der Velde
Editor-in-chief

The activities of Dutch institutions of higher learning are regularly evaluated by the Netherlands Academy of Arts and Sciences. The evaluation commission 'Kleine Letteren' among whose members were authorities in the field of Asian Studies has just pronounced a positive adjudication on the work which the IIAS has undertaken since its foundation in 1993. The Dutch Ministry of Education, Culture, and Science has allotted the IIAS an extra financial impulse of NLG 6.5 million over a period of five years (1995-1999) to extend the internationalization of its functions. This decision was taken on the basis of the advice of the Dutch Scientific Organization (NWO) that: 'The IIAS plays a key role in International research in the Humanities and Social Sciences with sufficient international financial input which is the decisive criterion for a contribution from the budget for international facilities.' At present plans are being formulated for how this budget can be best used to attain our goals. Dr J.M.M. Ritzen, the Dutch Minister of Education, Culture, and Science will pay a working visit to the IIAS in March.

Over the past few months MoUs have been concluded with the Shanghai

Academy of Social Sciences in Shanghai and the Academia Sinica in Taipei with a view to promoting cooperation in academic fields of mutual interest and acting as intermediaries and facilitators between Dutch (European) and Chinese academic institutions. At no very distant date the reciprocation of information, the exchange of researchers, and the organization of joint international seminars, as well as the development of long-term bi-lateral or multi-lateral research programmes are envisaged.

On 21 December 1995 H.A.F.M.O. van Mierlo, the Dutch Minister of Foreign Affairs, delivered a lecture at the IIAS Asian Ambassadors' Lunch which was attended by Asian ambassadors accredited to the Netherlands, leading Dutch journalists on Asia, and representatives of the business community. In his lecture he underlined the importance of the process of globalization in fostering dialogue and cooperation between Asia and Europe in which a Euro-Asian partnership can become a major element. Van Mierlo admitted differences of opinion on human rights a matter which had been discussed in detail by his predecessor, Pieter Kooijmans, in the third volume of the IIAS Lecture Series entitled *Human Rights in an Interdependent World*. Van Mierlo modifies this issue even more by stating that some human rights are more universal than others.

The IIAS Internet Server now contains nearly 1000 records, about 20 Mb, ranging from information on the IIAS, the ESF Asia Committee, the electronic version of the IIAS Newsletter and other Asia-related sites. In April, the first IIAS

Guide to Asian Studies on Internet, which contains more than 1000 addresses of useful sites, discussion lists, and databases in the field of Asian Studies, will be presented during the Annual Meeting of the AAS in Hawaii. In cooperation with IDC Publishers, the Research School CNWS, the KITLV Press, MMF Publications, KIT Publications, the Kern Institute and Terra Incognita the IIAS will present 'Dutch Publishers on Asia', at the AAS meeting.

Message from Venice

In the editorial in IIASN 6 I alluded to plans for the cultural forum in Venice which has now just taken place, from 18-19 January, in Venice at the Cini Foundation. It proved to be an ideal meeting place for more than hundred Asian and European participants to exchange their viewpoints on the future of Europe-Asia relationships. An initiative of the European Commission the Forum was conceived as the first consultative hearing among representatives of civil society from Asia and Europe, representing a variety of disciplines and sectoral interests. Given the innovative character of the meeting it is still too early to launch a well-defined programme of action. However, there is reasonable hope that the political leaderships in both regions will view the work achieved

by the meeting as a sincere token of a commitment to expand and deepen the scope of relationships between Asia and Europe. More concretely the Forum also resulted in a whole range of practical recommendations for ways in which this dialogue may be enhanced. (see article on page 12)

Dutch Asian Studies

On 12 January 1996 the 'Working community' Southeast Asia and Oceania met at the headquarters of the Dutch Scientific Organization (NWO) in order to discuss its strategy for the future now that its advisory function for the NWO has come to an end. In his speech the director of the IIAS, Prof. W.A.L. Stokhof, argued a cogent case for the foundation of a Dutch Association for Asian Studies (DAAS). He offered the future organization secretarial, financial, and organizational support. During the meeting several other speakers seconded this idea and gradually a consensus was reached which approved the founding of a steering group consisting of representatives from all fields of Asian Studies. In the months to come this steering group will assess whether enough support can be found amongst the Asianists in the Netherlands to make the establishment of such an organization worthwhile. The group will use the *Guide to Asian Studies in the Netherlands*, which in fact contains the virtual membership of the organization, to contact its prospective members. It cannot be denied that in order to be able to internationalize effectively and to play a role at a European level Asian Studies needs to be firmly anchored at a national level. Eventually all the national various organizations of Asian Studies could form the European Association for Asian Studies which would be a more bottom-up organization compared to the ESF Asia Committee which is organized top-down. Initiatives towards the foundation of national Asian Studies associations, when such does not already exist as in Germany, are being developed.

During the meeting there were murmurs of criticism that while the IIAS was operating well at an international level, the attention it paid to the national context was sometimes less than satisfactory. This has been acknowledged by the IIAS and several ways by which Asian Studies in the Netherlands could be strengthened are being explored. Possible avenues to achieve this aim are the foundation of a platform on Asian Libraries in the Netherlands which would coordinate and optimize the Asian collections in the Netherlands avoiding any duplication of activities, coordinating acquisitions policy, describing collections, etc. A workshop will be organized to discuss national cooperation in more detail. This workshop will be sponsored by the IIAS. In other positive steps the IIAS has consolidated its contact with the Netherlands Institute for Advanced Studies (NIAS), the International Institute for Social History (IISG), and the Nijenrode School of Economics. The IIAS also subsidizes field trips for Dutch researchers and has made fellowships available for senior researchers which cover the expense of the replacement of senior fellows in their absence.

Below you will find a letter to the editor from Susan Whitfield, editor of the *Dunhuang Studies Newsletter* in which she points out that although the work of Professor Drège is well-known there is nonetheless a lack of knowledge on current pre-modern Central Asian scholarship which she proposes remedying by the creation of a database.

This brings me to a final remark. At present the European Database for Asian Studies contains pertinent information on 3000 European scholars in the field of Asian Studies. This means that a lot of scholars have still not yet filled out their questionnaire. At the back of this winter issue you will find the questionnaire. If you want to have your name in the *Guide to Asian Studies in Europe*, which will be published at the end of 1996, please return it free of charge to the IIAS.

Letter to the editor

I must apologize to Professor Drège and other European scholars working on the Dunhuang manuscripts for my rather too dismissive treatment of European studies in this area. My paper was originally intended for a British audience and I wanted to make a general point about the relative paucity of Dunhuang studies in Britain compared to China, Taiwan and Japan. Of course, Professor Drège's work is so well known and respected that it was an oversight on my part not to give his research team the credit it deserves for helping to further this field of study in Europe.

However, as the editor Paul van der Velde pointed out, the experience highlights the problem of lack of knowledge of current scholarship in pre-modern Central Asian scholarship. To this end, the International Dunhuang Project is compiling a database of scholars in this area and plans to publish a *Directory of Silk Road Scholars* at the end of 1996. Questionnaires have already been sent to everyone on the Project mailing list and the response has been enormous: I have received almost one hundred completed questionnaires to date. Questionnaires are also being distributed at conferences and to scholarly organizations, and information about the database will be sent to all the major publications in the field. If you would like a questionnaire or can help in any way with distribution please contact me. The questionnaire is also available on the Project Internet site (<http://portico.bl.uk/oioc/dunhuang.html>). A copy of the *Directory* will be sent to everyone who completes a questionnaire and will be updated at regular intervals.

The International Dunhuang Project relies on international cooperation. The second Project conference for the curators and conservators of collections is being organised by the Bibliothèque Nationale and will be held in Paris in February 1996. And I am pleased that Professor Drège will be able to attend the workshop on Dunhuang forgeries which will constitute the main part of the 3rd conference (London, June 1997). Details of this will be given at late date.

The Project's aims are ambitious and it is perhaps inevitable that, in the few years before contacts are better developed, there may be those who feel that their work is not afforded due recognition. It is hoped that scholars will treat these occasional lapses with goodwill and generosity and continue to help with the primary objective of the Project, 'to promote the study and preservation of the Dunhuang legacy through international cooperation'.

SUSAN WHITFIELD



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A folder in which you can keep your IIAS Newsletter is available upon request from IIAS.



The IIAS signs Memoranda of Understanding (MoUs) with research institutes in the

field of Asia Studies all over the world, in order to stimulate further cooperation in this field, and to improve the mobility of scholars through the exchange of research fellows at a post-PhD level. The period of exchange can vary from one to six months, depending on the relevant MoU.

Both parties commit themselves to supporting these visiting exchange fellows, by offering office facilities, and in some cases temporary housing and reimbursement of travel costs.

The IIAS welcomes Dutch scholars (or holders of a permanent residence permit in the Netherlands who are affiliated to/and or employed by a Dutch research institute) at post-PhD level to apply for a visiting exchange fellowship under the following MoUs:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen
2. East-West Center in Hawai'i (EWC), and the Research School of Pacific and Asian Studies of the Australian National University at Canberra (RSPAS-ANU)
3. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta
4. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna

Visiting Exchange Fellowships

5. The Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow
6. Vietnam National University Hanoi (VNU), Hanoi
7. The University Grants Commission (UGC)/Ministry of Education, Islamabad

In all cases the applicants are required to send in a curriculum vitae, an outline of the proposed research (i.e. work plan), a letter of recommendation, and reasons for seeking placement at the other institute.

Selected candidates are supposed to present a progress report to the receiving institute before departure, and to write a report for the sending institute.

IIAS maintains good relations with the following institutes and can mediate in establishing contacts with them:

- l'École Française d'Extrême-Orient (EFEO), Paris and Asia; l'Institut National des Langues et Civilisations Orientales (INALCO), Paris; The Institut de Recherche sur le Sud-Est Asiatique (IRSEA), Aix-en-Provence; The Maison des Sciences

- de l'Homme, Paris; The School of Oriental and African Studies (SOAS), London; The Institute for Chinese Studies, University of Oxford; The Centre for South-East Asian Studies, University of Hull; The Instituto Italiano per il Medio ed Estremo Oriente (IsMEO), Rome; The Istituto di Diritto e Politica Internazionale, Milano; the Asia Departments of the University of Hamburg, Hamburg; The Südasiens Institut and the Sinologisches und Japanologisches Seminar, Heidelberg; The Institute of Oriental Studies, St. Petersburg; The Institut für Ethnologie, Bern; The Centro de Estudos de Historia e Cartografia Antiga, Lisbon; The Centro de Historia de Alem Mar, Lisbon; The Institute of South East Asian Studies (ISEAS), Singapore; The Oriental Library, Tokyo; The Institute of Eastern Culture, Tokyo; The Institute of Oriental Culture, Tokyo; The Toyota Foundation, Tokyo; The Japan-Netherlands Institute (Tokyo); The Institute of Developing Economics, Tokyo; The Center for Southeast Asian Studies, Kyoto; The Institute for Research in Humanities, Kyoto; The Chulalongkorn University, Bangkok; The Thammasat University, Bangkok; The Ramkhamhaeng University, Bangkok; The National

Institute of Historical and Cultural Research (NIHCR), Islamabad; The Pakistan Institute of Development Economics, Islamabad; The Asia Departments of the University of Peshawar, Peshawar; The Central Asia Study Center Peshawar, Peshawar; The Asia Departments of the University of the Punjab, Lahore; The Centre for South Asian Studies, Lahore; The Asia Departments of the University of Sindh, Jamshore; The Centre for South and Southeast Asian Studies, University of Madras, Madras; l'Institut Français de Pondicherry, Pondicherry; The Indian Council of Historical Research, New Delhi; The Indian National Research Council, New Delhi; The School of International Studies, Nehru University, New Delhi; The Indian Council for Cultural Relations; The Indian Council of Social Science Research (ICSSR), The Delhi University, New Delhi; The University Grants Commission, New Delhi; The Association for Asian Studies, Ann Arbor; and others.

Researchers contacting the IIAS for mediation are requested to send in a curriculum vitae, an outline of the proposed research (i.e. work plan), a letter of recommendation, or any other relevant information.

The IIAS can provide you with more information. Please contact Ms S. Kuypers at the IIAS, tel: +31-71-527 2227

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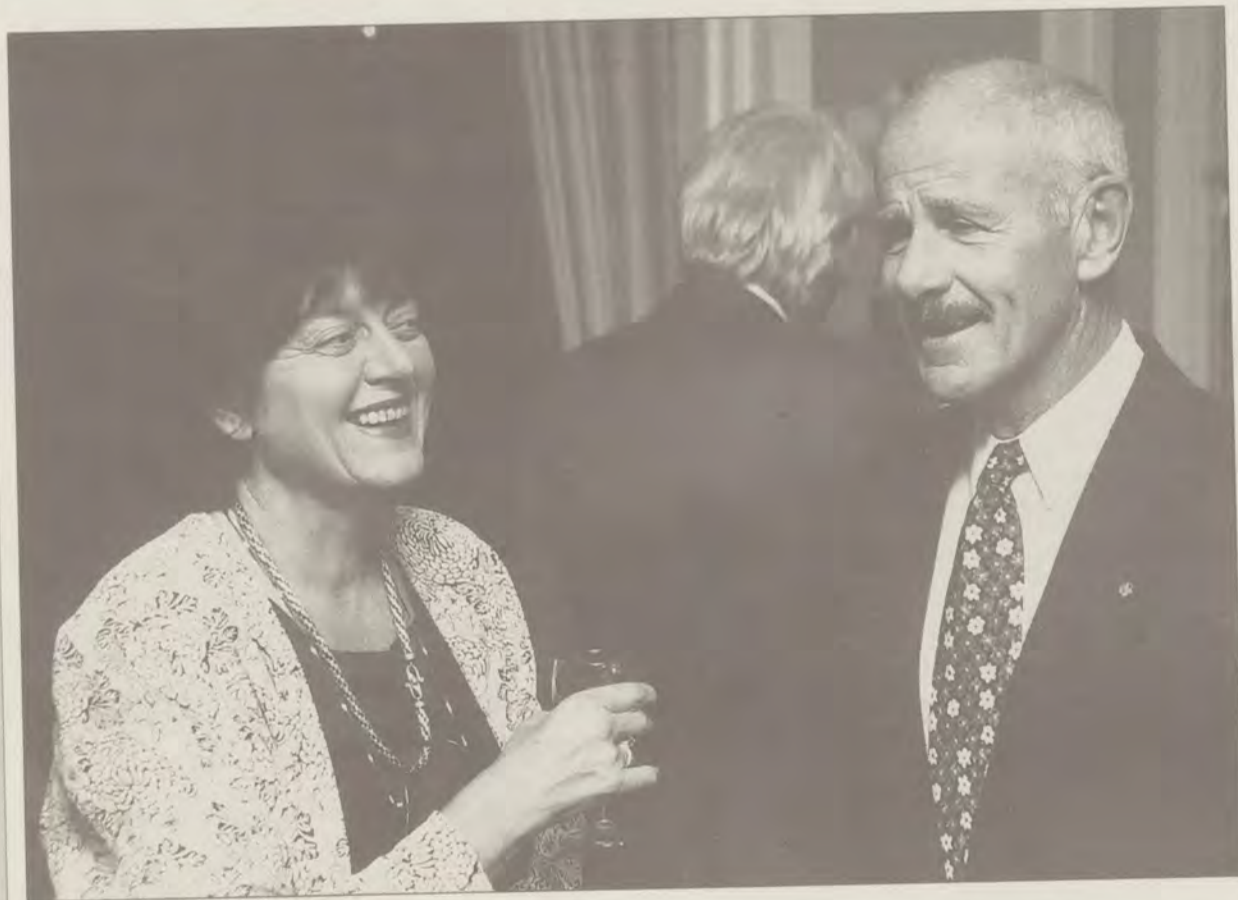
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Liber Amicorum for Prof. Frits Staal



On 3 November 1995 a dummy of the Liber Amicorum in honour of his 65th birthday was presented to Professor Frits Staal at the restaurant Allemansgeest in Voorschoten. The Liber Amicorum which contains about 20 contributions from colleagues will be published in April 1996 by the IIAS. Mrs. E. Schoo (l) former minister of Development Cooperation.

International Institute for Asian Studies

The IIAS is a post-doctoral institute jointly established by:

- the Royal Netherlands Academy of Arts and Sciences (KNAW)
- the Vrije Universiteit Amsterdam (VUA)
- the University of Amsterdam (UvA)
- Leiden University (RUL)

The main objective of the IIAS is to encourage the pursuit of Asian Studies in the Humanities and Social Sciences, nationally as well as internationally.

To achieve this end, the constituent institutes have agreed upon the following activities, which were defined in the Agreement on National Cooperation in Asian Studies signed by all parties in 1993:

1. to set up and execute a post-doctoral programme for Dutch and foreign researchers;
2. to organize international scientific gatherings;
3. to act as a national centre for Asian Studies in order to improve international cooperation in the European context;
4. to develop other activities in the field of Asian Studies, such as the publication of a newsletter and the establishment of a database, which should contain up-to-date information on current research in the field of Asian Studies.



One of the most important policies of the IIAS is to share scholarly expertise by offering universities and other research institutes the opportunity to benefit from the knowledge of resident fellows. IIAS fellows can be invited to lecture, participate in seminars, cooperate on research projects etc. The IIAS is most willing to mediate in establishing contacts. Both national and international integration of Asian Studies are a very important objective.

The IIAS distinguishes between six categories of fellows:

1. Research fellows

(post PhD, < 40 years)

- individual
- attached to a programme, i.e. 'Changing Lifestyles in Asia'; 'Cultural Traditions in Endangered Minorities of South and Southeast Asia'; 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century'.

They are attached to the International Institute for Asian Studies for 1 to 3 years, carrying out independent research and fieldwork, and organizing an international seminar once per year.

2. Senior visiting fellows

(post PhD)

The IIAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 4 months.

3. Professorial fellows

The IIAS assists in mediating between universities in the Netherlands and Research Institutes in Asia, inviting established scholars (minimum requirement: assistant professor level) to share their expertise with Dutch scholars, by being affiliated to Dutch universities for a period of one to two years.

4. Visiting exchange fellows

(post PhD level)

The IIAS has signed several Memoranda of Understanding (MoU) with foreign research institutes, thus providing scholars with an opportunity to participate in international exchanges. The Nordic Institute for Asian Studies (NIAS) in Copenhagen and the Australian National University (ANU) regularly send scholars to the Netherlands to do research for a period from 1 to 6 months. In exchange, Dutch scholars can apply to be sent abroad to the MoU-institutes of the IIAS.

5. Affiliated fellows

(post PhD level)

The IIAS can offer office facilities to fellows who have found their own financial support and who would like to do research in the Netherlands for a certain period. The Board of the IIAS decides who is eligible.

6. ESF fellows

Selected by the Asia Committee of the European Science Foundation (ESF-AC) and attached to the IIAS.

More detailed information can be obtained via the IIAS secretariat: (071) 527 22 27. As it is one of the policies of the IIAS to stimulate (inter)national exchange, we will gladly mediate in establishing contacts and availability in delivering lectures, organizing seminars, etc.

1. Research fellows

At present the IIAS is host to 12 research fellows. Below you will find an overview of their names and research topics:

Dr C. Chou

(Singapore)

Dr Chou is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia on Money, magic and fear: exchange and identity amongst the Orang Suku Laut (sea nomads) and other groups in Riau and Batam, Indonesia. From 4 to 6 October she and Dr Will Derks hosted the seminar on 'Riau in Transition: The Globalisation of a Peripheral Region in Indonesia' in Leiden. Dr Chou will be away on fieldwork until 22 February 1996.

Dr W.A.G. Derks

(the Netherlands)

Dr Derks' topic is 'The Search for Malayness' within the collaborative framework of Changing Lifestyles. He and Dr C. Chou have co-organized the seminar 'Riau in Transition: the globalisation of a peripheral region in Indonesia', held in Leiden from 4 to 6 October 1995.

Dr M.L.L.G. Hockx

(the Netherlands)

Dr Hockx is carrying out research on 'Literary Societies and the Literary Field in Pre-war Republican China (1911-1937)'. He was host to the 'International Workshop on Modern Chinese Poetry', organized by Dr M. Hockx, IIAS fellow, and Prof. Michelle Yeh, University of California, in Leiden from 27 to 29 September, and hosted a second seminar from 24-26 January 1996: 'Modern China: The Literary Field'.

Dr J.E.M. Houben

(the Netherlands)

After having carried out research on 'Theoretical and Socio-Linguistic Attitudes of Bhartrhari and later Sanskrit Grammarians' in 1994, Dr Houben took up his second fellowship at the IIAS doing research on 'the early history of Paninian grammar and the origin of eternal Sanskrit' until April 1996. Currently he is editing the collection of papers in a Brill-publication.

Dr M.J. Klokke

(the Netherlands)

Dr Klokke is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia looking at 'Principles of Space Arrangement and Orientation in the Ancient Hindu and Buddhist Architecture of Indonesia: an example of the persistence of the Dong-Son heritage'. She will leave for fieldwork in Indonesia around March '96. From 2 to 6 September 1996 she will organize the '6th International Conference of the European Association of Southeast Asian Archaeologists' in Leiden.

Dr P.P. Mohapatra

(India)

Dr Mohapatra is studying 'The Making of a Coolie: recovering the experience of indentured Indian migrants in the Caribbean sugar plantations, 1838-1918'. From 26 to 28 October he and Dr M. van der Linden, IISG Amsterdam, have organized the successful seminar 'South Asian Labour: Linkages - Global and Local' (in Amsterdam). A sequel is to be expected in 1997. Dr Mohapatra is doing archival and library research in the United Kingdom.

(in Chiang Mai, Thailand), in cooperation with the Tribal Research Institute in Chiang Mai. Co-organizer is: The South-East Asian Mountain Peoples' Culture and Development Organization (SEAMP), a Thai NGO in Chiang Mai, Thailand. To be held from 12 to 18 May 1996.

Dr M.P. Vischer

(Switzerland)

Dr Vischer, working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia, is undertaking research after 'Origin Structures: a comparative socio-cosmological study'. An international seminar about 'Hierarchization' is planned for 17-19 April, followed by a masterclass offered by Professor James Fox on 'Parallelism'.

Dr Y. Zhang

(People's Republic of China)

Dr Zhang's research topic was 'Administrative Litigation in China and Japan'. After a successful seminar on this topic in August/September 1995, his contract was renewed with another year in order to offer the opportunity to do research on 'Taxation Law in East Asia'. A seminar on this topic will be organized on 4-5 July 1996.

1 MARCH - 1 JULY 1996

Dr Dilip Simeon (India)

Field of research: Social and Economic History, Economics, Anthropology
Proposed research: 'A Study of Coal and Colonialism'

APRIL - MAY 1996

Prof. O. Prakash

Field of research: Economic, social and cultural history
Proposed research: 'Trade as a Variable in Determining Lifestyles: Indian merchants in the Indian Ocean Trade'

APRIL - JUNE 1996

Dr Dharma Kumar

Field of research: Economic, social and cultural history
Proposed research: 'Trade as a Variable in Determining Lifestyles: Indian merchants in the Indian Ocean Trade'

1 MAY - 1 SEPTEMBER 1996

Dr Deepak Kumar

Field of research: Indian colonial history
Proposed research: 'Science and Colonization: a comparative study of the Dutch Indies and British India, 1900-1945'

15 MAY - 15 AUGUST 1996

Prof. W.H. Frederick

Field of research: history
Proposed research: 'The Revolution in East Java, 1946-1949'

1 SEPTEMBER 1996 - 1 JANUARY 1997

Dr Dilip Chandra

Field of research: socio-politics
Proposed research: 'The Role of Islam in Contemporary Indonesia - an alternative perspective'

Research Fellows at the IIAS

Dr S. Munshi

(India)

Dr Munshi is working on the topic 'Fashion and its relevance to community, class, and gender in India' within the framework of the programme Changing Lifestyles. She is engaged in research on how traditional concerns of women are being changed to global concerns in the urban scenario of India, and how new forms of identity are available to women. From 6 to 8 November Dr S. Munshi has organized an international seminar on 'Images of Women in Media', in Leiden.

Dr J.C.M. Peeters

(the Netherlands)

Dr Peeters cooperates with other fellows in the programme Changing Lifestyles, investigating 'Islamic Youth Groups in Indonesia: globalization and universalism in a local context'. At present he is in Indonesia, doing fieldwork. He will be back in the Netherlands around May 1996.

Dr D. Tooker

(United States of America)

Dr Tooker is working both within the programme and as programme director of Cultural Traditions in Endangered Minorities of South and Southeast Asia on 'Contextual hierarchy: the pragmatics of spatial signs among the Akha'. She is preparing the Second International Conference on Hani-Akha Culture

Soon to be expected:

Dr A. Schottenhammer

(Germany)

Dr A. Schottenhammer will start mid April 1996 with 'History of the Overseas Trade of Quanzhou in the Chinese Province Fujian from the 10th to the early 14th centuries' as an individual fellow.

IIAS alumni

Dr R.J. Barendse, Dr B. Bhattacharya, Dr L. Dong, Dr C.R. Groenboer, Prof. B.J. Ter Haar, Dr M. Liechty, Dr P. Pels, Dr R. Sybesma

2. Senior visiting fellows

IIAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 4 months. The IIAS will be welcoming several senior visiting fellows in 1996:

1 DECEMBER 1995 - 1 FEBRUARY 1996

Prof. B. Terwiel

(University of Hamburg)

Field of research: Thai language and culture
Proposed research: 'E. Kaempfer in Thailand'

1 MARCH - 1 JULY 1996

Dr Oddvar Hollup

(University of Bodø, Norway)

Field of research: Social Anthropology
Proposed research: 'The construction of Indian Ethnic Identity in a plural society Mauritius'

3. Professorial fellows

The IIAS has assisted in mediating between the University of Ramkhamhaeng, Thailand, and Leiden University. Dr Archara Pengpanich (an associate professor at the University of Ramkhamhaeng) arrived in the Netherlands in January 1995. She is offering courses in Thai language and culture for two years at the universities of both Amsterdam and Leiden.

Prof. Abdul Wahab bin Ali of the University of Malaya will be resident in the Netherlands from 1 May 1995 to 31 May 1997 as guest professor in Malayan Studies.

4. Visiting exchange fellows

Close cooperation with the Nordic Institute of Asian Studies (NIAS) and the Australian National University (ANU) has resulted in a regular exchange of scholars. Contacts with Vietnamese universities will become more regular in the near future, as will others. The IIAS is expecting the following scholars:

NIAS

Ms. Qi Wang (Department of Political Science, University of Aarhus) rewriting her thesis 'National and Sub-national Elites: Women in Chinese Politics, 1949-1990'. From 1 February until 29 February 1996.

SEEKS:

1 Research Fellow_(m/f)

specialized in the field of
the Humanities or the Social Sciences

Requirements/qualifications

Applicants should:

- have a doctorate (PhD) based on research in the Humanities or the Social Sciences (region: Japan);
- have obtained the doctorate less than 5 years ago;
- not be older than 40

Appointment

- as soon as possible
- for 1 year with a possible extension to 3 years

Application forms can be obtained from the IIAS secretariat. Please use the official IIAS application forms only. The closing date for applications is 15 May 1996.

For more information please contact:

IIAS
P.O. Box 9515
2300 RA Leiden
The Netherlands
Tel: +31-71 527 22 27
Fax: +31-71 527 41 62

1 Research Fellow_(m/f)

specialized in the field of
the Humanities or the Social Sciences

to carry out research under the IIAS Programme: 'International Social Organization in East and South-east Asia: Qiaoxiang Ties in the Twentieth Century'.

A full description of the programme can be obtained from the IIAS secretariat.

Requirements/qualifications

Applicants should:

- have a doctorate (PhD) or its equivalent, based on research in the Humanities or the Social Sciences (regions: China and/or South-east Asia);
- have a proven research interest in the subject of the programme
- be resourceful and able to build professional contacts
- have a good command of English and Mandarin, and preferably also of one of the other relevant Chinese languages, such as Hokkien or Cantonese, and/or one of the major Southeast Asian languages
- have obtained the doctorate less than 5 years ago;
- not be older than 40.

Appointment

- as soon as possible
- for 3 years, with an evaluation at the end of each year

Application forms can be obtained from the IIAS secretariat. Please use the official IIAS application forms only. The closing date for applications is 15 May 1996. For more information please contact IIAS.

Dr Yoichi Nagashima (Department of Asian Studies, University of Copenhagen) 'Cultural Relations between Denmark and Japan, 1600-1873'. From 13 until 26 March 1996.

Dr Michael Jacobsen (NIAS) 'Human Rights and Perceptions of the Individual and Society in Papua New Guinea and Indonesia'. From 1 until 30 April 1996

Dr Alexander Wanek (Social Anthropology, University of Stockholm) 'The Taiwanization in Taiwan'. May or June 1996.

ANU

Dr Judy Wakabayashi, 'Evolution of Translation Theory; 16th to 19th Century, Japan', from 20 February to 8 July 1996.

Dr Ngaire Douglas 'Development of tourism in Malaysia' (6 weeks around August '96)

Dr Baogang He 'Chinese transition from marketisation to democratisation' (3-4 months between July '96 and February '97)

Dr Alison Murray 'Cultural practice among the Kalinga of Luzon and the Kenyah of Kalimantan, Indonesia' (6 months)

Dr Helen Creese 'Balinese chronicle traditions' (3 to 4 months at the end of '96)

Austrian Academy of Sciences, Vienna

Dr Max Nihom, finishing his book with the preliminary title 'Studies in Indo-Indonesian Sainism' from August to December 1996.

5. Affiliated fellows

The IIAS is host to the following affiliates:

Dr Alex McKay, who will stay in Leiden from November 1995 to November 1996 on a research award granted by the British Leverhulme Trust. His research is concerned with the history of the multi-faith pilgrimage to Mount Kailas in Western Tibet.

Prof. Chen Xiaoming (Chinese Academy of Social Sciences, Beijing), a leading authority in China on modern and contemporary Chinese literature, who will stay for one year from December 1995, supported by the Netherlands Royal Academy of Sciences. His research concerns 'Pluralistic Difficulties: contemporary Chinese culture in a transition period'.

Dr K.R. Sinha-Kerkhoff (Asian development Research Institute, India) is an affiliated fellow of the IIAS for the duration of the WOTRO-sponsored project 'Globalization and the Construction of Communal Identities' until October 1999.

6. ESF fellows

Dr F. Delvoe does research about 'The case of Nāyak Bakhshū, court-musician of Sultan Bahadur Shah Gujurati (r. 1526-1537)' within the framework of 'Social and Literary History of Court Musicians in Western India, 14th-18th centuries'. She is employed by the ESF until 6 November 1996.

IIAS (Travel) Grants for Asia Researchers



Each year the IIAS makes available a limited number of grants for out-

standing (Dutch) scholars, in order to do research abroad.

The grants are given for a maximum of two months and should be used to cover the costs of accommodation, travel and/or research.

Conditions and Procedures

- The stay abroad and the activities have to be compatible with the aims and the activities of the IIAS.
- Objectives of the proposal will be evaluated by the Board on the recommendation of the Academic Committee.
- The requests for a grant have to be supported by at least two

members of the Board and/or Academic Committee. The IIAS will contact the (relevant) members of the Board and/or Academic Committee.

- Travel costs and costs of accommodation for Dutch scholars can be made available only after the person concerned has obtained partial funding from his/her institute and when he/she does not qualify for other means of funding (NWO/WOTRO).
- Applicant has to be employed by a Dutch institute and/or be the holder of a permanent residence permit.
- Standard application forms can be obtained from the IIAS secretariat.

For more information, please contact the IIAS secretariat, tel: +31-71-527 2227 fax +31-71-527 4162.

IIAS subsidy to cover the costs of a research project



In order to be granted an IIAS guaranteed subsidy, a project application should at least meet the

following requirements:

- The subsidy is meant to reinforce the infrastructure of Asia Studies in the Netherlands (attention is paid to national impact, the internationalization of Asia Studies, and the filling of present gaps in the Netherlands);
- In general the maximum possible subsidy per project amounts to Dfls. 15,000.-;
- Other institutes besides the IIAS also contribute to the project;
- The IIAS receives a final report containing remarks about both financial matters and content;
- The applicant will hand in a report to the IIAS Newsletter;
- In all relevant publications the IIAS will be named as the subsidy provider;
- Requests for subsidies have to be sent to the IIAS secretariat **before 1 April 1996**. If funds are not entirely depleted, a second selection will be held in the Autumn (1 October 1996);
- As well as the application the IIAS requests a detailed budget, in which is specified which part of the said budget the IIAS is asked to finance;

- If the application concerns a conference, seminar or like, a list of participants and a list of topics have to be handed in together with the application.

Application forms and more information can be obtained at the IIAS secretariat, tel. +31-71-527 2227, fax +31-71-527 4162.

Second Asian Ambassadors' Lunch



On December 21 1995 the IIAS held its second Asian Ambassadors' lunch at the restaurant Allemansgeest in Voorschoten. Ambassadors of Asian countries to the Netherlands joined representatives of the business community, politicians interested in Asia, and leading journalists on Asia. In all, eighty people attended the meeting. The Netherlands Minister of Foreign Affairs, H.A.F.M.O. van Mierlo gave an address entitled 'Europe and Asia: Towards a New Partnership'.

LECTURE
SERIES 5

HANS VAN MIERLO

EUROPE AND ASIA

Towards
a New
Partnership

INTERNATIONAL INSTITUTE FOR ASIAN STUDIES

IIAS Masterclass: James J. Fox



Professor James J. Fox who is currently professor of Anthropology in the Research

School of Pacific and Asian Studies at the Australian National University has taught at Harvard University, Leiden University, and the University of Chicago. He did his first degree at Harvard University and his doctorate at the University of Oxford. Field research for his doctorate was done among the Rotinese of Eastern Indonesia who maintain a well-developed oral tradition that structures their most important ritual compositions in formal canonical parallelism. While teaching at Harvard University, Professor Fox was prompted by Professor Roman Jakobson to take up the comparative study of parallelism.

Canonical parallelism involves a strict pairing of words and phrases in the production of acceptable poetic compositions and is a characteristic feature of traditions as diverse as those of the Hebrew scriptures, the Finnish Kalevala, the Mayan Popul Vuh and the rituals of the inhabitants of Nias or the Sa'dan Toraja.

Parallelism

Professor Fox has written on parallelism as a 'near-universal' linguistic phenomenon and on manifestations of parallelism in the world's oral traditions in 'Roman Jakobson and the Comparative Study of Parallelism' (Roman Jakobson: Echoes of his Scholarship. De Ritter Press, 1977). He has also published extensively on Rotinese parallel poetry and on the dyadic forms of ritual that rely on parallel compositions; and, he has edited a volume, *To Speak in Pairs* (Cambridge University Press, 1988) on the traditions of parallelism in Eastern Indonesia. He is now working on a monograph dealing with form, formula, and variation in Rotinese oral compositions. This monograph examines a single narrative 'text' as recited by different oral poets as well as by the same poet on different occasions over a period of two decades.

The master classes offered by Professor Fox, based on his Rotinese research, will focus on parallelism as a world-wide phenomena in oral literature, on varieties of canonical parallelism, and on oral composition in traditions of parallelism. An ideal class would include doctoral students doing research on parallelism and ritual oratory in as many different linguistic traditions as possible.

Call for papers

The one-day class will be held at a Research Centre in the Netherlands in the week of April 22-26, 1996. Those invited to apply are doctoral students and recent recipients of the doctorate doing research on parallelism and ritual oratory in as many different linguistic traditions as possible.

Applications are due by 15 March 1996 and should include a cv and a paper on the aforementioned topic. Approximately ten candidates will be selected for participation. The official language will be English. It is expected that the papers presented for criticism at this seminar will be published in the form of a volume of essays.

All travel and accommodation expenses will be covered by the IIAS.

All inquiries should be directed to the IIAS office.

IIAS Masterclass: Jan Fontein



Jan Fontein, born in the Netherlands, studied Far Eastern languages and Southeast Asian

archaeology at Leiden University. In 1966 he received his PhD degree, submitting a dissertation entitled *The Pilgrimage of Sudhana, A Study of Gandavya ha illustrations in China, Japan, and Java* (The Hague: Mouton & Co., 1966). After ten years as a curator at the Museum of Asiatic Art in the Rijksmuseum, Amsterdam he moved to the United States, where he was curator and later director of the Museum of Fine Arts, Boston. There, he organized such exhibitions as *Zen Painting and Calligraphy* (1970) and *Unearthing China's Past* (1972). After his retirement as director in 1987, he organized the exhibitions *The Sculpture of Indonesia* (1990) for the National Gallery in Washington, D.C. and *China's Distant Past* (1994) and *Buddha Images from the Kingdom of Siam* (1995) for the Foundation Nieuwe Kerk in Amsterdam. He is a correspondent of the Royal Netherlands Academy of Arts and Sciences, holds honorary degrees of Boston University, Northeastern University, and Simmons College in Boston and was made Commander in the Order of the Sacred Treasure in Japan. He has taught at Harvard University, at the Institute of Fine Arts of New York University, and at the University of Heidelberg, Germany.

Among his life-long interests, on which he has published a number of scholarly articles, is the topic of the masterclass he is offering in the end of August 1996: *Narrative Sculpture and Literary Traditions in Central, South, and Southeast Asia*. Invited to apply are doctoral students and recent recipients of the doctorate in fields related to Central, South and Southeast Asian art and archaeology, who would like to study the relationship between texts, oral traditions and the virtual representation of Indian epics, Buddhist sūtras, jātaka tales or animal fables in Central Asia, India, Cambodia, Thailand or Indonesia.

Applications are due by 1 May 1996 and should include a cv and a paper on the aforementioned topic.

13-14 MAY 1996

WASSENAAR, THE NETHERLANDS
NETHERLANDS INSTITUTE FOR THE ADVANCED STUDY,
NIAS/IIAS WORKSHOP

Asian Business System and Enterprise Strategies



During the past few decades we have witnessed the consolidation of Japan as a global economic power and the fast, irresistible rise of new industrialized countries in Asia. In addition to the economic growth and industrial development in these countries themselves, there is a growing trend towards economic integration between the countries of the region. Trade flows are increasing, financial activities expand, while foreign direct investment and regional assistance programmes stimulate the industrial and technological development of these countries.

Although regional governments set the stage, individual companies or groups of companies are the dominant actors in the development of trade and investment relations. Their strategic behaviour is of utmost importance to the outcome of the development process. In Asia industrial groups play a crucial role; they can be considered specific systems of corporate and contractual governance, which can be defined as the internal and external disciplining mechanisms that press management of firms to allocate resources efficiently in a static as well as dynamic sense. A system of corporate and contractual governance includes the internal organization of firms (for instance the divisional structure, the role of

the board of management, the role of shareholders, etc.) as well as the external organization (the role of other members of the industrial group like the main bank, the general trading company, the role of the capital market and the like).

The systems of corporate and contractual governance, also called a 'business system' differ between Japan, Korea, and China. These differences have wide implications for the strategies firms develop. Knowledge of the different business systems in Asia is also of great value to European enterprises which choose to compete with Asian firms and consider strategies of cooperation in joint ventures, take-overs, technology transfer etc.

The workshop *Asian Business Systems and Enterprise Strategies* deals with issues of both European and Asian companies in the Asian Pacific region. The focus of the workshop will be on competition, cooperation, and interaction with local governments. Specific topics range from capital market developments, joint ventures, inter-firm collaboration to issues like technology transfer, and manpower development.

The workshop will be convened by Dr J. Groenewegen and Dr J.A. Stam (both from Erasmus University Rotterdam) and will be open to invited participants only.

Netherlands Institute of Advanced Study IIAS cooperation with NIAS



The International Institute for Asian Studies (IIAS) in Leiden and the Netherlands Institute of Advanced Study (NIAS) in Wassenaar, announce their joint cooperation in the following workshops:

2-3 APRIL, 1996
Institute Clingendael, The Hague, the Netherlands
International Relations and Security in Pacific Asia

13-14 MAY, 1996
Wassenaar, The Netherlands
Asian Business System and Enterprise Strategies

Both workshops will be open to invited participants only.



INTERNATIONAL INSTITUTE FOR ASIAN STUDIES

1996

26-29 MARCH

Switzerland

Forum Engelberg Europe-Asia: Science and Technology for their Future
Workshop Education and Culture chaired by Prof. Verena Maier (Switzerland); participants are: Prof. W. Stokhof (IIAS), Prof. F. Staal (Berkeley), Nguyễn Thế Anh (Paris), Prof. Yoshiharu Tsuboi (Japan), Prof. Zhang Yungling (P.R. China).

2-3 APRIL

Institute Clingendael, The Hague, the Netherlands

International Relations and Security in Pacific Asia
Clingendael/IIAS/NIAS (Netherlands Institute for Advanced Study) Workshop.
Prof Kurt Radtke, E-mail: K.Radte@nias.knaw.nl

17-19 APRIL

Hierarchization: processes of social differentiation in the Austronesian world
seminar organized by Dr M. Vischer, IIAS fellow;
combined with:
Parallelism, a Masterclass by Prof. J. Fox (ANU)

10-12 MAY

KITLV, Leiden, the Netherlands

Annual Meeting of the Southeast Asian Library Group, SEALG
Margaret Nicholson, University of Hull, Brynmor Jones Library, Hull HU6 7RX, UK.
Tel: +44-1482-465269, Fax: +44-1482-466205

12-18 MAY 1996

Chiang Mai, Thailand

The second International Conference on Hani-Akha Culture
Organized by Dr Deborah Tooker, IIAS fellow, in cooperation with the Tribal Research Institute in Chiang Mai.
Co-organizer is: The Southeast Asian Mountain Peoples' Culture and Development Organization (SEAMP), a Thai NGO in Chiang Mai, Thailand.

15 MAY

Third annual IIAS lecture

Prof. Wang Gungwu (Institute of East Asian Political Economy, Singapore)

END OF MAY

Japan in the 16th and 17th Centuries
Masterclass by Prof. J. Elisonas

4-5 JULY

Comparative Studies on Taxation Law in East and Southeast Asia
Seminar organized by Dr Y. Zhang, IIAS fellow

AUGUST - SEPTEMBER

Amsterdam, the Netherlands

Crime and Punishment: criminality in Southeast Asia.
Workshop jointly organized by the Joint Committee for Southeast Asia Research Council SSRC, the American Council of Learned Studies; and the IIAS.

2-6 SEPTEMBER

Sixth International Conference of the European Association of Southeast Asian Archeologists, EurASEAA
Organized by Dr M. Klokke, IIAS fellow
combined with:
Masterclass by Dr. Jan Fontein
Parallel session on Champa Sculpture by Tran Ky Phuong, Vietnam

SEPTEMBER

Pilgrimage in Tiber

Seminar organized by Dr Alex McKay, affiliated IIAS fellow

28-31 OCTOBER

Paris, France

Les convergences et divergences évaluées par l'analyse de la conduite des relations entre sociétés et entre Etats.
Prof Nguyễn Thế Anh (Ecole pratique des Hautes Etudes, Paris), convenor.
Sponsored by URA 1075 'Péninsule indochinoise' (CNRS/EPHE/IVe section);
Asian Cultures (Sophia University, Tokyo); and the IIAS.

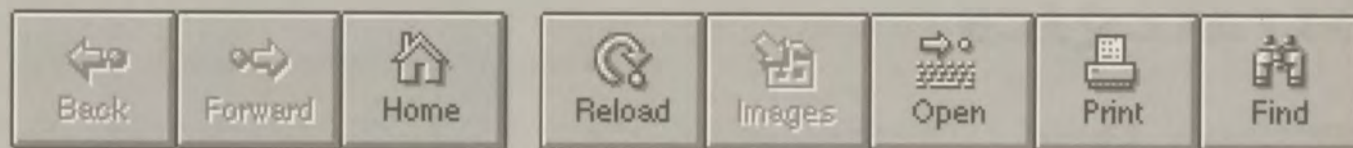
WINTER

Munster, Germany

Asian Minority Cultures in Transition: diversity, identities and encounters
Organized by Prof. J. Platenkamp in Munster, financed by the ESF

The Internet & the IIAS

By Annelies de Deugd



In the last six months the amount of information offered through the new electronic medium of the Internet has really taken off. In December last year I started doing research on how much about Asian Studies there was on the Internet, mostly on the World Wide Web. The result was published in IIASN-5 as a directory of sites.

Since that time I have gathered more and more sites. I now have a map with more than a thousand sites still to work through. Fear not, I will not publish all of them here.

The intention is that the IIAS is planning to publish a booklet which was reported on earlier. It will be a kind of telephone directory for Asian Studies on the Internet. The publication date will be around the end of March 1996.

I very briefly tried out the search possibilities on the WWW. Webcrawler gave on the inquiry Asia 2669 sites, Lycos search: 2174 homepages (and 23742 documents in total where the word 'asia' appears).

I noticed that there are a large number of double entries and very often sub-pages of one and the same homepage were named separately. If you know what you are looking for specifically then these search engines are very useful. If you are not quite sure what you want and you type in something as vague and general as 'Asia' then you will get a lot of junk and you have to sort through the lot to find something interesting.

Nevertheless, these search engines are getting more and more sophisticated and I can recommend using them.

An update of the mailing lists and newsgroups is necessary because some are very short-lived while others have existed from the very beginning.

Mailing lists

The following mailing/discussion lists from the directory given in IIASN-5 have been scrapped:

asianad
emedch-l
isa
pacarc-l
ph-ssg
sasaau-l
seanet-l
tsa-l
twuniv-l
vietnet

New mailing/discussion lists:

58 new lists:

NETWORK WIDE ID	FULL ADDRESS AND LIST DESCRIPTION	NETWORK WIDE ID	FULL ADDRESS AND LIST DESCRIPTION
apala-l	apala-l@uicvm.uic.edu Asian Pacific American Librarians Association	fromc2c	fromc2c@miamiu.muohio.edu
apexj-l	apexj-l@uhccvm.uhcc.hawaii.edu Asia-Pacific EXchange Journal	gamelan	gamelan@listserv.dartmouth.edu Indonesian performing arts
asipp-l	asipp-l@ulkyvm.louisville.edu Chinese Plasma Physics Forum	garuda	garuda@listserv.syr.edu Indonesian Students & Alumnae of Syracuse University
aspire-l	aspire-l@iubvm.ucs.indiana.edu ASPIRE-L: Linkages for Students from Asian Nations	helwa-l	helwa-l@psuvm.psu.edu Malaysian Women in U.S. and Canada
ccnet-l	ccnet-l@uga.cc.uga.edu Chinese Computing Network	hindi-t	hindi-t@vm1.spcs.umn.edu Teachers of Hindi Languages
cenasia	cenasia@vm1.mcgill.ca Former Soviet Republic - Central Asian Political Discussion List	hindu-d	hindu-d@vm1.nodak.edu Hindu Digest
china-nd	china-nd@kentvm.kent.edu China News Digest (US News)	his	his@wvnm.wvnet.edu History and Computing Discussion Group
cho-data	cho-data@uga.cc.uga.edu China News (Canada)	honyaku	honyaku@peach.ease.lsoft.com Discussion of Japanese/English Translation
cjs-l	cjs-l@uhccvm.uhcc.hawaii.edu Center for Japanese Studies List	ids-club	ids-club@uicvm.uic.edu IDS Club
cndbru-l	cndbru-l@brownvm.brown.edu (CND-CM/HXWZ Hz Service)	india-e	india-e@indnet.bgsu.edu The India Economic Forum at BGSU
cndvt-l	cndvt-l@vtvm1.cc.vt.edu China News Digest - US Regional News (CND-US III)	indo-l	indo-l@rz.uni-karlsruhe.de Indonesian Mailing List
cneduc-l	cneduc-l@tamvm1.tamu.edu Computer Networking Education Discussion List	indo-l	indo-l@rz.uni-karlsruhe.de Indonesian Mailing List
cnfinfo	cnfinfo@cernvm.cern.ch ListCNFINFO	indokul	indokul@cc1.kuleuven.ac.be K.U.Leuven - Indonesia Forum
cpgis-l	cpgis-l@ubvm.cc.buffalo.edu Chinese Professionals Geographic Information Systems Use List	indonesia-news	indonews@vm.gmd.de Indonesian News - Berita dari Indonesia
cssfa	cssfa@miamiu.muohio.edu Chinese Student & Scholar Friendship Association	inn-l	inn-l@irlearn.ucd.ie INN-L - Discussion of Irish & Japanese Culture
e-japan	e-japan@msu.edu H-Net List	jet-l	jet-l@listserv.arizona.edu JET (Japan Exchange & Teaching) Participants
easianth	easianth@vm.temple.edu East Asia Anthropologists' discussion	jtem-l	jtem-l@uga.cc.uga.edu Japanese Through Electronic Media
eastasia	eastasia@univscvm.csd.scarolina.edu EASTASIA - East Asian Discussion Forum	jtitt-l	jtitt-l@psuvm.psu.edu Japanese Teachers and Instructional Technology
froi-l	froi-l@uafsysb.uark.edu UA System - Friends of India	kidcafe-japanese	kidcafej@vm1.nodak.edu KIDLINK Dialog in Japanese (age 10-15 only)
		kidleader-japanese	kidleadj@vm1.nodak.edu KIDLINK For Adult Leaders in Japanese
		kmki-l	kmki-l@rz.uni-karlsruhe.de KMKI - Keluarga Mahasiswa Katolik Indonesia Mailing-List



NETWORK WIDE ID	FULL ADDRESS AND LIST DESCRIPTION
mat-jpn	mat-jpn@jpnimrtu.bitnet Forum on Materials Design by Computer (in Japanese)
mcob_net	mcob_net@listserv.syr.edu Malay College World Wide Network
realink	realink@iubvm.ucs.indiana.edu Russian and Eurasian Awards Programs Students
sangeet	sangeet@vm1.nodak.edu Classical Music of India
sasia-l	sasia-l@ucsbvm.ucsb.edu 'UCSB South Asia Information List'
sec52aa	sec52aa@indian.dc.lsoft.com APO Section 52 Alumni Association Officers
smapl	smapl@mitvma.mit.edu Indonesian student discussion
taiwan-l	taiwan-l@vtvm1.cc.vt.edu Taiwan Discussion List
tamchina	tamchina@tamvm1.tamu.edu TAMU China Club Discussion List
tw-study	tw-study@listserv.syr.edu Taiwan Study Discussion Group
tw-env	tw-env@listserv.syr.edu Taiwan Environment
usthai-l	usthai-l@vm.cc.purdue.edu USTHAI-L
wacana-l	wacana-l@american.edu Malaysian Intellectual Discourse
wcssss	wcssss@asvm.inre.asu.edu Washington Center for China Studies
weiming	weiming@ulkyvm.louisville.edu Chinese Newsletter Distribution List
ylpearl	ylpearl@listserv.syr.edu Asian Pacific American Law Professors Discussion Group
zhenyan	zhenyan@vm.gmd.de The Chinese Magazine - ZHENYAN-

Newsgroups

The following newsgroups have been eliminated from the directory given in IIASN-5:

- alt.japanese.txt
- soc.culture.india

New newsgroups:

- soc.culture.bengali
- soc.culture.indian.delhi
- soc.religion.vaishnava
- soc.culture.pacific-island
- soc.culture.intercultural

Additions to World Wide Web sites directory

<http://pears.lib.ohio-state.edu/asian-studies/asianstudies.html>
East Asian Co-op Asian Studies

✓ **Name site:** East Asian Libraries Cooperative WWW Asian Studies

✓ **Contents:** General Sites Information by Category.

✓ **Links on homepage to information about the following topics:**

- Association for Asian Studies
- Berkeley East Asian Languages Department
- Committee on East Asian Libraries (University of Oregon)
- Indiana University East Asian Studies Center
- University of Michigan
- Bibliographies

- Electronic Mailing Lists (compiled by David Bedell, University of Bridgeport)

- Electronic Journals
- Library Organizations
- Association of Research Libraries (Coalition for Network Coalition for Networked Information)
- Committee on East Asian Libraries (University of Oregon)
- National Coordinating Committee on Japanese Library Resources (East Asian Libraries Cooperative WWW)
- European Association of Sinological Librarians (University of Heidelberg)

✓ **Also information available on the following subjects:**

- Agriculture, Anthropology, Art, Business, Climate, Computing, Drama, Economics, Education, Engineering, Festivals, Film/Cinema, History, Industry, Language, Library Science, Literature, Mathematics, Music,
- Politics, Popular Culture, Religion, Science, Technology and Medicine,
- Trade, Travel, Sports

<http://www.ee.ic.ac.uk/misc/bymap/asia.html>
International E-mail accessibility clickable map of Asia

<http://webhead.com/~sergio/asiaregion.html>

✓ **Name site:** Travel information about Asia region. Travel information about Asia region by Sergio Paoli. TravelASIA is an effort to consolidate net information related to travelling in Asia countries. (Email: spaoli@fcaglp.fcaglp.unlp.edu.ar) Created January 1, 1995 Last updated September 4, 1995

✓ **Links on homepage to information about the following topics:**

- Asia, in Cyberville.
- Asia-Pacific Information Sources
- Asian Studies - WWW Virtual Library
- Asia online
- Asia-Pacific Information
- City.Net Asia
- Destination South-East Asia
- GNN TC Internet Resources - Country Guides - Asia
- Maps of Asia
- Rec.Travel Library - Asia
- South Asia
- South Asia Gopher, Columbia Univ. N.Y.
- South-East Asia Information
- Staying Healthy in Asia, Africa, and Latin America by Dirk Schroeder
- The Virtual Tourist: Asia (North East) Asia (South East) Asia (South West)
- Travel Industry Update - Asia by PATA
- TravelWorld, Your gateway to Asia

<http://neog.com/asianow/>

✓ **Name site:** Asia Now Homepage
Asia Now Online, Hawaii public television/KCTS-Seattle/NHK-Japan
Asia Now Online continues its tradition of bringing you the latest news and information from the Asia-Pacific region via both its weekly PBS television series and our online website. Clickable image.
Asia Now Online is based on the weekly public television series, 'Asia Now' and is designed to bring you selected news and feature stories of the Asia-Pacific region via the World Wide Web. Asia Now Online also serves as a venue for those interested in the region to discuss current events and issues and sponsors semester-long online educational projects for K-12 classrooms. Our current project begins in September, 1995 and focuses on the Pacific Islands.

<http://sunsite.sut.ac.jp/asia/asia.html>

✓ **Name site:** Asia-Pacific Information
Here are some major sources of information about Asia and Pacific. Some of this information is available from this server and some are hyper-links to other sites on the Internet.

✓ **Links on homepage to information about the following topics:**

- Map of Asia (from CIA - JPEG 299 Kb)
- Japan
- China
- Korea, South
- Russia
- India

✓ **Here are some links to servers providing information about Asia and Pacific Because of the dynamic nature of the Internet - some of these links may not be operational / reachable at all times !**

- HotAsia - Asian Web Sites
- Asia Now
- All the Gopher servers in Asia
- All the Gopher servers in the Pacific region
- The WWW virtual library - Asian Studies
- Asia & Middle East Maps - from Perry-Castaneda Library
- Asia Information - Committee on East Asian Libraries
- Silkroute's Asia Online
- Asia, Inc Online
- Asian Art
- Asia One - Business News from Asia etc.
- Thailand Information
- Guide to Australia
- Australia-New Zealand Studies Center
- New Zealand Information
- Thailand - the big picture
- Singapore Infomap
- Singapore OnLine Guide
- Singapore OnLine
- The Myanmar Page

<http://www.tile.net/tile/news/asia.html>

Asia
Part of TILE.NET/News The complete reference to Usenet Newsgroups

✓ **Links to following newsgroups:**

- clari.world.asia.central
- clari.world.asia.china
- clari.world.asia.hong-kong
- clari.world.asia.india
- clari.world.asia.japan
- clari.world.asia.koreas
- clari.world.asia.south
- clari.world.asia.southeast
- clari.world.asia.taiwan
- rec.travel.asia

Update

What's New!

What's New!

What's New!



<http://neal.ctstateu.edu/history/world/history/archives/archive55.html>

- ✓ **Name site:** Asia History in General Archives
Asia History in General Archives Documents Selected Links
- ✓ **Links on homepage to information about the following topics:**

- This set of archives is part of the Asia History section of the World History Archives.
- Introduction to Nirmanee. This is a sample of a newspaper from a group of Sri Lankan women that covers all Asia.
- ✓ **These links are for Asia in general. Each subdivision of Asia is being given its own set of links.**
- World History Archives West Asia Links.
- World History Archives South Asia Links.
- World History Archives Southeast Asia Links.
- World History Archives East Asia Links.
- For new online resources for all Asia, there is the ANU What's New in WWW Asian Studies Online Newsletter.
- Fundamental is the ANU Social Sciences WWW Server: history and social science information resources, Pacific Studies

<http://coombs.anu.edu.au/www/vlpages/asianpages/www/vl-asianuseful.html>

- ✓ **Name site:** ANU - Useful Asian Studies Resources
Asian Studies - Useful Networked Resources WWW Servers
Useful to Asian Studies Research
- ✓ **Links on homepage to information about the following topics:**
- What's New in WWW Asian Studies (ANU, Australia)
- Asian Studies Meta-Resources Register (ANU, Australia)
- Asian Studies - E-Lists Register (ANU, Australia)
- Asian Studies - E-Journals Register (ANU, Australia)
- Asian Studies - Asian Continent Infoservers (ANU, Australia)
- Asian Studies - WAIS Databases Register (ANU, Australia)
- ... and lots more.

This page is a part of the Asian Studies WWW Virtual Library
This document (<http://coombs.anu.edu.au/WWWVLPages/AsianPages/WWWVLPages/AsianUseful.html>) keeps track of information facilities of potential use to the Asian Studies research.

<http://www.sg/>

- ✓ **Name site:** Singapore Infomap
- ✓ **Links on homepage to information about the following topics:**
- Introduction to Singapore. A quick overview, Singapore at a glance.
- Media, Arts & Culture. Get a close-up view of Singapore scenes, visit online museums, and check out what is happening in the arts arena.
- Sports & Leisure. Singaporeans at play, and do you know what is the Kallang Roar?
- Our Government. Learn about the make-up of the Singapore Government, and what the Ministers said. Visit the Singapore Government Internet Web Site!
- Education, Research & Health. Your springboard to education or research and development related websites in Singapore. Check out too, the various hospitals that are now on-line.
- Community & Social. The community and social aspect of Singapore. Links to websites of various associations.
- Business & Finance A directory of commercial organizations that are present on Internet, plus an extract of job openings for those seeking employment in Singapore.
- More ... And many more interesting and exciting features ...

What's New!

<http://challenge.tiac.net/users/dstein/nw478.html>

- ✓ **Name site:** Nerd World : ASIA
ASIA BY NERD WORLD MEDIA (SM) ASIA : Related Links
ASIA : Related Newsgroups ASIA : Related Categories
- ✓ **Links on homepage to information about the following topics:**
- What is Nerd World
- Top of Index
- Submit Link
- SPOT Launcher for Windows
- Report an Error
- A Virtual Philippines. The largest Philippine web site. We have sightseeing, travel, hotels, shopping and industry information and listings. Take a virtual vacation to the Philippines without leaving your seat or plan your trip before you get there.
- ASIA (GENERAL)
- ASIA ONLINE
- ASIA in Cyberspace
- Asia Data
Asia Data Disk is a comprehensive library of published demographic and economic data on fourteen Asian countries from 1970 to 1994. Sources covering local government departments, the United Nations etc.
- Asia Resources by Country
- Asian Studies Program
- Bold Tech VN-Dictionary
On-Line Catalog of Vietnamese Software by Bold Technology. Include a range of Vietnamese Electronic Dictionary.
- BusinessWorld Online Edition [New 10/15/95]
- Philippine business news
- ... and many more.

<http://www.fas.harvard.edu/~hoffmann/>

- ✓ **Name site:** Korean Studies Page
All major WWW Korean Studies sites, compiled by Frank Hoffmann
- ✓ **Links on homepage to information about the following topics:**
- Korea WWW Links
- Korean Newspapers, etc.
- Other Newspapers & Journals
- Korean Computing & Tools
- Scholarships & Jobs
- Library Gateway
- Miscellany

<http://silkroute.com/silkroute/asia/rsrc/type/publishing.html>

- ✓ **Name site:** Asia Resources: Publishing
- ✓ **Links on homepage to information about the following topics:**
- Publishing Asia Resources By Topic
- Asia
- Editions Didier Millet
One of Asia's leading publishers of illustrated books, Editions Didier Millet specializes in high-quality books on Asian travel, photography, arts, and architectural subjects.
- International Institute for Asian Studies (IIAS) Newsletter.

Hong Kong

- Asia, Inc. Online
Asia, Inc. Online is the region's leading monthly business magazine. The online edition, Asia, Inc. Online, is the region's first interactive business magazine as well as original material developed exclusively for the Web.

What's New!

Japan

1. Intersect Japan
This site provides an introduction to the magazine Intersect Japan through sample stories and graphics from its pages. There is also an 'interactive' page through which users can respond to a topical 'question of the month.'
2. Shima Media Network
We despatch unique opinions and news from exclusive sources without censorship or filtering from government or news agencies.
3. Stone Bridge Press
Publisher of Japan-related books in English: language learning, literature in translation, culture, business, etc.

Singapore

1. Editions Didier Millet
2. Singapore Press Holdings
Singapore Press Holdings is the leading publishing and printing group in Southeast Asia.

South Korea

1. Korea WebWeekly
News digests, editorials, internet resources and other info on North and South Korea.
2. KoreaWeb
Developed and managed by CYBERnet Marketing Inc. (CMI) Korea, KoreaWeb is proud to contribute to and be part of the Internet and World Wide Web experience. Although we are a commercial web service originating within the Republic of Korea, we have taken great care to provide our visitors with comprehensive and up to date information about Korea. We also provide informative links to the rest of cyberspace, to include our World Business News (WBN) pages which is a collective linking of important business sites and archives. After all of that, we offer our Air Express Gift Gallery, a collection of attractively priced gifts from the far that are sent to our customers via air within 48 hours of payment

Taiwan

1. IDG Taiwan Branch
2. Pristine Internet Gateway
Pristine Internet Gateway is a subsidiary company of Pristine Communications (Taiwan & Hong Kong). At the moment, the P.I.G. is the only Internet service provider in Taiwan offering not only dial up but also SLIP access accounts. The P.I.G. Web homepage takes you to both commercial and academic sites specifically relating to Taiwan.

Thailand

1. Bangkok Post: Year-End Economic Review 1994
Stories were published in the Bangkok Post annual year-end Economic Review, which is distributed free to subscribers to the Bangkok Post Newspaper as well as to subscribers to the Bangkok Post International Weekly edition.

<http://hookomo.aloha.net/~wrap/asia.html>

- ✓ **Name site:** CastingOnline
Casting News for Actors, Dancers, and Singers for Asia
- ✓ **Links on homepage to information about the following topics:**
- Film
- Music
- Stage
- Television
- Voice over
- CastingOnline Homepage

What's New!



<http://www.clark.net/pub/global/asia.html>

- ✓ **Name site:** Asia Pacific (Info Bank) Asia - Pacific
- ✓ **Links on homepage to information about the following topics:**

Asia Overview

- East Asia on the Internet (Committee on East Asian Libraries)
- Asia Online
- Asia Online, Inc.
- Asia (Coombs)
- Asia (SunSite)

Japan

- Tomigaya/Ecosys - some interesting folks
- Japan page (SunSite)
- Japan (NTT)
- Window on Japan
- Social Science Japan
- Japan information resources
- Japanese investment and economic reports (Daiwa)
- Kyushu and Kumamoto, Japan
- Japan - GLOCOM (International University of Japan)
- Japan gopher (Ariz Univ)
- The Telecom Tribune, A Monthly Trade Journal Specializing in Telecommunications and High Technology in Japan

China

- China home page (first Chinese WWW server)
- China (AMU)
- Other
- Taiwan servers
- Hong Kong web sites
- WWW Servers in Hong Kong
- Vietnam (VietNet)
- Viet Links
- Singapore
- Singapore (Tourism)
- Singapore Chinese server
- Indonesia Home Page
- Malaysia
- India info
- India
- Sri Lanka
- Australia
- New Zealand

<http://www.jaring.my/at-asia/>

- ✓ **Name site:** @ASIA Home Page
- A lot of clickable images to exhibitions in Asia, events, and information about several Asian countries.

<http://www.lib.uci.edu/sea/seahome.html>

- ✓ **Name site:** UCI Southeast Asian Archives
- Southeast Asian Archive, University of California, Irvine Libraries.

- ✓ **Links on homepage to information about the following topics:**

- newsletter
- back issues of the Southeast Asian Archive's quarterly newsletter.
- images of Hmong pa ndau
- Some lovely images of Hmong pandau textiles.

<http://www.city.net/regions/asia/>

- ✓ **Name site:** City.Net Asia
- ✓ **Links on homepage to information about the following Asian countries:**

- Afghanistan, Kazakhstan, Singapore, Bangladesh, Kyrgyzstan, South Korea, Bhutan, Laos, Sri Lanka, Brunei, Malaysia, Taiwan, Burma (Myanmar), Maldives, Tajikistan, Cambodia, Mongolia, Thailand, China, Nepal, Tibet, East Timor, North Korea, Turkmenistan, India, Pakistan, Uzbekistan, Indonesia, Philippines, Vietnam, Japan, Russia.

Territories

- Christmas Island, Cocos (Keeling) Islands, Hong Kong, Macau, Paracel Islands, Spratly Islands.

Maps

- City.Net Asia Map (Virtual Tourist II), Map of Asia (U.S. CIA), Map of Southeast Asia (U.S. CIA), Map of the Indian Ocean Area (U.S. CIA).

Other Guides:

- Asia Online
- Travel and Tourism
- East Asia Traveler's Health Information (U.S. CDC)
- Eastern Europe Traveler's Health Information (U.S. CDC)
- Indian Subcontinent Traveler's Health Information (U.S. CDC)
- Southeast Asia Traveler's Health Information (U.S. CDC)

http://www.yahoo.com/Regional/Countries/Singapore/Internet_Presence_Providers/Asia_Online/

- ✓ **Name site:** Yahoo - Regional: Countries: Singapore: Internet Presence Providers: Asia Online.

- Yahoo search page for Asia Online.

- ✓ **Links on homepage to information about the following topics:**

- Asia in Cyberspace - Check out the latest WWW sites up and out from Asia!
- ASIA Online
- Asia Travel Market 1995 - Asia Travel Market 95 is an event focussed on the Travel Industry in the Asia Pacific. It will be held in SUNTEC Centre, Singapore on 19/22 Oct 95.
- SilkRoute Ventures
- TravelASIA - An Online Guide to Travelling in Asia.

<http://www.sas.upenn.edu/~vyadan/soasia.html>

- ✓ **Name site:** South Asia

- ✓ **Link to the homepage of Vikash Yadav.**

- ✓ **From there further links to his collection of sites:**

- Personal information
- A little bit about me, myself and dela ...
- Virtu
- Virtu is the Graduate Journal of Political Science at the University of Pennsylvania. I am currently serving as editor-in-chief. Our first issue will come out in January 1996.
- Political Science
- A list of pages designed for the political science researcher. Contains links to other poli-sci departments, international organizations, foreign governments and data archives.
- South Asia
- Contains a list of sites which highlight the culture, arts and religions of South Asia.

Institute d'Extrême-Orient

CJK Open Access Catalogue

Since the summer of 1995, as a result of a joint project with the French Centre National de la Recherche Scientifique, an initial package of the Chinese catalogue of the Institute d'Extrême-Orient has been uploaded on to a server in Grenoble, France. It is accessible through Netscape (PC or Macintosh) and provides bibliographies dealing with classical Chinese Studies with their corresponding data in Chinese characters code. Code is in Big-5, romanized data is in Pinyin. Search keys are: authorship, title, ISBN/ISSN, collection, publisher, place, and year of publication. A subject search key (in French!) is also available. It corresponds roughly to the classification of the annual bibliography (Toyogaku bunken ruimoku) of the Kyoto University Research Institute. A list of these subject headings (only a few hundred, including geographical and chronological headings) can be sent upon request.

The address of the server is:
<http://didge.grenet.fr:8001/>

The base name to click on is:
'SIGXOR, Extreme-Orient'

Simple browsing operations need no special identification, but at your first try to download fiches, you will be requested to send your own address to the operator. After recognition of your server machine number, further operations will pose no downloading problems.

The downloading process is explained in a short text when you click on:
'Notice CJK'

It enables you to read CJK vernacular after your fiches are logged, and not only CJK code as displayed on the Netscape screen. Other hypertext help and explanations are available at every level.

The first 20,000 records loaded will be regularly updated and increased in number, not only from the Institut d'Extrême-Orient database but from existing catalogues in France, dealing with Chinese Studies. Furthermore, a set of 25,000 records corresponding to Japanese, Indian, and Korean Studies with their vernacular script code will be added by the middle of 1996. A Vietnamese catalogue (Vietnamese fonts downloadable) of 5,000 records is already available.

Other catalogues for a total of around 250,000 records, related to humanities in general (prehistory, history, sociology, ethnology, etc.), are also accessible at the same homepage for Western books only.

This facility is maintained by the Centre National de la Recherche Scientifique, 'Catalogue Collectif des Ouvrages', Paris.

For information, contact:

Hubert Delahaye
College de France, Paris
E-mail: delahaye@extr.jussieu.fr

What's New!

What's New!

What's New!

VENICE 18-19 JANUARY 1996

Asia Europe Forum on Culture, Values & Technology

Towards a stronger mutual understanding

Before the first Asia-Europe meeting between heads of state in Bangkok in March 1996, an Asia Europe Forum on Culture, Values, and Technology was held at the Cini Foundation in Venice on 18 and 19 January of this year. At the invitation of the European Commission (EC) more than 100 highly qualified resource persons, scholars, and representatives of public institutions and industry from Asia and Europe, who share a deep-seated interest in the relations between Europe and Asia, spent two days exchanging ideas on the future of Asian-European relations. They were split up into five thematic working groups in order to engage in a debate on five background studies which were prepared by the research centres identified by the European Commission on the basis of expertise and networking capacity. During two general meetings speeches were delivered by such figures as Manuel Marin, Vice-President of the European Commission, Michelangelo Jacobucci, the President of the Forum, and Mrs. S. Agnelli, President of the European Council and Italian Foreign Minister.

By Leo Schmit and
Paul van der Velde



The framework document, which all participants received in preparation for the meeting, consisted of three global megatrends: the establishment of a multilateral trade system; a restructuring of international political relationships; and the emergence of a global cultural framework. The rise of Asia corresponds to this pattern; and in each of these trends Asia's achievements seem to be outstanding. On the economic frontier the rise in Asian economic growth and concomitant consumer purchasing power has been enormous. By the year 2000 Asia will account for one-half of the world economic growth, one-half of world trade, one-third of world output, and one-third of the world investment in infrastructure. In short Asia has become a seed-bed of private entrepreneurship, offering ever-increasing opportunities for economic participation. Setting aside these economic achievements, the time has come to recognize Asia's improved capacity for problem solving and to acknowledge its systems of governance based on pragmatism, consensus, and the notion of the common good. Finally the growing participation of Asia in the global cultural framework is accompanied by a burgeoning pride in values and working ethics. Indeed, exposure to global cultural influences has reinforced the articulation of Asian cultural identity and has led to a re-evaluation of Asia's authentic cultural heritage.

The framework text rightly stated that the present state of EU-Asia relationships does not tally with the opportunities offered by the rise of Asia. Awareness of this deficiency has led the European Commission to take a long, hard look at the EU's relationships with Asia. Hence the new EU-Asia strategy which was adopted by the European Parliament in 1995,

aims to build a new partnership which will be mutually beneficial. It has two main orientations: to raise the profile of the EU and to enhance mutual understanding through linkages between civil institutions, and to strengthen the economic presence of the EU in Asia. Apparently the European Commission has realized that time has come to expand this relationship through linkages which extend beyond mere trade and economic cooperation. Accordingly the EU-Asia strategy envisages a partnership with Asia which will evolve step by step: first by establishing personal links between high-level representatives of both regions; second by making the effort to understand the essential principles of partnership; and third by the intensification of EU-Asia relationships on the basis of a broad platform rooted in civil society. The framework text states clearly that the EU will benefit greatly from its new relationship with Asia if it takes the following principles to heart. Gradual convergence of views within the framework of international law and a globalized interdependent economy, in which Europe will pay its Asian partners full attention. Dialogue should be based on mutual respect and common interest, with the principle of comparative advantage in the sense that the EU wants to build up this partnership by providing the best it has to offer in the fields of technological and institutional development, economic integration, regional stabilization, and intercultural communication.

In one way or another these ideas were reflected in the speeches by M. Marin and S. Agnelli. In his opening speech Marin underlined the novelty of the Forum meeting in the sense that it was the first meeting during which so many specialists from Europe and Asia have had discussions on such a wide range of subjects. The reference papers were all written by academics who are authorities on the relevant theme. These were debated in several sessions chaired by five moderators who were also responsible for drawing up

the summary. Some of the conclusions of the various working groups are presented below. The Forum Proceedings will be published by the EC and will appear at the end of February.

Europe-Asia Technology Exchanges

The paper for this meeting 'Past, Present and Future of Europe-Asia Technology Exchanges' was written by Alessandro Costa of Mondimpresa, a technology consultancy firm in Rome. Costa is not pessimistic about the possibilities available for improving the matter of technology exchange between Europe and Asia and recommended that spending be increased on research & development; mobility between partners be stimulated; participation by medium-sized enterprises be promoted; the regulatory frameworks be adjusted; and programmes be extended beyond bilateral relationships to the level of regional exchange. Interestingly there was some scepticism among Asian participants with regard to the notion of exchange; from the Asian point of view technology acquisition was considered a more appropriate term, implying the strategy to 'pick and choose' from available technologies according to Asian assessments of need and benefit. Other interesting issues were concerned with differences in perspective between the business sector and science and technology institutions. It was also suggested account be taken of the different technology endowments and the diverse institutional settings for technological development in Asia. The report by the moderator, Mr. J. Richardson, makes clear that a general consensus was reached that European and Asian collaboration in the field of human resource development, particularly education, research, and training, is the key to improving Europe-Asia technology exchange. Ideas about the founding of a global cooperation specialist technology forum, an annual technology stock exchange, and the application of European programmes such as EUREKA and ERASMUS in a wider Europe-Asia perspective were put forward.

Problem solving in Asia

François Godemont, Institut Français des Relations Internationales (IFRI) in Paris, wrote the paper for working group two: 'Problem solving in Asia: exception or example'. The major theme running through his work was comparison of the Asian notion of 'comprehensive national (and regional) security' and the European notion of 'multilateralism'. Comprehensive security and

regional resilience are a combination of military and non-military means of engagement, and 'track two' dialogue. Asian dialogue partners in the ASEAN Regional Forum prefer an evolutionary approach to falling into the trap of institutionalization. The working group focused on inter-state conflicts in order to identify some representative elements of problem solving and conflict management. According to the report by the moderator, Jasit Singh, the characteristics of problem solving and conflict management by Asian states were identified as: constructive avoidance; negotiation and settlement of disputes; peaceful co-existence; and conflict limitation. Notwithstanding the fact that these characteristics are not exclusive to Asian countries, it should be recognized that



the Asians rely much more on consensus building, accommodation, and cooperation on the basis of mutually accepted principles. Hence the group agreed that the main objective is to find out where these characteristics converge with European approaches to problem solving. The working group also came to the conclusion that Europe should avoid measures and policies that tend to impose a multilateral framework of inter-state relations, in order to avoid hegemonistic tendencies, e.g. in the restrictive transfer of technology or use of issues like human rights as an instrument of foreign policy.

Unity and diversity of Asia

Michel Foucher of the Observatoire Européen de Géopolitique (Lyon) wrote the discussion paper for working group three: 'Unity and Diversity of Asia: a geopolitical approach'. In his paper he outlined that the rise of Asia presents a unique geo-economic and geo-political entity, characterized by the size of its population, the depth and wealth of its cultural roots, the speed of its widespread economic growth, and the scale of current social and political transformations. It is essential that Europe realize the scale of such an upheaval and update its

world view radically. The first requirement is to think of Asia as a whole and the second requirement is to take a long-term view of the new realities in which major trends can be seen more clearly. In his report the moderator, Dominique Turq, singled out the need to make practical efforts to deal with three fundamental problems: how can Europe enter into the Asian reality and vice versa; what is the best way to work collectively for sustainable growth and social stability for the purpose of achieving world prosperity and peace. In order to deal effectively with these problems the working group recommends: 1) the setting up of a permanent round table composed of Asian and European experts who work together to prepare reference papers on issues selected by the EU and ASEAN; 2) to improve the facilities for networking between civil societies, e.g. links between academics and professional communities in order to create new bases for mutual understanding; 3) that the EU becomes a more active dialogue partner in the ASEAN Regional Forum.

Understanding Asian Values

Jacques Pelkmans of the European Institute for South and Southeast Asian Studies (EISSEAS) in Brussels had the difficult task of finding the ground for discussion in this hotly debated topic. Surveys in Asia show a preference for values related to the common interest, rather than individual rights. However, an anthology of core values in Asia raises the question of what is specifically Asian about them. The report by the moderator, Gillis Merritt, leaves no doubt that the members of the working group would have preferred to see the title of their working group changed to common values because in the past Asian and European values have been influenced by each other to such a degree that it is scarcely valid to speak of 'Asian' or 'European' values. In this respect it is worth noting that not only European but also some Asian participants had some difficulty with an 'Asianization' of values, in the sense it was considered more fruitful to define common values. The working group came up mainly with practical ideas to bridge the communications gap between Europe and Asia that could be used to build educational and business links such as: 'Euro-Asia scholarships'; university programmes after the example of ERASMUS, with sabbatical programmes and alternating professorships which can also act as 'talent spotters' to help increase the flow of student exchange to Europe, followed up by the establishment of alumni associations; the setting up of a database of European-Asian partnerships to act as a kind of 'Marriage Bureau'; and school-level, pre-university exchange and exposure programmes with facilities for language training.

Religions in relation to progress

The discussion paper was written by Professor K. Schipper (Sorbonne, Paris, and the Sinological Institute, Leiden) with Dr D. Douwes (IIAS) giving an overview of the historical

and contemporary conditions shaping religion in Asia in an annex to Schipper's paper. In his paper Schipper focused on the case of Chinese religion and its relationship to progress which served as a basis for comparison and discussion on a wider scale. In the report of the moderator, Professor Jean-Luc Racine, the main conclusions were outlined as follows: religions do not stand in the way of progress, provided that progress does not transgress moral or spiritual values and the history of Asia testifies to the fact that science has flourished in societies imbued with a strong religious commitment; religions in Asia have contributed to the nurturing of tolerance, social cohesion, humanitarian concerns, the creative accommodation of plurality, and family values; while at the same time due note was taken of the fact that in some societies religion has been pressed into service to oppose social reforms and human rights. The working group emphasizes the need for European and Asian initiatives to promote inter-faith understanding and a continuous dialogue.

Message of Venice

The closing speech was delivered by the Italian Foreign Minister, Mrs. S. Agnelli, who stated that Italy strongly supports the view of the Commission and the efforts it has taken to realize them, intending to endorse these by taking concrete initiatives in which it wishes to involve not only the cultural world but all of civil society. She also stressed the diversity of cultures which becomes more vital when each culture cherishes its strong points and does so in analogy with other civilizations. The idea of having an equivalent conference in Asia organized by the Asians put forward by M. Marin has her strong support. The outcome of the work done at the Forum will she believes give the Asia-Europe Meeting (ASEM) in Bangkok the conceptual and operational inputs to enable the heads of state and government to translate them into political will and into guidelines that will stimulate all to proceed in the most desirable direction. In view of the present Italian presidency of the EU her words carried extra weight.

The final conclusions of the conference were summarized in the 'Message of Venice' released by the EC. In general the message boils down to the belief that difference in the perception of values does not stand in the way of the intensification of economic, scientific, and cultural links. Priority should be given to improving mutual understanding not only among elite groups but also within civil society. These efforts should strengthen both the image of Europe in Asia and that of Asia in Europe. All in all a lively and open atmosphere prevailed during which a wide range of topics was discussed. Notwithstanding differences of opinion between the participants it became clear that these will not stand in the way of fruitful and constructive dialogue on the new partnership between Europe and Asia. ❧

POZNAN, STESZEW, WROCLAW, TORUN

Oriental Studies in Western Poland

Oriental Studies in Poland have a long rich tradition which stretches back for centuries. Throughout most of their history they have focused on the cultures and languages of the Near and Middle East due to Poland's close contacts with these regions. In the past Oriental Studies were associated with the Jagiellonian University in Cracow and later with the universities in Lvov (today in the Ukraine), and especially, Vilna (today Vilnius, the capital of Lithuania), and still later with the University of Warsaw which, with the passing of time and the shifting of state borders following World War II, evolved into the leading academic centre of Oriental research and education. During all this time, the entire territory of Poland west of the Vistula River remained virgin soil, virtually uninfluenced by this tradition. Nowadays, however, the Orient can be studied in Wroclaw, Poznan, Steszew, and Torun.

By Alfred F. Majewicz



Neither before nor after World War II did any major institution devoted to the study of

the Orient emerge on the vast area of western Poland, although some attempts to found such institutions took place at the universities of Lodz, Wroclaw, and Poznan. Of these, only a small department of Indology survived as part of the Institute for Classics and Antiquity at Wroclaw.

cal linguistics. In 1987 and 1988 a five-year MA course in Japanese Studies and Chinese Studies respectively was started, followed by a similar course in Arabic Studies in 1990. Besides these full MA courses, the department also offered optional and additional courses in, such languages as Hebrew, Hindi, Korean, Sanskrit, Tamil, Thai, Turkish, Vietnamese, Irish Gaelic, Lithuanian and Flemish. The department soon became by far the largest unit of the institute of linguistics and in January 1992, the institute was split into two independent chairs, one of those continuing the department: the chair of Comparative Linguistics



Oriental Studies at Poznan

The University of Poznan was founded in 1919 and as early as 1921 the chair of Languages of the Ancient Orient and Sanskrit was established. Unfortunately it closed again in 1933. It was only on 1 December 1995 that a new research institute devoted to Oriental Studies was once again established at Poznan Adam Mickiewicz University. The department of languages of Asia and Africa was originally founded in what was then the institute of linguistics with the aim of facilitating the organization of research on Oriental and African languages. The department covered a wide scope of interests and disciplines, including Japanese language and linguistics, Chinese language and linguistics, the peoples and languages of Siberia, Ainu studies, linguistics in Southeast Asia, Uralic and Altaic linguistics, ethnolinguistics, minority studies, and typologi-

The 'Dictionary Wall' at IIEOS. Mr Toshikazu Sasaki from the National Museum in Tokyo (right) and the director (left).

tics and Oriental Studies. In 1994 this chair was reorganized into the chair of Oriental and Baltic Studies, with three departments: Baltic Studies; Near and Middle Eastern Studies; and Far Eastern Studies. The three departments moved to new premises and built up their library assets and equipment (including an ultra-modern language laboratory) donated mainly by Japan and China. It is hoped they will develop further into a major centre of Oriental Studies, with a focus on disciplines and areas of research complementary to the traditional research fields at Warsaw and Cracow.

At present the institution offers MA programmes in Japanese, Chi-

nese, Arabic, and Lithuanian, and courses in Hebrew, Turkish, Tamil, Korean, Vietnamese, Ainu and Ryukyuan cultures, China's minority cultures, ethnolinguistics, minority studies, cultural anthropology, typology linguistics, the history and cultures of Central Asia, and of Southern India.

The irregular publication *Information Bulletin of the Department of Languages of Asia and Africa* has been replaced by a new academic journal *Linguistic and Oriental Studies from Poznan (LOSP)* and *LOSP Supplement Monographs*. So far, two volumes of the former and three volumes of the latter have appeared. Academic handbooks and monographs are also being published; among the more recent publications is a handbook of Chinese newspapers and the first Arabic-Polish dictionary is being prepared for print.

Ethnolinguistics at Steszew

The chair of Oriental and Baltic Studies cooperates closely in all spheres of its activities with the International Institute of Ethnolinguistic and Oriental Studies (IIEOS) in Steszew, a small town 25 kilometres south-west of Poznan. Both institutes work under the same director.

The IIEOS is a private non-profit institution established in April 1991 in order to exploit to the full the opportunities created by the drastic changes following the collapse of the Soviet system in Poland and the rest of Eastern Europe. It needed to save the rich academic collections (library, tapes, photos, museum objects etc.) which were collected by the author of this article over the years from disintegration and dispersion, and make them accessible to young scholars. Oriental collections are, unfortunately, still a rarity in Poland.

The IIEOS takes part in the organization of conferences and seminars, fieldwork expeditions, exhibitions,

and in consulting. It also publishes the results of its own projects. Currently, some twenty-two research projects are in progress in various parts of the world from Chukotka to the westernmost recesses of Eurasia, in the following five programmes:

collected works of Bronislaw Pilsudski; Ainu and Ryukyu - two poles of the Japanese ethnosphere; ethnic and linguistic minority groups; ethnic minorities in Poland; oldest grammatical traditions.

The focus is on research in the following disciplines:

Ethnolinguistics and typology linguistics; ethnic minorities and their languages; Japanese Studies (especially Ainu, Okinawa, Russo-Japanese relations); Chinese Studies (especially China's ethnic minorities and their language); Korean Studies; the peoples and languages of Siberia; Southeast Asian Studies (especially Thai and Khmer); Indian Studies (with focus on Sanskrit, Hindi and Dravidian languages and literatures); Austronesian Studies; Semitic Studies (with focus on Arabic and Hebrew linguistics); Eskimo and Amerindian peoples and languages; African linguistics and ethnology.

To complete the picture of Oriental Studies in Western Poland, the foundation of institutionalized Japanese Culture and Language Workshops at the Nicolaus Copernicus University in Torun should be mentioned. ❧

Adam Mickiewicz University

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Dr Alfred F. Majewicz is director of the Institute of Ethnolinguistic and Oriental Studies at Steszew and the Chair of Oriental and Baltic Studies at Poznan.



Participants in a symposium on Taiwan. From left to right: Prof. Chang Chih-ming (National Taiwan University), Prof. Tzou Chong-Ko (Tamkang University), Prof. Chen Shin-min (Academia Sinica, Taipei), Prof. Ryszard Lawniczka (Economic University in Poznan). June 1995, at the chair of Oriental and Baltic Studies, Adam Mickiewicz University.

The Library of the Royal Tropical Institute

The Royal Tropical Institute, a research and training organization in the Netherlands, houses a library collection on developing countries and international development. The collection contains 225,000 books and 4500 current series, making it one of the largest collections in the Netherlands and of international significance. One of the collection's particular strengths is its coverage of Asia, rooted in the institute's history.

By Sarah Cummings



The present library was originally based on a small collection of 4,000 documents which was given to the Colonial Museum in 1864. These documents had been collected by the Dutch Company for the Promotion of Industry since the beginning of the 19th Century. The direct forerunner of the present institute, the Colonial Institute, was founded in 1910, incorporating the Colonial Museum and its collection. In 1926 the insti-



1. One of the 10 statues in the Reading Room of the library. It represents a Sumatran woman with a basket of fruit in her hands and tobacco leaves in her lap.

tute moved to its present premises, a classical, purpose-built edifice on the Mauritskade in Amsterdam. At this time, the library collection focused on the Netherlands East Indies. Emphasis was placed upon literature which facilitated government of the colonies, particularly social, economic, political, and agricultural documents. Literature was also collected on other colonial possessions in order to promote comparative research. Most publications from this period were acquired as gifts and exchanges. The library was particularly dependent on gifts from businesses and organizations active in the Netherlands East Indies.

After the Second World War, the institute continued as the Indies Institute and in 1950 the name was finally changed to its current title, the Royal Tropical Institute.

The current collection

From 1950 onwards, the general collection policy of the library shifted away from the former Dutch colonies and was increasingly directed towards the acquisition of publications related to development policy and developing countries. The current library, part of the Information, Library and Documentation Department, covers the main themes of the institute as a whole, including agriculture, development cooperation, culture, health, history, international relations, rural development, and socio-economic development in the developing countries of Africa, Asia and the Pacific, and Latin America. The 'tropics' in the institute's title has been interpreted fairly liberally to include both the tropics and subtropics.

Some 30% of the KIT collection is still concerned with Asia, representing approximately 60,000 books. About half of these deal with Indonesia, a quarter with India, and the rest pertain to China, Japan, the Philippines, Thailand, Malaysia, and Pakistan. Subjects covered reflect those of the collection as a whole. Regional spread has recently been increased to cover the independent Asian republics of the former Soviet Union. Publications in the indigenous languages of Indonesia, such as Malay, Javanese, and Indonesian were not collected after 1950.

The current library still contains a wide collection from and about the former Netherlands East Indies, including books, brochures, newspapers, and journals. In the brochure collection, for example, it is possible to trace the conflict between the supporters and opponents of the 'Cultivation System', colonial legislation which forced small Indonesian farmers into commercial cultivation. Over the past 10 years the library has produced seven volumes of the *Klein Repertorium*, a bibliography of articles on the Netherlands East Indies published in the 1838-1940 period.

Unique items

Many of the unique documents in the library were originally presented to the former Colonial Museum. One of these is the manuscript of Henricus D'Acquet (1632-1706), mayor of Delft, which contains illustrations of insects and reptiles (see Illustration 2). D'Acquet received



2. Illustration of a moth from D'Acquet's manuscript of exotic insects and reptiles.

most of these specimens from Willem Wagemans (1665-1726), barber surgeon for the Dutch East India Company on Deshima, Japan. Three sets of these manuscripts have been preserved: the one in the Royal Tropical Institute contains illustrations of 799 zoological specimens on 193 sheets. Among these illustrations are 18 which bear the annotation 'from Japan'. They appear to represent some of the earliest zoological specimens brought from that country to Europe.

Another unique document is 'Journeys via Moscow, through Persia and India: illustrated with 300 art plates, showing the most famous landscapes and cities ...', by Cornelis de Bruin and dated 1714. This Dutch book includes details of travels through parts of Southeast Asia. Indeed, the author claims to have seen a kangaroo-like animal in Java (Illustration 3).

The map collection

The map collection of the library comprises 24,000 maps and almost 800 atlases. Of these, more than half are concerned with Asia. As with the rest of the collection, the period before the 1950s saw the collection of maps of the Dutch colonies. After this period, maps of developing countries worldwide were collected. All Asian countries are represented. Despite this diversity, the map collection is still particularly strong in the areas of the Dutch colonies. The earliest map is a printed and hand-coloured map of Borneo and the coast of Celebes (illustration 4). The manuscript version of the earliest map of the whole of Indonesia can also be found. This map was drawn in the period 1839-55 and was later printed in 1895. Also present is an early atlas of Indonesia from 1817, marking the reacquisition of the colony by the Dutch from the British.

When Indonesia became independent in 1949, Professor F.J. Ormeling, working in Batavia (now Jakarta) at the time, reported that part of the map archive was placed in three chests and sent back to the Netherlands to be divided between the Royal Tropical Institute and the Dutch Cartographic Service. These maps form the basis of the unique KIT collection on Indonesia and include approximately 200 maps of Indonesian cities and towns, the majority being of the capital Batavia. The institute is currently reprinting a street plan of Batavia, originally published in the early 1940s, in collaboration with the Dutch Topographical Service. The collection also includes a series of maps made by the Allies during the Second World War in preparation for the possible liberation of Indonesia.

United Nations publications

A collection of the publications of international organizations can be found in the library. The UN Room has a depository function for the Asian Development Bank, although publications of the World Bank, World Health Organization, and the Food and Agriculture Organization are also included.

The BAKA Collection

In 1990 the library acquired a collection of books and periodicals which was built up by Professor J.E. van Lohuizen-de Leeuw, founder and director of the former Institute of South and South East Asian Art and Archaeology, University of Amsterdam. This collection, also known as the BAKA collection, consists of an extensive collection of often rare books and periodicals on ancient, contemporary, folk and performing art, numismatics and epigraphy. Other publications in this collection cover social and political history, cultural anthropology, religion, and philosophy of South and South East Asia.

Library services

The library has diverse target groups, including experts within the institute itself, the Dutch general public, and specialists and experts over the whole world. One of the largest groups of external users are students from universities in Amsterdam. Visitors from outside the institute are able to borrow books after the acquisition of a borrower's pass (costing Dfl 30.00 per annum). Maps, journals, text books, and books of more than 75 years of age cannot be borrowed, although



3. Illustration from a book by Cornelis de Bruin, dated 1714, in which he claimed to have found a kangaroo-like animal on Java.

all may be consulted in the library itself. Photocopying is also possible, either in the library or on written request. The library also undertakes literature searches on request.

The library collection is automated so that visitors can consult a computerized catalogue to identify publications which are of interest. This computerized catalogue provides easy access to the KIT collection, as well as to the collections of other libraries specializing in developing countries, namely the Dutch Ministry of Foreign Affairs, the Institute of Social Studies and the Centre for the Study of Education in Developing Countries (CESO), all of which are located in The Hague. Institutions are able to gain on-line access to the library via the telecommunications network. There are now 23 universities, ministries, and Dutch NGOs with such an on-line connection. From 1996 onwards it will also be possible to access the KIT catalogue on the World Wide Web on: [www:http://www.adam-net.nl/kit](http://www.adam-net.nl/kit).

Other activities

In addition to the Library, the information services at the Royal Tropical Institute are involved in a number of different activities. The TROPAG & RURAL bibliographic



4. A map of Borneo from 1650.

database, covering applied agriculture and rural development in developing countries, is produced in the department in collaboration with partners from the European Consortium for Agricultural Research in the Tropics. This database, comprising more than 100,000 records, is available on compact disc (CD-ROM) and on-line. It has substantial coverage of Asian countries and of food and industrial crops which are grown in Asia.

The information services produce publications on a wide number of subjects, including the environment, women and gender, and AIDS prevention. A further activity is the provision of consulting services on information management and the development of information services, currently being undertaken for an organization in China.

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Scarecrow Press

The 'Asian Historical Dictionary' Series

While some book series have a specific and narrow focus, others just seem to grow naturally. An example of the former is MUP's 'Studies in Imperialism' series which was described in IAS Newsletter 5.

The various series I edit for Scarecrow Press would fall into the second category.

By Jon Woronoff



About thirty years ago, I inherited a series of African Historical Dictionaries from an editor who had trouble finding enough authors for such a vast and variegated continent. It took time but, three decades later, that series covers every country in the continent, well over fifty. At that time, I was an Africanist. Later, for various reasons, my interest shifted to Asia and I decided that the same formula could be applied there. Thus, a new series of Asian Historical Dictionaries was launched and about twenty volumes have already appeared.

Surely, what can be done for Africa and Asia can be done for Europe, and Oceania and Latin America (this one under another editor). But the formula, which will be described later, could also be used with some variations for other subjects as well. Thus, over the years, new series have sprung up including one on Cities, another on Religions, Philosophies and Movements and yet another on International Organizations. Two more, just recently initiated, will deal with War, Revolution and Civil Unrest and Ancient Civilizations and Historical Eras. Parallel to this is a series of Area Bibliographies.

This growth, however, is far from wild. There are inter-relationships between the series. This can easily be shown for Asia. In addition to volumes on specific countries, there will be some on leading Asian cities, including Tokyo, Osaka, and New Delhi. Other volumes will deal with major religions, such as Buddhism, Hinduism, Sikhism and Islam as well as Confucianism. Within the War series will be the Afghan Wars, the Korean War and the Vietnam War. There will be a book on Asia-Pacific Organizations. And Ancient Civilizations will include early China, India, and Japan. In addition, there are (or will be) bibliographies of East Asia, Southeast Asia, and South Asia as well as Southeast Asian Literature.

The core is naturally the Asian Historical Dictionaries. There are many different definitions of Asia and ours is rather extensive, stretching from the Middle East, through Central Asia and South Asia, and into Southeast Asia and East Asia. Beyond its frontier, but of interest to some Asianists, is an Oceania series including, along with Australia and New Zealand, Papua New Guinea, Fiji, and the Pacific islands. The first series will consist of some forty-five volumes, the second of half-a-dozen.

Sticking to the formula

No matter how disparate the countries and subjects, what holds these series together is a standard format that can be found in volumes on Singapore, or Swaziland or Sikhism. Each book starts with a chronology, list of acronyms and introduction and concludes with appendices relating to economics, government or history (lists of kings, presidents, etc.). The main section is a 'dictionary' with entries in alphabetical order dealing with history, politics, economics, society, culture, etc. They cover significant persons, places, events, institutions, basic documents, ideologies, and policies, etc. Important foreign or vernacular words which crop up in reading are included in the dictionary or placed in a separate glossary. Finally there is a major bibliography, classified by subject, and running as many as 50-100 pages in books which reach as many as 500-600 pages.

In these books, the emphasis is on the present and recent past although an effort is made to reach back to the origins. Still, the basic rule is that the closer one comes to the present day the more and larger entries should be. This makes the 'historical dictionaries' somewhat less than historical in the view of some. But they are extremely useful for those who want to know about current events, including political scientists, journalist, diplomats, teachers and students. For those who do want more information on the past, that gap is now being filled by the new series on Ancient Civilizations. All of the historical dictionaries, and the bibliographies, are of direct use to librarians who now have a handy source to consult for further reading.

While it is easy enough to define the subjects and draw up guidelines, it is not always easy to find authors. For the African series, it took nearly 25 years to locate suitable ones for some volumes. For Asia, which has aroused much more interest, the task is not as arduous, although there are some smaller, less familiar countries for which problems arise. However, the aim is not just to produce books. The quality must also be considered and this means that only authors with a deep and broad knowledge of the country can be used. Such authors are not always available. Nonetheless, most of the Asian volumes are already completed or in the pipeline, and the authors of some are widely known, such as Robert Cribb for Indonesia, Andrew Nahm for South Korea, John Copper for Taiwan, and William Duiker for Vietnam.

Sometimes we are told that there is no need of an additional book se-

ries on China or Japan. There are so many, including encyclopaedias and 'dictionaries'. That may be. But not everyone can afford a multi-volume work and some want a handier - and cheaper - one-volume study. Still, we do not claim that we can make an exceptional contribution for some of the more popular countries. Where these books are most useful is for smaller, less known or less researched countries like Laos, or Myanmar or Yemen. There are few enough reference works on such countries, sometimes none. And this is a gap we can fill.

Keeping up-to-date

The big problem with all reference works, including our own, is that they age and eventually become obsolete. We cannot do anything about the aging. But we can refresh our books periodically by publishing revised editions. This is already being done for the African volumes, with second editions now being prepared for several although the whole series is not yet completed. Not only are the contents updated, they are expanded, providing information on the latest period but also filling gaps that readers had noticed. Even more important, new editions are corrected as well as revised.

Thirty years ago, these books were nothing to look at. Scarecrow Press, as its name conveys, was a barebones, quick-turnaround publisher which produced books for librarians and scholars. There were no book jackets, the covers were fairly ordi-

nary, and the typesetting was not justified. That has changed over the years and most aspects have been refined, including justification (although it may take a bit for book jackets to be added). Still, this shortens the production time and keeps price lower than otherwise. These are also important considerations - for readers as well as the publisher.

Thus, each individual series keeps growing, as does the overall collection of historical dictionaries, with about 150 already in existence and another 150 or so on the way. Those familiar with reference books will realize that this is rather extraordinary growth. But that may mean little to a reader who is intensely interested in just one of those volumes. So it is simply said to provide more background.

For further information or catalogues, contact:

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Jon Woronoff, the series editor, is also the author of a dozen books on Japan and East Asia.

Keeping in touch with alumni Netherlands Alumni Associations in Asia

Especially in the post-1945 period, many overseas students have studied at universities in Western countries. The Netherlands were faced the problem that the Dutch language formed a serious obstacle. In order to solve the language problem institutes which concentrated on post-graduate training were set up. An additional advantage has been that the brain drain phenomenon, linked to full-fledged training abroad, could be avoided. Participants must have a job to which they can return after finishing their one to two years' study in the Netherlands. In a recent report (1995) of the Dutch Ministry of Foreign Affairs the revitalization of alumni associations was singled out as an important means to intensify contacts between the Netherlands and Asia.

By Evert Jongens



Some 300 courses are currently offered each year which are followed by over 4000 participants. It is estimated that some 60,000 alumni have been trained in the Netherlands after the first students arrived in the Netherlands in 1952. In an increasingly globalized world good networks are of prime importance. For this reason NUFFIC (The Netherlands Organization for International Cooperation in Higher Education) has been promoting the creation of Netherlands Alumni Associations (NAAs) most of them in Asia (Indonesia, Korea, India, Bangladesh, Thailand, Nepal, the Philippines, and Singapore). The most successful NAA operates in Sri Lanka and has 350 members. Its secretariat is accommodated in the Dutch Period Museum in Colombo, a former orphanage which was set up by the VOC (United Dutch East India Company) during the period that this company dominated the coastal provinces of Ceylon (1656-1796).

Alumni from Sri Lanka

With the assistance of the the Netherlands Alumni Association of Lanka [NAAL], the orphanage was restored as a Dutch Period Museum and opened by President Jayewardena in 1982. Especially for a small country like the Netherlands which cannot (or does not want to) afford to appoint cultural attaches at smaller embassies, a Netherlands Alumni Association can function as a surrogate. In Sri Lanka the association has been active in organizing lectures, filmshows, exhibitions, and providing information on international programmes in the Netherlands. It has also been closely involved in the twinning arrangement between the Srilankan city of Galle and the Dutch municipality of Velsen. Velsen has assisted Galle with various projects such as the building of 50 houses for fishermen and two community centres. Galle

is a city with many remains of the Dutch period in Sri Lanka. Inside the Dutch fort, which has been well maintained, there are still 400 houses dating back to VOC times. These buildings are of dual parentage, as their architecture betrays both European and Ceylonese influences. In 1987 the Galle fort was placed on the World Heritage list of the UNESCO.

In February 1995 an international seminar on European architecture was held in Colombo. As a follow-up eight Sri Lankan architects attended a three-month course on integrated urban revitalization and heritage in Sri Lanka at the Institute for Housing Studies in Rotterdam. Every year some 50 Sri Lankans attend an international programme in the Netherlands. The Stichting Nederland-Sri Lanka which was instrumental in raising funds for the restoration of the Dutch Period Museum keeps in touch with these participants and stimulates their joining of the NAAL on their return home.

In February 1996 the NAAL will celebrate its 25th anniversary. The festivities include a seminar in which staff members of Dutch institutes will brief their alumni on recent developments. Fostering alumni activities has proved to be a useful contribution to permanent links between academics all over the world.

Evert Jongens is Director of the Stichting Nederland-Sri Lanka

6-11 OCTOBER 1995
BEIJING, P.R. CHINA

Seventh International Anti-Corruption Conference (SIACC)

The SIACC was held from 6 - 11 October 1995 in Beijing. The organizer of the conference was the Supreme People's Procuratorate of the People's Republic of China. Since 1983, when the First International Anti-Corruption Conference started, the international anti-corruption conference has been held every two years, and the scale of the conference has widened extensively. The SIACC in Beijing is the largest one so far. For five days, more than 900 participants, consisting of government officials, judges, public prosecutors and professors, about half of whom came from China, attended the conference. It was said that 252 papers were presented. The subject of the IACC was 'Anti-Corruption and Stability and Development'. Focusing on this subject, the participants discussed how to prevent and, if need be, punish corruption, as well as exchanging experiences of anti-corruption. International cooperation on anti-corruption was also a heated topic of discussion.

By Yong Zhang



For the five days of its duration, the conference was divided into four sections covering various aspects of corruption. Participants could choose the topics in which they were interested in the different sections. The Dutch delegation, which was led by the Procurator-General, Mr Rolpha A. Gonsalves, consisted of four people, each of whom attended the sections in which they were interested. I was asked to join this delegation and attend the conference.

The reason the SIACC was held in Beijing is that with the development of economy under the open-door policy in China, corruption by the civil servant is an ever-growing serious problem. Corruption in China has become a threat to the rule of the Chinese Communist Party and has of its very nature increased unstable elements in the society. For instance, one of the slogans used by the students who conducted the demonstration in 1989 was 'Overthrow Guandao'. 'Guandao' refers to the fact that officials or the relatives of the officials who occupy a high position in the government do business using illegal methods or by abusing privileges. In China corruption assumes a unique form, because China still maintains the public form of possession of property and governmental officials who are in high position wield far-reaching power. During the 4th IACC in Australia in 1989, the director of the Anti-Corruption Department of the Supreme People's Procuratorate of China (now, the vice president of the Supreme People's Procuratorate of China), Mr Zhao Dengju, announced the willingness of the Chinese government to organize the 6th or 7th IACC. The decision should be viewed against the background mentioned above, and indicates that the Chinese government has taken the problem of corruption seriously. The general secretary of the Chinese Communist

Party, Mr Jiang Zheming attended in the opening ceremony of the conference, and gave a speech, and at the closing ceremony, the vice-president of the Standing Commission of People's Congress, Mr Wang Hanbin, was likewise present and delivered a closing address. Mr Jiang said that to remain stable social order and to develop the economy the struggle against corruption has to be tackled with firmness. Mr Wang said that China has put a lot of energy into strengthening its socialist democracy and the legal system, and has undertaken serious measures to combat corruption, while concentrating on developing its economy. China is willing to cooperate with any country and any region on anti-corruption, with reference to the good experiences with anti-corruption in other countries, in order to punish corruption and effectively prevent corruption from occurring. The presence of two such prominent officials also shows that the Chinese government has really taken the struggle against corruption seriously.

Corruption is a common occurrence in any country whether it adopts the principle of the concentration of powers or the separation of powers, or adopts the system of multi-party or one party rule. However, in general, in countries which have adopted the principle of separation of powers, democracy and the rule of law, a fair system of distributing wealth, etc., corruption by civil servants is not a widespread phenomenon. Whereas in countries which have not adopted the above principles, corruption can easily contaminate all layers of society. With the rapid growth of the economy in China, the difference between rich and poor is quickly widening. In such a situation, civil servants who have a limited income seem ready to use their power to benefit themselves. I heard that there are Chinese policemen who can make about one hundred thousand Chinese Yuan (about twenty thousand Dutch guilders.) within few years, and by saving such amount of money in the bank they are getting about ten thousand Yuan a month

which is more than twice their monthly salary. In China, the police has been granted the power to decide to send a citizen who has violated the social order or is suspected of committing a minor offence to prison for a maximum of three months (Xingzheng juliu) and to send the person to corrective work for a maximum of four years without any form of judicial procedure and public hearing. It is easy for policemen who deal with this kind of work to be bribed or demand a bribe. Of course, there are large numbers of civil servants in different positions, working in different fields and wielding different sorts of power and the forms their corruption take are also different. The above is just one example which, compared to the 'Wan Baoshen and Chen Xitong' case, which concerned the General Secretary of the Beijing City Communist Party and took place a few months before the conference, is just a drop in the ocean.

Corruption prevention

During the conference, the system of the declaring or the reporting of property by civil servants was also a heated topic. China passed a law entitled 'Regulations on the Declaring of Incomes by the Leading Cadres above the County Level of the Party (Communist Party) and the Government Institutions' 25th May 1995. Before this law was passed, there were only a few laws and regulations dealing with corruption and these put more emphasis on the punishment of corruption after it had happened and it was difficult to prevent corruption before it happened. However, this new law only applies to high-ranking civil servants, so in fact, there are large numbers of ordinary civil servants who wield various kinds of state power who still can not be regulated. Despite the enactment of the system of declaring property by high-ranking civil servants, it will perhaps prove very hard to struggle against corruption in China.

The next International Anti-Corruption Conference will be held in Peru in the summer of 1997.

26-29 OCTOBER 1995
COPENHAGEN, DENMARK

Democracy in Asia Democracy Differs East and West

Is Asia different? The daunting task of answering this question was given to Laurence Whitehead of Nuffield College, Oxford, by the organizers of a conference on 'Democracy in Asia', held at the Nordic Institute of Asian Studies (NIAS) in Copenhagen, 26-29 October 1995. But Whitehead was first allowed three days of listening to discussions of no less than 27 papers, covering a range of topics from the politics of consensus in Hong Kong to the ideology of school texts in Thailand and regional parties in India. The participants came from many European countries as well as Hong Kong, Malaysia, and Australia.

By Stein Tonnesson



It has become a feature of NIAS conferences that authors are not allowed to read their papers.

Instead another participant presents a prepared summary with comments; only afterwards is the author given the floor to defend him or herself. This certainly increases the excitement, and also provides more feedback for each of the paper givers. From the organizational point of view it allows organizers to group related contributions together and get more papers presented in less time. In this case NIAS shared the task of organizing with the Gothenburg University Centre for Southeast Asian Studies, and the International Institute for Asian Studies in Leiden. Conveners were Hans Antlov (NIAS) and Tak-Wing Ngo (IIAS).

Two big controversies dominated in the discussions: how to define 'democracy'; and whether democracy differs in East and West. Some preferred a maximum definition incorporating both institutional and social criteria, whereas others wanted a sharper one. It was also suggested that more than one definition and more than one approach should be as long as the scholar concerned would make quite clear which was being used.

The question about the difference was the one that aroused most heat. Some believed in Asian values, while others accused this discourse of being a tool in the hands of oppressors. Whitehead listened and took notes, and in the end he rephrased the question he had been given: Which Asia? What differences?

He did not want to speak about essential differences, only of contextual ones. A good deal of difference has to do with the way we talk to each other, express the concepts we use. When scholars compare, it is important that this be done at the same level. Ideals in one place cannot be compared with actual regimes elsewhere. Robert Dahl spelled out the logical requirements for democracy and ended up with something that existed nowhere. Protagonists of 'Asian Values' can refute critique by asking 'Why don't you live up to your own ideals?'

In order to compare democratic states, Whitehead thought, it is important to study their sequence of democratization. Had democracy been imposed from without or did it result from internal pressure? Had democratization been a means of defying external powers or had it rather been a way of placating them? Had it been implemented from above, or as a result of a class struggle? Did it reflect a compromise or the victory of one party?

By asking such questions, and also to some extent answering them, Whitehead surmounted his challenge. He made East and West differ, but each within itself rather than between each other.

27-29 NOVEMBER 1995
AMSTERDAM,
THE NETHERLANDS

Religion and Nationalism in Europe and Asia

This international conference was organized by the Max Planck-Institut für Geschichte in Göttingen and the Research Centre Religion and Society of the University of Amsterdam, 27-29 November 1995.

The Conference on Nationalism in Europe and Asia which convened in Amsterdam focused on the comparative approach to the relationship between religion and nationalism in Europe and Asia. The conference was funded primarily by the Max-Planck-Institut, but also received financial support from the IIAS. Peter van Rooden (University of Amsterdam) was both organizer and participant.

By Dick Douwes



A small number of participants offered a paper which had a marked comparative pur-

port, but most contributions (totaling over twenty) constituted case studies which provided material for comparison in the discussions. This meant that the position of the discussants was vital. They - Peter van der Veer, Hartmut Lehman, Talal Asad, Benedict Anderson, and Alf Lüdtke - ably succeeded in distilling those elements from the papers which will help to construct the methodology needed in the daring attempt to compare developments in

highly diverse regions in Europe and Asia, and even beyond (United States). Inevitably, the discussions showed that the methods applied in political sciences have failed to grasp all the details of such highly diverse narratives, as yet. However, the conference was of a high quality and most stimulating.

Although it may seem contrary to the whole purpose of the conference to make specific mention of contributions which dealt with Asia here, as these are of most interest to the readership of this newsletter. They included: Susan Bayly (Christ' College Cambridge), *Race in Britain and India*; Partha Chatterjee (Centre for Studies in Social Sciences, Calcutta), *Religion and Nationalism: the second partition of Bengal*; Jeffrey Cox (University of Iowa), *The Salvation Army and the Impe-*

rial Power in early-Twentieth Century Punjab; Bernhard Dahm (Universität Passau), *Religious Revival as a Bridge to Nationalism in Southeast Asia*; Harry Harootyan (New York University), *'Answering the Heroic Spirits of the Dead': Yasukuni Shrine and the reunion of state and religion in Japan*; Barbara Metcalf (University of California), *The Creation of Muslim Identity before the Statehood of Pakistan*; Gyanendra Pandey (University of Delhi), *Violence 'out there': memories of partition*; Michael Roberts (University of Adelaide/IIAS), *For Humanity. For the Sinhalese. Dharmapala as Crusading Bosat*; Rita Smith Kipp (Kenyon College), *Missionary Effects: rethinking divide and rule in Indonesia*; Peter van der Veer (University of Amsterdam), *The Moral State: religion, nation and empire in Victorian Britain and India*; Erik J. Zürcher, *Muslim Nationalism - the missing link in the genesis of modern Turkey*.

For information please contact:

Research Centre Religion and Society

University of Amsterdam
Oudezijds Achterburgwal 185
1012 DK Amsterdam
The Netherlands

The Asia-Pacific Magazine

In April 1996 the first issue of *Asia-Pacific Magazine* will be published in a joint arrangement between the Research School of Pacific & Asian Studies at the Australian National University, and David Syme & Co. Ltd, publishers of one of Australia's major daily newspapers, *The Age*. The magazine, an initiative of Professor Merle Ricklefs, Director of the Research School of Pacific and Asian Studies, seeks to unify Asian and Pacific studies by presenting a global perspective in a popular monthly forum.

The magazine will be a high-quality, colour-illustrated magazine containing feature articles (3,000-3,500 words) and shorter communications (up to 1,000 words) on contemporary and historical affairs of the Asia-Pacific region. There will be a profiles section, a calendar of events, book reviews, and a letters column.

By Elisabeth Kingdon



The aim of *The Asia-Pacific Magazine* is to provide lively and comprehensive coverage of

contemporary and historical issues in the Asia-Pacific region. It will draw on the best academic research on the region from experts throughout the world and will be of relevance to both the expert and the non-specialist reader. It will be the first single publication of its kind to give readers English-language access to the research and analysis of experts from a wide range of disciplines studying Asia and the Pacific.

In seeking to meet the demand for an enhanced understanding of the world's fastest growing region, *The Asia-Pacific Magazine* should hold special appeal for readers in Europe and North America. For the academic community, subscribing to *The Asia-Pacific Magazine* offers an opportunity to keep abreast of developments in research on the region across the range of specializations: a feature of academic work which is frequently difficult to maintain. By participating as authors, scholars from Europe and North America will have the opportunity to share in a collaborative publishing forum alongside other scholars from the region and to become part of the widening network of the Asia-Pacific studies community.

The Magazine also aims to remedy the dearth of readily-accessible information available to the educated but non-academic community. By publishing the work of specialists in a more popular forum than the usual academic journals, scholars will be in a better position to convey a deeper understanding and interest in the region to a wider audience. For business people and politicians, the magazine will supplement those journals providing analysis of the business and political affairs of the region. It has the potential to become a vital tool in extending the application of scholarly knowledge amongst policy-making bodies. Residents of the Asia-Pacific region itself will find the magazine to be a valuable vehicle for increased mutual understanding and communication.

It is intended that the magazine will be truly international in character, both in terms of its readership and its content. It is supported by an international advisory board of scholars who are pre-eminent in their fields: this includes representatives from China, Fiji, Hawai'i, Hong Kong, Indonesia, Japan, The Netherlands, Papua New Guinea, Singapore, Thailand, Great Britain, USA, and Australia.

Subscriptions

If you would like to know more about the magazine or to contribute as an author, please contact the magazine's Executive Editor at the address below. If you would like to be-

come a subscriber to *The Asia-Pacific Magazine* complete the details on the flyer included in this issue of the IIAS newsletter, and return with payment to the address provided. A special introductory offer for foundation subscribers of 15 issues of the magazine for the price of 12 is operative until 31 March 1996. (Normal subscription price, 12 issues: \$US60.)

The Asia Pacific Magazine

Executive Editor, Elisabeth Kingdon
Research School of Pacific and Asian Studies
The Australian National University
Canberra ACT 0200
Australia
Fax: +616-2494214
Email: kingdon@coombs.anu.edu.au

4-5 JULY 1996
LEIDEN, THE NETHERLANDS
INTERNATIONAL SYMPOSIUM

A comparative perspective:

Tax Law in East and Southeast Asia Towards the 21st Century



The conference is organized by the International Institute for Asian Studies, Eurasian

Rim -Law and Business for East Asia, and the Faculty of Law of Leiden University and will be held 4-5 July 1996, at the International Centre, Leiden, the Netherlands.

The aim of this international symposium is to arrive at a better understanding of how tax law functions and changes in countries which are at different stages of economic development and what problems each country faces on the threshold of the 21st century, as well as serving as a platform for the exchange of past experiences and approaches for the future.

The language of the symposium will be English.

The function of a tax system is to support the social and economic policies of a nation. On the other hand, as in other branches of law, there is a certain degree of autonomy in the development of tax law. Tax law is a highly specialized field practised by experts, with their own traditions and socio-economic influences. A growing economic internationalization, both in the realities of economic life and in treaties, expects the form and standards of a tax system to be more or less the same anywhere.

In a number of countries in East and Southeast Asia there have been significant changes in the central tax system in recent decades. Participants from these countries can introduce and explain these reforms, expatiating on the discussions that led to their introduction, and whether these relate, directly or indirectly, to domestic or international insights on the role of taxes in their country. For others, changes in practice, or more precisely the

resistance shown by their country's system to such changes, can be discussed. In both cases participants will be asked to give their view on the challenges that their country's tax system will face in the run-up to the next century, if possible comparatively.

To reconcile the two aims of the symposium, to be both comparative in nature and accessible to people other than specialists in comparative tax law, participants should also present a short overview of their country's tax law system relevant to the topic discussed. As many aspects of their respective systems will not usually diverge significantly from 'international standards', special attention should be given to what is different or special in each participant's jurisdiction.

For more information contact Dr Zhang Yang at the IIAS.

Preliminary programme

July 4, Thursday

09.00 - 09.30	Registration and getting together
09.30 - 09.45	Address of Welcome, Prof. Dr.W.A.L.Stokhof (IIAS director)
09.45 - 10.00	Opening remarks, Mr M. Eetgerink (Eurasian Rim)
10.00 - 10.20	Coffee break
10.20 - 11.00	Tax Law in Hong Kong, Associate Prof. Liu Junhai (Chinese Academy of Social Sciences, China)
11.00 - 11.40	Tax Law in Taiwan, Prof. M. Cai (Taiwan University)
11.40 - 12.40	Discussion
12.40 - 13.40	Lunch
13.40 - 14.20	Tax Law in China, Y. Zhang (IIAS)
14.20 - 15.00	The Reform of Taxation System Concerning Foreign Investment in China, Prof. Zhensheng Yan (Chinese Politics and Law University, China)
15.00 - 16.00	Discussion
16.00 - 16.20	Coffee break
16.20 - 16.50	Tax Law in Vietnam, Prof. Dao Tri Ue (The Institute of State and Law, Vietnam)
16.50 - 17.20	Discussion
17.20 - 18.20	Reception
18.20 - 21.00	Dinner party

July 5, Friday

09.30 - 10.10	Tax Law in Japan, Prof. T. Fuke (Nagoya University, Japan)
10.10 - 10.50	Tax Law in the Netherlands, Dr Henk Vording (FLLU)
10.50 - 11.20	Coffee break
11.20 - 12.30	Discussion
12.30 - 13.30	Lunch
13.30 - 14.10	Tax Law in Korea, Prof. Tai Ro lee (College of Law, Seoul National University, Korea)
14.10 - 14.50	Tax Law in Indonesia, Dr Grund (Indonesia)
14.50 - 15.10	Coffee break
14.50 - 15.50	Discussion
15.50 - 16.20	Concluding remarks, Dr.Y.Zhang

14 DECEMBER 1995
LEIDEN, THE NETHERLANDS

Guest Lecture by Professor Michael Taussig

By Cynthia Chou



Professor Michael Taussig from the Department of Anthropology in Colombia

University was the fifth distinguished speaker to deliver a guest lecture on the 14th of December 1995 at the invitation of the International Institute for Asian Studies in conjunction with its collaborative research programme on 'Cultural Traditions of Endangered Minorities in South and Southeast Asia'. Professor Taussig who has written several books - *The Devil and Commodity Fetishism in South America*; *Shamanism, Colonialism and the Wild Man*; *The Nervous System and Mimesis and Alterity* - was the first non-Asian specialist to present a talk at the Institute.

Taussig's paper entitled, 'Defacement' discussed the representations

of power. Drawing his ideas from Elias Canetti, Emanuel Levinas, and Michael Foucault, Taussig challenged his audience with the notion that reading and unmasking the face (that is of reading insides from outsides) revealed the fetish power of 'public secrets' that organizes the social world of persons. Defacement, he argued, was thus that form of inappropriate exposure which revealed 'Double-Men' in 'their drive for power bound to disguise and cunning ... plunging us into an animal world'.

The lecture, which drew a large audience, was followed by an afternoon session with members of the research programme to discuss their individual research interests at the Institute. The lively exchange of ideas with Prof. Taussig was most beneficial as members of programme explored debates in anthropology relevant to, yet beyond the realm of, Asia.

THE SOUTH-SOUTH EXCHANGE PROGRAMME FOR RESEARCH ON THE HISTORY OF DEVELOPMENT

The Sepsis Grants Programme 1996



Under the sub-themes of 'The Forging of Nationhood & The Contest over Citizenship, Ethnicity and History' and 'Equity, Exclusion and Liberalization', Sepsis will pay special attention to the search for new identities and visions in development which arise in the South.

Fellowships for Post-Doctoral Research

In 1996, six fellowships are available for post-doctoral research. Funding will be provided for travel and research costs, and a salary according to local standards. These fellowships extend from a minimum of three months to a maximum of two years.

Eligibility: Scholars who have received their PhD degrees, preferably within the last five years, and who are employed by or affiliated to a university, a research institute or development agency in the South.

Grants for PhD research

In 1996, ten grants are available for PhD research. PhD grants will be provided for a period from one to three years. The proposal must include a period of research and should provide clear evidence that the applicant can realistically complete his or her draft thesis in the given time. Salaries are normally not included in the Sepsis PhD grants.

Eligibility: PhD students enrolled at a university in the South, who are supported by their institution.

Applications for these grants should include:

- a research proposal (maximum of 4 pages prefaced by an abstract of 100 words) presenting the research problem, reviewing the relevant literature and indicating the relevance of the research to one or both of the Sepsis themes
- an academic curriculum vitae
- a letter testifying to institutional affiliation
- a referee's report (report sheets can be obtained from the Sepsis secretariat)

- a budget
- a timetable

In addition, applications for post-doctoral grants should include:

- an indication of the form of publication (book, article etc.)
- a copy of the PhD diploma

Applications for PhD grants should also include:

- a letter of recommendation from the thesis supervisor

Research proposals will be selected by the Sepsis Steering Committee which is composed of historians from different regions in the world. The applications will be evaluated according to academic quality, relevance to Sepsis themes, comparative potential, and contribution to South-South cooperation. The application must be received before **April 30, 1996**.

Applications should be written in English. Incomplete applications, applications by fax or e-mail and/or too lengthy applications cannot be taken into consideration.

The application - and all requests about the grants programme - should be sent to:

Sepsis Grants Programme

Faculty of History & Art Studies
Erasmus University
PO Box 1738 3000 DR Rotterdam
The Netherlands
Tel: +31-10-4082404
Fax: +31-10-4524503
Email: Bosma@sephis.fhk.eur.nl

INTERNATIONAL conference PROGRAMME

1996

17-18 FEBRUARY
Univ. of California Berkeley, USA
11th Annual South Asia Conference
South Asia Re-alignment and Change at the
End of the Twentieth Century
Center for South Asia Studies,
tel: +1-510-6423608, fax: +1-510-6435793,
Email: csas@uclink.berkeley.edu

2-3 APRIL
The Hague, The Netherlands
Institute Clingendael/IIAS/NIAS
Workshop International Relations and
Security in Pacific Asia
Prof. Kurt W. Radtke,
Email: k.radtke@nias.knaw.nl

11-14 APRIL
Honolulu, Hawaii
48th Annual Meeting of the AAS
Karen Fricke, tel: +1-313-6652490

14-16 APRIL
Honolulu, Hawaii
Fifth International
Philippine Studies Conference
Marissa C. Garcia, tel: +1-808-9566086,
fax: +1-808-9562682, email:
marissa@uhunix.uhcc.hawaii.edu

17-19 APRIL
Leiden, The Netherlands
IIAS Conference
Hierarchization: Processes of Social
Differentiation in the Austronesian World
Michael Vischer, IIAS,
tel: +31-71-5272227, fax: +31-71-5274162

24-26 APRIL
London, UK
Annual ASEASUK Conference
Power and Identity in Southeast Asia: local,
national and regional dimensions
Anne Booth (email: ab10@soas.ac.uk) or
Irene Cummings (email:
ic2@soas.ac.uk), tel: +44-171-3236190,
fax: +44-171-3236277

26-28 APRIL
Trier, Germany
Frauen-Los?
Politische Partizipation in Ostasien
Ms Bernecker (Mondays) or
Ms Kawamura (Wednesdays),
tel: +49-651-2012138, email:
bern2701@pcmail.uni-trier.de

LATE APRIL
Beijing, PR China
Chinese Business Networks in Global and
Comparative Perspective
Dr Borge Bakken, IIAS, Leifsgade 33,
DK-2300 Copenhagen S, Denmark

1-5 MAY
Santiago de Compostela, Spain
Ninth JAWS Conference
Pilgrimage and the International Encounter
Prof. Maria R. del Alisal, Instituto de
Japanologia, Madrid, Spain,
tel: +34-1-5345322, fax: +34-1-5350197,
Email: alisijp@ibm.net

4 MAY
Los Angeles, USA
Third Annual UCLA Graduate Student
Symposium for Japanese Studies
Challenging the Myth of Uniqueness:
Japan in Comparative Perspective
Mariko Kitamura, UCLA Graduate
School, Student Symposium, Center for
Japanese Studies, 405 Hilgard Ave.,
11250 Bunche Hall, Los Angeles, CA
90095-1487, USA

7-10 MAY
West-Sussex, UK
Wilton Park Conference
India and her Neighbours
Wilton Park Conferences,
tel: +44-1903-815020,
fax: +44-1903-815931

9-11 MAY
Noordwijkerhout, the Netherlands
The European Social Science
History Conference
Secretariat ESSHC, tel: +31-20-6165151,
fax: +31-20-6890981

10-12 MAY
Bonn, Germany
The Myth of Tibet
Kunst- und Ausstellungshalle der
Bundesrepublik Deutschland,
Friedrich-Ebert Allee 4, D-53113 Bonn,
Germany, tel: +49-228-9171201,
fax: +49-228-9171211

10-12 MAY
KITLV, Leiden, The Netherlands
Annual Meeting of the Southeast Asian
Library Group, SEALG
Margaret Nicholson, University of
Hull, Brynmor Jones Library,
Hull HU6 7RX, UK; tel: +44-1482-465269,
fax: +44-1482-466205

12-18 MAY
Chiang Mai/Chiang Rai, Thailand
Second International Conference on
Hani-Akha Culture
Deborah Tooker, IIAS,
tel: +31-71-5272227, fax: +31-71-5274162

13-14 MAY
Wassenaar, the Netherlands
NIAS (Netherlands Institute for
Advanced Study)/IIAS Workshop
Asian Business Systems and
Enterprise Strategies

14-17 MAY
Hanoi, Vietnam
Higher Education in the 21st Century,
Mission and Challenge
in Developing Countries
Ms Dora Panayotides,
fax: +61-3-96603786,
E-mail: tony@rmit.edu.au; Dr Nguyen
Xuan Thu, fax: +84-4-433224,
E-mail: rmitvn@netnam.org.vn

20-24 MAY
**Chulalongkorn University,
Bangkok, Thailand**
14th IAHA Conference
Dhiravat na Pombejra,
tel: +66-218-4672/4675, fax: +66-218-4673

24 MAY
Nijmegen, The Netherlands
Property Rights and Economic Development
in Southeast Asia and Oceania
Dr Toon van Meijl, Centre for Pacific
Studies, University of Nijmegen,
tel: +31-24-361 5579/2361,
fax: +31-24-361 1945, E-mail:
T.vanMeijl@maw.kun.nl

28-31 MAY
Venice, Italy
The Third Venice Conference
on Japanese Art
In Search of Elegance. Traditional Aesthetics
in 20th Century Japanese Art.
Institute of Japanese Studies,
University of Venice,
tel: +39-41-5204868, fax: +39-41-720809.

10-15 JUNE
Brunei Darussalam
Fourth Biennial Meeting of
the Borneo Research Council
Languages in Borneo:
Diachronic and synchronic perspectives
Prof. James T. Collins, Selangor,
Malaysia, fax: +60-3-825-4698

10-15 JUNE
Brunei Darussalam
Fourth Biennial Meeting of
the Borneo Research Council
Development and Diversity in Borneo:
Planning and Policies for Cultural and
Environmental Diversity
Prof. Peter Eaton, Brunei Darussalam,
fax: 673-2-427003

16-21 JUNE 1996
Szeged, Hungary
The Permanent International
Altaistic Conference
Historical and linguistic interaction
between Inner Asia and Europe
Prof. Em. Denis Sinor, Indiana
University USA, fax: +1-812-8557500

17-22 JUNE
Berlin, Germany
Tenth European Colloquium on
Indonesian and Malay Studies (ECIMS)
The Indonesian and Malay World at the
End of the 20th Century: continuity,
adaptation and change
Prof. Hans-Dieter Kubitscheck, ECIMS
1996, Süd-Ostasien Institut, Humboldt
University Berlin, Unter den Linden 6,
10099 Berlin

30 JUNE - 7 JULY
Lyon, France
Seafaring Communities in the Indian Ocean
(4th Century BC - 15th Century AD)
Jean-Francois Salles, Maison de l'Orient
Méditerranéen, Fédération d'Unités,
Université Lumière Lyon 2 or CNRS,
7 Rue Raulin, F-69007 Lyon, France.

JULY
Oxford, UK
European Chinese and Chinese Domestic
Migrants: common themes in international
and internal migration
Frank Pieke, Institute for Chinese
Studies, Oxford, tel: +44-1865-280386,
fax: +44-1865-280431,
Email: pieke@server.orient.ox.ac.uk

4-5 JULY
Leiden, The Netherlands
Tax Law in East and Southeast Asia
towards the 21st Century
Dr Y. Zhang, IIAS, tel: +31-71-5272227,
fax: +31-71-5274162,
Email: IIAS@Rullet.LeidenUniv.nl

5-7 JULY
Melbourne, Australia
Second Conference on
Pacific Rim History
Dr Lionel Frost, La Trobe University,
Melbourne, fax: +61-3-4710592

8-11 JULY
**La Trobe University,
Melbourne, Australia**
Twentieth Anniversary Conference
of the Asian Studies
Association of Australia
Communications with/in Asia
ASAA 1996, tel: +61-3-96906744,
fax: +61-3-96907155,
Email: asaa@latrobe.edu.au

8-12 JULY
West-Sussex, UK
Wilton Park Conference
Southeast Asian Security:
coping with rising tensions
Wilton Park Conferences,
tel: +44-1903-815020,
fax: +44-1903-815931

29 JULY - 2 AUGUST
West-Sussex, UK
Wilton Park Conference
US-Japanese Relations:
Do they matter to Europe?
Wilton Park Conferences,
tel: +44-1903-815020,
fax: +44-1903-815931

17 AUGUST -
2 SEPTEMBER
Indonesia
Nordic Symposium on Indonesian
Religions. Antoon Geels, Telologiska
Institutionen, Allhelgona Kyrkogata 8,
S-22362 Lund, Sweden

20-24 AUGUST
Calcutta, India
Nationalism and Peasant Struggles in Asia
Dr K.N.N. Kurup (co-ordinator), Dept.
of History, Calcutta University, Box
673635, Kerala, Malappuram, India

21-24 AUGUST
Copenhagen, Denmark
14th European Conference on Modern
South Asian Studies
Dr Helle Bundgaard, Institute of
Anthropology, Copenhagen University,
Frederiksholm Kanal 4,
1220 Copenhagen K., Denmark.

26-31 AUGUST
Seoul, Korea
The 8th International Conference on the
History of Science in East Asia
Prof. Yung Sik Kim, Seoul National
University, tel: +82-2-8806637,
fax: +82-2-8730418

29-31 AUGUST
Copenhagen, Denmark
Oral Literature in Modern China
Vibeke Bordahl, tel/fax: +47-67123881
(Norway)

SEPTEMBER
Leiden, The Netherlands
Pilgrimage in Tibet
Dr Alex McKay, IIAS,
tel: +31-71-5272227, fax: +31-71-5274162,
Email: IIAS@Rullet.LeidenUniv.nl

2-6 SEPTEMBER
Leiden, The Netherlands
6th International Conference
of EurASEAA
Dr Marijke Klokke, IIAS,
tel: +31-71-5272227, fax: +31-71-5274162,
Email: IIAS@Rullet.LeidenUniv.nl

24-28 SEPTEMBER
Antananarivo, Madagascar
The Abolition of Slavery in Madagascar
M. Ignace Rakoto, B.P. 564, Musée d'Art
et Archéologie, 17 rue Dr Vilette,
Antananarivo, 101 Madagascar.
fax: +261-2-28218

10-13 OCTOBER
Noordwijkerhout, The Netherlands
XXIX International Conference on Sino-
Tibetan Languages and Linguistics
George van Driem, tel: +31-71-5272725,
fax: +31-71-5272615 (art. Himalayan
languages Project), E-mail:
Himalaya@Rullet.LeidenUniv.NL

MID-OCTOBER
Chiang Mai, Thailand
The Sixth International Conference
on Thai Studies
Dr Rujaya Abhakorn,
tel: +66-53-221 154/699 ext. 4501,
fax: 66-53-222766/21952,
email: thaistudy@chiangmai.ac.th

9-13 DECEMBER
West-Sussex, UK
Wilton Park Conference
China's International Role:
friction or cooperation?
Wilton Park Conferences,
tel: +44-1903-815020,
fax: +44-1903-815931

13-15 DECEMBER
Copenhagen, Denmark
ESO Conference
Pacific peoples in the Pacific Century: society,
culture, nature
Bente Wolff, University of Copenhagen,
tel: +45-33-473233, fax: +45-35-323465,
Email: es-bw@palais.natmus.min.dk

END 1996
Münster, Germany
Asian Minority Cultures in Transition:
diversity, identities and encounters
Prof Platenkamp, Seminar für
Völkerkunde, Westfälische Wilhelms
Universität Münster, Stadtstrasse 32,
D-48149, Münster, Germany



1997

3-9 JANUARY
Bangalore, India
Tenth World Sanskrit Conference
Secretariat, tel: +91-80-3430017/3332759,
fax: +91-80-3334541

JANUARY
Leiden, The Netherlands
Mysticism in South and Southeast Asia
Prof. Ben Arps, tel: +31-71-5272222

15-16 JANUARY
Pondichery, India
The Resources of History Traditions:
transmission or invention?
Dr Jackie Assayag, French Institute of
Pondichery, fax: +91-413-39534

EARLY 1997
Amsterdam, The Netherlands
Islam, Ethnicity and Secularism in Central
Asia and the Caucasus (part II)
Dr D. Douwes, IIAS, tel: +31-71-5272227,
fax: +31-71-5274162

LATE FEBRUARY
Leiden, The Netherlands
Transformation of Houses and Settlements
in Western Indonesia: changing values and
meanings of built forms in history and in the
process of modernization
Prof Schefold, Fac. of Social and
Behavioral Science, University of
Leiden, P.O. Box 9555, 2300 RB Leiden,
The Netherlands

17-21 APRIL
Stockholm, Sweden
The 1997 AKSE Conference
Staffan Rosén, Institute of Oriental
Languages, Stockholm University,
S-10691 Stockholm, Sweden

19-21 JUNE
Leiden, The Netherlands
Sixth International Conference on
Chinese Linguistics, ICCL
Rint Sybesma and Jeroen Wiedenhof,
tel: +31-71-5272525, fax: +31-71-5272615,
Email: sybesma@Rullet.LeidenUniv.nl
or jmwied@Rullet.LeidenUniv.nl

25-27 JUNE
Amsterdam, The Netherlands
Third Euroviet Conference
Vietnamese Society in Transition:
continuity or change?
Dr John Kleinen, Anthropological
Institute, University of Amsterdam,
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TIBET

Kailas- Manasarovar:

A history of the pilgrimage

Mount Kailas is a 6,714 metre high peak of distinctive appearance, located in Western Tibet. To the south of Kailas are two large lakes with which the mountain is associated; Manasarovar and Rakas Tal. Further south lie the Himalayan borders of India and Nepal, and it is into India that four of South Asia's great rivers flow: the Tsangpo/Brahmaputra; the Indus; the Sutlej; and the Karnali; all of which have their source within 75 kilometres of Manasarovar. These rivers have contributed to the identification of Mount Kailas with the mythical *axis mundi*, Mount Meru, the centre of the universe in traditional South Asian cosmology.

The region has been a pilgrimage site for more than 2500 years. During this time Hindus, Jains, Buddhists, and followers of Tibet's Bon faith have each sanctified this now remote and desolate corner of the Tibetan plateau within their own traditions, while sharing the belief in the spiritual value of pilgrimage to this unique region. Political events prevented access for Indian pilgrims during the 1962-81 period, but 200 Indian pilgrims a year are now permitted to visit the region in controlled groups. Since 1984, a number of European and other foreign travellers have also made the journey there. It is once again an important multi-faith pilgrimage site.

By A.C. McKay



With funding from the Leverhulme Trust (UK), which supports a variety of academic endeavours, I will be spending one year as an Associate Fellow at the IAS in Leiden, researching the history of the pilgrimage to Kailas-Manasarovar. My intention is to examine how religious, economic, and geo-political forces on both sides of the Himalayas, have affected, and been affected by, the pilgrimage, and how it has shaped regional concepts of political identity. Historically, the Kailas region developed from tribal territory to independent kingdom, and from kingdom to eventual submersion in the greater Tibetan polity and identity. Its history may therefore, be viewed as a significant element in the historical process of the con-

struction of national identity in Tibet, a process unaffected by European structures until the 19th century.

The Kailas region is now firmly fixed within both Tibet's [and China's] borders, and Tibetan identity. But historically, the region appears to have first come under Central Tibetan rule in the 7th century, when Tibet conquered the kingdom of Zhang-Zhung, centred on the Kailas-Manasarovar region. (While there is a shortage of sources for the history of Zhang-Zhung, it would appear to have been a kingdom occupying most of what is now Western Tibet and extending into surrounding regions). This initial conquest of Zhang-Zhung lasted for only around 200 years, and the territory was not finally absorbed into Tibet until around the 14th century. Mount Kailas was apparently a central feature of the identity of the Zhang-Zhung state, yet this core identity became absorbed into a greater Tibetan identity, rather than being suppressed by the dominant culture.

Zhang-Zhung was the heartland of the Bon-po, followers of a belief system which predates Buddhism in Tibet. The assimilation of the region into Tibetan Buddhist sacred geography appears to be related to Tibet's struggle to absorb Zhang-Zhung, and may be part of the religious developments which culminated in Buddhism becoming the principal religion in a unified Tibet. The association of the site with the Kargyu sect of Tibetan Buddhism can be seen as part of the process whereby Tibetan sects competed for power, with the Gelugpa sect (to which the Dalai Lama belongs), eventually predominating in Central Tibet, while sects such as the Kargyu were marginalized on the periphery.

The Kailas pilgrimage has been systemized within each religious tradition. The process began when the site attracted mendicants of each faith, whose religious practices further increased the sanctity of the region in their follower's perspective. As increasing numbers of pilgrims were drawn towards it, aspects of landscape, history/myth,

and text were used to identify the region as sacred within that faith, and facilities for pilgrims and religious institutions became established. The question arises as to the extent to which the multi-faith dimension of this pilgrimage has contributed to religious syncretism, and, while I have been unable to find any evidence in archaeological reports that would indicate that ties existed between Harappan and Zhang-Zhung cultures, there may have been, as R.A. Stein suggested, links between Brahmanical Hinduism and the early, 'unsystemized', Bon. Such links may well have been stimulated by the presence of gold and other precious metals in the Kailas-Manasarovar region.

While most of the work previously carried out on the Kailas region has been, broadly speaking, within Tibetan or Buddhist studies, the Kailas-Manasarovar region is firmly rooted within the sacred geography of the Indian sub-continent. We might therefore, ask why the region did not become part of an 'Indian' polity. Preliminary research suggests that Kailas-Manasarovar was, in the 'Indian' perspective, what we might call an 'idealized' pilgrimage site; sanctified, yet rarely visited by the 'ordinary' pilgrim. Within Indian traditions, the site appears to have principally attracted renunciates, who, while by no means an unsystemized phenomena, were not primarily concerned with the construction of religious structures, or with involvement in local political and economic matters; and the difficulties of travel there, altitude, scarce resources, bandits and the like, discouraged non-renunciates.

Whereas for Tibetan pilgrims the ritual circumambulation of Mount Kailas is the central activity of their pilgrimage, for Hindu pilgrims Lake Manasarovar may be the primary focus of their religious practice. While Kailas is considered by Hindus as the home of Siva, to take *darsan* of the mountain was apparently enough for most pilgrims, whose religious rituals were carried out at Manasarovar. One historical issue which arises concerns Manasarovar ('created from the mind of Brahma'), which, at least in recent

times, has been considered auspicious, in contrast to Rakas Tal, ('devils lake') envisaged as inauspicious. Frits Staal has proposed that this is a comparatively recent understanding, and that the early Buddhist pilgrims who reached the region via the Sutlej identified Rakas Tal as Lake Anotatta, described in the Pali scriptures as the lake where the Buddha had bathed. He argues that later Hindu pilgrims identified Manasarovar as the auspicious lake due to its location on the right-hand side of the mountain in the view of the pilgrims coming from the south. Others have suggested the possibility that at one time only one lake existed. Certainly geomorphic changes in the region do appear to have greatly affected access to, and the economic viability of, the region, with such work as has been done in the field indicating the likelihood of comparatively recent uplift - rendering conditions there unsuitable to large settled populations and contributing to its economic and political decline.

In recent years, Tibetan pilgrimage has attracted the interest of a number of scholars, principally anthropologists concerned with concepts of sacred space; but the wider trans-Himalayan aspects of the Kailas pilgrimage have been neglected. This study will, I trust, be a step towards filling that gap, providing a more balanced approach to the subject than has hitherto been available by placing it within the wider South and Central Asian context.

Dr A.C. McKay is a Leverhulme-fellow posted to the IAS.

CZECH REPUBLIC

The Tibetan Library of the Oriental Institute in Prague

The Tibetan Book Fund of the Oriental Institute Library started in 1958 with the acquisition of the complete set of the Tibetan Buddhist Canon, the Kanjur and the Tanjur in the East Tibetan town of Derge. At that time the Czech Tibetologist Dr J. Kolmaš was studying with Prof Yü Tao-ch'üan at the Central Institute of Nationalities in Beijing. Through his enthusiasm and ability to negotiate with local authorities Dr Kolmaš was fortunate to be able to purchase a complete set of the Derge edition of the Kanjur and the Tanjur for the funds of the Oriental Institute of the then Czechoslovak (now Czech) Academy of Sciences.



The first collection, the Kanjur, contains a total of 103 volumes including one index volume (*dkar-chag*). All the texts of the Kanjur are printed in red. The Kanjur (lit. 'Translation of the Buddha-Word') comprises translations of the basic Buddhist texts, containing the teaching and sermons of the Lord Buddha, as well as texts on the discipline (*Vinaya*), and so forth.

The second collection, the Tanjur, contains 213 volumes including

the separate index-volume. The whole of the Tanjur is printed in black except for the first volume which is printed in red. The Tanjur collection consists of the texts relating to 'inner meaning' of Buddhism. The most extensive part (78 volumes) is represented by Tantric texts, while other volumes are dedicated to the *Prajñāpāramitā*, *Madhyamaka*, *Abhidharma* and *Sūtra* literature. Other works concern logic, medicine, *jātaka* stories, and various miscellanies. The original blocks of the Derge Kanjur and Tanjur were completed in the first half of the 18th century. The printing of the Prague exemplar took

place during the summer of 1958. The Prague copies of the Kanjur and the Tanjur are provided with two card catalogues: one basic, filed as subject catalogue within the sections traditionally observed in the canon, the other auxiliary, giving Tibetan and Sanskrit titles in alphabetical order.

Title leaves

Another collection of our Tibetica, perhaps unique in Europe, is represented by the title leaves (cover prints) of numerous xylographed works turned out by the two monastic printing houses in Derge, viz. Dgon-chen and Dpal-spungs. This collection consisting of 5,615 separate title-leaves was purchased in Derge with the assistance of Prof. Yü Tao-ch'üan in 1958 during the time Dr Kolmaš spent in China. The cost of acquiring the complete texts of these works was then prohibitive. Nevertheless, the collection represents a useful bibliographical guide to the study of Tibetan literature. The collections offer a glimpse into a number of works representative of Tibetan Lamaist literature, such as teachings and practices of the *Rñing-ma-pa* tradition, the teaching of the Path and the Fruit, and so on. It also contains the Collected Works (*gsung-'bum*) of several prominent Lamaist authors, such as 'Five Great Masters' of the *Ša-skya-pa* school, *Tsongkhapa*, *Mi-pham-rgya-mtsho*, *Kong-sprul Blo-gros-mtha'-yas*, and others. Dr Kolmaš prepared this collection for publication by photo-mechanical reproduction. An index of titles to this collection is being prepared.

Apart from these two large parts of our Tibetica, the Oriental Institute Library also houses the collection of Tibetan manuscripts and blockprints obtained from Tibet, China, India, Nepal, Mongolia, and Buryatia.

The pioneer of Czech Tibetology Dr J. Kolmaš completed and elaborated the Tibetan fund by dint of his unstinting efforts and enthusiasm. In 1969 he prepared a *Catalogue of Tibetan Manuscripts and Blockprints in the Library of the Oriental Institute Prague* (65 items altogether, of which 41 are manuscripts and 24 are xylographs). The majority of these texts were donated to the library by the Náprstek Museum of Ethnology, Prague, in 1960-1961. The museum, in its turn, received most of its Tibetica as gift presented by Prof. B. Rinchen of Ulan-Bator in 1958. Several Tibetan texts are part of the private collection of Dr Kolmaš.

This collection of Tibetan MSS. and xylographs is relatively small but rich in content. The majority of



texts represent the canonical literature, Tantric and ritual works, philosophical treatises, literary texts (e.g. novel about Prince Vishvavantara, story of Nangsa Öbum, fairy tales of Vetala, love songs of the Sixth Dalai Lama etc.). Special attention should be drawn to biographies of prominent Indian and Tibetan teachers including Padmasambhava, Tilopa, Nāropa, Marpa, Milarepa and others.

The new Tibetan xylographs obtained during the last couple of decades, of which there are more than one hundred, are still awaiting description.

Chinese collection

The fourth division of Tibetan texts (the so-called Chinese collection) represents the Tibetan books printed in movable types and bound in the European way, as well as a small number of cyclostyled editions. This is the private collection of Dr Kolmaš stored temporarily at the library.

This collection consists of books published in China between 1952 and 1959, 191 titles in total which represent unique linguistic material for the study of modern spoken and written Tibetan. Fiftytwo items are textbook and conversational manuals of four, main,

Tibetan dialects, different kinds of dictionaries, grammars, etc. 22 units represent re-editions of various literary texts, some of which are furnished with a Chinese translation.

A small number of them comprise examples of classical Tibetan literature (e.g. aphorisms of Sakya-pandita, the *Chronicles of Tibet* by the 5th Dalai Lama, and so on).

However, the majority of the publications (112 items) are Tibetan translations of Chinese originals, including political literature, official party and government documents, speeches by leading statesmen. A special group of Tibetan and Tibetan-Chinese daily newspapers of the 1950s is appended to the collection.

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Pilgrimage in Tibet



The International Institute for Asian Studies, Leiden will host a conference in September 1996

on the theme of *Pilgrimage in Tibet*. It is envisaged that the conference will be held over two days, at a date to be decided, in central Leiden. The conference is intended to bring together established scholars in the field, with papers being delivered by around a dozen specialists on pilgrimage in South and Central Asia. Invitations to selected scholars from various European and Asian countries will be issued shortly, but while audience numbers will be limited, enquiries from other interested researchers are welcome.

There has been a great deal of progress in the field of pilgrimage in the Himalayan region during the last decade, as indicated by numerous articles on the subject in periodicals such as the *Tibet Journal*, and a number of scholars have been able to carry out fieldwork in Tibet itself. The general aim of the conference is to build on that work by bringing together those who are active in the field, to

discuss the topic in both formal and informal settings. It is hoped that the exchange of ideas and experiences will lead to new methods and conclusions, and that the conference will stimulate progress in the study of pilgrimage in the Asian context, particularly in regard to Tibet, and assist the growth of the wider field of pilgrimage studies. It is intended that the emphasis in the papers delivered will be upon historical aspects of Tibetan pilgrimage, particularly in relation to political, economic, and socio-religious factors, but such contemporary concerns as the anthropological study of sacred space, or field reports of particular pilgrimage sites may also be included.

Papers, to be given in English, will be presented in three or four sessions over the course of the two days. Sufficient time will be allowed for discussions after each paper.

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15-17 OCTOBER 1995
 PUSHKIN, ST.-PETERSBURG, RUSSIA
 IOS/IIAS CONFERENCE

Islam, Ethnicity and Secularism in Central Asia and the Caucasus

The conference was a joint undertaking of the Institute of Oriental Studies of Moscow (IOS) and the IIAS. On behalf of the IOS, the Russian Centre for Strategic Research and International Studies took care of the preparations in close cooperation with the IIAS as well as taking charge of the practical organization of the conference. The organizing committee of the seminar consisted of Prof. V. Naumkin (director of the Russian Centre for Strategic Research and International Studies), Prof. W.A.L. Stokhof (director of the IIAS), Dr A. Egorin (IOS), Dr A. Malashenko (IOS), Dr T. Atabaki (Utrecht University), and Dr D. Douwes (IIAS). The venue of the conference was in the quiet town of Pushkin (Tsarskoye Selo), near St.-Petersburg, in a former palace of a Romanov court official, facing the park of the renowned summer palace, which now serves as a conference and management training centre. Well over thirty academics from Russia, Central Asia, Western Europe, and Pakistan participated in the conference, of whom twenty-four contributed a paper.

By Erik Jan Zürcher,
 Touraj Atabaki, and
 Dick Douwes



Inevitably the level of the contributions varied, but two clusters of papers were especially interesting: those which were based on actual fieldwork in the area concerned and the country reports on the relationship between politics and Islam in Central Asia.

Two papers based on fieldwork deserve some more attention, because fieldwork of this type is relatively rare. These papers showed the ways people respond to recent political and cultural changes at the local level. Tamara Sivertseva of the IOS conducted research on the spread of the knowledge of the sacred language of Islam, Arabic, in rural Daghestan and discovered that knowledge of Arabic is high – or, at least, higher than most would expect. Under Soviet rule the religious shaykhs in the area handed down the knowledge of Arabic as part of religious worship. Nowadays, knowledge of Arabic is part of the integration into the world community of Muslims, and the new religious elite of Daghestan no longer regards itself as guardians of the local tradition, but as emissaries sent to their native land to revive Islamic culture.

Gabriëlle van den Berg (Research School CNWS, Leiden University) introduced the sacred songs (*madah*) of Ismailis in Tadjik Badakhshan to the audience. The performance of these songs proves to be an effective way of expressing their cultural identity, because the music of the Badakhshanis differs greatly from that of other groups in Tajikistan. Moreover, the songs express the divergent faith of the Badakhshanis; as Ismailis they are often viewed with

disdain by the Sunni Muslims who constitute the vast majority of the population in Tajikistan. During the Soviet period the Ismailis were, to an extent, protected by Soviet ideology against religious prejudice. After the collapse of the Soviet Union and the ensuing civil war in Tajikistan prejudices against the Badakhshanis quickly resurfaced; the Badakhshani community in the Tadjik capital Dushanbe suffered brutal attacks in 1992 and 1993 in which many were killed. In reaction to the massive killings the Badakhshanis now lay greater emphasis on their separate identity, and the sacred songs have gained popularity as a major instrument for expressing their sense of community.

The country reports on Azerbaijan, Turkmenistan, Kazakhstan, Uzbekistan, Tadjikistan, and Kyrgyzstan dealt mainly with the role played by political Islam as a factor in nation building in the post-Soviet era. The same was true for a number of papers dealing with the region as a whole. While a few expressed government views, most offered an overview of the present 'state of Islam' in the respective republics. Although there was no explicit attempt at comparison, these papers enabled the participants to form a picture of the way the relationship between political life and Islam is developing in the different countries. The papers showed in fact that Islamic ideologies and sentiments do not feature prominently in the process of nation building in most of the region. The exceptions are the Fargana Valley (shared by Uzbekistan, Tadjikistan, Kyrgyzstan) and, of course, the northern Caucasus.

The Soviet legacy

Although some of them were of a high quality, lack of space precludes us dealing in detail with the other contributions, most of which dealt with the neighbouring states

(Turkey, Iran, Afghanistan, and Russia), focusing mainly on their relations with the newly independent states or on the problematic relation between religion and politics (in particular in the Caucasus). In general, it seems that within the Turco-Iranian region as a whole a number of similarities and common interests exists. However, the Soviet legacy of the newly independent states appears to be of a far greater importance than is sometimes realized, and clearly sets the new states apart from their neighbours, notwithstanding linguistic and religious bonds.

The conference was a welcome opportunity to exchange views with scholars from Central Asia and Central Asian scholars working in Moscow and Petersburg. It was clear that the participants from the new republics especially

valued this chance to come into direct contact with colleagues from the West, and vice versa, even though the language barrier made plenary discussions difficult. Unfortunately, the existing translation facilities proved inadequate for overcoming this barrier, while differences in academic traditions also constituted a restraint. It seems that joint activities and, in particular, exchange programmes will be instrumental in overcoming these problems.

If a criticism is to be made about the content the conference, it must be that it was very much a meeting of outsiders 'observing Islam'. As a corollary, it focused perhaps excessively on the political role of Islam. The more purely religious developments, including the very important spread of mystical orders, received rather less attention. For the

follow-up to the conference on Central Asia it is recommended that the focus be shifted to the historical rather than the contemporary dimension and to the Soviet legacy (in terms of social and political structures, and culture and language). There is, after all, a growing realisation that the Soviet influence has been more pervasive and enduring than was first realized in the early 1990s, but to date there have been very few attempts to discuss this historical legacy in a scholarly fashion. This approach has the advantage that elements other than religious ones, like policies for language and education which have so far been rather neglected, can be introduced into the discussions.

The papers of the conference will be published. A follow-up seminar in the Netherlands is planned for the early spring of 1997. ♡

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INSTITUTIONAL
NEWS

Carved out of the South Asian subcontinent with a predominant Muslim population

sharing common features with neighbouring Western Asia, Pakistan remained outside a distinct, country-specific institutional focus for quite some time. It was either in reference to Western Asia in a historical context, or juxtaposed with India in both an historical and comparative perspective that Pakistan would be the recipient of an indirect scholarly attention. Such a peripheralization – also witnessed in the cases of Afghanistan and five other South Asian states (Bangladesh, Nepal, the Maldives, Sri Lanka, and Bhutan) – is understandably linked to the very Indo-centric nature of the region itself and, of course, did not reflect any rooted aversion to these non-Indian states. However, given the due academic and nationalist sensitivities of these regional actors, exacerbated by an otherwise complex and often conflictive relationship with the larger and more powerful partner/neighbour in an atmosphere of multiple contestation, such academic imbalances have reared their heads occasionally in informal academic meetings. The newness of Pakistan contrasted with the historicity of the region; its rather insignificant role in the global economy in contrast to its prominent career in transregional global politics ranging from the Cold War to Near Eastern and South Asian geopolitics, have underlined how imperative it is to understand Pakistan objectively, dispassionately, and steadily within its own regional/national and trans-regional perspectives.

Over the years, many social scientists and individuals sharing a non-professional interest in issues related to Islam, archaeology, the natural sciences, society, ethnicity, gender, economy, philosophy, law, languages, education, literature and the arts have urged the necessity to award these a higher status, quite on a par with that enjoyed by historical and political studies. This germinated the idea of forming an informal and co-optive forum devoted to research and studies of varied subjects of interest to academics and other professionals. Seen against the backdrop of the vital global and regional developments, especially those of the late 1980s, including a pervasive democratization, a vigorous interest in the issues of the civil society, stimulated by a greater mobility, this fuelled a pervasive desire to establish a voluntary body of which the task would be to spearhead debates on such themes. The emergence of the independent Central Asian Republics, the civil war in Afghanistan, the defiance in Indian Kashmir, the ethnic activism in Sindh, the rise of funda-

The British Association for Pakistan Studies

Pakistan, the second largest South Asian country after India and one of the major actors in the politics of the Muslim world, has been the focus of a sustained academic inquiry dwelling on multiple and interlocking themes including Islam in South Asia, Muslim identity formation, nation-building, ethnicity, state formation and geo-politics. But such academic pursuits have been largely within a historiographical context at research institutes and universities, whereas institutionally, Pakistan has not received the sort of individualist attention that the country and its plural society deserve.

By Iftikhar H. Malik

mentalist politics in India, and the sectarian violence in Pakistan itself have all added a sense of urgency to such a thinking. The evolution of a Pakistani diaspora in Britain, the significance of Muslim communities across Western Europe and North America, the consolidation of the new Asian Century sans South Asia have naturally given priority to efforts to establish such a forum in Britain.

A forum for unbiased debate

Since its foundation in London in late 1989, the British Association for Pakistan Studies (BAPS) has sponsored a number of special seminars and lectures on areas of academic and contemporary interest and has provided a forum for unbiased debate and discussions on Pakistan, the states and societies of Southern and Central Asia, and similar topics of a scholarly and general nature. Without being either complementary or supplementary to existing academic bodies like the British Association for South Asian Studies (BASAS), it has attempted to bridge the intra-regional and interdisciplinary gaps in South Asian Studies, Islamic Studies, and the international relations of Southern and Southwestern Asia. It has provided a forum for meaningful debates on diasporic communities in Britain and has tried to reach diverse groups of academics, diplomats, retired civil servants, journalists, politicians, and interested citizens. The BAPS has a steady paid membership of over 70 individuals from different disciplines and national backgrounds. In addition to these regular members, its meetings, usually held on Friday evenings at the School of Oriental and African Studies

(SOAS), have been steadily attracting an ever-increasing number of students as well as some interested citizens. Its sessions are appropriately advertised and are free to the public making it an open body devoted to a balanced and rigorous understanding of the issues.

The BAPS has made it a tradition to hold 4 to 5 meetings per academic year along with co-sponsoring special conferences or workshops. Managed by a committee, the BAPS invites specialists to present their views in the form of open lectures followed by the comments by discussants before opening the session to general discussion. The committee is headed by Sir Oliver Forster, former British Ambassador to Pakistan, and Dr David Taylor of SOAS, holds the office of vice-president. Professor Saeed Durrani of the University of Birmingham and myself respectively hold the offices of secretary and treasurer.

A multiplicity of themes plus support from subject specialists allowing ample opportunity for exhaustive discussions have already assured the BAPS of an eminent position as a serious academic forum, catering to the needs of both specialists and generalists. The very first session of the BAPS was addressed by Professor Allchin, an archaeologist from the University of Cambridge, who highlighted the significant new finds from the Indus Valley Civilization – and it would have been hard to find a more appropriate beginning for the association! A special meeting heard Mr Shahryar M. Khan, a senior Pakistani diplomat, on the foreign policy of Pakistan. Dr Sultana Saeed, an active member of the BAPS and an associate member of Uni-

versity College, London, presented a paper on 'Women in Muslim Society', which generated a very useful debate. The Pakistani Nobel laureate, Dr Abdus Salam, addressing a very well-attended meeting in 1991, analysed the deplorable state of the natural sciences in the Muslim world and suggested measures to remedy the malady. His lecture, duly assisted by Professor Akhtar of the University of Southampton, was a major event in the early career of the BAPS and proved to be a landmark. In a seminar on partition in 1992, Dr Alistair Lamb, the author of *Kashmir: a disputed legacy*, discussed his findings on the controversy surrounding the Radcliffe Award of 1947. His research linked the anomalous nature of the Award to the contentious issue of Kashmir. In another seminar on post-Soviet Central Asia entitled 'Central Asia, Afghanistan and Pakistan in the New World Order', Anthony Hyman of the *Central Asian Survey* analysed the internal and regional developments of this newly independent area which has shared a common history and culture with the neighbouring South Asia. The second speaker on the subject, Colonel (retd.) Ghaffar Mehdi, dwelt on the possibilities for and difficulties confronting a new strategic consensus in the region. In a similar seminar on the North-West Frontier Province under the Raj, Mr Roderick Goldsworthy, a retired British officer with long service in the region, shared his personal experiences among the Pushtuns. For the last 52 years, he has been visiting his Pushtun friends in Mardan to celebrate Christmas.

A special meeting held under the auspices of the BAPS in 1993 heard the views of Ms Fatima Gailani, an Afghan political activist, who suggested a cogent strategy to achieve peace in her native country in her presentation 'The Present Situation in Afghanistan'. During the political deadlock between Ghulam Ishaque Khan and Mian Nawaz Sharif in Pakistan in early 1993, the BAPS organized a special meeting to discuss the constitutional anomalies in Pakistan, including the controversial Eighth Amendment. The meeting heard two presentations on this topical subject from Mr Martin Lau, a SOAS-based scholar, and myself. On 23 March 1993, the BAPS organized a special multi-dimensional meeting at Birmingham, attended by about 200 individuals. Dr Sarah Bunday, the main speaker of the evening, presented her research findings on the first-cousin marriages among Pakistanis in Britain, followed by a short lecture by myself on the Pakistan Movement. After a typical Pakistani dinner, the participants were entertained by a show which included Urdu classical and popular music.

In March 1994, the BAPS in association with the Quaid-i-Azam Chair at Oxford and Queen Elizabeth House organized a two-Day international conference on Pakistan, inaugurated by the vice-chancellor of the University of Oxford, which was addressed by Sardar Assef Ali, the foreign minister of Pakistan. A number of delegates from Pakistan, Britain, the USA, and Switzerland heard papers on the politics, the economy and the foreign relations of Pakistan. A special art exhibition featuring the paintings of three British Pakistani women artists was part of the programme. In the evening, Ms

Naheed Siddiqui, the well-known classical dancer, performed a special selection of classical South Asian dances at Keble College.

Topics at meetings of BAPS

Some of the more recent special meetings have addressed subjects like sectarianism and the politics of patronage. In a workshop on the political dilemmas of Pakistan, Dr Ian Talbot of Coventry University, while suggesting a model of consociational politics for the country, tried to draw parallels with the pre-1947 Unionist patterns of politicking in the British Punjab. Dr Saifur Rahman Sherani, a sociologist from the University of Balochistan, shared his research on the Zikri Baloch tribes and their interaction with the other communities in the province. He sees the process of dwindling tribal loyalties already causing serious problems of identity and leadership in Balochistan. Professor William Baker, an American academic with special academic interest in Kashmir, gave an impassioned presentation on human rights violations in the Valley. In a special meeting devoted to the poetry and philosophy of Dr Mohammad Iqbal in early November 1995, chaired by Dr David Taylor, Dr Saeed Durrani elaborated the major philosophical thoughts of Iqbal with reference to mysticism, nationalism, and militarism. His paper was discussed by Dr Leonard Lewisohn, an expert on Persian mysticism, and by Dr Javed Majeed of SOAS, a specialist on Urdu literature. A selection of Mohammad Iqbal's Urdu and Persian poetry was rendered in a moving recital by Ms Pakiza Baig, a London-based artist. The most recent meeting organized by the BAPS on 1 December 1995 was devoted to investigating the ethnic volatility in Karachi. Chaired by Sir Oliver Forster, a packed hall at SOAS heard the main paper by the author on the Muhajir Qaumi Movement (MQM), its ideology and leadership in the context of the conflictive pluralism in the city, characterized by frequent shoot-outs between the security forces and MQM militants. 'Karachi: A Systemic Mismanagement or Social Banditry?' was illustrated with visual and statistical material on the largest city in the country. In his comments on the paper, Dr David Taylor underlined the need for an immediate and holistic recovery initiative both at the macro and micro levels.

The BAPS is planning to hold special seminars on varied subjects like minorities in Pakistan, district administration, Islam in the West, and the Pakistani diaspora in Britain in addition to co-sponsoring a special conference in 1997 to commemorate the fiftieth anniversary of South Asian independence. By virtue of holding so many well-attended meetings on vital subjects, the BAPS, in its own modest way, has assumed the role of a flagship in institutionalizing scholarly interest and activities on Pakistan. Rather than only academics talking to academics, the BAPS has been attempting to bridge the gap between specialists and generalists.

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FORUM

The essay 'Agony' brought me to a threshold: to endeavour to understand

zealotry and to pursue the ethnography of ethnic and religious violence in selected contexts. To this end I have begun collecting secondary material on lynchings and race riots in early twentieth century USA, pogroms in Russia and Eastern Europe in the late 19th and early 20th centuries, and communal violence in India since the 1970s. Such violence is often inspired or accompanied by various states of embodied emotion. Such emotion is not always directed towards an opposing Other. It can inspire violence on oneself: as suggested by the self-mutilation and suicides in Southern India when M.G. Ramachandran died in December 1987; and the handful of suicides in the same region sparked off by Indira Gandhi's assassination in 1984. Significantly, several of these suicidal projects chose the mode of self-immolation.

In brief, then, my project also engages the anthropology of emotion. And through such researches I hope to explore the limits of liberal humanism, the dominant value in academic circles, whenever it engages nationalist chauvinism. But that is a utopian goal that will take a decade at least to crystallize. My substantive interest at the moment is in (1) the ideology of Sinhala nationalism in the late 19th and early 20th centuries and (2) the Sinhala pogrom against the Mohammedan Moors in 1915 which was one of its violent expressions (on which I have two articles in *Exploring Confrontation*).

The work of Sinhala ideologues in both the British and post-colonial eras is thick with references to their ancient past. Tamil ideologues today have taken up these cudgels. History writing has become part of contemporary legitimations and verbal battles. Several scholars have begun to challenge this use and misuse of history, seeking thereby to undermine the intellectual ground of chauvinism. Some (e.g., R.A.L.H. Gunawardana 1990) have presented a variant of a modernization thesis which highlights the transformations wrought under the British and the influence of racialist thought about the Aryan origins of the Sinhalese inspired by the work of Max Muller. A swathe of scholars (e.g., Spencer, Rogers, Jegannathan) have taken up what can be identified in shorthand as a post-Orientalist position. They have pointed up the effect on the Sinhalese of the institutionalized practices of the British Raj and new intellectual frameworks rooted in the West. They have especially marked the influence of Orientalist readings of the Sinhala past by such people as Tournour, Geiger, Tennent, and

Understanding and Questions Post-

In late 1991 while engaged in a critical view of the instrumentalist readings of nationalist violence in South Asia, I penned an essay on the anti-Tamil pogrom of July 1983 in Sri Lanka. This has since appeared under a rather melodramatic title, 'The Agony and Ecstasy ...', in a collection of my essays: viz, *Exploring Confrontation. Sri Lanka: Politics, Culture and History* (Reading: Harwood Academic Publishers 1995). The essay was written in a particular mood. It adopts a personalized literary mode of expression and seeks to depict the interface of human violence. It also challenges the bourgeois tendency to foist the agency for violence primarily on state functionaries of a lumpen kind. My conviction is that many 'ordinary people' have participated in major 'riots' in Sri Lanka and India; and that quite normal people, myself included, are capable of killing an ethnic Other in specific circumstances.

Rhys-Davids. In a word, the argument is that the Sinhalese and their past were subject to processes of reification, objectification, and essentialization. In this view, Sinhalese nationalists and empiricist historians have lapped this up and participated in the construction of such images - which, in the process, have set up the Sinhalese-Tamil conflict as an age-old affair. Such understandings, say the post-Orientalists, are quite wrong. 'Sinhala Buddhist nationalism is a young creature' and the problems between Tamils and Sinhalese today 'are of recent origin' (Spencer 1990: 248; Pfaffenberger 1994:4).

The post-Orientalist interventions are quite salutary. In particular they warn us against reading the present back to the past and challenge us to work out a more sophisticated understanding of change. While I share their antipathy to chauvinism, I believe their approaches contain shortcomings, drawbacks that are both ethnographic and analytical. It is this engagement with post-Orientalism that I am now taking up amidst my other projects.

Sinhalese ideology in *vamsa* texts

For those unfamiliar with the ethnographic context it can be noted that in Sri Lanka in the 5th-6th centuries AD some monk-literati produced historical chronicles which can be described as *vamsa* texts. These were in Pali, but gave rise to even more commentarial literature in Sinhala in subsequent centuries, including variant versions of the segments dealing with Sinhala culture heroes which entered the oral and iconic traditions as well as the textual. In this mythology,

the Sinhalese are presented as a chosen people destined to preserve Buddhism in its pristine form. The island, therefore, is a *Sihadipa* that is a *Dhammadipa*.

The implications of the Sinhala ideology inscribed within the early *vamsas* were sharpened when: (1) a militant Hindu revival more or less obliterated Buddhism in southern India between 6th and 12th centuries; (2) and Sinhala dynasts became embroiled in alliances and wars in southern India from the 8th century onwards. The culmination of the latter process was the subjugation of the northern part of Lanka by the C la Empire in the 11th century. While the Rājarata civilization was soon liberated, it was again subject to the invasion of Māgha of Kalinga in the early 13th century and to subsequent invasions by Pandyan feudatories. The centres of Sinhala civilization around the dynastic state gradually shifted to the south-western parts of the island; while Magha's rule provided the foundation for the predominance of Tamil (and Tamilized) peoples in the north within what became known as the Kingdom of Jaffna.

Such developments resulted in the amplified reconstitution of the Sinhala ideology when the *Mahāvamsa* was brought up to date in the 13th century. The invaders are presented as 'blood-sucking demons' and 'Kerala devils'; as purveyors of wickedness and 'false views' (i.e., Saivite Hinduism). There are explicit references to 'the Sinhalese' who opposed the various aliens on behalf of 'that fair lady, the island of Lanka'.

What we are seeing here, of course, is a state ideology. Bhikkhus were part of the cosmic centre

Zealots

By Michael Roberts

for Orientalism

around the Sinhala *rājarāja*. Whatever the de facto limits of the rump Sinhala state in the centuries that followed, this cosmological theory held to a view of the state patterned on the *mandala* design – the ‘galactic polity’ described by Tambiah. The centre (capital) stood for the whole. Each Sinhala kingdom stood for the whole island, referred to at this stage as *Sihala* or *Trisimhala*.

The fuller implications of these perspectives demand careful and theoretically sophisticated historical research. I do not have the linguistic skills to engage in such exercises. I can only raise questions and hypotheses. The state ideology cannot be viewed only through the prism of political events. There must be attentiveness to the cultural and literary processes, including the movement to simplify and de-Sanskritize the Sinhala language which Vidāgama Thera and others initiated in the 15th century. Likewise, attention has to be paid to the expressions of Sinhala sentiment – if at all – in ritual dramas, oral stories, and iconic representations. These modalities and the literate texts influenced each other. One of the weaknesses of Gunawardana’s seminal essay is its total immersion in the written sources of history. In his work, the oral does not count.

The evidence of opposition to Others from India in these varied sources must, of course, be set alongside the considerable evidence of enriching cultural exchanges between southern India and Sri Lanka during this period; and the incorporation of immigrants as individuals and communities within the Sinhala order. Sinhala society and the Sinhala state was, as Tambiah has

revealed, ‘inclusive’, ‘incorporative’, ‘open-ended’, and ‘pluralistic’.

Post-orientalist writings, including Tambiah’s, have latched on to the evidence of such heterogeneity and cultural exchange to limit the significance that one should attach to the Sinhala: Tamil opposition in pre-British times. A few would even seem to deny the pertinence of the categories or the opposition (e.g., Nissan & Stirrat 1990; Pfaffenberger 1994). That is my complaint.

The post-Orientalist literature on medieval Sri Lanka does not consider the possible pertinence of a segmentary structure of affiliation which permitted the critical significance of caste identities among the Sinhalese during the everyday round of existence without negating the force of Sinhaleanness at critical sites/moments. Thus, the Sinhalicization of Tamil immigrants in southern Lanka did not dissolve the pertinence of the categories within the geo-political context of the island – and thus in the theology of state purveyed by new additions to the *vaṃsa* traditions (textual, oral, iconic). The problem lies with those post-Orientalists who have interpreted this material in terms of the exclusivist modalities of an either/or epistemology. They, too, have read the twentieth century into the past.

The post-Orientalist work on Sri Lanka is also vitiated by an undemonstrated assumption that in the Sinhala kingdoms of the ‘medieval’ period there was a massive gap between the mythology/ideology of the ruling classes and the ordinary folk – in a context where ‘the masses’ have to be centred among the cultivating ranks of the Govigama caste

which made up perhaps half the Sinhala population. But even more critically the debate has been influenced by the twentieth century conflict to the point that its historical delvings are restricted to a survey of Sinhala-Tamil relations. The influence of Portuguese and Dutch colonialism on Sinhala consciousness has been kept out of the picture. This is where Sri Lanka differs radically from the Indian sub-continent.

Colonial influences

In overviews of the Indian landmass and its history, to say ‘precolonial’ is equivalent to saying ‘pre-British’. For Sri Lanka that cannot be done. This becomes critical because the new epistemologies highlighted by post-Orientalist critics are those introduced under British auspices.

The Portuguese established their colony in the south-western lowlands and the north-eastern regions by force of arms in the period 1580s–1620s. They attacked Buddhists, Hindus, and Muslims in the process; and engaged in intermittent warfare with the interior Sinhala states from the 1550s. For this reason they receive much sharper diatribes in the Sinhala historical traditions than the Dutch and the British. It is therefore of some significance that the anti-Portuguese and anti-Christian polemics within the *haṭana* (war) poems in Sinhala produced in the 17th century were also tinged with a more generalized hostility to threats foreign in ways that embraced the Tamils and Hindus (see C.R. de Silva 1983:15–17).

The Dutch of the VOC were less inclined to indulge in military dominance than the Portuguese. They were also ready to use accept the ‘fiction’ that they were ‘the guardians of the coast’ on behalf of the king. That is, they accepted the rhetoric and gained the trade goods. To them, commodity was value. To the Sinhalese in Kandy, rhetoric was value. In intercourse at this level, words were seen as constitutive acts. The Dutch words confirmed their king as a *cakravarti* and their kingdom as *Sihala*.

Displacing the Dutch in 1796, the British entered the scene at one moment in their imperial upsurge. They suffered a severe military setback at the hands of the Kandyan Sinhalese in 1803. Encouraged by this event and memories of previous Kandyan wars against invaders, as well as cosmological notions, a Kandyan courtier told the British authorities in 1811 that ‘One thing is certain, no foreign foe, be it British, Dutch, French, or Kaffir, will conquer Lanka. Through the protection of the four gods, the Guardians of its Religion and the Merits of the king, for five thousand years no foe will continue to reside here’ (quoted in Malalgoda 1970: 433).



A scene during the Bhagalpur Riots in India, 28 October 1989.

Photo courtesy of PANA.

This confidence was misplaced. The British gained control of Kandy in 1815. But then had to suppress a massive rebellion in 1817–18. It was partly out of my interest in this event that I began to explore Sinhala consciousness in 1971–2. That was part of a wider interest in nationalism on a global scale arising from my involvement in teaching a subject devoted to the theme at Peradeniya University. The subsequent outbreak of Sinhala-Tamil hostilities has renewed my engagements in this domain. The form and character of Sinhala consciousness in the period 1200 to 1815 provide a critical baseline for any evaluation of the work of Orientalist frames of thought. That baseline is poorly developed in the writings of post-Orientalists to date. This is the arena which I am entering now in an ongoing monograph which I have tentatively entitled: ‘The Sinhala and the Other: Parangi, Tuppahi, Demala as Para’. I write as a *tuppahi* (see Roberts 1989 and 1993 for clarification of these terms).

Dr Michael Roberts was a senior visiting fellow at the IAS from September to December 1995. His field of research is: Ethnic violence and political culture.

Studies in Artistic Patronage

Music in the Indo-Persian Courts of India (14th-18th century)

In this brief note I intend to outline the intellectual and academic process which inspired my present field of research, or how a philological training in medieval New Indo-Aryan languages and a literary approach to song-texts in vernacular Indian languages developed into a growing curiosity for the socio-historical context in which they were created.

By Françoise Delvoye



In the sixteenth century, the popular devotional movement known as the 'Krishnaite Renaissance' took place in the Braj country, around the city of Mathura, in the sacred land of Lord Krishna's divine exploits that are sung about in myriads of devotional lyrics composed by saint-poets and transmitted up to this day through both the oral and the written traditions (cf. my PhD thesis in Indian Studies (Medieval and Modern), 'The *Bhāṁvar-gīt* of Nand-dās in Braj Bhāṣā, a Critical Edition with an Annotated French Translation', Sorbonne Nouvelle University, Paris, 1976). Agra, the site of one of the imperial capitals of Akbar the Great (r. 1556-1605) belongs to the same region, described in ancient history as the *Madhyadesha* or 'Central Region', a rich and famous cultural centre in medieval India, where both religious and courtly artistic traditions, vernacular lyric poetry and vocal art-music mingled for centuries. This confluence of cultures is testified to even today in the repertoire of professional art-musicians as well as of performers belonging to the more popular genre and to the religious tradition linked with temples.

Among the poet-composers of renown, the life of some court-musicians and their contribution to music are to an extent documented by written sources in Indian languages as well as in Persian, and attested to in the lore of musicians. Some of the well-known artists excelled in the art of *Dhrupad*, a relatively 'new' genre of vocal music in the 16th century, but which today is considered the most ancient and 'classical' poetico-musical genre still sung by musicians, who are thus the heirs to both the court and the temple traditions. Very little of their poetic work has been edited and studied, though it certainly deserves a closer examination, both as a literary corpus and, through its thematic content, as a precious source of documentation on the ever-changing taste of the musicians' protectors, as well as on medieval Indian music and its aristocratic patronage.

Nāyak Bakhshū

Within the framework of a long-term study of art-music patronage in medieval and pre-colonial India, and more precisely that of the 'Social and Literary History of Court-Musicians in Western India, 14th-18th Century', in the course of a one-year project supported by the European Science Foundation in the form of a Post-doctoral Fellowship in Asian Studies, 1995-1996, I intend to survey Indo-Persian, Sanskrit, and vernacular literature (chronicles, musicological treatises, literary works, and lyrics) on the music patronage of the sultans of Gujarat.

The choice of Western India has been inspired by my previous findings on Tansen, foremost court-musician of the Mughal Emperor Akbar, who hailed from the region of Gwalior in Central India, and reached the Mughal imperial court via some lesser-known princely courts (cf. my D Litt thesis, *Tansen and the Tradition of Dhrupad Songs in Braj, from the 16th Century to the Present Day* (in French), Sorbonne Nouvelle University, Paris, 1991, forthcoming). Another outstanding musician is Nāyak Bakhshū, who will be the central figure of the present project, and who went from the Tomar court of Gwalior, to Kalinjar in Central India, then to Gujarat, before spending some time in the service of the Mughal ruler, Humāyān (r. 1530-1556). Nāyak Bakhshū was a poet-composer of great renown, whose lyrics - in the *Dhrupad* genre - con-

tinued to be widely sung by court-musicians after his death, do popular were they that in the mid-seventeenth century the Mughal Emperor Shāh Jahān (r. 1628-1658) ordered the compilation of all *Dhrupad* songs attributed to him and transmitted by oral tradition. Of the two thousand lyrics collected under imperial order from court-musicians during a two-year search, one thousand were considered to be both authentic and of good literary quality. This collection is known as *Sahasras* or *Hazār Dhrupad*. An anonymous preface in Persian reveals the historical circumstances and the process of the song-collection initiated by Shāh Jahān. Two important unpublished, dated manuscripts kept at the India Office Library, London, and the Bodleian Library, Oxford, will be examined in the course of this project. Many

poetic compositions attributed to Nāyak Bakhshū and addressed to various patrons are also preserved in some other manuscript anthologies. Hence a major focus in the present project will be divided equally between two manuscript collections, the *Anūpa Saṅgīta Ratnakara* and the *Anūpa Saṅgīta Vilāsa* of Bhāvabhāṭa, a court-musicologist of the Bikaner king Anūp Singh (r. 1669-1698), whom the Mughal Emperor Aurangzeb (r. 1658-1707) had sent to the Deccan as a governor, and which are located in the Anup Sankrit Library, Bikaner, and the City Palace Library, Jaipur.

Though limited to the study of one court-musician, the interdisciplinary project thus aims to throw simultaneous light on several related issues of historical, literary, and musicological significance. As a self-contained case-study, it will stimulate more comparative studies and generate a new reflection on a number of complementary issues such as the following:

- The relationship between musicians and their protectors and the rather ambiguous social status of artists, who often belonged to low-born communities but were so close to political power that they were at times permitted to act contrary to the established norms of conduct (*ādāb*) which loomed so large in court life, especially at the Mughal court. At the same time, strict etiquette was also respected between musicians (particularly between a teacher and his disciple) and between a musician and his patron;
- The mobility of artists, who went from one court to another, with their repertoire and the musical genre and the style in which they were expert. Thus, these artists acted as transmitters of cultural traditions from one centre to another, and helped define musical and literary styles over a wide area. At the same time, the role of these musicians as items of prestige is best shown when they are 'invited' to the court of a powerful ruler from the court of a lesser king, as happened with Tansen, who was obliged by the then twenty-year-old emperor Akbar, to come to his court leaving that of Rājā Rāmacandra, the Baghela king of the small princely state of Rewa, in Madhya Pradesh in 1562;
- Finally, the project will also have a well-defined literary and philological aspect, in the sense of bringing together and editing a textual corpus attributed to the artists and musicians in question.



Pictorial representation of the musical mode (*rāga*) 'Hindola'; from Bundi (Rajasthan), c. 1770.

(National Museum New Delhi)

Dr Françoise Delvoye is an ESF fellow posted to the IIAS from November 1995 to November 1996.

25-29 SEPTEMBER 1995
LEIPZIG, GERMANY
INDOLOGY AT THE 26TH DEUTSCHER ORIENTALISTENTAG

Promising continuity with a discontinuous past

On 25-29 September 1995 the 26th Deutscher Orientalistentag (German Orientalist Meeting) took place in Leipzig, the city which, with neighbouring Halle, became the seat of the newly founded German Oriental Society (DMG, *Deutsche Morgenländische Gesellschaft*) exactly 150 years ago. The aim of the DMG to which the founders in 1845 agreed was 'to promote all aspects of the knowledge of Asia and of the countries closely related to it in every aspect, and to propagate participation of this in wider circles. Hence the Society will deal not only with oriental literature ('*morgenländische Literatur*') but also with the history of these countries and the research of their situation both earlier and more recent times.'

By Jan E.M. Houben



This and other information about the history of the DMG can be found in a

recently published booklet on the history of the Society (*Die Anfänge der Deutschen Morgenländische Gesellschaft*, 1995). Another booklet also published last year by the society, *Die Deutsche Morgenländische Gesellschaft*, is devoted more to its present activities. According to this second booklet (p. 7), the 'knowledge' of Asia and related countries which the Society has traditionally sought to promote concentrates on the knowledge of languages, literatures, history, religions and philosophies, forms of law and society, archaeology, and the art and material culture of the people living in these areas. Nowadays, however, social and political scientific problems from the past and present are tending to receive the bulk of the attention. The booklet mentions 21 disciplinary areas, ranging from Japanology to Africanistics. Since its inception, many non-Germans have become members of this learned society, just as the founding fathers of the Society themselves were often members of other Orientalist societies such as the Asiatic Societies in Paris, London, and Calcutta. The first learned Orientalist society without explicit missionary intentions, incidentally, was the Dutch *Bataviaasch Genootschap van Kunsten en Wetenschappen* (Batavian Society of Arts and Sciences), founded in 1779 in Batavia (present-day Jakarta) in the what was then the Dutch colony of the East Indies. The British followed in 1784 with the foundation of the Asiatic Society of Bengal. The next Asiatic Societies were founded after the Napoleonic wars in Paris (1822) and London (1823).

The German Tradition of Indology

The present meeting of the German Oriental Society was the 26th in a series of meetings which started in 1921, also in Leipzig, and which have taken place regularly since then at intervals of a few

years. The meeting opened on 25 September with an address by Professor Annemarie Schimmel (Prof. Em. Harvard University/Bonn), after which the conference was split into different disciplinary areas (Fachgruppen) and work groups (Arbeitskreise). As far as my own area of indology is concerned, the contributions of the participants were, generally speaking, qualitatively and quantitatively impressive. Attention was directed mainly towards the above-mentioned traditional concerns of languages, literatures, history, religions and philosophies, to a lesser extent to forms of law and society in the South Asian past. The contributions shed light on the progress of solid, mainly philological, research in the areas of Sanskrit etymology, Vedic literature and culture, manuscriptology, Indian medicine, Indian and Buddhist texts and philosophies, as well as on early German missionaries in South India.

The concentration on the languages and literatures, especially the emphasis given to the ancient sources, may seem esoteric to non-indologists, but is in itself justified in view of the enormous amount of important material of which a great part is still to be made accessible on the basis of manuscripts. Several of the contributions by indologists at the 'Orientalistentag' concerned texts and manuscripts of the so-called Turfan Collection, with which German indologists have had a special bond since Heinrich Lüders and Albert Grünwedel von Le Coq started their expeditions to the Turfan Oasis in Chinese Turkestan in 1902-1914. The lexicographic particularities of these texts are the subject of a German project, now in progress, for a special multi-volume dictionary of the Sanskrit texts in the Turfan Collection. Another enormous collection of material has been made in a cooperative enterprise between Germany and Nepal. Since 1970 more than 150,000 manuscripts comprising almost 5,000,000 pages have been filmed in this project under the guidance of Prof. Albrecht Wezler (Hamburg). The original microfilms are kept in Nepal, copies of the films have been sent to Berlin. None of the c. 30 contributions at this 26th meeting dealt

directly with recent modern political or social themes, nor did modern theoretical developments in linguistic sciences attract much interest. Nevertheless, the rich material which generations of German indologists have been making available for scholarly research will be of great value for providing historical dimensions to modern theories in the fields of social, linguistic, political, and religious sciences.

The continuity between German indology and its glorious past – Böhtlingk and Roth's *Petersburger Dictionary* (1850-1875) and Wackernagel's *Altindischen Grammatik* (1896) are still standard works for Indologists as well as for linguists, to mention just two examples – was physically visible in the presence at the conference of two senior, leading scholars of German indology – indeed of indology in general – namely Profs. Wilhelm Rau and Paul Thieme, both actively participating in the discussions (the latter even presented a contribution).

10-13 AUGUST 1995
UNIVERSITY OF NEW HAMPSHIRE, DURHAM, USA

The Fifth Sri Lanka Studies Conference

The idea of a gathering of European scholars working on Sri Lanka was first mooted by Eric Meyer of the Centre d'Etudes Asie in Paris around 1986-87. Jonathan Spencer organized the first conference at the University of Sussex in 1987. Conferences were subsequently held in Paris in 1989, and Amsterdam in 1991. Since then these European scholars have extended their reach in non-imperialist ways. The fourth conference was held at the University of Colombo where it was organized by Siri Hettige and Shelton Kodikara.

By Michael Roberts

The Fifth Sri Lanka Conference assembled at the University of New Hampshire 10-13 August 1995 and drew a crowd of over 60 scholars from all parts of the world, including Eric Meyer, Jonathan Spencer, Oddvan Hollup, Boris Volkhonskii, T. Wigneswaran, J.N. Karunaratne, and Carla Risseuw from various European institutions. The conference sessions were as follows:

Globalization and its local consequences; The politics of cultural heritage; Public culture and the media; Environmental issues: past and present; Contemporary issues in education and social welfare; Recent research in social history; Participatory development; Reconsti-

Vergangenheit Bewältigung

To the extent that indology in general owes a great debt to the contributions of German indology, it also has to come to terms with some of the more problematic aspects of the history of the latter. I am referring here, of course, to the positive relations which some indologists at least maintained with the German government and its disastrous ideology of the 'pure Aryan race' before and during the period of the Second World War period. Essential reading for a well-informed discussion on this sensitive topic should comprise S. Pollock's provocative 'Deep Orientalism: Notes on Sanskrit and Power Beyond the Raj' (in Van der Veer and Beckenridge, *The Postcolonial Predicament*, Philadelphia, 1993), passages from Halbfass' *India and Europe* (Albany, 1988), and selected articles and notices of the volumes 92-98 (1938-44) and 99 (1945-49) of the *Zeitschrift für die Deutsche Morgenländische Gesellschaft*.

Besides the discontinuity of the years 1945-48 (on 4-6 June 1948 the German Oriental Society was re-founded in Mainz), another hiatus in the history of the Society was clearly felt in Leipzig: East German (DDR) indologists and orientalist were never officially represented in the re-founded Oriental Society. The September 1995 DMG meeting in Leipzig was the first held on former DDR territory since the foundation

of this state in 1949 and its collapse forty years later.

Under the theme of continuity and the discontinuous past of Germany and German indology, two contributions concerning the historiography of indology deserve a special mention. Dr Luitgard Soni (Univ. of Marburg) reported on her investigations into the scholarly and personal career of a remarkable personage in German indology, Charlotte Krause who went to India as a young woman to do research on the Jaina tradition in the 1920s, and remained there till her death in 1980; the other contribution was the presentation of the plans to publish a 'Who's Who in Western Indology' by Dr Klaus Karttunen (Univ. of Helsinki, Finland), who has already collected a huge amount of data on well-known and less well-known Western indologists of the past. Contributions such as these show that Indology is reading maturity; it is only to be hoped that a well-informed discussion of the above-mentioned, more problematic sides of its history, and more generally of the problems of Orientalism and of indology 'beyond Orientalism' (a book with this title in honour of Prof. W. Halbfass is now being edited by Drs. K. Preisendanz and E. Franco), will not be shunned either. 🐾

of a library in Sri Lanka, the promotion of Sinhala language training in the USA, and sponsoring seminars and conferences.

The following officers of the Institute were elected by unanimous vote for a one-year terms of office: president: Chandra R. De Silva; vice-president: Deborah Winslow; secretary: Jeanne Marecek; treasurer: Susan Reed. Further meetings of the American Institute for Sri Lankan Studies have been held in association with the Annual South Asia Conferences at Madison, Wisconsin, USA. 🐾

tuting the village; Religion in Sri Lanka: local production of meaning; Religion in Sri Lanka: Translocal perspectives; Literature in theory and practice; The human impact of displacement and violence; Contemporary political processes in Sri Lanka; Change and risk in adolescence & young adulthood.

The American Institute for Sri Lankan Studies

The gathering was made possible by the organizational genius of Deborah Winslow (anthropology, University of New Hampshire). It coincided with other American initiatives and facilitated the inception of the American Institute for Sri Lankan Studies. The goals of this new organization include the exchange of scholars between the USA and Sri Lanka, establishing an office in Sri Lanka (which would assist US scholars upon their arrival in that country), the development

6-7 OCTOBER 1995
LEIDEN, THE NETHERLANDS

Modern Indian Literature and Methods of Research

In the recent past there have been repeated expressions of the need to found a forum of some kind for the handful of scholars in Europe working on modern South Asian literatures. It was in response to this need as well as in preparation for a panel on 'Narrative in South Asian Literatures: text and interpretation' to be convened jointly by them at the Conference on Modern South Asian Studies, Copenhagen, 1996, that Dr Theo Damsteegt (Kern Institute, Leiden) and Dr Vasudha Dalmia (Seminar für Indologie, Tübingen) organized a workshop on the broad theme 'Modern Indian Literature and Methods of Research'. The workshop, which was sponsored by the Research School-CNWS (Leiden) and the Royal Netherlands Academy of Arts and Sciences, was held at Leiden University, 6-7 October 1995. Fifteen papers covering texts in Hindi, Urdu, Panjabi, Bengali, and Tamil were read by participants from England, France, Germany, Italy, the Netherlands, and the U.S.A.

By Theo Damsteegt and
Vasudha Dalmia



Discussions of modern South Asian literatures are frequently based on 'in-

tuitive' interpretations shot through with a medley of unsorted methodological approaches. A focus on the 'how' and 'why' of these methods seemed to be the crying need of the day. The workshop was intended primarily to provide the opportunity for a first exchange of views and information on the literary works being researched, in order to facilitate a fuller discussion on the analytical methods, both 'classical' Indian and modern Western, used to interpret South Asian literary texts and films in Copenhagen next year. The number of participants, their regular attendance at the long sessions, and the lively discussions after each paper and during the concluding session confirmed the relevance of the theme of the workshop.

After a brief welcome, the first session was opened by Mineke Schipper, professor of Intercultural Study of Literature at the University of Leiden, with a paper which surveyed several concepts and theories applied in intercultural research. As Professor Schipper so aptly demonstrated in her presentation, 'Knowledge is like an ocean and we need many arms to embrace it' (to quote the Swahili proverb which inspired the title of her paper). Clearly, non-Western literatures also demand their own frames of reference in research. This was a theme taken up by Dr Martin Christof-Füchsle (Tübingen), who presented the provocative thesis lately advanced by G.N. Devy, that the present state of bankruptcy in Indian literary criticism could be overcome by turning away both from Western aesthetic concepts and antiquated Sanskrit poetics to focus on the actual literary production in the several regional literatures

of the subcontinent in the last thousand years. This 'nativism' in literary theory, however, as pointed out by the referent, still remains to be substantiated.

The very next paper by Philippe Benoit (Paris) demonstrated that the contemporary theory of hypertextuality as developed by Gérard Genette in *Palimpsests* could, in fact, be applied fruitfully in order to determine the nature of the intertextuality between the Bengali *Kṛtibās Rāmāyaṇa* and the *Vālmiki Rāmāyaṇa*. Benoit's sensitive comparison of the two texts on this basis not only highlighted the characteristic features of *Kṛtibās Rāmāyaṇa*, it also served to demonstrate which performative aspects of this genre, this kind of approach failed to cover adequately.

The paper by Professor Helmut Nespital (Berlin) offered a survey of the rich contribution to the short story literature of the subcontinent by the Urdu writer 'Ismat Cughtāi (b. 1911), who writes with intimacy and insight not only of the plight of women in the constricted Muslim communities of North India, but also of the increasing social and political tensions between Hindus and Muslims immediately before and after independence. Srilata Müller (Tübingen) discussed the work of the Tamil writer Ambai (b. 1944). The paper sought to analyse and mediate between Ambai's own socio-political views, her understanding of the prevalent images of women in contemporary Tamil literature by women, as well as the literary perception of women in her second collection of short stories *A Kitchen in the Corner of the House*. The complex issue of identity as delineated in Ajñeya's (b. 1911) two-part novel *Sekhar: ek jivani* (1940, 1944) was analysed by Dr Angelika Malinar (Tübingen). The novel, for all its thematization of the tensions between Indianness and Western concepts of individual freedom, could be shown to operate within the structures of both 'traditional', that is, nineteenth century European, and modern autobiographies. The former proceeds on the assumption that a self-unifying, identity-providing significance is represented by the autobiographical 'I', while the other works on the supposition of the loss of such an identity or at least a fundamental uncertainty with regard to it.

The first day's session concluded with two presentations by junior researchers from Leiden University. One by Thomas de Bruijn treated the theory of intertext in

connection with medieval Sufi poetry, the other by Dr Daniela Merolla was concerned with narratology as applied to Kabyle novels from Algeria.

Literary modernity

The papers on Saturday morning covered late nineteenth – early twentieth century narratives. In tracing the dual – Indian and Western – referential framework of the writer himself. Dr Vasudha Dalmia (Tübingen) attempted to analyse and order generically, the early Hindi novel *Parīkṣā guru* or 'The Tutelage of Trials' (1884) by Lālā Śrīnivāsdaś. Dr Denis Matringe (Paris) offered a survey of the treatment of the medieval *Hīr-Rānjhā* romance in early modern Panjabi poetry. The shifts in the treatment of the protagonists and narrative structure in the works of Bhāi Vīrsimh, Pūransimh, and Caransimh Sāhid respectively were analysed both for their historical and their social significance. Dr Francesca Orsini (Cambridge) analysed the novel *Cand hasinom ke khutūt* (1927) by the prolific Pāṇḍey Becan Śārma Ugra. She turned to the popular novel genre of the twenties in order to present the successful blend of romance and 'social reform' that formed the bulk of the Hindi fiction of the decade and of much of Hindi commercial cinema since.

The second session of the day focused on aspects of literary modernity brought up on the previous day, as well as when dealing with the work of Ajñeya. Dr Annie Montaut (Paris) presented the comparative results of structural and 'deconstructionist' analysis of the macro-syntax of the modern novel and its stylistic patterns with specific reference to Nirmal Varmā's (b. 1929) fiction. Montaut also used Varmā's own essay dealing with Indian/Western aesthetics and philosophy in order to complement her analysis. Dr Cecilia Cossio (Venice) discussed the film *Sūraj kā sātvaṃ ghorā* (1992), directed by Shyam Benegal and based on the Hindi novel of the same name by Dharmvir Bhārati. The film is unique at various levels: in its sophisticated use of visual and syntactic codes; in its complex narrative structures; and in its re-reading of the tale of Devdās, the powerful myth nurtured by Indian cinema ever since it was created in P.C. Barua's film of the same name (1935). The paper by Dr Theo Damsteegt (Leiden) analysed in detail the initial paragraph of the

Hindi writer Girirāj Kīśor's (b. 1937) novel *Yātrām* (1971) on the basis of narratology, connotations, and cultural background, in order to demonstrate that the paragraph reflected, in fact, the essence of the novel. The final paper was delivered by Professor Kathryn Hansen (Washington), who addressed the subject of Āghā Hasan Amānat's Urdu play *Indar Sabhā* (1853) and the background of its numerous disseminations through translations into different languages including Malay and through film.

In the space of the two days allotted to the workshop, it was possible to discuss a wide spectrum of works, like novels, short stories, popular romance, drama and film. If, on the one hand, the early modern works especially mirrored the struggle to sustain the old while introducing new social mores, on the other, they were an articulation of a powerful nationalism in all its regional manifestations. The creation of new literary modes could be seen as reflecting new areas of experience which also provided new space for women's emotionality, even if in the popular modes only conventional resolutions could be found for the problems which were thereby thrown up.

Considering the curriculum of most departments for Indian Studies in European universities, it was inevitable that there be a Hindi bias. However, the organizers made every effort to include as many South Asian literatures as possible, in order to widen the area of discussion by exchange of information on specific authors, on the so-called 'periods' of literary history, on the question of literary genre, and on the critical terminology used by the writers themselves. The concluding discussion revolved around the problems posed by the variety of methods applied, and their applicability and acceptability.

A decision about the publication of the workshop papers will be taken after the Copenhagen conference. 🐾

Knowledge is
like an ocean;
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26-28 OCTOBER, 1995
AMSTERDAM, THE NETHERLANDS

South Asian Labour: Linkages Local and Global

An international workshop on the theme of 'South Asian Labour: Linkages Local and Global' was held at the International Institute for Social History (IISG), 26-28 October 1995. Jointly organized by the International Institute for Asian Studies (IIAS), Leiden, and the IISG, the workshop comprised twenty-two leading scholars from various countries whose papers were presented and discussed in the sessions. Apart from these established scholars several research students, scholars, and university professors from the Netherlands, France, and England specializing in the issue of labour participated in the workshop. Prabhu Mohapatra from the IIAS and Marcel van der Linden from the IISG were the co-convenors of the workshop.

By Prabhu Mohapatra

The need for
closer inter-
action between
European and
Asian labour
studies



The workshop was formally inaugurated by Professor Otto van den Muijzenberg representing the IIAS Board and Professor of Anthropology at the University of Amsterdam. The central ideas of the workshop were threefold. First was to bring together or 'link' three themes in South Asian Labour history that have hitherto been pursued independently, namely: pre-colonial labour; colonial labour; and overseas labour. Secondly to explore the basic concepts of labour history, namely: class; community; and gender in the framework of 'linkages between and within the local and global contexts of labour'. These contexts could be institutional (state, global legal regimes, etc.) or spatial (neighbourhood, factory, city, nation or overseas). Finally the idea of movement as both the physical movement of labourers (migration) and as the collective action of the labourers (labour movement) helped to explore the linkage between the process of recruitment and settlement of workers on the one hand and collective and segmentary consciousness on the other.

The papers presented at the workshop and the discussions were written from different and often opposed methodological standpoints – a reflection of vigour and potentialities rather than one of lack of direction.

The first session was devoted to the issue of the labour situation in South Asia in the late pre-colonial and early colonial period. The issues of continuity and discontinuity across the colonial divide in key categories related to labour namely, those of wages, contracts, forms of organization of labour, and the impact of state power provided the subjects of the papers and the subsequent discussion. Sanjay Subrahmanyam's survey of the labour market in late pre-colonial India argued strongly against the implicit assumption in historiography of an immobile and static situation in pre-colonial India, and illustrated his point by examining labour conditions in certain key industries of

the late pre-colonial India. In his paper Dirk Kolff argued for the continuity of the mentalities that informed the decision to migrate in pre-colonial Bhojpuri military migrants and the 19th century contract-labour migration overseas. Prasannan Parthasarathy's paper, on the other hand, tried to show that the assumption of a low wage customary economy in South India, in the late 18th century was overdrawn and that real wage levels in South India specially in the weaving industry, could have been higher than their British counterparts in the same period.

Law and Labour

The next two sessions were devoted to issues of law and labour in the colonial period. Labour laws often represented the clearest instances of the phenomena of global and local linkages. In India labour laws were in some cases imported directly from the British context and trimmed to fit the local situations, but, conversely, sometimes laws, framed for specific situations in the local context (like indenture laws), gained wider currency in other colonies. The dialectic of local and global was exemplified at the institutional level in the interaction of the colonial state and international bodies (ILO), and also in the links between different colonial governments and the British state. At the micro level of industry, the exigencies of the control of labour or policing functions often easily coexisted with the universalist (global) assumptions of the protection of rights of labour and capital embodied in much law making. Papers by Professor Sabyasachi Bhattacharya on the making of labour laws in India in the 1920s in the context of the emergence of the ILO, Patrick Peebles's exploration of the application of criminal breach of contract laws in Ceylon for Indian labourers who were not under indenture, and Michael Anderson's survey of the 19th century labour law making with its emphasis on policing functions of law, all explored the dialectic of local and global context at the institutional level in different ways. John Kelly's paper, focusing on two major strikes by Indian labourers and cane farmers in Fiji, delineated the complex interaction of race and law that went into defining the identity of the Indians in Fiji. While Ian Kerr's paper pointed out the tactical and strategic need for control of labour and the local factors which inspired the making of railway laws in India, Janaki Nayar's exploration of the way in which labour laws were enforced on the Kolar goldfield alluded to the development of a disciplinary apparatus

forged for, but continuously modified in negotiatory practices by, the working class.

Class and Community

The whole of the second day was devoted to a set of papers that dealt with the central question of the articulation of class and community consciousness among the workers. For a long time it has been a common assumption in the historiography that labour in South Asia seemed to be set apart by the presence of communal and sectional identities that militated against a consciousness of a unified class. These 'pre-capitalist' or 'primordial' identities were seen to have persisted and, some would argue, have been exacerbated by the long history of capitalist industrialization in South Asia. The papers presented in the sessions showed how simplistic it has been to assume 'essential-cultural' or primordial identities for workers. Because, as was argued in most papers, these identities were historically produced and never simply assumed. What was of interest in most papers was not the presence or absence of any particular identity but the ways in which the various identities of the workers articulated with each other. Arjan de Haan and Subho Basu explored the two different aspects of sectional identity among the jute workers of Calcutta, namely those of religion and region. Dilip Simeon and Ranjan Ghosh's joint paper on the Jharia coalfields looked at the way in which 'community' identity forged in the work places affected the production process as well as the organized collective actions of the workers. Vijay Prasad's paper showed how the discourse of colonial sociology was crucial to the production of the 'identity' of the sweepers among the Churhas of the Punjab. Chitra Joshi's paper on the world of Kanpur workers emphasized the ways in which consciousness of temporality shaped identities of workers in a range of spatial sites from the family to the factory and the city. A set of four papers dealt with the issue of class and community among South Asian labourers away from their 'home' context. G. Balachandran's essay looked at the complex issue of race and solidarity reflected in the uneasy relation between the British seamen's union and the Indian lascars on British ships. Then Eric Meyer's account of the experience of a small group of Marathi Coolies in Ceylon, Prabhu Mohapatra's on the Muharram festival among Indian labourers in Trinidad and Rosmarijn Hoefte's paper on resistance among the Indian indentured labourers on the Marienburg Estate in Surinam

highlighted some of the complexities involved in the formation of identities among the workers. It was clear from the range of papers in the session that the identities of South Asian workers whether at 'home' or 'abroad' were formed contingently and shaped by the struggle in the work places and outside, and marked by the traces of the state power.

Indian Labour History

The final session on the last day was devoted to a discussion of the theoretical questions related to labour, and a long and lively discussion followed the papers presented by Dipesh Chakrabarty, Raj Chandavarkar, and Jan Breman (whose paper was discussed in his absence). Raj Chandavarkar's survey of issues in Indian labour history was important in putting into perspective the so-called 'peculiarities' of the Indian working class, be this couched in the question of rural links or in that of sectional identities or in the alleged corporatist character of labour. The issue of singularity of experience of South Asian Labour was strongly posed by Dipesh Chakrabarty who decried the attempts to read the specific history of South Asian Labour through European lenses. Jan Breman's paper, discussing the origins of the agricultural proletariat in South Asia and South-east Asia, argued that the Asian experience might illumine the European experience more than it has been presumed until now.

The conference ended with a long deliberation by the participants about the future research directions of labour studies in South Asia. As a first step it was agreed that more regular contacts should be maintained between scholars on labour studies in South Asia and a proposal for a South Asian Labour Studies Network has been mooted. There were also proposals to set up an association for labour studies in India with the aim of promoting research and publication on themes of labour. As a further step it was informally agreed to hold a conference on labour history in 1997 in India to keep up the momentum generated by this conference. It was also decided that for the time being Dr Marcel van der Linden of the IISG would be the contact person before a proper network can be set up of scholars interested in labour studies in South Asia. Jan Lucassen, research director of the IISG, closed the conference with a stirring address that emphasized the need for closer interaction between European and Asian labour studies.

For more information about the proposed network of scholars interested in Labour studies please contact the address below.

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3 NOVEMBER 1995
AMSTERDAM, THE NETHERLANDS

1995 Gonda Lecture by Gananath Obeyesekere Amerindian Rebirth and Buddhist Karma



Gananath Obeyesekere

Rebirth eschatologies are not unique to India as many Indologists and intellectuals assume, but are found scattered in other parts of the world. The complex Buddhist doctrines of karma and rebirth came into being during the ethicization of these rebirth eschatologies, a process whereby a morally right or wrong action becomes a religiously right or wrong action that in turn affects a person's destiny after death. This was expounded in the third Gonda Lecture, which was held on 3 November 1995, by Gananath Obeyesekere, professor at the Department of Anthropology of Princeton University.

By G.W. Muller



Indological scholars have spent considerable time and effort to show how the doctrines of karma and rebirth entered into the Indian religious tradition, to fully flower in the late sixth century BC during the great religious reform that one associates with Buddhism and Jainism and other religious movements of the time. Influential scholars tried to show that there is one single line of development from incipient notions of karma in the early and late Vedic traditions to the more conspicuous references in the Upanishads, and from these to Buddhism. Obeyesekere argues this way of thinking is methodologically flawed, because it assumes that the extant texts reflect the multiplicity of the religious traditions in early India. This is palpably not the case.

Obeyesekere offers an alternative method to study the development of the Buddhist doctrines of karma and rebirth: he compares the Buddhist rebirth eschatologies with those in other parts of the world. His conclusion is that rebirth eschatologies which are closest to the Buddhist, are found in the vast circumpolar belt, particularly among Northwest Coast Indians and the Inuit or Eskimo. These

eschatologies imply the idea of animal reincarnation, i.e. they start from the principle that both animals and humans are permeated by a bond of common sentience. Obeyesekere considers it not improbable that the rebirth eschatologies that extend from the Amerindian Northwest Coast into the Inuit and further into Eastern Siberia extended even further and formed the basis of the more complex eschatologies of the Greek Pythagoreans and the Indians. This is, however, not the thrust of his argument. Whether diffused or independently invented, similar eschatologies existed prior to the ethical and soteriological reforms of thinkers like Pythagoras and the Buddha.

Ethicization

Obeyesekere shows the process by which a simple rebirth eschatology is transformed into the Greek rebirth eschatology, and then to the Buddhist karmic eschatology. In the simple rebirth eschatology the rebirth cycle goes on and on and there is no question of punishment of the soul. The logical rationale for this lack of punishment in the other world is that those who do wrong in their lifetimes are punished by the secular authorities in this world: hence there is no need for double punishment. It is 'ethicization' – as aforesaid process whereby a morally right or wrong action becomes a religiously right or wrong action that in turn affects a person's

destiny after death – which made it possible for the Buddhist doctrines of karma and rebirth to come into being. Obeyesekere discerns two steps in the process of ethicization. Step one implies that the other world is converted into a good world and a bad world as realms of punishment and reward. This step was made, for instance, in Platonic eschatology. In the Indic religions the process is carried on to step two: the human world into which the individual is eventually reborn is also one of punishment and reward, dependent on what one did in one's previous existence. Once reborn into a world where an ethicized morality already exists, the individual must perform continue in his life trajectory doing good or bad, acquiring sin and merit. Thus a logical feature of these systems is that salvation must be sought outside the rebirth cycle, which is what occurs in Buddhism and other Indic religions and in Pythagorean and Platonic eschatologies.

Ethicization has a dark side. In religions like Buddhism animals get demoted in such a way that human beings who do wrong or commit sin might be punished by being reborn as an animal or some other lowly creature. Thus, in religions like Buddhism, animals lose the elevated status they once had and are relegated to an inferior status. Moreover, the distinction between heaven and hell introduced not only the idea of highly hedonistic heavens as an indulgence for those who lead ascetic lives, but more importantly, it creates gruesome hells wherein the sinners are confined and where they have to suffer horrible tortures.

G.W. Muller is the executive secretary of the J. Gonda Foundation

The Complete Works of Jacob Haafner (2)

De werken van

Jacob Haafner

bezorgd door J. A. de Moor en P. G. E. I. J. van der Velde

2



WALBURG PERS



By Jaap de Moor



On Friday 24 November 1995 the second volume of the complete works of Jacob Haafner was presented at the Royal Tropical Institute in Amsterdam. The republication of his works means the rediscovery of this author whose travel accounts of India and Ceylon are unsurpassed in Dutch literature. The second volume contains his *Travels on Foot through the Island of Ceylon* and his *Journey to Bengal* at the beginning of the eighties of the 18th century. While his *Travels on Foot* contains many romantic characteristics, his *Journey to Bengal* shows him as a proto-Orientalist in his vivid descriptions of Indian culture and Hinduism. He also severely criticized the English colonial regime.

Three lectures were delivered on this occasion. Dr Lodewijk Wagenaar, curator of the Amsterdam Historical Museum and well-known specialist on 17th and 18th century Sri Lanka, painted the diffi-

culties encountered while travelling on foot through Sri Lanka in the eighteenth century in vivid colours.

Hanneke 't Hart, Sanskritist and head of the Kern Institute library, gave a lecture entitled 'Haafner and the Pundits'. She was also largely responsible for the extensive glossary containing Tamil, Hindi, and Sanskrit words which is appended to this second volume of the complete works of Haafner. In her lecture she made clear that the works of Haafner are a very useful source for the colloquial use of language at the end of the eighteenth century in India and Ceylon.

Paul van der Velde, one of the editors of *De Werken van Jacob Haafner*, talked about Haafner research in the past seven years. He also announced that volume 3 will be published in 1997 and to celebrate the completion of the project an international seminar will be organized to chart new research being done on Haafner.

De werken van Jacob Haafner 2, Zutphen: De Walburg Pers, 1995. ISBN 90-6011-943-6 Nlg 79.50

Madagascar • Maldives

Mauritius • Réunion

Seychelles



SOAS LIBRARY

An Update on the Hardyman Madagascar Collection

As described in an earlier issue of IAS Newsletter (no.4, Spring, 1995), in 1991 the Library of the School of Oriental and African Studies, University of London, was extremely fortunate in becoming the beneficiary of Mr and Mrs. James Hardyman's unique collection of books and other material on Madagascar.

By Barbara Turfan



Despite the unhappy news of Mr Hardyman's passing away, I am pleased to be able

to report progress on James Hardyman's legacy – the Hardyman Madagascar Collection.

Cataloguing

Cataloguing has been achieved partially from the Library's own funds and partially with the help of funding from the British Library's Grants for Cataloguing and Preservation. I can now announce that a further grant has been awarded by the same body to complete the cataloguing of the published material. Thus a total of £11,000 has been received from the British Library towards making the Hardyman Madagascar Collection available for use. Our part-time temporary cataloguer has been re-appointed to continue the work over a nine-month period.

Binding

This year SOAS Library has also been awarded funding by the Higher Education Funding Council for England (HEFCE) for five projects in an application submitted during the recent *Libraries Review: Non-Formula Funding of Specialised Research Collections in the Humanities: 1994-95 Non-Recurring Allocations*. The funding includes £22,500 for the binding and conservation of a large proportion of the Hardyman Madagascar Collection – much of which is currently in a rather inadequate state of home-made binding and unlikely to resist the heavy use already being made of the Collection. Binding work has already begun and will continue for about a year.

Access

About two-thirds of the Collection (some 1,800 works) has to date been catalogued on the Library's on-line computer system and is accessible through the Internet (WWW and Telnet):

World Wide Web:

<http://www.soas.ac.uk/Library/>

Telnet:

- [lib.soas.ac.uk](tel:lib.soas.ac.uk) or 193.63.73.246

The Collection so far includes the Reference, Periodical, History, Church and Mission History, and Fiction About Madagascar sections, all of which, with the exception of a few rare or early publications, are held on the open shelves. A class-mark search under WYM or Pam WYM will identify all of the open material. The closed material must be found through subject or author/title searching.

Future plans

What remains is to raise funds for the cataloguing of a relatively small amount of archival material belonging to the Collection and for the preparation of a printed catalogue.

Meanwhile, Inter Documentation Company (IDC) in Leiden, Netherlands, is considering the potential of the Hardyman Madagascar Collection as a full-text microfiche set, an exciting prospect which would enable even fuller access, worldwide, to the Collection.

Mrs Barbara Turfan is the Librarian of the Africa Division, SOAS Library

Obituary: Mr James Hardyman

By Barbara Turfan

It is my sad duty to report the death of James Hardyman on Sunday 1 October 1995, after a long fight against Parkinson's Disease.

James Trenchard Hardyman was born in 1918 in Madagascar, the son of a London Missionary Society missionary. He read Theology at Oxford and was himself appointed a missionary to Madagascar in 1944, the same year in which he married Marjorie Tucker. He retired from missionary service in Madagascar in 1974 and returned to England where he acted as the LMS archivist until 1991, among other things preparing the archives for deposit in SOAS Library. He was also, for twelve years, the archivist for the Conference of British Missionary Societies.

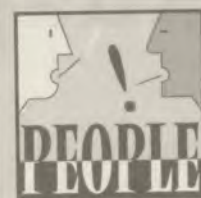
James Hardyman collected books and other materials relating to Madagascar throughout his life, from the age of eleven. He might well be called the 'unofficial archivist' of Madagascar. In 1991 he and his wife donated this by now substantial and unique personal library to SOAS Library, thus firmly establishing the School as the centre for Malagasy research in the world.

The Library had hoped to complete the cataloguing of the Collection and to prepare a printed catalogue during Mr Hardyman's lifetime but, sadly, this was not to be.

In Memoriam:

Dr Otto Chr. Dahl

By Charles Randriamasimanana



Dr Otto Chr. Dahl died in Stavanger, Norway on November 11, 1995 at the age of 92.

Dr Dahl arrived in Madagascar in 1929. He devoted most of his missionary life to Madagascar and the promotion of the Malagasy language. He was also one of the world's most famous researchers on Austronesian languages. Dr Dahl had a perfect command of several dialects of Malagasy (in particular, Sakalava and Merina). He spoke Malagasy not just with ease but just like a native speaker, a level of linguistic attainment I have never seen in any other foreigner.

Dahl remained active also during his retirement. In 1994 he participated in two congresses at Leiden University in de Netherlands. His last work was a collaboration with Professor Dina Jeanne of the University of Tuléar (Madagascar) on 'Ohabolana Sakalava', proverbs in a Malagasy dialect. The paper will be published in 'Talily', a journal of the University of Tuléar.

On his ninetieth birthday his colleagues published a book in his honour called: *Language – A Doorway Between Human Cultures*. This book contains a bibliography of Dahl's work.

Dahl and his family have contributed significantly to the promotion of the Malagasy language worldwide. He will be sorely missed.

Charles Randriamasimanana is a linguist working at Massey University New Zealand

24-28 SEPTEMBER 1996
ANTANANARIVO, MADAGASCAR
INTERNATIONAL CONGRESS

The Abolition of Slavery in Madagascar

Slavery already existed in Madagascar before the Europeans ever set foot on the island. Politics in the island between the 16th and 18th century were characterized by a rift caused by competing kingdoms, and rivalry frequently erupted in battle and subsequently many war-victims were integrated into the economies of the diverse kingdoms as slaves.



Internal Malagasy slavery was linked up to the international slave trade through the

complicity of Europeans, who became involved in the slave trade after Portuguese and Dutch traders first landed in southern Madagascar in the early 1600s. In the 18th and 19th centuries these two European states lost ground to the English and the French, the latter becoming the colonial power in 1896.

On 27 September 1896 the French officially abolished slavery in Madagascar. This year it will be one century since this event. During a Congress entitled: 'Abolition of Slavery in Madagascar' (Antananarivo, 24-28 September 1996), organized by scholars of the University of Antananarivo, Fianarantsoa, Tamatave, and Tuléar, Madagascar specialists will have the opportunity to discuss the role of Madagascar in the international slave trade and the meaning of slavery in the Malagasy context.

The two main aims of the congress are: to build up the knowledge

of the role of slavery in Malagasy history and the form which it took; to break the taboo about publicly discussing the implications of the slavery period for current inter-human relations in Madagascar.

Themes

Lectures will be held around five major themes: the international slave trade routes in the Indian Ocean; internal slavery; liberation of the slaves; abolition of slavery in relation to the colonial enterprise; and the legacy of slavery: persistence of racism and social fracture

Parallel to the Congress there will be an exhibition on slavery in Madagascar in the 'Musée d'Art et Archéologie'.

For more information on the Congress and the exhibition please contact:

Mr Rakoto, Ignace

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The difficulty which Western social scientists have had in deciding how to classify Madagascar, other than as a part of what until recently was called the Third World, causes no similar confusion among the 12 million people who live in Madagascar. They have a strong sense of their own identity. Scholarly doubts over how to classify Malagasy society, while they do not bother the Malagasy themselves, and only occasionally disturb the small group of professional Madagascar specialists, have nevertheless had a considerable effect on the literature. Quite simply Madagascar does not fit easily into either the African or the Asian category used in area studies, and only occasionally does an individual social scientist, typically an anthropologist or a historian, stumble across the world's fourth-biggest island. The study of Madagascar's human culture has become the monopoly of a rather small group of specialists. Like all specialist groups they have a tendency to talk among themselves in ways which are difficult for non-initiates to penetrate.

This is all the more a pity in that Madagascar presents raw materials of exceptional quality for social science, particularly in the field of history. Madagascar is one of fairly few parts of Africa (that is, if we consider it African at all; it is a member-state of the Organisation of African Unity) where there existed a pre-colonial state governed by a literate bureaucracy which has left abundant archives. These are quite well catalogued and, until recently at least, were open for use by historians. Seventy years before the country was colonized by France, the central highlands were the home of the Merina kingdom which has left behind diplomatic and administrative correspondence, memoirs, tax and judicial records and many of the documents which are the staple diet of Western historiography. In addition, the British and French diplomatic and missionary archives covering Madagascar are particularly good from the early 19th century onwards. It is partly because of the richness of its historical materials that Madagascar has also been a fruitful area for anthropological research. Some of the classical anthropological studies which have taken Madagascar, or parts of it, as their theme have gained in value from being able to trace the evolution of cultural patterns over time, sometimes over quite considerable time.

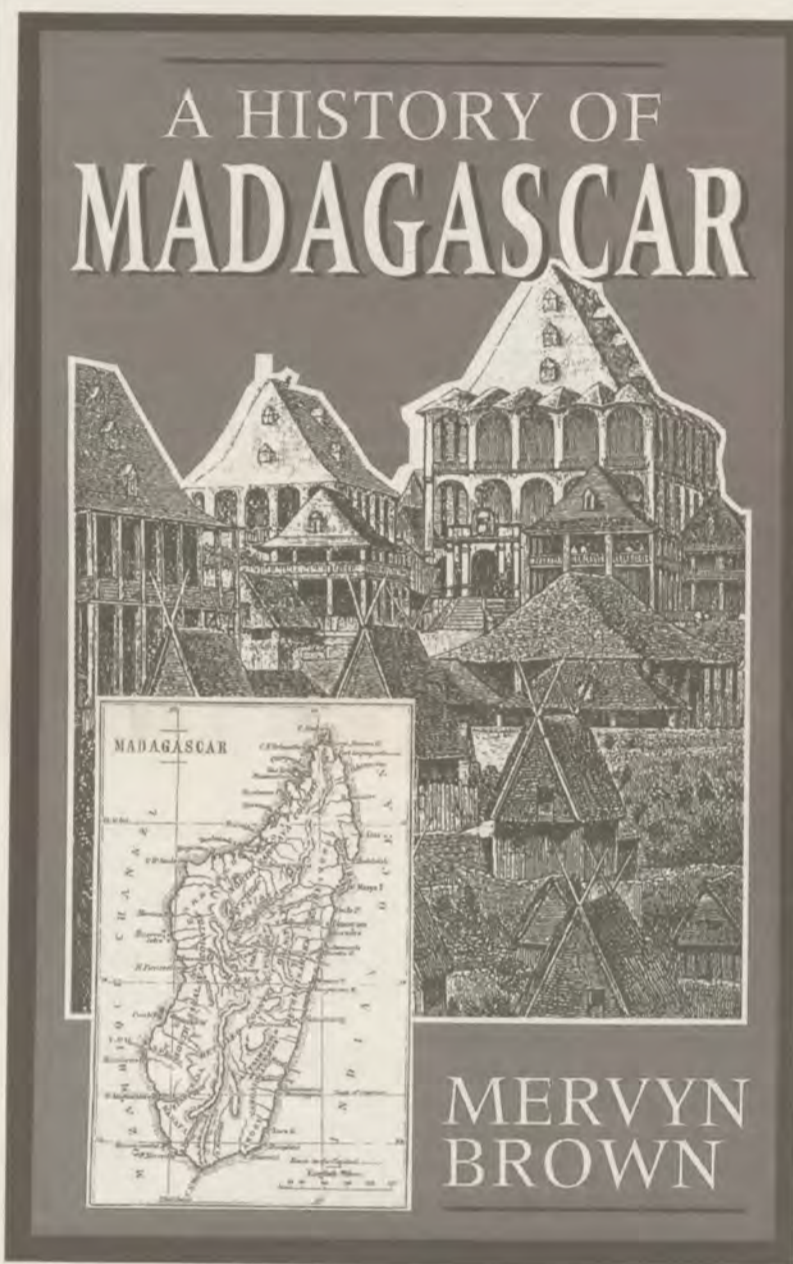
Inasmuch as *malgachisants* – as academic specialists are known – have had a background in area studies, it has tended to be a grounding in Africa rather than Asia. This is rather paradoxical, for not only is the Malagasy language of the Malayo-Polynesian group, but it is generally believed that Madagascar's earliest immigrants were probably of Indonesian origin, and subsequent influences have been assimilated into what is still sometimes recognizable as an Indonesian-related culture. Despite the existence of a number of excellent works on the Malagasy language, it has been relatively little studied by

New publication

A History of Madagascar

Madagascar is home to one of the world's less widely known human cultures. Situated in the Indian Ocean, over 400 kilometres from the coast of Mozambique, it cannot really be said to be part of Africa, especially as Malagasy cultures, and particularly the Malagasy language, have more in common with Asia, and specifically Indonesia, than they do with Africa.

By Stephen Ellis



specialists of Asia who may find in Malagasy culture, and in the language especially, clues as to the history of some Asian languages which have developed from common roots.

Just as Madagascar has been the preserve of specialists in the academic world, so it has also in the business and commercial world. Madagascar's economy has stagnated since the early 1970s, and it is rarely the subject of international attention for this reason. Periodic attempts to build a tourist industry have not led to the development of mass tourism, and, in general, those outsiders who have personal knowledge of the island remain rather few in number.

First inhabitants

Until the publication of Sir Mervyn Brown's recent *History of Madagascar*, there did not exist an English-language history of the island from earliest times until today. Sir Mervyn Brown came to know the is-

land when he was accredited as the British ambassador there some 20 years ago. He invested time and energy to the study of things Malagasy to the extent of learning the language and reading extensively on its history. In 1978 he published a history of Madagascar up to the end of the colonial period which he called *Madagascar Rediscovered*, based partly on original research in archives and on manuscript sources. He has now produced a second edition so substantially altered and updated as to warrant a new title. It is a good read, and can be recommended as a starting-point for anyone interested to know more about Madagascar, whether because they are travelling there, or contemplating doing research, or are simply curious.

This new book, *A History of Madagascar*, is divided into five parts. The first part, which actually occupies less than a tenth of the book's total

length, describes briefly the physical geography of the island and discusses its first inhabitants. As with much early African history, much of this is based on the analysis of modern language and culture, supplemented by a few precious archaeological records. Specialists have tended to divide into those emphasizing the Indonesian or Asian-Indonesian origin of the Malagasy, and those emphasizing the African or at least the creole aspect of Madagascar's first inhabitants. Sir Mervyn Brown sides with the majority point of view in suggesting that the first inhabitants of Madagascar were groups of Indonesian origin who had gradually migrated around the Indian Ocean rim, touching the East African coast before settling in Madagascar, a process which probably took place over a considerable period of time, beginning in the earliest centuries of the Christian era.

From then on, the division of the book reveals a good deal about the author's personal interests and his infectious enthusiasm for a good story. Much of part two is taken up with accounts of the first Europeans to trade with Madagascar, from the 16th to the early 19th centuries. The adventures of the European pirates who infested Madagascar's coasts at this period are described at length, and provide some entertaining passages. There is a serious case to be made for devoting quite a large part of the book to the activities of what, after all, were relatively small numbers of Europeans, on the grounds of the importance of their activities for local commercial and political affairs. Here, Sir Mervyn Brown implies, the pirates and the other European adventurers of the period were of such importance in determining the later course of events that it is worth devoting as much as one-fifth of the book to their story. But much more needs to be said precisely on the assessment of the Europeans' importance. We need to know how important in Malagasy history were the networks of import-export trade which these Europeans established or maintained. In particular, we need to know what their role was in the construction of recognizable states among the Sakalava and the Merina, for example.

The Merina Kingdom

Of all the various pre-colonial states or other political entities, it is the Merina kingdom which most fully engages Sir Mervyn Brown's attention, no doubt for the same reason that it has engrossed so many historians. It offers by far the richest documentary sources of any pre-colonial state in Madagascar, and this makes it an obvious attraction. It is also the case that the Merina state played a crucial role in the modern history of Madagascar as a result of its attempt in the 19th century to dominate the whole island, and by the subsequent development of a Merina nationalist elite which exercised disproportionate influence during the colonial period. Sir Mervyn Brown quotes approvingly Guy Jacob's observation that 'La colonisation française

... ne doit constituer finalement qu'un accident dans l'évolution de Madagascar. En revanche la domination merina ... s'inscrit au coeur de l'histoire malgache'. There is, then, some justification for devoting so many pages to a description of the Merina monarchy, as Sir Mervyn Brown does. However the analysis in *A History of Madagascar*, apart from the fact that it allows little attention for events in other parts of the island outside the central highlands, remains highly coloured by the 19th century British view of Imerina as a Christian state. This view, by concentrating for example on the martyrdom of a relatively small number of Christians during the bloody reign of Ranaivalona I (1828-61), fails to account for the massive purges of other opponents of the government, which were on a far greater scale. It does not illuminate the real political workings of Merina oligarchy and, thus, explains little of the weaknesses of the Merina kingdom which later made it so vulnerable to French colonialism. This section of the book remains largely the same as the 1978 edition, so it is not surprising that it incorporates little of the important work published since that time, most notably by Françoise Raison-Jourde. But the vision of Merina history presented here was outdated even in 1978.

The final part of *A History of Madagascar* is the only part to consist of entirely new material introduced since the 1978 forerunner of the book, and it is this which provides new data for Madagascar specialists. As Sir Mervyn Brown points out in his introduction, contemporary history of this kind is full of pitfalls. But it is here, in this little charted territory, that he is at his most useful. His personal memories of the government of President Didier Ratsiraka, allied to his own professional skills as a diplomat, provide us with a reliable guide through the main lines of the post-independence period.

Here then is a thoroughly readable, enjoyable, general history of Madagascar, the only one in English. Perhaps it will inspire Dutch scholars to venture into the study of Madagascar, despite the warning sounded by Cornelius van Houtman, almost four centuries ago, when he called it 'Coemiterium Batavorum', 'the graveyard of the Dutch'.

Mervyn Brown

A History of Madagascar
(Damien Tunacliffe, Cambridge, 1995).

Obtainable from:

Phoenix Publishing Services
25 Humberstone Road
Cambridge CB4 1JD
England.

Stephen Ellis is a historian and works currently as a senior researcher at the African Studies Centre in Leiden.

Brunei • Burma • Cambodia
Indonesia • Laos • Malaysia
the Philippines • Singapore
Thailand • Vietnam



Dr Peter J.M. Nas, a portrait

We are heading towards one global city

Dr Peter Nas is the enthusiastic Leiden 'godfather' of urban studies. For the last 20 odd years he has been engaged in studying the city and the sociology and anthropology of the city with unremitting zeal. Recently he edited a new book entitled: *Issues in Urban Development: case studies from Indonesia*. It was published in 1995 by the Research School CNWS in Leiden and presents the fruits of a workshop organized by the Research Association on Urban Development in Developing Countries (WUOO) which was held under the auspices of the CNWS in 1993.

By Dick van der Meij



Q: What are urban studies? From the multiplicity of contributions to your book it appears that quite a few

different approaches and disciplines shelter under this umbrella. This is shown not only in this book, but also in your previous book on the Indonesian city of 1986. To the layman it would seem that anything goes.

Nas: Actually yes. The urban arena is so complex, with so many different aspects which are all worth studying that anything does indeed seem possible. If you look at a city as a total combination of varying populations and their interaction (or lack of it), of multiple lifestyles, different architectures, a waste system, administration, and each with its symbolism, just to mention a few elements, you will understand that a city is an entity composed of many features. In order to understand the city you will have to start somewhere and where the choice falls is dependent on the practical and theoretical interests of each individual researcher.

I myself am interested in urban sociology which comprises many of the topics already mentioned. In the old days there was a trend study individual cities, but nowadays studies are conducted within the specific framework of globalization. Now we look at New York as the global city of investments; Tokyo as the exporter of finances; and London as the global town of auditing. Looked at from the global level, these features show that individual cities no

longer stand apart but should be analysed in a wider context. This has led certain urban sociologists to deny the urban part of it and to pursue the study of the global system only. I am not in favour of this. I believe urban sociology still has an important role to play because the global system is strongly rooted in local urban situations where interesting interactions between the global and the local are taking place.

Q: Looking at the introduction to the book, it appears that interests have shifted over the years, from formal, via informal sectors. Now the trend is urban symbolism. This seems to interest you particularly. Why?

Nas: Obviously all sorts of people have been engaged in urban studies. People working in the field who had practical experience in the administration of cities or in certain fields such as waste management, are working alongside researchers and scholars dealing with a broad range of topics among which urban life styles, as in my case. They all have a place in my book because I think it is important to let all flowers bloom.

However, when Reimar Schefold became head of Indonesian Studies in Leiden, he brought his interest in symbolism with him. We started to work together and so the combination of urban studies and symbolism was made. This was and still is something of a novelty although other scholars are taking over this urban symbolic approach at the moment. However, in many anthropology departments urban studies are seen as a *rara avis*, while many sociologists do not fancy symbolism. Anthropology should be conducted in rural - if possible remotely situated - areas and not in cities and soci-

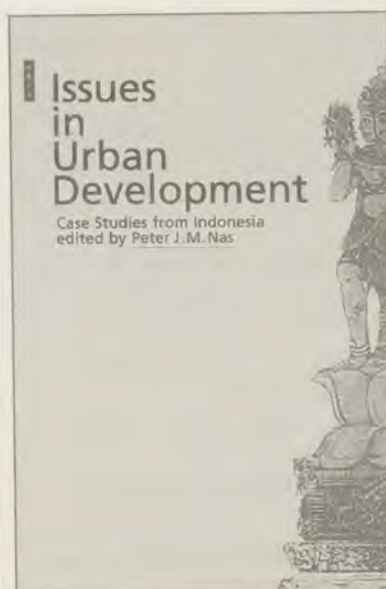
ology does not deal with ritual and symbols. I feel that more attention should be paid to urban studies in general and to its cultural dimension in particular. They deserve a place of their own.

This is compounded by the fact, I am by no means against urbanization. It leads to tremendous growth in production and wealth. More prosaically, it is a basic social process which cannot be stopped. People have a tendency to move to the cities under the influence of rural development and there is nothing we can do about it. Some countries such as Cambodia and China have tried to reverse this trend but only with the implementation of Draconian measures. With great loss of life and potential, the urbanites were forced to return to the countryside, but ultimately this did not work.

The study of urban symbolism emerged as a reaction to research conducted earlier in the fields of administration, population groups, life-styles, urban economics, land speculation and so on. The whole approach set out to look at the culture of cities, a completely neglected aspect.

Q: You have studied statues in Jakarta as a means to understanding its symbolism. Do you think we are looking at the symbols of the local people or are we looking at symbols as we Westerners understand them?

Nas: Research has shown that cities are not laid out or embellished with statues and monuments at random. An urban community wants to portray a certain image and implicitly or explicitly aims to convey a message. How citizens and city administrators construct urban symbols and images of cities and what the results are, is a fascinating process of social production of symbolism. Changes in the urban image and the reactions to changes, for instance of statues, show a constant awareness of the importance of urban symbolism.



In Indonesia I studied the symbolic patterns of Jakarta, Denpasar and Freek Colombijn added Padang to this series. These studies show a mixture of traditional and religious Indonesian symbolism and modern, Western inspired and often state symbolism as well as different configurations for different types of cities

Q: I understand that your new project has more to do with the 'hardware' of the city, its architecture. What are your interests there?

Nas: In collaboration with Reimar Schefold and Gaudenz Domenig I am engaged in a project on vernacular architecture in Western Indonesia. Sadly it has transpired that many local architectural traditions are dying out. In this project we try to document and analyse these habitation styles and study the reasons for their disappearance. Most probably it is the result of a long term social process of changing life-styles, which began in the colonial period. Firstly, missionaries, for reasons of

Nas: Very much so. Jakarta is the capital and other Indonesian cities look to Jakarta as their role model. Jakarta itself looks to Singapore but also at Western capitals for its inspiration. Do not forget that whatever the governor of Jakarta does is closely monitored by the national government and ultimately by the president himself. In this respect Jakarta could be characterized as a penetrated system. Sometimes it is virtually governed by the president when he feels the need to intervene in the local decision process. There are beautiful examples of such direct central intervention in history. Jakarta is not only the capital city as far as administration and trade are concerned, but also as the symbol of a newly industrialized country (NIC). Everything happening there should strengthen the image of a thriving and prospering country. In this context the image of Jakarta is deliberately reshaped from a colonial into a modern Asian one. This transformation probably is as deliberate as the recent change in outlook of Rotterdam, which used to



Dr Peter J.M. Nas

morality, did not like several families to live in one house, secondly, the authorities tried to improve hygienic conditions in the house and finally, a general need for comfort and status began to develop. Apart from so called traditional architecture I am also interested in colonial architecture which is the focus of a group of scholars combined in a study group which goes by the name ARSI. Indonesians often regard colonial architecture as alien - which it is not because this specific type of architecture is only found in Indonesia and nowhere else - and as a result government agencies have a tendency to neglect it. This is the case in Padang for example. The reasons for this and the way to redress this tendency are studied in this project. These forms of architecture are also related to modern architecture and to important urban bottlenecks in the provision of housing. In Indonesia we also see that the idea of *maju*, progress is the keyword for modern developments, especially in the big cities with such trends as the construction of shopping malls and condominiums. These also reflect a change in life-style and the urge to express a modern outlook.

Q: I have the impression that cities are actively engaged in competition with and imitation of each other. Does this also reflect the actual situation in Jakarta?

be characterized as a workingman's town and which has now changed its image to that of a city of culture. The local administration of Rotterdam deliberately planned this and not without success.

Q: What do you think the future themes of urban studies will be and what will be your role in it?

I feel that empirical studies of urban environmental problems, various types of housing, and local administration based on sociological and anthropological methods and with a contextual approach will be on the agenda in the coming years. Besides further case studies on particular cities, there is also a trend towards research on areas and *kampungs* in cities and towns, for instance studies on important wards in Jakarta such as Kemayoran and Menteng. Urban symbolism will also be moving more into the centre of the picture.

In the spring of 1996 the Research School CNWS will host a workshop on *Approaches to the Study of Western Indonesian Architecture and Space Organization* where papers will be presented on various traditional Sumatran houses. I hope to present a paper on the traditional Acehese house. Of course my old interests in the administrative structure of big cities, urban environmental questions and urban symbolism will not be lost but will remain to take up part of my time.



The European Association for South-East Asian Studies (EUROSEAS)

If Europe wishes to continue to play a significant role in the field of Southeast-Asian studies, the promotion and integration of Southeast Asian Studies in Europe is essential. EUROSEAS is an association of European scholars specializing in Southeast Asia who want to integrate their work with that of other European Southeast Asia specialists. Among the ways they wish to achieve this is by meeting each other regularly and making use of each other's expertise, publications, and libraries.

By Peter Boomgaard



In 1992, nineteen Southeast-Asia specialists from Great Britain, France, Germany, Scandinavia, and the Netherlands held a meeting at which they agreed that there was an urgent need for structured European cooperation. EUROSEAS was founded to meet that need.

A Dutch-language version of the Statutes was registered with a notary public as stipulated by Dutch law on 7 July 1993, which is therefore the official date of foundation of EUROSEAS. A campaign to familiarize European Southeast Asianists with EUROSEAS in order to acquire members had already started by then. In January 1994 when the reactions to the forms sent out by the Secretariat came in, 150 scholars were registered as members. This number has now risen to 400.

Aims

EUROSEAS sets itself the task of enhancing the position of Southeast Asian Studies in Europe. The association wishes to put Southeast Asian Studies into a wider, European context. EUROSEAS looks after the interests of scholars and institutions specializing in Southeast Asia, and draws the attention of international funding agencies and organizations to this branch of studies.

Importantly, EUROSEAS encourages contacts between European scholars from different disciplines. The Association stimulates collaboration between the various national institutions concerned with Southeast Asian Studies in order to encourage more interdisciplinary and international research. EUROSEAS will also encourage inter-regional research within Southeast Asia itself.

Finally, EUROSEAS will provide scholars from within Southeast Asia and from other areas outside Europe with greater access to European research facilities.

Activities

EUROSEAS issues the *European Newsletter of South-East Asian Studies (ENSEAS)* in collaboration with the

Royal Institute of Linguistics and Anthropology (KITLV) in the Netherlands twice a year. In this Newsletter all meetings, current research programmes, and the titles of newly published studies relating to Southeast Asia in Europe are announced. EUROSEAS members receive the ENSEAS Newsletter free of charge.

EUROSEAS regularly organizes interdisciplinary conferences on Southeast-Asian topics. Active participation in all is encouraged in order to achieve an intensive exchange of knowledge and ideas. In June 1995 the first EUROSEAS Conference, 'Keys to South-East Asia', was held in Leiden, the Netherlands at which two hundred scholars participated.

EUROSEAS is compiling a *European Directory of South-East Asian Studies*, in which all European scholars specializing on Southeast Asia will be listed. For each scholar listed, the directory will give their position, country of specialization, publications, and special research interests. The directory will list over 2,000 European Southeast Asia specialists.

In the long run EUROSEAS, besides being an active association of scholars, intends to function as a databank for those wishing to find out what is available in Europe in terms of scholarly expertise, research facilities, and literature in relation to Southeast Asia, and where the sources and specialists on specific fields of research can be found. EUROSEAS will eventually coordinate library facilities and stored data, as well as fundraising and research by European scholars on Southeast Asia.

The EUROSEAS members

Ordinary membership of EUROSEAS is open to all residents of Europe possessing an MA or equivalent degree in the social, cultural, or linguistic sciences, or who have passed an exam comparable to an MA in a subject relating to Southeast Asia.

Members receive discounts on the prices of publications from affiliated institutions and on conference fees. A list of discounts can be obtained from the EUROSEAS secretariat.

Members receive the *European Newsletter of South-East Asian Studies (ENSEAS)* twice a year. The *European Directory of South-East Asian Studies* will be available to EUROSEAS members at cost price. At the General Meetings of EUROSEAS all ordinary and corporate members have voting rights.

Scholarly associations, institutions and other organizations focused on Southeast Asia can also become members of EUROSEAS. To obtain membership, they should send an application to the secretariat. They will then be accepted as a corporate member. Members may nominate students for associate membership at a reduced fee.

Application

To apply for membership, graduates should fill in an application form which is available from the EUROSEAS secretariat. Students resident in Europe may become associate members on the recommendation of a supervisor who is a member of the Association.

The EUROSEAS Board

To ensure the full representation of all European nationalities on the board of EUROSEAS, the founders of the Association have opted for a structure in which there are two board members per European geographical region. The members of EUROSEAS elect the board for a two-year period. A new Board was elected in 1995.

The EUROSEAS Board meets once a year. The Executive Committee of the Association also meets once a year, in between the Board Meetings.

For details on membership of EUROSEAS, Board matters, conferences or the Directory, please contact:

The EUROSEAS Secretariat

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Professor Peter Boomgaard
is Secretary of EUROSEAS.

17-21 SEPTEMBER 1995
CHIANG MAI, THAILAND

The Southeast Asian Component AIDS in Asia and the Pacific

The Third International Conference on AIDS in Asia and the Pacific was held in conjunction with the Fifth National AIDS Seminar in Thailand. Chiang Mai itself comprises one of the earliest and most intense epicentres of AIDS in Asia, and the Thai experience and response provided a pervasive backdrop to the deliberations of the over 2,500 participants at the conference. Countries of Southeast Asia have so far registered great variations in HIV/AIDS prevalence. However, there is little doubt that several of these countries will be facing some of the most severe AIDS epidemics in the world in the coming century.

By Nicholas Ford



The Thai situation with an estimated 750,000 cases of HIV/AIDS is well known. It

is probable that the second largest epidemic in the region is faced by Burma, in which authoritative estimates consider that there are around 500,000 cases of HIV at present. In contrast to Thailand, which, following vigorous educational and condom promotion programmes, is now registering some stabilization in the incidence of HIV, relatively little HIV prevention work has been undertaken in Burma. Other 'new' AIDS epidemics are being reported in Cambodia and Vietnam. Many other Southeast Asian countries have an enormous potential for HIV infection, evidenced by continuing high levels of other sexually transmitted infections (STIs).

The enormous range of papers and posters at the conference spanned basic science, virology, vaccine development, epidemiology and surveillance, socio-behavioral studies into sexual transmission (among commercial sex workers (CSWs), youth, husbands and wives, migrants tourists, soldiers, truck drivers, gay men) and injecting drug use (IDUs), social and economic impact assessments, the continuum of care and counselling, reflecting the increasing mobilization of governments, NGOs, and communities against AIDS in some countries of the region.

Mirroring the pattern of risk and the nature of societal concern about HIV/AIDS in Southeast Asia, there were numerous papers on HIV research and programmes among CSWs. These papers covered the tragic deepening intensity of infection, obstacles to consistent condom use, social background to involvement in sex work, and numerous (eg. outreach, peer-based, institutional, educational) HIV preventive programmes.

Incidentally our own presentation (by Professor Supom Koetsawang) concerned our multi-faceted intervention to promote consistent condom use in the sex industry in Thailand. In particular, we described our new video which has been designed to assist CSWs in raising their self-esteem and considering

their future, which our prior research has indicated were major features in influencing their motivation to use condoms with all customers.

Realism vs moralism

There were considerable continuities presented across countries of Southeast Asia in terms of their sexual and IDU cultures. The form of the epidemic within the region was seen to have been shaped to a great extent by the interacting impacts of gender, social marginalization, economic development, and mobility. A number of studies from, for instance, Cambodia and Vietnam, implicated cross-border mobility in HIV transmission in relation to social change in the wake of market reform, liberalization, and increasing trade.

A major theme which permeated much of the discussion of policy formation and intervention implementation was the struggle between, what I would call, pragmatic and realistic, as opposed to moralistic, stances on HIV prevention in Southeast Asia. As Dwyer expressed it at the outset, too many governments are 'basing their (HIV/AIDS) policies on how they would like people to behave, rather than on how they actually behave'. National AIDS Programmes in Southeast Asia will have to pay continuing attention to surmounting the politico-religious and cultural obstacles and 'sensitivities' which can prevent them from undertaking effective actions.

At the close of the conference, the chairman Professor Natth Bhamrapravati (Mahidol University) expressed the hope of 'Thailand as a phoenix rising out of the ashes of the disaster of AIDS as a better, stronger society - more compassionate, with greater justice and well-being'. This is perhaps typically positive of 'Thai-style', which rightly points towards the kinds of social measures which are needed, but also engenders a sense of concern about the enormity of what still needs to be done to combat HIV/AIDS in Southeast Asia.

My detailed review of the conference is forthcoming in *Aids Care*.

Dr Nicholas Ford is senior lecturer in Geography at the University of Exeter

HANOI, VIETNAM

The Institute for Southeast Asian Studies in Vietnam

The Institute for Southeast Asian Studies (ISEAS), founded in 1973, is one of twenty Institutes comprising the National Centre for the Social Sciences and Humanities of Vietnam run under the aegis of the Vietnamese Government.

By Pham Duc Thanh



It is a multi and interdisciplinary Institute including many branches: archaeology;

ethnology; geography; history; culture; economy; politics to name a few. Its main task is to conduct scientific research on various fields of Southeast Asia countries: history; culture; politics; economy and so forth, in order to develop the study on Southeast Asian in Vietnam, thus providing a scientific basis for policy makers and for the social sciences development strategy of the state, as well as producing materials for teaching the above-mentioned subjects. It helps the National Centre for Social Sciences and Humanities of Vietnam to manage and coordinate research work on Southeast Asia all over the country.

Considering that Southeast Asian Studies should cover the whole of Southeast Asia viewed from both its diachronic and synchronic relationships, the study focuses on two main aspects:

1. Southeast Asia as a *historico-cultural area*, an entity emerging from a concrete historical context and set of circumstances. It shares common geographical conditions, common cultural origins, common value systems, and the same historical status. These are the main objectives in the research of the Humanities.
2. Southeast Asia is just as importantly a *contemporary strategic area* in many respects: military; political; economic to mention perhaps the three most important. It includes 10 independent countries: Vietnam; Laos; Cambodia; Myanmar; Thailand; Indonesia; Malaysia; the Philippines; Singapore; and Brunei. Though Southeast Asian countries have different socio-political systems and development levels, they nonetheless have common interests in the development of a spirit of national independence and in building up regional inter-relationships towards forming the ASEAN bloc, thereby contributing to the maintenance of reciprocal relations with the rest of the world.

In efforts to determine the initial orientations that Southeast Asian studies should take, the ISEAS in

collaboration with scientists in other branches, has tentatively put forward five topics in chronological order.

1. Once there was an ancient Southeast Asian civilization distinct from that of either China or India. This civilization was founded on wet rice cultivation of indigenous origin and embodied cultural-ethnic characteristics which encouraged the capacity of the local people to tame nature and engage in social struggle.
2. The formation of nation states in Southeast Asia and the appearance of traditional cultures enriched their multi-lateral contact with other Asian cultures, especially those of China and India.
3. The ways of development from traditional to modern society adopted in the Southeast Asian region.
4. Relations between Vietnam and Southeast Asian countries throughout the course of history.
5. Integration in the Southeast Asian region: prospects and challenges.

ASEAN has its roots in an ancient Southeast Asian civilisation

The following research programmes are being pursued at present:

- a. Studies of ethnic groups and religions in Southeast Asia;
- b. Studies of cultural contacts between the East and the West;
- c. Studies of the environment and the social patterns of Southeast Asian peoples;
- d. Studies of ASEAN countries:
 - toward a greater ASEAN (ten countries)
 - cooperation between ASEAN countries
 - security and development in ASEAN

- role and position of the big powers in Southeast Asia
- relationship between Vietnam and Southeast Asian countries

The organizational structure of ISEAS

At present the Institute has sixty-three researchers (including 30 professors, associate professors and doctors) in the following eight centres:

- Centre for Historical and Cultural Studies: the pre-history and culture of Southeast Asia;
- Centre for ASEAN Studies: main topics concern ASEAN, especially Vietnam's role and position in ASEAN
- Centre for Laos Studies: history, culture, and the path towards the development of a modern society in Laos. Relationship between Vietnam and Laos.
- Centre for Cambodia Studies: history, culture, and the path towards the development of a modern society in Cambodia. Relationship between Vietnam and Cambodia.
- Centre for Thailand and Myanmar Studies: history, culture, the path towards the development of a modern society in Thailand and Myanmar, especially Thailand's experiences with socio-economic development. Relationship between Vietnam and these two countries.
- Centre for Insular Countries Studies: experiences of these countries in socio-economic and cultural development. Relations between Vietnam and the Philippines, Singapore, Indonesia, Malaysia and Brunei.
- Centre for Indian Studies: history and culture of India. India's role and position in the Southeast-Asian region.
- Centre for Australian Studies: history and culture of Australia. Australia's role and position in Southeast Asian region.

Publications

The Centre publishes textbooks forming a comprehensive course on Southeast Asia for universities including archaeology, anthropology, ethnography, linguistics, literature, geography, economics for each country, including language courses. The Centre also publishes books introducing the culture, history, and socio-economics of each country to the broad masses of the Vietnamese people.

Furthermore, it publishes monographs on various topics including MA and PhD theses as well as documentary and reference books (information, documents, archives, annuals, bibliographies), especially dic-

tionaries: Thailand-Viet; Indonesian-Viet; Khmer-Viet; Lao-Viet.

The Review Southeast Asian Studies is the Southeast Asia Institutes' own publication. The aims of the Review are to publish academic articles on Southeast Asia as well as information, data, figures, and basic knowledge on Southeast Asia, not forgetting data of scientific value culled from current research on Southeast Asia.

The Magazine Vietnam and Southeast Asia Today is another organ directly under the auspices of the Southeast Asia Institute. It publishes research results on politics, socio-economics, and the culture of Southeast Asia.

Library

To answer the requirements of a multi and interdisciplinary study, the scope of the library acquisition is not only worldwide but also regional. In 1995, the Library consisted of 40,000 books and documents, about 100 titles of periodicals in Vietnamese, English, Russian, French, Chinese, Japanese and all the main Southeast Asian languages. The main function of the li-

brary is to provide academic materials and information for the Institute's researchers, officials, and foreign experts.

International cooperation is one of the most fruitful activities of the library. It has formal relationships with libraries in other ASEAN countries, the United States Library of Congress, and university libraries in America and some libraries of universities in France, Australia, and Japan.

Staff

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2-6 SEPTEMBER 1996
LEIDEN, THE NETHERLANDS

The 6th International Conference of EurASEAA



The Sixth International Conference of the European Association of Southeast Asian Archaeologists (EurASEAA)

will be held in Leiden from 2-6 September 1996. The International Institute for Asian Studies (IIAS) will host the conference. Scholars are invited to attend the conference and present papers on any topic of Southeast Asian archaeology, including protohistory and early history, epigraphy and art history.

Almost 150 reply forms have already been sent in. Among the proposed papers are: 7 on Myanmar; 20 on Thailand; 10 on Cambodia; 5 on

Laos; 17 on Vietnam and South China; 4 on Malaysia; 1 on Singapore; 30 on Indonesia; 10 on the Philippines; 12 on comparative subjects within the Southeast Asian region; and 8 concentrating on relationships between India and Southeast Asia.

Information and reply forms can be obtained from:

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Housing in Historic City Centres of Southeast Asia

The Darmstadt University of Technology (THD) in cooperation with several Asian research institutions is pursuing a multi-disciplinary research project on urban development issues in historical inner-city areas of Southeast Asia. The project, which is being jointly conducted at the THD by Prof. Helmut Böhme, Institute of Modern History, and Prof. Arnold Körte, Department of Architecture, is funded by the Deutsche Forschungsgemeinschaft (German National Research Association).

To be able to lend support to an improved process of urban development, the project is particularly interested in two basic questions. First, what are the specific spatial characteristics of the historical city centres in Southeast Asia and what is their future potential seen in the light of their historic evolution and possible conservation strategies? Second, in what way can existing structures and living environments maintain a useful function within the current processes of change so that they may be kept as an integral part – social, cultural, and physical – of the urban setting?

By Mai Lin Tjoa



Pursuing these questions, the research project hopes to achieve a better understanding of the various influences that determine the urban development process within a historic setting. At the same time, this intercultural and interdisciplinary approach should help to find a common language regarding urban development, housing, and conservation.

From our point of view, the urbanization experience of Europe can provide illuminating insights and explanations for similar phenomena in Southeast Asia. The consequent processes of deteriora-

tion and gradual improvement of living conditions in the city and the emergence of a locally centred identity have commonly been regarded as ingredients of urbanization regardless of time and space. Thus the Western experience of living in an ever-changing city may help to understand the urban renewal process in Southeast Asia. The experiences in European cities such as Bristol (Great Britain), Cologne (Germany) and Amsterdam (the Netherlands), will provide the framework for comparison. In such process the possible pitfalls caused by differing mentalities and customs in Southeast Asia, as well as those arising from the specific problems connected with late 20th century urbanization and simply by the sheer differences in sheer scale should be borne in mind.

Focus of the study

In this context the following points will become the focus of our study:

- an analysis of the historical evolution of the research area to get a better understanding of the mechanisms of social and cultural changes as far as these concern the constructed fabric and its environment setting
- the carrying out of a quality survey on housing conditions in each area to identify enduring and the less enduring parts
- working with a household questionnaire to characterize the pattern of life and the neighbourhood links by analysing mental maps
- an analysis of the character of morphological transformations and their consequences for urban space
- a consideration of the policy dilemma caught between economic growth and different conservation strategies recommended or adopted in the selected city.

In 1992 a network of resource persons was established including professionals such as politicians, planners, geographers, and conservationists from and of Southeast Asia. In the meantime the computer based 'Historic City Information System' (HIST) had been developed at the THD. HIST will be adapted to selected inner-city areas to visualize the physical data collected. During the course of the project several workshops will be

arranged to allow the opportunity for preliminary results to be presented, and to give resource professionals the opportunity to discuss the findings with the scientists in the project. The first international workshop was held 15-22 October 1994 in Darmstadt and at La Clusaz (France). A publication on the workshop results will be available in 1996.

Future studies

In 1996 fieldwork studies will be conducted in selected inner-city areas of Penang (Malaysia), Singapore, Yogyakarta (Indonesia), and Hanoi (Vietnam), where living conditions will be investigated and analysed. The comparison of these four cities is based on certain characteristics: a largely intact historical setting of the city centre (or what is left of in the case of Singapore) which is threatened by development pressure; the existence of multi-ethnic layering; the two-fold use of the shophouse pattern; and the existence of heritage protection efforts.

Currently the following persons at the THD are involved with the research project: Prof. Helmut Böhme, Prof. Arnold Körte, Dipl. Ing. Alexander Koenig (town planning), Dr Dieter Schott (history), Dr Michael Seid (history), Dipl. Ing. Siauw Tiong Gie (architecture), Hannie Skrobliens MA (history), and Mai Lin Tjoa MA (art history). We are interested in seeking further support for this project and in locating other institutions interested in cooperating with our research team.

For more information:

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Participants of the international workshop 'Housing in Historic City Centres of Southeast Asia' in October 1994, La Clusaz, France.

The End of the Dutch East Indies

The Emergence of Indonesia

During 1995 historians were much in demand, as commemorations of war dominated political ritual and TV screens. In the Netherlands and Japan, media attention and public debate focused on morality and interpretation; in Indonesia the emphasis was on the fight for independence. Everyone stressed the importance of coming to terms with the past, usually failing to recognize its poly-interpretable complexity. Comforting and conventional narratives came under attack, as failing to represent both political realities and individual experience.

In the Netherlands, a group of historians, supported by several key institutions, decided that something must be done to preserve memories of this crucial and turbulent period. With financial help from the IAS and the RIOD (State Institute for War Documentation), and administrative support from the KITLV (Royal Institute of Linguistics and Anthropology), we decided to explore the possibilities of firstly, systematically collecting life stories of the Dutch in Indonesia 1940-1962; and secondly, creating a linked Oral History Archive to conserve and make accessible this and similar material.

By Heather Sutherland



We would very much appreciate any information on similar existing or planned oral

history programmes, in particular – but not only – concerning decolonization. Now in the Netherlands, the last 'Indische generatie' is dying out, and with them their memories; such losses are universal and inevitable, but something can be saved for following generations, if historians move swiftly.

Description of the project

Conserving the life histories of a representative population is quite different from interviewing for a limited project to obtain specific data on selected topics. Creating the archive demands careful preparation and consultation, awareness of the debates on memory and representation, and thorough training of personnel.

Perceptions of the Dutch colonial presence in Indonesia have been formed by writers, bureaucrats, politicians, autobiographers, creative authors. The result is a set of powerful images reflecting their ideas, experiences, and priorities. These are not, however, representative of the socio-economic complexity of 1930s Indies, let alone of the turbulent 1940s or the ambiguous 1950s.

While it is true that two archetypal figures of late colonial Indonesia, the official and the planter, came from groups comprising c.40% of the working population, the remaining c.60% are surprisingly absent from our collective memory. They worked in transport, technical services and government enterprises, in trade, in professions and in industry. When we consider other differentiating factors, including class, gender, religion, personal identity, and ideology, then the limitations of the conventional images becomes even more apparent.

We are too late to reach a large cohort of respondents from the 1930s, although there are some survivors with invaluable information. But time is of the essence. While there have been valuable individual efforts and publications we still know little of the experiences of 'Indo-Europeans' (many of whom were not interned), and even the military in the late 1940s is still poorly documented. We know even less of those who remained after independence (c.50,000 Netherlanders in 1957), although for these later periods potential interviewees are more numerous.

As our use of the term 'life histories' indicates, we will be seeking narrative texts reflecting the perceptions, experiences, and activities of informants, over their entire life-span. This does not mean that the interviews will be unstructured: on the contrary, a panel of advisors will guide the co-ordinator in preparing interview protocols. This creative tension between freedom and direction is central to the project: hence our need for expert support, trained interviewers, and input from other projects.

We hope to provide the basis for a reassessment of Indies professional and personal life, including seldom recorded details, and less documented social groups, such as businessmen, semi-skilled workers, and housewives. However, the collection will not merely provide supplementary factual information, but will also cover contextualised commentaries.

Organization

Any such project needs broad support. The KITLV in Leiden provides the project's centre, in cooperation with the RIOD and the International Institute for Social History (IISG) in Amsterdam, and the Historical Section of the Royal Dutch Army in The Hague. Individual historians are involved in specific programme sectors: business and the economy (Thomas Lindblad, Peter Post, Emile Schwidder); security

forces (Petra Groen, Elly Touwen); professions and missions (Elsbeth Locher, Henk Schulte Nordholt); and government (Vincent Houben, Gerrit Knaap). A working committee consisting of Heather Sutherland, Gerrit Knaap, and the project coordinator, Luc Nagtegaal, is responsible for implementation.

However, more is needed: the cooperation of other academics and institutes active in the field, of agencies working with those still affected by the events, and of the interviewees themselves. Fortunately, the plan has been very well received, both in the press and at a one-day workshop. We will extend our contacts with social and business organizations, drawing on the support of the Forum Indonesia mediating network.

Given the urgency, this project emphasizes collection, and not transcription; however, accessibility will be guaranteed by detailed catalogues. We will use digital technology (DAT) in order to obtain high quality sound, conservation, and access. This will also facilitate future development, including preparing multi-media presentations.

Cooperation

The scope of Indonesian history in the period is of course far wider than that of our primarily Dutch interviewees. Our project has developed in consultation with Indonesian and Japanese scholars, in the hope that each country will create its own project, and cooperate in exchanging ideas, experience, and material. Considerable added value would come from juxtaposing Indonesian, Japanese, and Dutch perspectives on similar situations and events, both public and private. This should open the way both to reassessments of written material (connecting to debates on 'post colonialism' and cultural studies), and to the generation of new topics for further exploration.

The creation of a national platform for the archive is under way, and we will be looking for inspiration to various European institutions, the Singapore Oral History Project, and the Australian War Memorial and National Library. Information about and contact with other oral historians and projects is necessary and welcome!

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Professor Heather Sutherland

lectures non-Western history at the Faculty
Cultural Anthropology of the Vrije Universiteit
Amsterdam.

10-15 JUNE 1996

UNIVERSITI BRUNEI DARUSSALAM

Development and Diversity in Borneo



As part of the fourth biennial meeting of the Borneo Research Council a conference on

Development and Diversity in Borneo is scheduled. This will be a multi-disciplinary conference consisting of both plenary sessions and those devoted to particular topics related to the theme of cultural and environmental diversity in Borneo. It is anticipated that these will include linguistics, museums, Borneo societies, education, history, music and art, gender, rural development, religion, law and custom, traditional knowledge, population, regional links, biodiversity, conservation, land tenure and land use, environmental issues, public policy, planning and administration.

Papers on these and other subjects in either English or Malay/Indonesian are invited.

Those interested in presenting a paper or coordinating a session on a particular topic should contact:

Prof. Peter Eaton

Organizing Committee BRC4
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10-15 JUNE 1996

BANDAR SERI BEGAWAN, BRUNEI DARUSSALAM

Languages in Borneo



As part of the fourth biennial meeting of the Borneo Research Council, scheduled to take

place in Brunei darussalam in 1996, it is proposed to hold a session on Languages in Borneo: diachronic and synchronic perspectives. This session will be broad-based and should provide a forum for topics and issues of concern to descriptivists, sociolinguists, language planners, historical linguists, dialectologists, creole and pidgin theorists, and scholars of the languages and societies of Borneo. The session will provide the opportunity to survey diverse international perspectives on language contact, language change and maintenance, as well as descriptions of languages in Borneo.

The papers from this session will be published as part of the Borneo Research Council Proceedings Series.

If you wish to participate in the session on Languages in Borneo and would like to be on the mailing list, please contact one of the addresses below.

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4-6 OCTOBER 1995
LEIDEN, THE NETHERLANDS
IIAS CONFERENCE

Riau in Transition: The Globalization of a Peripheral Region in Indonesia

Being one of the three components in the Singapore-Indonesia-Malaysia Growth Triangle, the province of Riau has been the location of much economic and social change over the past decade. Despite the important role of Riau in Indonesian and Southeast Asian economic development, there has been little focus on the social impact that growing Indonesianization and globalization have had on the people of this province, the second largest in Indonesia. This was the focus of the IIAS sponsored conference *Riau in Transition* that was co-convened by Cynthia Chou and Will Derks, and held in Leiden, the Netherlands from 4 October to 6 October 1995.

By Timothy P. Barnard

A region
in flux
or a region
slightly
Kacu?



Professor Barbara Watson-Andaya, keynote speaker and co-editor of the upcoming publication of conference papers.

Photo: Wim Vreeburg



The conference was attended by seventeen scholars from around the globe, mainly representing the fields of history, anthropology, and literature. Many of these scholars were relatively young, in that at least nine of the participants are currently writing their dissertations or have recently completed them. By bringing together fresh faces into an interdisciplinary mix, new ideas and approaches were discussed, debated, and (tentatively) agreed upon. There are plans to publish the papers given at the conference, and they seem to fall into four categories.

History

Barbara Watson Andaya (University of Hawai'i at Manoa), one of three keynote speakers, addressed the unity of such an eclectic region in her presentation, 'Recreating a Vision: *daratan* and *kepulauan* in context.' As seen on maps, Riau is a mix of two major regions, *daratan*

(mainland) and *kepulauan* (archipelago). Andaya traced the creation of the modern-day province of Riau back to the fifteenth century when the kingdom of Melaka united these two areas under its rule. The unity of the two regions continued throughout the centuries despite numerous difficulties ranging from wars to varied economic and political development. Thus, despite their differences, or more likely due to strengths both regions have to offer to a united whole, the mainland and island areas of Riau do have a historical and cultural unity between them.

The second paper with a historical flavor was by Kato Tsuyoshi (Kyoto University), who in 'The Localization of the Kuantan Area: from Rantau Kurang Oso Dua Puluh to Kabupaten Indragiri Hulu' described a recent tendency of the population of a mainland Riau area that has historically been populated by Minangkabau migrants to identify itself as not Minangkabau, but as a local variation of Malayness. The final paper in a historical vein was 'Local Heroes and National Consciousness: The Politics of Historiography in Riau' by Timothy P. Barnard (University of Hawai'i at Manoa). This paper focused on how regional heroes from Riau are portrayed in nationalist biographies, in order to qualify them for consideration as national heroes. In the process many of these heroes lose their local significance as they are pictured in light of modern-day Indonesian developmental policies.



Development

A second category of papers focused on development issues. Many of the problems in this area were summarized by Vivienne Wee (Centre for Environment, Gender and Development, Singapore) in her keynote address entitled 'Continuity and Discontinuity in the Multiple Realities of Riau'. In her presentation, Wee dramatically described how everyone involved in the ongoing economic development has a different view of what is occurring. For example, the Singapore government views Riau as a hinterland that can provide natural resources that are not available to the small nation-state. Meanwhile, the Indonesian government sees Riau as an area that can be developed quickly due to its proximity to Singapore and Malaysia, and the infusion of financial resources into the region. The problems that this entails for the region, particularly the Riau Archipelago, was also discussed by Mubarto (Gajah Mada University) in his paper 'Progress and Poverty in Riau', which focused primarily on the difficulties that the residents in Riau face when they are not involved in the developmental process.

The effect of development programmes in mainland Riau was the focus of two papers. Cathy Hoshour (Harvard University), in 'Resettlement and Politicization of Ethnicity in Indonesia', described how funds and facilities designated for transmigration projects on the Riau-North Sumatra provincial border have been manipulated, resulting in embittered relations between Javanese transmigrants, local residents, and Batak migrants. Ken-ichi Abe (Kyoto University) provided another development-related paper, but also added insight to the proceedings through his perspective as a natural scientist. With his paper 'Cari Rezeki, Numpang Siap - Reclamation of Peatswamp in Riau', Abe described how Bugis migrants on coconut plantations have produced remarkable yields in the nutrient poor soil of Riau. These yields, however, hold a false promise since the nutrients are quickly exhausted, and thus the central government should be wary of using recent figures for future development planning in the region.

Minority Groups

A third group of papers, which also took a more active stance toward development policies in Riau, can be categorized as minority groups under pressure. Three of these papers were about the *Orang Laut* (Sea People) of the Riau Archipelago. Lioba Lenhart (University of Cologne), in 'The Suku Laut People of the Riau Islands (Indonesia): Views on Sea Nomads Living in a Region Undergoing a Process of Modernization', described the stereotypes that are held in Indonesian society about the *Orang Laut*. These stereotypes, such as being vindictive and isolated, have influenced Indonesian governmental policy toward the *Orang Laut*. The problem with such stereotypes was echoed by Sudarman Sembiring (Gajah Mada University) in his paper 'Mobility and the Willingness of *Orang Laut* to Become Sedentary in the Framework of Developing Isolated Peoples'. Sembiring described how *Orang Laut* have historically been a flexible people moving between sea and land, despite the perception that they are entirely opposed to living on the land. The problem of stereotyping *Orang Laut* was further emphasized in a paper given by Cynthia Chou (IIAS), entitled 'Ownership and Social Relations: the *Orang Suku Laut* of Riau'. Chou described how the *Orang Laut* do have fixed territories and feel a responsibility for the state of development in these traditional areas. These three papers describe current policies that negatively stereotype the *Orang Laut*, but reflect little understanding of any possible role they might play within the future of the region. These three scholars called for a re-evaluation of policies toward the *Orang Laut*, and an increased two-way dialogue between the government and affected minority groups.

A second set of essays concerning minority groups in Riau focused on the *Petalangan* people of the Kampar River valley. The first of these papers was by Ashley Turner (Monash University) with 'Cultural Survival, Identity, and the Performing Arts of Kampar's *Suku Petalangan*'. Turner, an ethnomusicologist, described how the cultural identity of the *Petalangan* people is closely linked to specific areas of land and is expressed through their songs and epic poems. As various timber and palm oil industries have moved into their territory, however, the *Petalangan* have lost control over much of this land and face a very uncertain future. A possible solution for the *Petalangan* was discussed in a second paper entitled 'Petalangan Society and Change in Riau' by Pak Tenas Effendy (Yayasan Setinggi), a renowned local expert from Riau. Pak Tenas documented his attempts to protect the *Petalangan* ethnic group from the increasing encroachment of palm oil plantations into their territory. As part of these efforts, he has developed a regional cultural arts centre that has received funding from the Ford Foundation for its attempts to help the *Petalangan* preserve their unique place in Riau society. He is hopeful that other *Orang Asli* (Indigenous Peoples) in Riau will use the preserve as a model for the preservation of their culture during periods of increasing economic and cultural pressure.

25-27 JUNE 1997
AMSTERDAM, THE NETHERLANDS

Third Euroviet Conference Vietnamese Society in Transition: Continuity or change?

At the First Euroviet conference held in Copenhagen in August 1993, it was agreed that the Netherlands would play host to the conference at a future date. Following the Second Euroviet conference in Aix-en-Provence in 1994, it was decided that the Netherlands would host the Third Euroviet in Amsterdam in 1997 under the auspices of the International Institute for Asian Studies (IIAS). One of its constituent members, the Amsterdam-based Center for Asian Studies Amsterdam (CASA) has been assigned the task of organizing this conference. Since its foundation in 1987 as part of the Amsterdam School of Social Science Research, CASA has been offering PhD programmes in Asian Studies, among them courses for students from Asia.

By John Kleinen



Preliminary exchanges of views with experts in the field, Vietnamese and European alike, have indicated a general interest in the momentous changes in Vietnamese society brought about in recent years by the implementation of the market-oriented economy.

Therefore *Vietnamese Society in Transition: continuity or change?* (*Société Vietnamienne: mutations ou permanences?*) has been proposed as the provisional theme for the coming conference.

The topic has been chosen because Vietnam's transition to a market economy is having weighty consequences for the society at large. Since the majority of the population still lives in the countryside, it is taken for granted that those to be most seriously affected will be the Vietnamese farmers in their villages.

Major research projects relevant to the theme are already under way inside and outside Vietnam. Inside Vietnam, studies of the changing social landscape have been facilitated by the accessibility to quantitative data gathered by large-scale surveys conducted by research institutes affiliated to the party or the government (*Rich and Poor in the Countryside Today: census reports and analyses; reports in social science and history journals*).

Another topic which should be mentioned is the study of the further stages of development in the 'Rule by Law', implemented at the inter-congress Party conference held in January 1994.

Outside Vietnam projects are also being undertaken to examine certain key aspects of Vietnamese history and economy (e.g., the Australia-Vietnam Research Project; the village project sponsored by the EFEO). The Toyota Foundation proposed a key theme for attracting researchers for Asia as a whole with the title 'Creating a Society with Pluralistic Values' (April 1994). This could also apply to Vietnam.

Given the general interest in these topics, we think the main theme chosen will be broad enough to encompass the many research projects currently in progress, of which the results can be presented at the Amsterdam conference in 1997. Historians, social scientists, linguists, and economists, to mention just the main categories of the scholars within the network, will easily find a topic or a theme which suits their interest. Other ideas for sub-themes are welcomed.

A programme committee has been organized composed of members from the Netherlands and from Belgium. The programme committee can be of some help putting potential panellists in touch with each other. We prefer complete panels, but will consider individual paper proposals. The committee reserves the right to determine which papers are accepted and may create panels from individual submissions or papers that were on panels that were not accepted.

First applications and addresses (including Email addresses) can be sent to the IIAS secretariat. 🐣

For further information please contact the convenor:

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Dr Kleinen acts as convenor for
the Euroviet Conference 1997.



Dr Will Derks and Dr Vincent Houben (discussant)

Photo: Wim Vreeburg

Malay Consciousness

The last category of papers touched on many of the topics brought up throughout the conference. In the third keynote address of the conference, entitled 'Tradition and Modernity in Malay Writing', Henk Maier (Leiden University) described the difficulty in finding a transition point between traditional and modern writing in the Malay world. In order to better understand this difficulty he referred to the *Hikayat Hang Tuah*, a traditional Malay epic, in which the hero Hang Tuah describes Malay areas and peoples as *kacu* (mixed, jumbled up). Maier

cooperatives have been formed, Muchtar still perceives a feeling of helplessness among the Malays over a situation that is centrally controlled and allows little local input. Al Azhar (Universitas Islam Riau) presented a passionate plea for increased Malay self-identity in a time of increasing pressure with his essay, 'Malayness in Riau: the study and revitalization of identity'. Presented in Indonesian, Al Azhar's carefully chosen words poetically documented the feeling of peripheralization that many Malays experience in their own homeland of Riau.

Will Derks (IIAS) also discussed these feelings of peripheralization in his contribution, 'Malay Identity Work.' In this paper, Derks describes signs of 'Malayness' in the Riau capital of Pekanbaru. In this Indonesian city Malays are expressing their identity through a variety of methods, including poetry reading, songs at stoplights, and rumors spread throughout the city. These seemingly small events have the cumulative effect of Riau Malays attempting to preserve certain aspects of their cultural identity in an area facing increasing Indonesianization and globalization.

Finally, Jan van der Putten (Leiden University) with 'No Riau Without Your Books: the Significance of Print for Malay Authors', documented a period in the nineteenth century when the availability of the printing press provided new opportunities for Riau Malays to express their ideas in new ways through a variety of genres.

Much like Riau, the placing of these papers within these four divisions creates a false categorization. Most had a significance in all of the areas being discussed. The papers described a region in flux, with a variety of ethnic groups and cultures negotiating their place in a not only a complex world or the complex nation-state of Indonesia, but also within the complex region known as Riau. 🐣

Songs at stoplights or the preservation of cultural identity

then posited that it is best to understand Riau as an area that is *kacu*. If scholars try to place a false homogeneity on the region it fails to take into account the plethora of peoples and cultures that constitute both historic and modern Riau, and have influenced Malay consciousness in the region.

The voice of Riau Malays was represented by two scholars from the region. Muchtar Ahmad (Universitas Riau) presented a paper entitled 'An Inquiry into Economic Sense in Riau' that described attempts by Malays to share in the massive economic development that has hit Riau. Although various economic

China • Hongkong
Japan • Korea
Macao • Taiwan



Map of the water route of the Grand Canal. Colour painted on silk. 1784.

Photo by Simon Tong

The library of the Sinological Institute at Leiden University is one of the leading libraries for Chinese Studies in the Western world. It is the only library of its kind in the Netherlands and it is very proud of its special collections such as the Van Gulik Collection and the Rare Book Collection, which include extremely rare items.



The Library of the Sinological

By Joyce Yung-tzu Wu

Librarian at the Sinological Institute of Leiden University



In 1930, the Sinological Institute was established by Prof. J.J.L. Duyvendak, whose aim it was to make it the centre of all Chinese studies in the Netherlands. At that time, the Sinological Institute library was small, containing about 850 Chinese titles and 500 books in Western languages. However, most major *ts'ung-shu* were included.

Since then, the Institute has changed beyond recognition, not only in size but in its national and international functions. One important development in this growth was the foundation within the Institute, in 1969, of the Documentation and Research Center for Contemporary China, to augment the traditionally classical and philological features of the Institute. To accommodate growing demand, in 1981 the Institute was moved to a new building, an integrated whole including office and classroom facilities, reading and audio-visual rooms, and a central temperature-controlled compactus.

The collection has grown and diversified to the point that it can now be called a general research collection for the humanities and social sciences. At present, it comprises nearly 240,000 volumes of Chinese books and some 29,000 Western-language books on China. There are current subscriptions to over 900 periodicals and some 20 newspapers. Photographic and visual documentation are supported by a collection of more than 30,000 slides.

Until the 1960s, the accent in acquisition policy was on the traditional humanities. As Leiden had an important exchange relationship with the National Library of China in Beijing, so that the Sinological Insti-

tute library was one of the few Western European libraries to have extensive holdings of mainland Chinese publications of the 1950s and 1960s. Since then, the massive reprint projects undertaken on Taiwan have made it possible for the Institute's library to fill many gaps in its holdings on traditional Chinese literature and history. The founding of the Documentation and Research Center for Contemporary China made it imperative to start large-scale acquisition of contemporary materials relevant to the social sciences.

Funding has been a problem, especially in view of the avalanche of new publications in recent years. Occasionally, however, the Sinological Institute has been able to acquire special grants enabling it to purchase unique items of lasting importance. One of these was for the Commercial Press reprint of the *Ssu-k' u ch' uan shu* and *Hsu-hsiu Ssu-k' u ch' uan shu*; another was a grant from the Dutch Ministry of Education making possible the purchase of a full set of the new local gazetteers being compiled and published on the Chinese Mainland. Chinese authorities have also contributed to the Institute's growth. For example, in recent years we have been favoured with substantial gifts from the Government Information Office, Executive Yuan, Academia Sinica, and from the National Central Library in Taiwan.

The six special collections

The Van Gulik Collection: one special acquisition which has attracted attention throughout the sinological world in recent years is the Dr Robert Hans Van Gulik Collection. Dr Robert Hans Van Gulik (1910-1967), the

Dutch diplomat and sinologist, is known both for his scholarly publications and as the author of the 'Judge Dee' detective novels that have become world famous. From in the mid-1930s, Van Gulik's diplomatic career enabled him to live and travel extensively in the Far East. He spent the war years in Chungking, China. His passionate love for things Chinese was reflected both in the beautiful Oriental decor of his residence and in his phenomenal personal collection of Chinese books.

This collection, comprising more than 2,500 titles in nearly 10,000 volumes, includes many basic reference works and *ts'ung-shu*, but it is particularly strong on literature, fine arts, music and popular novels. In the last category, it includes some very rare folk novels, some hand-copied during the Ming Dynasty. Van Gulik, as a connoisseur of art, also collected noteworthy paintings and calligraphy. His interest in music (he himself was an accomplished performer on the Chinese flute, *ch'in*) is reflected in some 50 titles on Chinese music.

The Van Gulik collection was acquired more than fifteen years ago, and there is a special room for it in the Institute library. Cataloguing is still not complete, though work is in progress. Completion of the catalogue for this collection, which includes extremely rare items and Chinese incunabula, is clearly a priority for the near future.

Rare Book Collection: this collection, comprising more than 200 titles, includes many Ming edition books, some early Ch'ing edition books and manuscripts. Some of these editions are the only examples of their kind in the world.

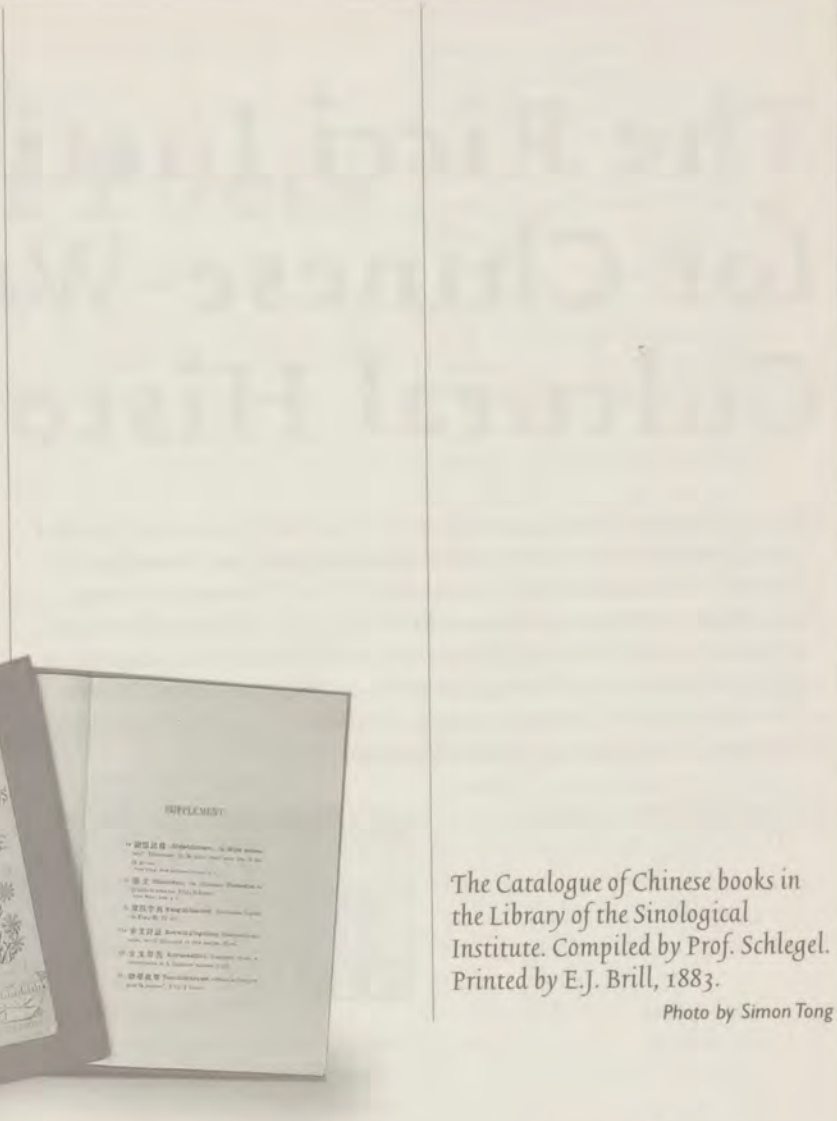


The Sinological Institute of Leiden University.

Photo by Simon Tong



The Van Gulik Room of the Library of the Sinological Institute.
Photo by Cheng Yuan-ching



The Catalogue of Chinese books in the Library of the Sinological Institute. Compiled by Prof. Schlegel. Printed by E.J. Brill, 1883.

Photo by Simon Tong

Institute at Leiden University

Go Collection: this collection comprises 273 titles in nearly 2,000 volumes, which are all thread-bound books. Most of them were printed in the late 19th and early 20th Century. It was collected by an overseas Chinese family in Indonesia, the Go family.

Gazetteer Collection: this collection, comprising several thousand titles of books on local history (ti-fang-chih), includes more than 900 titles of the new gazetteers that have been published on the Chinese mainland since the 1980s. In 1991, the library received a special grant from the Dutch Ministry of Education, making possible the purchase of a full set of the new local gazetteers.

Jesuit Mission in China Collection: for research and teaching purposes, the library collects materials on the early (17th Century) Jesuit Mission in China and the Chinese reaction to it, from *Bibliothèque Nationale* in Paris, *Biblioteca Apostolica Vaticana* in Rome, *Hsu-chia-hui Library* in Shanghai, China, and other libraries throughout the world. The collection comprises some hundreds of titles.

Clan Genealogies (tsu-pu) Collection: this collection consists of several hundred titles. The library has begun collecting clan genealogies from overseas Chinese in the Netherlands. Originally from Fu-chien and Kuang-tung, they immigrated to Indonesia where their families lived for a number of generations. After World War II, some members of these overseas Chinese families emigrated to the Netherlands. Their family histories are very rich sources of information about contemporary historical events and their impact on

the lives of those members who migrated as well as a record of the social changes which took place. The library aims to expand this collection, and family histories of all overseas Chinese are welcome.

Technical integration

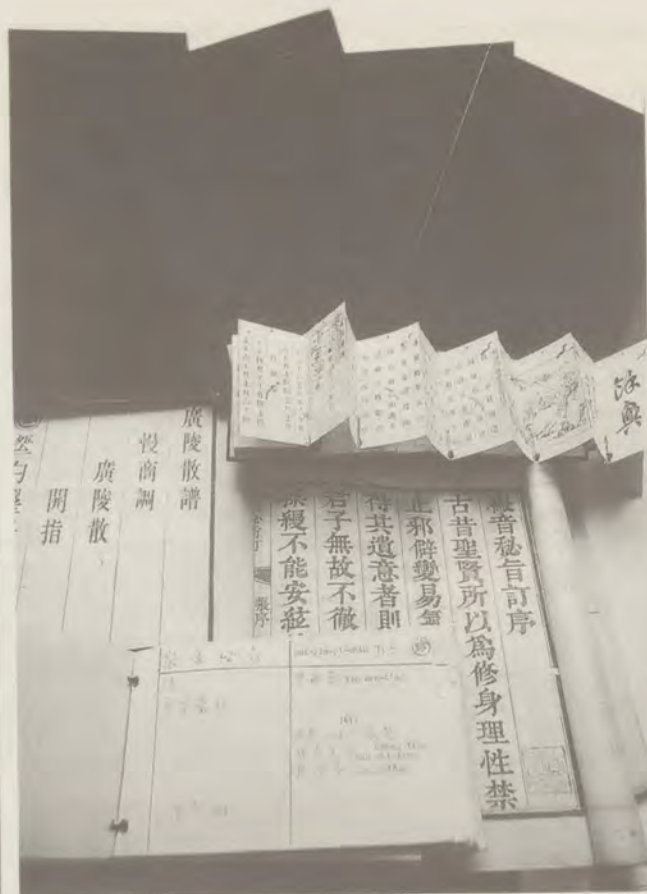
The Sinological Institute library must devote many of its resources to fulfilling the bread-and-butter needs of Dutch scholars and students. One of its main tasks is to provide the material base for the teaching and research activities of the Leiden University department of Chinese. The department runs one of Europe's leading Chinese-language training programmes; the programme both in Classical and Modern Chinese includes relevant courses on history, literature, thought, and society, and an optional management programme intended for students opting for an extra-academic career in business, diplomacy, or related fields. The total number of undergraduates is now some 300. Some classes specifically on the use of Chinese source and reference materials are taught in the library itself.

Contrasting with these purely 'local' needs are the rather different demands posed by international scholarly contacts and exchanges. Individual students and professors from all over the world make regular use of the Institute's collection; institutional relations include cooperation agreements with bodies such as the Taiwan National Science Council, and with a number of sister universities: National Taiwan University; Amoy University; and Beijing University. Students from other European countries who are in Leid-

en on Erasmus Fellowships rub shoulders with students and scholars from China.

Probably the main challenge currently faced by the Institute library is the need to ensure technical integration in an international context. The Dutch national library system makes a great deal of use of the Pica nationwide shared cataloguing system. In 1994, the Faculty of Arts, University Library, Pica, and the Sinological Institute library came up with a plan of action for the development of an online catalogue for Chinese materials, and applied for financial aid from NWO, the Dutch Organization for Scientific Research. At the beginning of 1995, the grant was approved by NWO. Pica has started to develop ChinaBase for the library. ChinaBase is the name for a database-in-development for bibliographic descriptions of Chinese-language material. As an independent database, ChinaBase will be linked to the Online Shared Cataloguing System (GGC). The final result will be that ChinaBase will hold title descriptions like the ones in the GGC, with all data relevant to the book made out in characters. For every description an extra 'shadow description' is made, in which all characters are replaced by their transcription. The user who searches for a title in ChinaBase by entering a search string in characters, gets the title description in characters, plus the possibility of seeing the title in transcription, and vice versa.

Since August 1995, titles have been entered into ChinaBase. ChinaBase will be used not only for cataloguing but also for acquisition, lending, searching etc. We hope to complete the system in 1996.



Chinese music books from the Van Gulik Collection.

Photo by Cheng Yuan-ching

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UNIVERSITY OF SAN FRANCISCO

The Ricci Institute for Chinese-Western Cultural History

The Ricci Institute for Chinese-Western Cultural History was founded on the Lone Mountain Campus of the University of San Francisco in June 1984 by Father Edward J. Malatesta, S.J., and Theodore N. Foss. With the support of the California Province of the Society of Jesus and University of San Francisco (USF), it was established as the outcome of a cooperation launched during the academic year 1983-1984 between the co-founders and Father Francis A. Rouleau, S.J., a noted historian of the Jesuit China Mission, who died in 1984.

By Edward J. Malatesta



In 1985, the Ricci Institute was honoured to welcome a senior research fellow, Father Albert

Chan, S.J., who arrived from Hong Kong with the Chinese Library of the Society of Jesus. The library, built up over some 40 years by Father Chan, is a highly rated, specialized collection of 70,000 volumes in Chinese. The Ricci Institute became a part of the newly established Centre for the Pacific Rim of the USF in 1988.

Throughout the eleven years since its foundation, with the generous financial support of various foundations, business institutions, the Society of Jesus, USF and many individuals, the Ricci institute has engaged in the study of the history of cultural exchange between China and the West. Through its research and publications, lectures and symposia, in cooperation with individual scholars and other academic institutions, the Ricci Institute seeks to foster better understanding between China and the West.

Some of the major publications with which the Ricci Institute has been involved include the first complete Chinese-English edition of Matteo Ricci's *True Meaning of the Lord of Heaven* (Tianzhu Shiyi), *Shanghai Library Catalog of Western Rare Books*, *100 Roman Documents Concerning the Chinese Rites Controversy*, *Proceedings of the Colloque International de Sinologie de Chantilly* (1983, 1986, 1989, 1992), and *The Chinese Rites Controversy: its history and meaning*, in addition to numerous articles on Chinese-Western Cultural History in scholarly journals, books, and encyclopaedias. At the present time, the Ricci Institute is preparing a supplement to *Christianity in China*, a *Scholar's Guide to Resources in the Libraries and Archives in the United States*. Besides presentations at national and international conferences, the Ricci Institute has delivered lectures on cultural, historical, and religious issues between China and the West at the Sheshan Regional Seminary of Shanghai, Fudan University, in Shanghai, Beijing University in Shanghai, Beijing University, and many more.

The Ricci Institute has also sponsored or co-sponsored such well-known international conferences as the Colloque International de Sinologie de Chantilly, International Symposium on the Chinese Rites Controversy and, most recently, 'Religion and Culture,' an International Symposium commemorating the fourth centenary of St. Paul's University College of Macao.

Christianity in China database

Recently, the Ricci Institute initiated a new project - The Ricci 21st Century Round Table, a computerized database for the history of Christianity in China. The database, linked to the Internet's World Wide Web, will provide information concerning the encounter between the Christian faith and Chinese culture from its earliest stages in the 7th century until today. Attempts will be made to see that the database is as complete as possible: Catholicism, Protestantism, and Eastern Orthodoxy will all be treated. Entries will include approximately 50,000 persons, places, institutions, a bibliography of all published sources and lists of archival materials in all language, images from Christian art, architecture, and written works, and Christian music. An academic bulletin board will also list contemporary scholars, their current research, and planned meetings. The Ricci Institute will be the home-site of the database and all the information will be stored at USF. Data entry stations will be staffed by colleagues around the world.

Staff and affiliations

The present staff of the Ricci Institute consists of Edward Malatesta, S.J., director; Albert Chan, S.J., senior research fellow; Xiaoxin Wu, Ed.D, assistant director/research fellow; Mark Mir, research fellow/Chinese Library cataloguer, Sister Mary Celeste Rouleau, R.S.M., archivist; and a student administrative assistant. In addition, the Ricci Institute is affiliated to the Ricci Institute for Chinese Studies in Taipei and Institut Ricci - Centre d'Études Chinoises in Paris, and enjoys the collaboration of research associates in China, Japan, Europe, and the United States.

In the spirit of a Catholic and Jesuit institution of higher learning, and after the example of the person whose name it bears, the Ricci Institute endeavours to promote a mutually beneficial encounter between Chinese culture and the Christian faith.



The Centre for Chinese Studies in Hanoi

The Centre for Chinese Studies was officially established on September 13 1993 by decree Number 466 issued by the prime minister of Vietnam. Before this, the Centre had been incorporated into the Institute for Asia and the Pacific. Now, the Centre is part of the Vietnam National Centre for Human and Social Studies.

By Nguyen The Tang



The aims of the Centre are as follows: to do research on Chinese history, economics, politics,

society, culture, and language in order to produce scientific documents which will serve as a guide to determining Vietnam's internal and external policies; to coordinate research cooperation and exchange information related to China with other Centres for Chinese Studies at home and abroad; to train and update researchers on China.

To carry out the above-mentioned functions, the Centre for Chinese Studies is divided into the following sections:

Department for the History and Culture of China; department for the Economics and Politics of China; department for Diplomatic Relations with China; department for Hongkong, Macau Research; the library; administration - department for External Relations.

At present, the Centre for Chinese Studies houses thirty researchers. Its director is Prof. Nguyen Huy Quy.

Although the Centre was established only two years ago, it has already organized several scientific conferences, contributed to ministerial level programmes, and worked on many personal projects. It has also published several books. Early in 1995, the Centre published the first issue of the *Chinese Studies Review* which will appear every three months. Plans to step up publication to every two months have been discussed.

The Centre maintains friendly, cooperative relations with other foreign centres in such countries as China, Japan, the USA, and France, as well as with non-governmental organizations in Taiwan, Hongkong, and Macau.

At present, the Centre emphasizes the following issues:

Reform and the open-door policy in the PR China; the transformation of the economic structure in Taiwan; relations between China and Southeast Asian countries; administrative reform in the PR China.

In the near future, the Centre for Chinese Studies expects to develop close relations founded on multi-sided cooperation with other overseas centres for Chinese Studies. We sincerely hope that this will speedily produce visible results.

The Centre for Chinese Studies

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Poets in Society

Japanese Court Poets

(c. 1150 - 1467)



Retired Emperor Go-Shirakawa (1127-1192), patron of Koremune no Hirotoke and several other low-ranking court poets.

By Ivo Smits

Until now, the study of medieval Japanese literature has taken a predominantly aesthetic approach. In other words, the methodological concepts, both inside Japan itself and outside, emphasize the reconstruction of aesthetic concepts of poets and of traditions, or are concerned with applying concepts from literary criticism to classical texts. The implicit distinction usually is one between what is 'Literature' and what is not. Combined with a factual 'life and work' approach, this means that little research has been carried out concerning the socio-historic climate in which these texts were conceived and took form, and the way in which that climate affected the texts. Exceptions do exist, of course, and the awareness is growing that we do need to combine our insights into Japanese history with our knowledge of medieval literary concepts. This present research project, funded by the Royal Netherlands Academy of Arts and Sciences, hopes to provide a new outlook on the workings of literary patronage in medieval Japan.



Most literary historians are aware of the fact that the role of Japanese court poets began to change in the course of the twelfth century, although this awareness has usually not influenced their research methods in any essential way. Until the twelfth century, poets had been courtiers to whom poetry was only one of an array of social assets. About this time a gradually increasing number of courtiers, generally from the lesser nobility, began to devote themselves exclusively to poetry. Since the division of government offices was generally assigned according to rank and status, they saw a poetic career as an alternative to one in the civil service. The term proposed in the project for these poets is 'expert' or 'professional poets', partly because these poets directly or indirectly tried to make a living from poetry, and partly because the differences between experts or professionals and 'amateurs' was widening visibly as the result of the former groups' intensive training in the literary arts. Many of these newly emerging 'professional' poets depended on a form of patronage.

The texts written by these poets, both poetry and literary treatises, are analysed against the back-

ground of the court. Such an approach is useful only when the texts are interpreted unequivocally against this background. To mention just one example, poetic treatises will have to be correlated to the status of the readers for whom they were written. It is vital to reconstruct the literary field, the social, cultural, and economic relations between the poets and their environment. How could medieval poets maintain themselves economically and make a literary con-

tribution as poets? How did they function within the framework of the court as both poet and courtier? What role did the patrons play and what was their relationship to the poets? These are the kind of questions the research project plans to ask.

Interdisciplinary research

This project implies a combination of cultural and social history as well as literary history, a method which has recently proved fruitful

for the study of medieval European literature. These studies of European medieval literature also provide the starting point for an appropriate working definition of the forms of literary patronage with which this project is concerned. At a more theoretical level, the work of scholars like Pierre Bourdieu provides a model for a sociology of literature that is useful for examining the situation in pre-modern Japan.

Interestingly, things are changing both in Japan and in the West. The fairly strict division of the different fields of expertise and research areas in Japan prevents most scholars from what they regard as trespassing into the field of others. Nevertheless, interdisciplinary research does take place. A (re-)inventory of existing sources as well as the occasional discovery of new source material, often front-page news in Japan, provide more data with which to work (see illustration 1). Some Western scholars, too, have recently been shifting their attention to more socio-historical studies of literature in pre-modern Japan.

It is, of course, impossible to cover three centuries completely in the three years initially allotted to the project. However, the Japanese Middle Ages, roughly the period covered, form a historiographic continuum and it is advisable to treat it as such. I have therefore selected a few 'moments' in history: the project consists of a number of case studies which will provide the foundations for a reconstruction of the development of the relationships between poets and their patrons. This will lead, I believe, to the recognition that the court poets' activities increasingly were overtly given over to seeking a livelihood, the change from expert to professional in the strict sense of the word.

It is hoped that this project will eventually contribute to our understanding of the mechanics of literary patronage in Japan, as well as adding an extra insight into a socio-literary history of Northeast Asia.

Illustration 1: Asahi shinbun January 8, 1992. Koremune no Hirotoke (?1134-?1208) compiled the Gen'yoshu ('Collection of Word Leaves'), an anthology of court poetry which was presumed lost until a copy of it turned up in the Reizei family library in 1991. This find provides us with much more information on Hirotoke's literary activities as a low-ranking courtier.

Dr I.B. Smits is a Research Fellow of the Royal Netherlands Academy of Arts and Sciences (KNAW) and attached to the Centre for Japanese and Korean Studies of Leiden University.

For more information about the project, please contact:

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27-29 SEPTEMBER 1995
LEIDEN, THE NETHERLANDS
IIAS WORKSHOP

Modern Chinese Poetry

From left to right:
Zhang Zao,
Ouyang-Jianghe,
Ping-Kwan Leung.
Photo: Wim Vreeburg

'Reading those things in Chinese, one is seized with horror. The resistance against tradition has transformed into madness, animalist outcries that were too long repressed; the pathological predilection for unseemly words of a well-raised child. The bottom of the soul has been rooted up in China and her most precious cultural assets have become unbearable to her.'

This paragraph has been taken from an article by Professor J.J.L. Duyvendak, the father of Dutch sinology. The 'things' to which he is referring in the first sentence are poems by the modern Chinese poet Li Jinfa. Duyvendak's article, written in Dutch, was published in 1927 at a time when Li Jinfa's symbolist poetry was very popular in China. It is one of the earliest treatments of modern Chinese poetry in a Western language. Besides being a contemporary Western observer's eye-witness account of the fundamental changes Chinese literature had been experiencing since the fall of the Empire in 1911, Duyvendak's piece provides a vivid testimony to the bewilderment that beset the traditional Western sinologist when first confronted with what the Chinese themselves called (and still call) 'new poetry'.

By Michel Hockx



In the late 1920s, when Duyvendak jotted down his comments, much of the earlier idolatry was already evaporating, and from the 1930s, modern Chinese poetry reached maturity as the second generation of modern Chinese poets took the stage. Since then, its corpus has grown steadily and evolved: in Taiwan, Hong Kong, Singapore, and among overseas Chinese communities in the 1950s, 1960s, and 1970s, and, since 1978 onwards, has been marked by unprecedented productivity in mainland China, where the so-called Obscure Poetry has played an important part in the emancipation of the individual after the collective nightmare of the Cultural Revolution, and has begun to claim a position in the forefront of the global, poetical avant-garde.

When it comes to the study of modern Chinese poetry, scholars from the Netherlands (following in Duyvendak's footsteps?) have also been in the forefront for quite some time. One of the first book-length studies of modern Chinese poetry was Lloyd Haft's *Pien Chih-lin: a study in modern Chinese poetry* (Dordrecht: Foris, 1983), while *Volume III: The Poem of A Selective Guide to Chinese Literature 1900-1949* (Leiden etc.: Brill, 1989), edited by Haft, is one of the major reference works in the field. Two other Leiden University scholars, Maghiel van Crevel and myself, have done work on the latest and the earliest stages of modern Chinese poetry respectively. Both Van Crevel's *Language Shattered: contemporary Chinese poetry and Duoduo* (1996) and my *A Snowy Morning: eight Chinese poets on the road to modernity* (1994) appeared in the CNWS Series of the Leiden Centre for Non-Western Studies.

During the last few decades, the United States has been another important centre for the study of

modern Chinese poetry outside China. The first substantial English language anthology of modern Chinese poetry, was compiled by Kai-yu Hsu, who wrote an important historical introduction, and published in New York by Doubleday in 1963. During the 1970s, a first book-length study appeared: Julia Lin's *Modern Chinese Poetry: an introduction* (London: George Allen & Unwin, 1972). During the 1980s, several studies of individual authors were published, and the reappearance of a poetry scene in mainland China has led to the production of a large number of translations. Only in 1991 did the first full-length study of modern and contemporary poetry from mainland China and Taiwan see the light of day: this was Michelle Yeh's *Modern Chinese Poetry: theory and practice since 1919* (New Haven: Yale UP), in which a thematic, rather than a chronological, approach is used to map the various roads taken by modern Chinese poets over the past eighty years. A year later, a second book by Michelle Yeh, a volume of translations

entitled *Anthology of Modern Chinese Poetry* (Yale UP, 1992), was published, definitively establishing Yeh as the leading authority in the field.

During the last days of September 1995, Michelle Yeh and I co-hosted a workshop simply called 'Modern Chinese Poetry', which brought together a group of outstanding scholars and critics from mainland China, Taiwan, Hong Kong, Japan, the United States, Germany, and The Netherlands. The thirteen papers presented during the Workshop, though each different in its approach and subject matter, can be divided into two groups, corresponding to the two themes that dominated discussions during the workshop: 'identity and modernity' and 'language and meaning'.

Seven papers addressed the first theme, in one way or another. The tone was set on the first day by P.K. Leung's paper 'Modern Chinese Poetry in Hong Kong', which generated a lengthy discussion on the cultural identity of Hong Kong poetry. On the second day, I discussed the seemingly contradictory subject of 'Modernity in Modern Chinese Poetry' in a paper dealing

with recently published love poetry by the 93-year old poet Wang Jingzhi. Bonn University Professor Wolfgang Kubin approached the theme from a different angle, commenting on 'The Self-Image of Chinese Poets in the 20th Century' and criticizing the incongruity of this image with the poets' actual behaviour during, for instance, the Cultural Revolution. Michelle Yeh, whose paper was entitled 'National Identity and the Avant Garde in Modern Chinese Poetry', presented her views of some recent discussions concerning modern Chinese poetry and poetic theory, especially Stephen Owen's 'Duyvendak-like' criticism of the work of the contemporary poet Bei Dao. Yeh put forward the notion of 'transculturation' as one way of avoiding the immense problems involved in evaluating the indebtedness of modern Chinese poetry to Western poetry. Taiwanese critic Yang Ze talked about 'Modern Chinese Poetry and the Translation of Paradigms', focusing on the prose poetry of Lu Xun, an author who has been all but deified in mainland China, and all but outlawed in Taiwan, so that Yang Ze's presentation provided convincing evidence of the existence of different national identities even within Chinese culture. Professor Iwasa Masaaki of Kyūshū University, one of Japan's leading authorities on modern Chinese poetry, attempted to describe part of that poetry's identity in terms of a 'Light/Darkness Model', concentrating on a typical form of imagery to be found in many 20th century Chinese poems. Finally, the well-known Chinese critic Tang Xiaodu presented a 'Reconstruction of the 'Modernity' of New Poetry' by taking a close look at the case of the contemporary poet Yang Lian.

Language and meaning

The remaining six papers were all in their own way related to the subject of 'language and meaning'. If the theme of identity and modernity was related to the position of Chinese poetry in the world, the second group of papers treated 'the world in the poem', discussing all that can be

unearthed by taking a close look at the texts itself. Zhang Zao's 'Dangerous Travel into Language Landscape', Ouyang Jianghe's 'The Sublimation of Contemporary Poetry and Its Limits', and Yu Jian's 'Refusing Metaphor: poetry as method' all displayed the Chinese critics' concern about the question of language, its uses in poetry, and the meanings it produces. Yu Jian's 'Refusing Metaphor' was especially polemical in this respect, and seemed to reflect a developing of post-modernist tastes and tendencies within contemporary Chinese culture. Maghiel van Crevel presented a meticulous and richly detailed close reading of the lengthy poetry cycle *Salute* by the Beijing poet Xi Chuan, one of the rising stars of contemporary mainland Chinese poetry, refining on the definition of the notion of 'meta-poetry' along the way. A similar approach, but with a slight deconstructivist twist, was seized by Peter Hoffmann (Tübingen) in his 'Sitting Together With (S)Words: a few remarks on Gu Cheng's *Table*'. Finally, Lloyd Haft impressed all present with his highly original analysis of the structure of modern Chinese sonnets, showing how Chinese poets writing in this Western form adapted some of its formal properties to the Chinese language, inventing new dimensions of rhythm and meaning along the way.

The IIAS Workshop 'Modern Chinese Poetry' has proved that the study of modern Chinese poetry is now a well-developed, independent, academic discipline, with its own answers to larger, interdisciplinary questions about literature and culture, based on a corpus of texts that continues to grow in quantity and quality. ❧



Lloyd Haft (l) and Michelle Yeh (r).

Photo: Wim Vreeburg

Research in Progress

Silk Factories in Ming and Early Qing China

In August 1994 a new research project, entitled *Organization and Technology of Silk Factories in Ming and Early Qing China (14th to 18th century)*, supported by the Deutsche Forschungsgemeinschaft was established in the Department of Sinology at the University of Würzburg.

In the centuries under the consideration the production of silk was one of the most important mainstays of the Chinese economy. It had to meet the demands of the imperial court, the officials, the gentry, the well-to-do citizens in the capitals, the administration in charge of tributes in silk, and it had to supply an evergrowing silk market abroad.

By Ina Asim



The production of silk was organized into imperial and private silk factories. Their various sectors were managed by officials assigned to the factories, who in their turn were supervised by an imperial silk commissioner.

The historical development of the

organization of the factories, the official control of rate of work and the quality, and the distribution of weaving commissions among imperial and private factories in the main production centres are major topics which are investigated.

The first step in the long process of silk production was the purchasing of the raw silk. Its quality had to meet stringent requirements and therefore it was examined by experts. Afterwards the material had to be reeled, dyed, and transported to the workshops with the looms, all processes which had to be carried out by skilled artisans and supervised by knowledgeable officials.

The important silk weaving centres then as now were concentrated in the cities of Nanjing, Suzhou, and Hangzhou in Jiangsu and Zhejiang provinces. Private and imperial factories operated the looms which were constructed and equipped according to the technical requirements of the different fabrics and patterns that were to be woven. The research project is attempting to find answers to some of the questions which arose in the research into the organizations and modes of production.

Decline and reformation

The first step in the project was to collect and select the sources and texts about silk production in the three production centres, after which the texts were translated in chronological order. Generally speaking it can be said that during the Ming Dynasty imperial factories began to show signs of a decline: officials quotas were not met and the increasing demand for silk by the imperial court as well as higher standards of quality meant that more work had to be assigned to private factories. The output there was controlled by officials in order to maintain the quality as was the case with the products of the imperial workshops. The sources reveal some interesting aspects of power abuse by eunuchs who were dismissed from the administration of the imperial factories, who did not hesitate to take revenge by hiring weavers who joined forces with the eunuchs when they were forced to relinquish their posts.

The early decades of the Qing Dynasty saw a massive reformation of the administration of the silk production. Though some elements of Ming administration were



2. Detail from a handscroll attributed to Qiu Ying, depicting a loom in the imperial factories. Collection Palace Museum Beijing.

initially kept, a new organizational system of silk production and its management eventually evolved. The analysis of Qing documents shows the ratio between the demand for silk for official use and the costs of production and transport. The records of the amount of silk needed for use in rituals, and the persons who were entitled to receive silk gowns on the occasion of celebrations are but one interesting aspect which will be described. The system of distribution of commissions between those weavers who were permanently engaged and those who were hired seasonally was one method that was regularly used in the manufacture of silk.

Texts will be compared to check information about the number of looms and artisans who worked in certain periods in the Jiangnan weaving centres. Other problems into which the project will delve are such questions as how accounts for the commissions distributed to different factories were settled. What were the working and living conditions of the weavers like? What do we know about their assistants and their temporary workers? What constituted the differences in organizations between the imperial and private factories and how did the system of quality control work?

An overview of the silk market in the Ming and Qing Dynasties and terminological indexes are planned in the publications of the results.

The project is headed by Prof. Dietr. Kuhn and will be completed in 1996. Members of the research groups are Dr Helga Stahl, Elke Piontek-Ma, MA, and Dagmar Schäfer, MA.

The result will be published as monographs in the *Würzburger Sinologische Schriften* series.

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Dr Ina Asim is currently investigating the socio-economic developments in Nanjing during the 16th and 17th centuries, within the framework of the Silk Factories project.

1. Plan of the imperial silk factory in Suzhou. Collection of the Jiangsu Suzhou bowuguan. Picture taken from Miao Liangyun: *Zhongguo lidai sichou wenyang* (China's Silk Patterns Through the Ages).



19-21 JUNE 1997
LEIDEN, THE NETHERLANDS

The 6th International Conference on Chinese Linguistics



The Sixth International Conference on Chinese Linguistics (ICCL-6) will be held in Leiden from 19 to 21 June 1997. The conference will be organized by Dr Rint Sybesma and Dr Jeroen Wiedenhof of the Sinological Institute, Leiden University, in close cooperation with the IAS. The IAS will also act as the main sponsor of the event.

The ICCL is the annual meeting of the International Association of Chinese Linguistics, which was founded in 1992 and currently has close to 400 members. It brings together scholars and students of

Chinese linguistics in every possible field of interest. The annual conferences aim to provide anyone working in Chinese linguistics with an opportunity to present their work and to keep up with recent developments.

True to the IACL tradition, the Leiden ICCL-6 conference will organize sessions on a wide variety of topics, such as syntax, phonology, historical linguistics, and dialect studies. Educational topics will include research on language teaching and first and second language acquisition.

So far the IACL annual conferences have been convened in Singapore, Paris, Hongkong, and Madison. Taiwan will host the conference in

1996. Leiden University, with its long tradition in sinology and linguistics, will be proud to organize this event in 1997.

For further information:

Dr Rint Sybesma or Dr Jeroen Wiedenhof

Sinological Institute
Leiden University
P.O. Box 9515
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CHINA

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FOR CONTEMPORARY CHINA,
LEIDEN UNIVERSITY, THE NETHERLANDS

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INFORMATION

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Deng Liqun and the Struggle against "Bourgeois Liberalization", 1979-1993	Richard Baum
The Emerging Patterns of Industrial Relations in China and the Rise of Two New Labor Movements	Anita Chan
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Submission guidelines

The Journal of Korean Thought

The Journal of Korean Thought will be a scholarly publication dedicated to the study of Korean thought in all its aspects, both traditional and modern. It will contain articles on Korean philosophy and religions, as well as pieces considering the philosophical and religious implications of all other disciplines within the field of Korean Studies, including literature, history, and the social sciences.



Korean Thought will be published annually in the spring, and the first issue will

appear in the spring of 1996. The deadline for submissions is 1 December of each year. Book reviews should focus on recent, noteworthy publications pertaining to Korean thought and should be no more than 7 pages. Articles should be no more than 30 pages, including bibliography, notes, and glossary. Notes should be placed at the end of the manuscript. All manuscripts should be typed with double-spacing throughout, including bibliography, notes, and glossary, and must follow the stylistic guidelines provided by the MLA style sheet.

Some important points:

- Use italics for all foreign terms except proper names.
- Use square brackets to enclose editorial or explanatory material inserted in a quotation or translation.
- Names of Asian origin should be given in the standard transcription, as described below. The surname should precede the given name when that is the national custom, except when writers or public figures have indicated a contrary preference regarding their own names. For well-known place names, use the established forms.
- Asian-language words should be romanized in the text. Korean should be romanized according to the McCune-Reischauer system; for Chinese choose either Wade-Giles or Pinyin; for Japanese use the system of Kenkyusha's New Japanese-English Dictionary, but with an apostrophe after syllable-final 'n' before vowels; for Sanskrit and Pali use the system given in A.L. Basham, *The Wonder that was India*, Appendix X.

Although we are an English-language publication, we will consider publishing articles of exceptional merit written in Korean, Chinese, or Japanese. An English-language abstract should be included with such submissions.

For both articles and reviews, submit 3 hard copies and an electronic copy on computer disc. Clearly label the disc with the names of relevant files, as well as the software used to create those files (WordPerfect is preferred). If possible, translate the article into an ASCII code file on the same disc. Note that submissions will not be returned.

The Journal of Korean Thought Competition

The Journal of Korean Thought is inaugurating an annual competition for graduate students. We are offering a prize of US\$ 1000 plus publication for the best article on any aspect of Korean thought submitted by a graduate student.

The competition begins in our second issue, in the spring of 1997, but articles may be submitted at any time. Articles that do not make the deadline for one competition will be held for consideration in the next competition.

Please read the submission guidelines carefully before sending work

Send submissions to:

The Journal of Korean Thought
Programme in Korean Studies
State University of New York at Stony Brook
Stony Brook, NY 11794-3725
USA

For further information contact:

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E-mail: Karrob@aol.com

11-13 OCTOBER, 1995
INSTITUTE OF THE FAR EAST, MOSCOW

China, Chinese Civilization and the World

On October 11-13 1995, the Institute of the Far East (IFE) of the Russian Academy of Sciences held its Sixth International Theoretical Conference, organized jointly by the Academic Council for Comprehensive Studies of Modern China, the IFE, and the Sinologists Association of the Russian Academy of Sciences. The main theme of the conference was: 'China, Chinese Civilization, and the World: history, present time and prospects'. This year the conference laid emphasis on the special subject of 'China and Russia in the East Asian and Asia-Pacific Region in the 21st Century'.

By E. Fadeeva



Joining with Russian scientists representing the well-known research centres

of Moscow, St.-Petersburg, Khabarovsk, Vladivostok, and Chita, many scholars from mainland China took an active part in the forum, which was also attended by foreign participants from Taiwan, Hongkong, Korea, Japan, and Europe. More than a hundred papers were received by the organizing Committee and published by IFE-RAS. About thirty reports were delivered in four subject sections: The Economy of China and Other Countries in East Asia; problems of economic cooperation between Russia and China in the Asia-Pacific region; The Foreign Policy of China and International Relations in the Far East; Eurasian and Chinese Civilization at the Present Time: Chinese philosophy and culture; and Political and Social Processes in Contemporary China: history and historiography.

Reports and active discussions revealed the deep interest shown by scholars in solving the most urgent and important problems concerning China, Russia, and the whole Asia-Pacific region, as well as the complex, inter-regional and interdisciplinary approaches characteristic of the bulk of the research.

Taking part in the plenary sessions were Prof. M.L. Titarenko (chairman of the Academic Council and director of the IFE-RAS), S.L. Tikhvinsky (president of the Russian-Chinese Friendship Society), V.N. Kudryavtseva (corresponding member of RAS), V.Y. Portyakov (deputy director of IFE-RAS), Li Fenlin (Ambassador Extraordinary and Plenipotentiary of the people's Republic of China in Russia), Prof. Sang Sifeng (director of Eastern Humanitarian Research Centre of Beijing University), Prof. Huang Chilian (Hongkong University) who were joined by a throng of other colleagues.

Entered on the agenda and hence subjected to scrutiny were such subjects as the cooperation between China and Russia in different fields, contacts between civilizations, the social and political situation in

China and the Asia-Pacific region, some historical problems and the development perspective of the Asia-Pacific region in the 21st century, and different aspects of cultural life in China.

The heads of the four sections praised the active participation of the discussants, which ensured that themes touched upon at the conference were expanded, the new approaches taken to problems and materials were lively, making use of new documentary resources and revealing a deep interest in general problems.

Closing the conference, Prof. Titarenko commented that the results of the forum formed a new step on the path to deepening our knowledge of China. He thanked the participants and expressed the hope that the exchange of opinions will stimulate the research work of the Institute. He also mentioned that the conference made its own contribution to understanding the fact that, although China and Russia pursue independent policies, their objective interests are close knit and problems should be solved constructively.

Prof. Titarenko announced that the Seventh International Theoretical Conference will be held in September-October 1996, marking the celebration of the 30th anniversary of IFE-RAS. He invited all scholars to take an active part in the next conference and suggested the theme: 'China, Agenda to the 21st Century: the problems of and potential for stable development'. The second theme will be on the history of Russian Sinology.

Institute of Far Eastern Studies

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29-31 AUGUST, 1996
COPENHAGEN, DENMARK
INTERNATIONAL WORKSHOP

Oral Literature in Modern China



This workshop, hosted by the Nordic Institute of Asian Studies (NIAS), and funded by the Danish Research Council for the Humanities (SHF), will be held in Copenhagen, Thursday, Friday, and Saturday, August 29-31 1996. It is convened by Dr Vibeke Børdahl and will take place at the University of Copenhagen on the premises of NIAS, Leifsgade 33, DK-2300 Copenhagen S, Denmark.

Call for papers

The transformation of the Chinese society at the end of the 20th century is reflected by changes in the area of human communications and performance. During the proposed workshop we wish to discuss - from an interdisciplinary approach - questions relating to the development of oral literature in China in former times and in this century, especially in recent years. How have orality and literacy intermingled in the transmission and performance of the oral traditions? Are the oral arts basically transformed by the modern media -

and in which way? How do modern communication and information technologies influence these age-old traditions? Are they dying out, or will they survive - eventually in other forms - in the modern society?

Under the main heading 'The Eternal Chinese Storyteller', we want to invite papers on a wide range of questions pertaining to the field of oral literature in China. The workshop will bring together scholars in the field and Chinese storytellers. Sessions of scholarly papers and discussions will be combined with performances by artists from China. The languages of the workshop are English and Chinese.

The deadline for applications is **1 March 1996**.

All enquiries, including paper and panel proposals, should be directed to the address below:

Vibeke Børdahl
Ramstadaasveien 19,
1322 Høvik, Norway,
Tel/Fax: +47-67123881

17-21 APRIL 1997
STOCKHOLM, SWEDEN

The 1997 AKSE Conference



The 1997 Conference of the Association for Korean Studies in Europe will be held April 17-21 in Stockholm, Sweden, and be organized by Professor Staffan Rosén.

In order to promote a greater coherence between individual papers, stimulate a more intensive discussion, and improve the general level of the papers, paper presenters are asked to submit both a summary and the full paper well in advance.

The time schedule, which will be strictly adhered to, is as follows.

Deadline for summaries: 1 May 1996.
Deadline for handing in the full paper: 31 December 1996.

Please send 3 copies of the summary and indicate in which section the proposed paper would fit: pre-modern history, modern history, contemporary Korea (economy/society/politics), religions and philosophy, anthropology and folklore, arts and archaeology, classical literature, modern literature or linguistics.

The selection will be made on the basis of the summaries, which should: **be at least 4 pages long, include references to the sources and research methods used, and discuss the significance of the proposed topic.**

The results of the selection will be announced in July 1996.

Summaries and papers should be sent to:

Prof. Staffan Rosén,
Institute of Oriental Languages
Stockholms Universitet,
S-10691 Stockholm
Sweden.

For information about AKSE:

Boudewijn Walraven
President of AKSE
POB 9515
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The Netherlands
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E-mail: Walraven@Ruller.LeidenUniv.nl

AMERICAN UNIVERSITY
WASHINGTON D.C.

School of International Service



The School of International Service invites applications and nominations for a **tenured or tenure-track position, rank open, in politics, economics, and/or international relations of East Asia in comparative perspective.** This position is effective September 1996. Teaching responsibilities include the coverage of current curricula commitments and the development of new courses on China and Japan. Preference is for

someone with intellectual leadership and a strong profile in theoretical and comparative analysis.

Applicants should have a PhD in Political Science, International Relations, Economics, or related discipline. Evidence of research, accomplishments commensurate with rank, outstanding teaching, and professional initiative are expected, along with a commitment to professional and university service.

Send letter of application, curriculum vitae, teaching evaluations, three letters of reference, and one representative publication to:

CRS East Asia Search Committee
School of International Service
American University
Washington, D.C. 20016-8071

Consideration of material will begin November 15, 1995 and will continue until the position is filled.

Women and minority candidates are especially urged to apply.

The European Science Foundation is an association of its 56 members research councils, academies and institutions devoted to basic scientific research in 20 countries. The ESF assists its Member Organizations in two main ways: by bringing scientists together in its Scientific Programmes, Networks and European Research Conferences, to work on topics of common concern; and through the joint study of issues of strategic importance in European science policy.

The scientific work sponsored by ESF includes basic research in the natural and technical sciences, the medical and biosciences, the humanities and social sciences.

The ESF maintains close relations with other scientific institutions within and outside Europe.

By its activities, ESF adds value by cooperation and co-ordination across national frontiers and endeavours, offers expert scientific advice on strategic issues, and provides the European forum for fundamental science.

Asia Committee

EUROPEAN SCIENCE FOUNDATION

TASKS & SCOPE

The Asia Committee of the European Science Foundation was established in 1994 for an initial period of three years.

The task of the Committee will be to:

- strengthen and co-ordinate European research on Asia
- develop closer links between academia and political decision-making and provide academic and strategic information for the development of a new European Asia policy
- initiate and support new, border-transcending research with an emphasis on interdisciplinary cooperation.

The Committee seeks to achieve these ends through:

- creating and administering a European post-doctoral fellowship scheme
- organizing and funding international workshops on well-focused themes
- strengthening the infrastructures of the professional, regional associations by setting up a directory/database

- promoting collaboration with scholars and institutions in the USA, Australia and, in particular, Asia.

The disciplinary and geographical scope of the Asia Committee covers the study (ancient and modern, humanities and social sciences) of the languages, cultures, societies and economies of South, Central, South-east and East Asia.

The Committee is at present composed of scholars from France, The Netherlands, Scandinavian countries, Germany, Great Britain, Switzerland, Australia, Italy.

Chairman:

Professor Thommy Svensson
Nordic Institute for Asian Studies, Copenhagen

Vice-Chairman:

Professor Denys Lombard
École Française d'Extrême-Orient, Paris

Secretary:

Professor Wim Stokhof
International Institute for Asian Studies, Leiden.



Secretariat of the ESF Asia Committee:

**International Institute
for Asian Studies**
P.O. Box 9515
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The Netherlands

Tel: +31 - 71 - 527 22 27
Fax: +31 - 71 - 527 26 32

Asia Committee

EUROPEAN SCIENCE FOUNDATION

Invitation proposals for WORKSHOPS to take place in 1997 and early 1998

Workshop proposals (of no more than five pages) are to be sent to the secretariat before 1 June 1996. Between eight and fifteen workshops will be selected for realisation in 1997 and early 1998. In September 1996, initiators will be informed of the Committee's decision.

Workshop format

A 2 or 3 days meeting bringing together some 20 senior as well as junior researchers from at least 7 European and non-European countries. Participants are all asked to contribute to the workshop programme by papers and/or discussion. The financial support consists of a contribution to the cost of travel and accommodation to a maximum of FF 100,000 per workshop. The support is meant exclusively for participants who contribute a paper.

Disciplinary and geographical scope

The study - ancient and modern, humanities and social sciences - of the languages, cultures, societies and economies of South Asia, Central Asia, Southeast and East Asia

Criteria

The Asia Committee will strictly apply the following criteria, which form part of its policy to support only those activities which are convincingly shown as bringing added-value by being organised at European level.

- A multidisciplinary approach, maximising collaboration between humanities and social sciences
- The discourse Asia-Europe should be central. Where possible projects should be joint-ventured with scholars and institutions in Asia

- Central issue in all topics should be the 'longue durée'
- The appeal certain topics may have to policy-making is a plus

The proposal

The workshop proposal must contain the following information

- Names of initiators and organising institution(s)
- Title of workshop and introduction to the topic(s) to be addressed
- Scientific objectives
- Proposed date and venue
- Publication(s) envisaged
- Indication of the expected participation including a number of names and addresses
- A very general indication of the costs (the ESF calculates the average cost of a 3-2 day workshop including travel and accommodation as FF 5000 per person)

Please note that your proposal, if selected, will be published on the ESF pages of the IAS newsletter. The report after conclusion of the workshop will also be published in this Newsletter.

Address and deadline

The workshop proposals should be received at the ESF Asia Committee secretariat in Leiden before 1 June 1996.

Asia Committee

EUROPEAN SCIENCE FOUNDATION

WORKSHOPS supported in 1996

- Transformation of Houses and Settlements in Western Indonesia: Changing Values and Meanings of Built Forms in History and in the Process of Modernization (The Netherlands)
- Chinese Business Networks in Global and Comparative Perspective (PR China)
- European Chinese and Chinese Domestic Migrants: Common Themes in International and Internal Migration (United Kingdom)
- Seafaring Communities in the Indian Ocean (4th Century B.C. - 15 Century A.D.) (France)
- Encompassing Knowledge: Indigenous Encyclopedias in Indonesia in the 17th-20th Centuries (The Netherlands)
- Asian Minority Cultures in Transition: Diversity, Identities, and Encounters (Germany)
- International Conference on Hani/Akha Culture Studies (Thailand)
- The Liesa Valley, Conservation and Modernisation in Tibetan Architecture (France)
- A Comparative Analysis of (Tele)Communications Policies in Western Europe and Southeast Asia: cultural and historical perspectives on the convergence issue (Belgium)

Further information about the policy of the Asia Committee with regard to workshop proposals can be obtained from the Committee's Secretariat.

Mrs drs S.A.M. Kuypers

International Institute for Asian Studies
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Email: iias@Rullet.LeidenUniv.nl

Asia Committee

EUROPEAN SCIENCE FOUNDATION

FELLOWSHIPS

In general, there are two kinds of post-doctoral fellowships: open fellowships that can in principle be held at any European research institution, and fellowships tied to specific institutes.

In 1995, three persons were selected for an 'open fellowship' and two for a fellowship to be administered through the École Française d'Extrême-Orient (EFEO), Paris, and located, at least in part, in one of the EFEO establishments in Asia.

Also, in 1995 a research professor was selected, who will be responsible to the Nordic Institute of Asian Studies (NIAS) in Copenhagen.

1995 'open fellowships'

Name: Dr Joachim Mittag

Country: Germany

Receiving institute: The Sino-logical Institute, Rijksuniversiteit Leiden, Leiden, the Netherlands.

Period: two years

Research topic: Chinese Historiography of Qing Scholarship

Brief description:

The project aims to examine the transformation process of Chinese historical thinking and writing by concentrating the focus on the historiography of Qing scholarship from the early nineteenth century to the present. A key question which permeates this study is to what extent and in what form does this transformation involve continuities and discontinuities? This question addresses the recent debate on 'globalization' of modern historical discourse and requires an investigation of the complex roles of traditional historiography and of Western-derived historiographical concepts as forces shaping modern Chinese historical consciousness and historiography. Thus, it is closely bound up with China's encounter with the West and the radical changes accompanying her modernization experiences over the last 150 years, which called for frequent re-interpretation of the past.

To gain an insight into the complexity of the transformation process indicated, it seemed apt to narrow the focus to one single field of historical writing which bridges tradition and modernity; in this case on the historiography of Qing scholarship. Cogent reasons for this particular focus are not hard to find; the most significant among them being the fact that the evaluation of Qing scholarship, in particular of the dominant strand of 'evidential research' (*kaozheng xue*), developed into one of the most controversial issues in intellectual history in twentieth century China, due to the intimate link of the topic to Chinese intellectuals' self-appraisal and their quest for creating a modern and culturally unique identity for the Chinese nation. Thus,

there is a large bulk of texts relevant to the topic. To survey these publications, scattered in often short-lived periodicals, constituted the first step of the research project, on which work has already begun. In the next step, the major works will be brought into focus and analysed from the point of view of forms of presentation, research methods, patterns of historical interpretation, specific aims, and general orientations of the authors.

To understand the inner dynamics of the development of historical writing on Qing scholarship, it is necessary to set the analysis of those major works in their historical context, paying close attention to confrontational writings, debates, and the authors' exchanges with contemporaries. This perspective on the evolving historical discourse on Qing scholarship will also enrich our understanding of the historical thinking of the major intellectuals involved. From this approach we might expect that fresh and useful perspectives concerning the transformation of Chinese historical consciousness in modern times will emerge.

Name: Dr Cecilia Milwertz

Country: Denmark

Receiving institute: The Institute for Chinese Studies, University of Oxford, Oxford, Great Britain

Period: three years

Research topic: Establishing Civil Society in the People's Republic of China: the role of the emerging women's organizations (NGOs) in representing social interests and influencing government

Brief description:

Prior to 1978 Party-state control over people's lives in the People's Republic of China (PRC) precluded the existence of autonomous organizations or social movements. Since the mid-1980s liberalization has provided intellectuals with a limited and conditional autonomous base from which to organize and articulate new ideas. Intellectual women have begun to organize at a grass roots level outside of the domain of the official All-China Women's Federation (ACWF). Contrary to the fate of other intellectual organizations and research centres, women's organizations have been allowed a relatively free rein following the 1989 crisis.

The main aim of the project is to study the role of women's organizations in representing social interests and influencing the government and thereby in shaping a change of the relationship between the Party-state and society as a contribution to the establishment of civil society.

The study is designed as a multiple case-study based on the inductive-grounded theory approach of data collection and analysis. The

case studies include three women's organizations: the Women's Research Institute, Beijing; the Jinglun Family Centre, Beijing; and the International Women's College, Zhengzhou, Henan. Preliminary inquiries and research agreements with these organizations were made in October 1994 during a visit to Beijing and Zhengzhou.

Name: Dr Françoise Delvoye

Country: France

Receiving institute: The International Institute for Asian Studies (IIAS), Leiden, The Netherlands

Period: one year

Research topic: Social and Literary History of Court Musicians in Western India, 14th-18th Centuries: the case of Nayak Bakhshū, court-musician of Sultan Bahādur Shāh Gujarātī (r. 1526-1537).

Brief description:

For a description of the project, turn to the South Asia section of this Newsletter for Dr Delvoye's article.

1995 fellowships through EFEO

Name: Dr Hanne M. de Bruin

Country: The Netherlands

Receiving institute: Institut Français de Pondichéry, Department of Social Sciences, Pondichéry, India.

Period: three years

Research topic: Oral Communication in South Indian Society

Brief description:

Using data obtained from recent studies on orality and Indian performing traditions, the project explores the process of oral transmission in a semi-literate environment, with the specific aim of pinpointing the conditions for effective oral communication.

In order to describe and analyse oral communication processes in South India, the project will search for an analytical framework which can incorporate the contributions of the participants in the process, i.e. senders and receivers, as well as the communicative product itself, i.e. the audible and visual forms and contents of the three-dimensional 'live', multi-media events originating in their specific performance events, which represent examples of live oral communication processes, as starting point.

The results of the project will contribute to the scientific understanding of the working of oral communication processes and their impact on oral target audiences. In addition, the results will have direct applicability, for instance in the case of development programmes where they can help to strengthen the communicative effectiveness of extension activities. Apart from taking the living tradition as the primary source of information, the project will draw on indigenous Tamil and Sanskrit theories on dramaturgy, music, and sociolinguistics ('grammar'). These theories recognize the importance of the interaction between words, sound (music), and visual imagery as characteristics of live communicative events and theorize about the aesthetic and communicative impacts of these events.

Name: Dr Christoph Kleine

Country: Germany

Receiving institute: École Française d'Extrême-Orient, Institut du Hobogirin, Kyoto, Japan.

Period: three years

Research topic: A Study of the Form, Nature and Function of Buddhist Hagiographical Literature, with Particular Reference to the Traditions of China, Korea, and Japan.

Brief description:

The scientific purpose of my project lies primarily in the investigation of religious biographies - i.e. hagiographies - in East Asian Buddhism before the 15th century. The aim of the project is to evaluate the texts available as source materials for historians of religions on the one hand and to examine them as a means of religious self-portrayal on the other. The latter approach implies an examination of the author's intentions, the religious and moral concepts at given times and places, the role of women and the laity in the Buddhist community, the significance of dreams, supernatural powers, miraculous events, and the circumstances of the death, etc. In addition, it is intended to establish a typology of religious biographies which can be transferred to religious systems other than Buddhism and thus may be used as a model for a more subtly differentiated description of hagiographical works from various cultural backgrounds. By comparing medieval Buddhist biographies from China, Korea and Japan with their Christian counterparts, the validity of the typology shall be checked and the usefulness of universal motifs investigated.

Research professor 1995:

Name: Dr Robert Cribb

Country: Australia

Receiving institute: Nordic Institute of Asian Studies (NIAS), Copenhagen, Denmark.

Invitation applications for post-doctoral fellowships in Asian Studies

Between 2 to 5 post-doc fellowships will be available in 1996. These posts are funded by the governments of France, the Netherlands and the research councils of the Scandinavian countries. Applications will be considered by the ESF Asia Committee.

The fellowships are tenable for one to three years: one is tied to one of the Asian establishments of the École Française d'Extrême-Orient, Paris; the others can be held at any other renowned institution or university in Europe.

The fellowships are intended for outstanding young scholars holding a PhD or comparable qualification in any field of Asian Studies, who are at the beginning of their academic career, and wish to continue, broaden or deepen their research in a country other than the applicant's own.

Interdisciplinary research and mobility is particularly encouraged. The fellowships are open to applicants from all European countries

Period: three years

Research topic: Environmental Policy and Politics in Indonesia 1900-1997.

Brief description:

Environmental issues have been prominent on the political agenda in Indonesia during the past twenty years. Since the mid-1970s, the Indonesian government has adopted, and to some extent implemented, a wide range of policies aiming to redress damage already inflicted on the environment in the Archipelago and to avert or at least limit future damage. Forest management, wildlife conservation, and riverine pollution control have all been areas of far-reaching government intervention, and they offer a striking contrast with the neglectful policies of the 1950s and 1960s. In other areas, on the other hand, Indonesia's record continues to be most unimpressive: the management of marine pollution and the question of nuclear power, in particular, stand out as issues in which environmental concerns have been largely neglected.

Indonesia's record on environmental policy is a bottle half full and half empty: much has been achieved, but a great deal could still be done to achieve environmental sustainability. The purpose of the project, however, is not to judge Indonesia's performance; rather it wishes to undertake a systematic study of the processes which have placed environmental issues on the political agenda and of the forces which govern the ways in which environmental issues are taken into account in policy making. We still have only a shallow understanding of the reasons for the changing degree of environmental awareness and responsiveness in Indonesian policy. ☛

and to others who have a well-established relationship with a European research institution.

The disciplinary and geographical scope of the ESF Asia Committee covers the study (ancient and modern, humanities and social sciences) of the languages, cultures, societies and economies of South, Central, Southeast and East Asia.

Remuneration will follow the system of the host institution. A contribution towards cost of travel will be provided. ☛

Application forms, returnable by 1 May 1996 at the latest, and more detailed conditions for eligibility may be obtained from the ESF Office:

Dr Max Sparreboon / Chantal Durant

European Science Foundation
1 quai Lezay-mamesia
67080 Strasbourg Cedex, France
Tel: +33-88-767127
Fax: +33-88-370532
Email: CDurant@esf.org

11-14 SEPTEMBER 1995
ROTTERDAM, THE NETHERLANDS

East Asian Voices

Do performers of ritual music in East Asia address their performances primarily to the gods or to mortals? This is a knotty question with no easy answer. The East Asian notion of 'gods' is blended with - if not identical to - the concept of 'ancestors', which is a complicating factor. The 'gods and mortals' dichotomy was one of the key topics in 'East Asian Voices', a meeting organized by the CHIME Foundation (Leiden) in Holland in September last year, in cooperation with the University of Leiden (Research School CNWS) and London (SOAS), and with support from IAS, the Asia Committee of the European Science Foundation, and some other institutions.

By Frank Kouwenhoven



More than 90 participants met in De Doelen in Rotterdam from 11 to 14 September

1995 for 'East Asian Voices', a series of workshops and papers sessions on vocal folk music and vocal rituals in East Asia. The overall theme was covered in panel discussions, which were illustrated by recitals and practical demonstrations. Nearly every hour of the four days of the meeting, live music could be heard wafting from one of the rooms parallel to that in which the conference was being held. This ran the gamut from Chinese shawm to Vietnamese percussion, from Korean lyrical chant to Chinese folk songs, from Japanese epic ballads, to qin (Chinese zither) music.

In an informal atmosphere, people representing a wide variety of disciplines - scholars of folk literature, musicology, anthropology, sinology, but also professional musicians, ritual specialists, and theatre performers - shared their experiences and exchanged views on sub-themes like Narrative Singing, Local Opera, Ritual Music, Folk Song, and Recent Traditions. The principal organizers of the meeting - the European Foundation for Chinese Music 'CHIME' - had aimed to introduce as much contrast as possible into every sub-theme. In the session on 'Narrative Singing', there was room for presentations and workshops on music from China, India, Korea, Vietnam, and Japan. In the session on Folk Song, the focus varied from Kazakhstan and Mongolia to China and Laos.

Many presentations during the 'East Asian Voices' contained an element of surprise. The singing style of Mongolian singer Urna Chahartugchi - who was present in Rotterdam for a demonstration - was a revelation not only to her unsuspecting listeners but also to experts on Mongolian music, who found her performance very different from the styles with which they were familiar from their own fieldwork. Urna Chahartugchi comes from the little explored region of Ordos in Inner Mongolia.

Tian is a specialist of Buddhist music and was guest of honour at the East Asian Voices Meeting. They are now discussing a detailed blueprint for this project. In his keynote speech, Professor David Holm (Sydney) had already pleaded for combined research into the various musical genres and rituals within a given region.



Participants in the guqin workshop which was part of the 'East Asian Voices' meeting.
Photo by Tejo Ringers

The group songs which the musicologist Zhang Xingrong (Yunnan Art Institute) recorded in villages in southern China was greeted with similar amazement. The fact that China has a rich tradition of polyphonic singing in minority areas is no longer a secret, but the very complex, eight-part singing which Zhang discovered in his native province of Yunnan, with tonal patterns surprisingly close to Japanese music, was hailed as a novelty by everyone who was present at the meeting.

The obvious conclusion of 'East Asian Voices' was that much more fieldwork is needed to chart the numerous local traditions, and that the relationships between vocal repertoires in different countries in East Asia deserve much more joint study. A number of people pleaded for an increase in interdisciplinary fieldwork, preferably on an international basis. Collective research can bring to light many unexpected links between musical genres, no matter whether they be geographically remote or part of one of and the same local culture. One concrete proposal for such a joint project was discussed during the meeting: a combined field study of vocal and instrumental folk music genres in Northern Hunan (China). Potential participants include Professor Helen Rees (University of Florida, USA), Stephen Jones (SOAS London), Frank Kouwenhoven (CHIME Foundation), and Professor Tian Qing (Music Research Institute, Beijing). Professor

Music for Gods or for Mortals?

The 'Gods or Mortals' theme ran like a thread through the entire meeting and was the subject of several panel discussions. Some conclusions drawn during the meeting would probably apply to any part of East Asia. Professor David Holm signalled a gradual shift in ritual genres like *nuozhi* (masked theatre in China) and other forms of religious theatre from 'amusement for the gods' to 'amusement for mortals', but he added that there was no question of a complete secularization of these genres.

The key element in all musical rituals remains the need to strike some sort of 'deal' with the (spirits of) dead ancestors to secure prosperity and safety for their offspring. Professor Kristofer Schipper (of the Sinology Institute of Leiden University) supported this idea, but he expressed reservations about the terminology used in the discussion. Schipper regards the dichotomy 'secular/religious' as a typical Western perspective, which cannot do full justice to the reality of Asian ritual traditions. Schipper believes that the word 'gods' is misleading, too, because - in the Far East - it is blended completely with the concept of 'ancestors'.

He proposed a new term - borrowed from New Age jargon - to address the problem of ritual in Asia from a more objective angle: 'empowerment'. In his view, the key question is how 'divine' human participants

are in rituals, and what kind of special powers do they allot themselves in ritual performances.

The relationship between religious notions and musical sounds was only touched upon very briefly in the discussions. Dr François Picard (Paris) observed that, contrary to what is often assumed, there are actually clear criteria to distinguish between ritual and non-ritual music, religious and secular repertoires, at least for a vast part of East Asian culture. He illustrated this with examples from China.

In general, participants in the meeting expressed their concern about the fact that musical rituals in countries like China and Vietnam are under a growing pressure from political censorship. The organized secularization of traditional culture in China, instigated by the Chinese government, is viewed especially as a matter of grave concern. In some speakers' views, it is part of a general trend to dissociate folk music from its original context and to manipulate it for propaganda purposes. In practice this often leads to Westernization.

New Styles and Westernization

The appearance of new musical styles and the element of Westernization was the theme of yet another session during 'East Asian Voices'. Valuable contributions came from Joanne Lee (New York), who surprised the audience with recordings of Christians psalms in Northern China (intro-

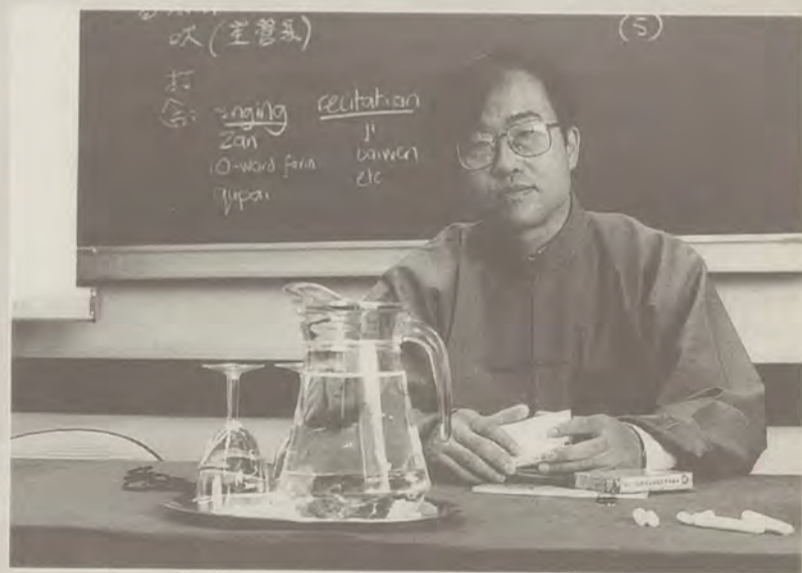
duced by Western missionaries in previous centuries), and from Andreas Steen (Berlin) who drew attention to an even more unlikely mixture of cultural influences: Buddhist rock music.

People who participated in 'East Asian Voices' were able to acquaint themselves with many unfamiliar musical styles and did not mind stepping outside the boundaries of their own discipline. The practical workshops especially offered welcome opportunities to do this. Among the events noted as 'highlights' were a player *shōmo* singing (Japanese Buddhist chant) by Junko Ueda (Wereldmuziekschool Amsterdam), and a *guqin* workshop by Dai Xiaolian, a zither player from the Shanghai Conservatory of Music. The CHIME Foundation hopes to set up regular *guqin* courses in Holland in future.

Some activities during 'East Asian Voices' were open to the public. This included a concert featuring a Nanguan ensemble from Taiwan (with classical love ballads) and other performers from China, Japan, and USA.

After the Rotterdam meeting there was a one-day, post-conference session in Leiden organized by the Research School CNWS, with contributions from participants in the CHIME meeting. A Chinese dinner in which everyone sang folk songs from his or her own native country formed an appropriate conclusion to the whole event.

There are plans for a follow-up meeting on East Asian instrumental music, possibly in Germany in '97.



Professor Tian Qing (Music Research Institute Beijing) was a special guest at the 'East Asian Voices' meeting.
Photo by Tejo Ringers

Proceedings of 'East Asian Voices' will be published in vols. 10 and 11 of the CHIME Journal, which can be ordered from:

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5-6 OCTOBER, 1995
AMSTERDAM, THE NETHERLANDS



Asian Entrepreneurs in Comparative Perspective



Session of East Asia. First left, Mr Wu Renbao, president of Huaxi Village Corporation Group.

On 5 and 6 October, under the auspices of the ESF Asia Committee, a workshop entitled *Asian Entrepreneurs in Comparative Perspective* was held at the Centre of Asian Studies Amsterdam (CASA). The workshop was sponsored by the ESF Asia Committee, with smaller donations by the Royal Netherlands Academy of Arts and Sciences in Amsterdam and the Foundation for Development Cooperation of the University of Amsterdam.

Following the unprecedentedly fast development of Asia during the last few decades, there have been a large number of studies that focus on the emergence of what is usually referred to as a 'new' class of entrepreneurs. This 'new' class is generally thought to have become economically, socially, and politically one of the most powerful groups within the emerging middle-class of Asia today. One drawback in these studies is that they tend to be region-specific. Because differences in theoretical approach have tended to mask empirical similarities across regions, it was felt that it would be useful for scholars working on different regions to engage in comparative dialogue in order to develop a common theoretical framework for the study of these new entrepreneurs.

By **Sikko Visscher** and
Peter Keppy

CONFERENCE REPORT

Participants
from East Asia,
Southeast and
South Asia,
North America,
Europe, and

Australia came together to discuss entrepreneurs and the possibilities for an inter-regional and multidisciplinary perspective. The participants, representing 14 countries in all, have conducted research on entrepreneurship in the following 13 countries: India; Malaysia; Thailand; Vietnam; Singapore; Indonesia; Philippines; Korea; Japan; China; Hong Kong; Italy; and the Netherlands.

In his opening address, the convenor of the workshop, Dr Mario Rutten of CASA, emphasized that up to now, scholars interested in entrepreneurs in Asia have often tended to carry out their work somewhat isolated both from the point of view of regional focus and of theoretical framework. The aims of the workshop were: to obtain a more precise social and economic profile of rural and regional-level entrepreneurs in South Asia and Southeast Asia; and to study these entrepreneurs in a comparative perspective, extending the comparison to studies on similar groups in East Asia and Europe, past and present. In view of the enthusiastic reactions, the presence of more than 30 scholars from diverse backgrounds and the presentation of 18 papers, it does seem that Mario Rutten's concerns are shared by many in the academic community.

Two position papers, one on the abundance or scarcity of entrepreneurs and the other addressing the question of whether Southeast Asian entrepreneurs are true innovators in the Schumpeterian sense, provided starting points for the discussions. Most of the remaining pa-

pers were local or regional case studies, although a few participants did try to wrestle with a true comparative perspective, either between regions or in analysing the theoretical and methodological tools available.

During the two-day conference, papers were presented in sessions on South Asia, Southeast Asia, East Asia, and Europe, in which non-area specialists were asked to discuss the papers. Although the discussants acknowledged their lack of knowledge about the subjects they were asked to address, this approach actually resulted in a very practical discussion on the comparative perspective. Each discussant explicitly related the findings, arguments, and analytical approach of the papers to their own field of expertise and to the academic discussions current in their part of Asia or Europe. In this way, each session assumed a true comparative perspective. The sessions gave rise to very broad, lively discussion, which greatly benefited from the presence of Mr Wu Renbao, a successful Chinese businessman. Mr Wu who comes from Huaxi, a village near Shanghai, boasts 35 years' entrepreneurial experience in all kinds of business and greatly enlightened the participants with his practical business knowledge.

Structure - Culture

While in the South Asia debate the common approach seems to be contained within the structuralist framework of the Marxist-inspired paradigm, this is not the case for debates in Southeast Asia and East Asia, where cultural dimensions of various natures, derived from a Weberian-inspired paradigm, seem to be predominant. In the discussion on Southeast Asia, the focus was on networks, in particular, the ethnic Chinese networks in the region. The papers on Europe and the ensuing discussion posed questions as to the specificity of networks as a

cultural characteristic and this was corroborated by studies on ethnic Thai entrepreneurs. In the South Asia discussion, on the other hand, the shortcomings and problems related to the structuralist approach were identified. This cannot always be applied satisfactorily in seeking the explanation for regional and local differences in socio-economic development, nor when addressing questions about successful versus unsuccessful entrepreneurship.

After a lengthy discussion on structure versus culture, a general consensus was reached that this subject is no longer a fruitful topic of debate. What is needed, instead, is to look at how 'structure' and 'culture' interact, especially within a historical perspective. Moreover, some argued that the concept of 'culture' as it is usually employed in entrepreneurship studies needs to be replaced by a more dynamic and up-to-date notion of culture which conveys how culture is constantly being recreated and negotiated by conscious actors.

In his comments on two papers on Thai entrepreneurship, a historian working on Dutch economic history, provided an eye-opener to all. In his work on the 17th and 18th century Dutch entrepreneurs, he has been confronted with very similar questions, both empirically and theoretically. The apparent dichotomy between the structuralist and the cultural approach also seems to be present in this field of study. His observations and comments support Rutten's point that there are many sound reasons for the pursuit of a comparative perspective, both in place and in time, in the study of entrepreneurship. Another scholar, well-experienced in the field of modern Dutch entrepreneurship emphasized that either only a structuralist or only a cultural approach taken on its own would give us neither the depth and breadth of vision nor the

methodological tools to understand modern entrepreneurship fully, whether in Europe or in Asia.

To support this argument, the case was made that the role of the state would be important and indispensable as a factor in the research environment whether through its influence on macro-economic structures by means of economic policy or through education or at the level of the individual entrepreneur through local incentive and investment schemes.

Comparative perspective?

During the final session, which aimed to transcend the 'regionalist' approaches and to look for a common theoretical framework, it was realized by all participants that this aim was rather ambitious. One of the dangers expressed was that comparison could lead to 'butterfly collecting', i.e. comparing different cases without taking their respective contexts into consideration. Another point made was that when making a comparison we should be wary not to over-emphasize similarities and thus forget about the inevitable, and certainly, most interesting differences.

Broadly speaking, however, all the participants agreed that they found the comparative perspective worth pursuing. They also said that they had found it a very fruitful exercise to look at other regions and approaches, as this enriched their own analyses of their fields of expertise. Several participants have agreed to link up with other scholars with a different regional focus but with roughly compatible interest in topics or research questions in order to compare their respective findings and co-author a publication.

In view of this, a future research agenda was discussed. A list of possible topics and foci was drafted for a follow-up workshop. This follow-up workshop is scheduled to take place in the early summer of 1997

in Kuala Lumpur, Malaysia. The topics and foci included: first, at a general level, typologies of entrepreneurs, identification of political activities of entrepreneurs and studies of their business associations and political organizations, the influence of law and changes in jurisdiction on the behaviour of entrepreneurs and the correlation between larger historical developments and the waxing or waning of entrepreneurial activity. Secondly, at the firm or intermediate level, a comparison of modes of capitalization, the effects of technological change on firms and entrepreneurs. Thirdly, at the level of the entrepreneur, the relationship of the entrepreneur to his/her environment, analysis of the specificity or non-specificity of networks, conspicuous consumption and donation as long-term strategies.

A selection of the papers submitted to the workshop will be compiled to form a forthcoming publication. All participants look forward to meeting again to share their new experiences. Mr Wu Renbao, unfortunately, was unable to attend the closing session. When asked about his hurried departure, he replied, 'We have business to do'.

The Gate Foundation is an international art foundation devoted to promoting intercultural exchange of contemporary art. The Gate Foundation aims to stimulate knowledge and understanding of contemporary art and artists, emphasizing non-Western and migrant cultures.



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NAGASAKI, JAPAN

Dutch artist Harald Vlugt Palace Huis Ten Bosch Furnishings

The project *Après Nous le Deluge* was opened in November 1995 in the replica of the Palace Huis Ten Bosch (the official residence of Queen Beatrix of the Netherlands) in Nagasaki, Japan.

This project has been set up in the 'Oranje Zaal', and consists of 1200 metres of wall and ceiling murals painted by the Dutch painter Rob Scholte and of three dimensional furnishings which Scholte introduced Harald Vlugt to design and produce.



With the approval of Simon Levie, former director of the Rijksmuseum in Amsterdam, whose activities include adviser to Huis Ten Bosch City, Vlugt was recommended for the commission.

After visiting the Nagasaki Palace Huis ten Bosch in July 1992 Vlugt began designing the ornaments, to

correspond in the style with Scholte's murals, resulting in a 'Gesamtkunstwerk'. Both the murals and objects have been created largely by 'recycling' images from historical artworks which have been combined in a way similar to collage.

To produce his creations, Harald Vlugt worked in close cooperation

with Dutch plaster and bronze-casting companies that are still working with traditional techniques. The bench foot elements, the cordon posts in the form of Dutch bicycle pumps, the two different styles of door handles, and the hinges are made of solid bronze.

Bicycle pump

The foot elements of the benches, which are upholstered in blue velvet imported from Switzerland, are in the form of a double sphinx. The cordon posts in the form of traditional Dutch bicycle pumps have a dual significance. Apart from the obvious reference to the prevalence of cycling in Holland, Vlugt sees the pump as an allusion to the centuries-long labour of reclaiming land from the sea by pumping the polders dry. The rope linking the pumps to form a cordon creates a wavy blue line along the perimeter of the 'Oranje Zaal'. The hinges are elongated along their axes, with a Dutch paint brush above and a Japanese calligraphy brush below.

The chandeliers, the screens for the air-conditioning outlets and the door mechanisms are made of various materials: aluminium; iron; plaster of Paris; casting-resin; wood; and so forth, all given a final finish of bronze leaf, to which a patina has been applied to create the illusion of age. Bronze-leaf is a material that was used extensively in the 17th century.

The chandeliers composed of official Dutch traffic lights. Bronze-leaf.

Photo: Edo Kuipers



One of the four bronze benches in the 'Oranje Zaal'. Photo: Edo Kuipers

AUGUST 1995 – MARCH 31 1996
 MUSEUM FÜR VÖLKERKUNDE UND SCHWEIZERISCHES MUSEUM FÜR VOLKSKUNDE,
 BASEL, SWITZERLAND

Farewell to Paradise ? New Views from Bali

By U. Ramseyer

From August '95 to March 31 '96 contemporary painting from Bali and masterpieces of traditional Balinese art will be on view.

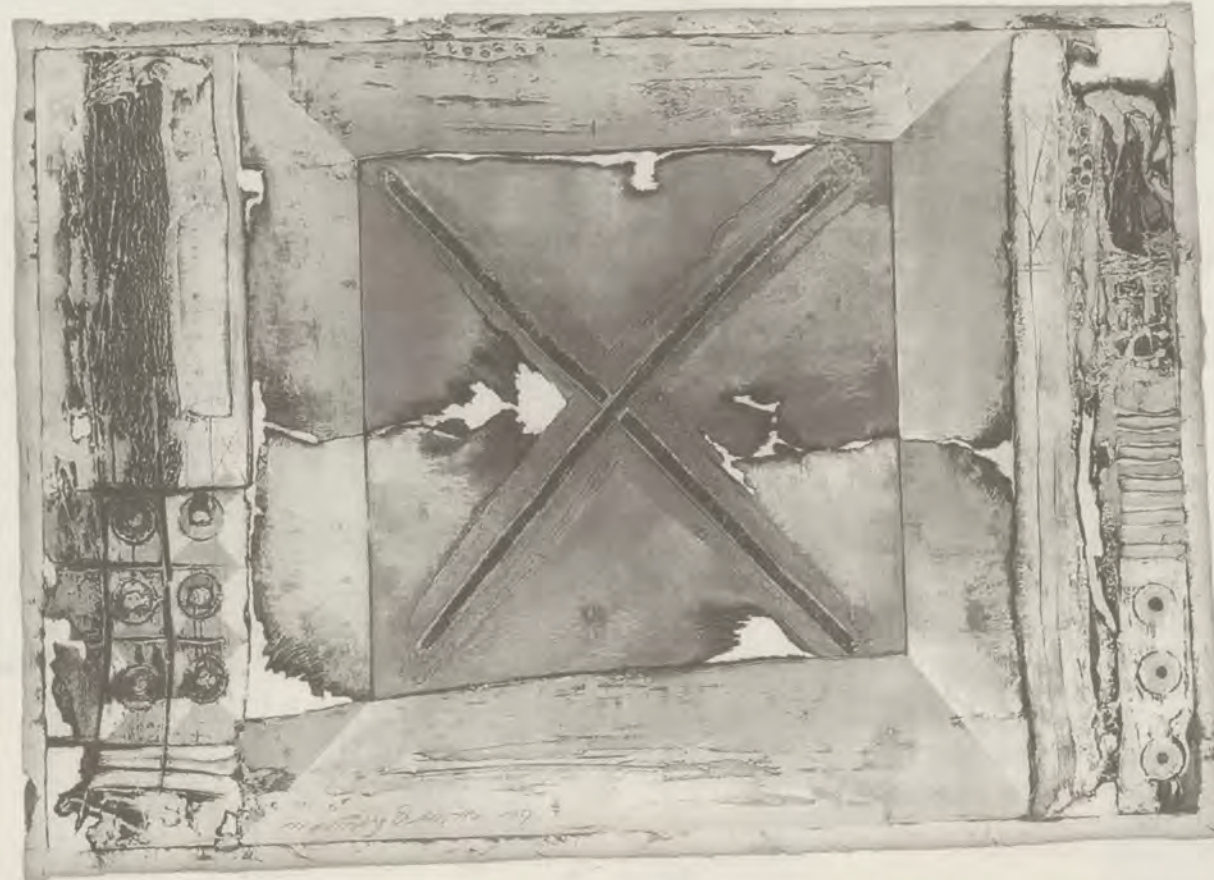
This exhibition was arranged to commemorate the 50th anniversary of the Independence of the Republic of Indonesia.



The exhibition 'Farewell to Paradise ? New Views from Bali' concentrates on four Balinese artists who have shared the formative artistic experience of having spent time in Basel, to gain a taste of its 'Art', in its many museums and its wide variety of cultural events, as guests of the International Exchange Programme Basel (IAAB, Christoph Merian Foundation) and the Museum of Ethnology (1991 and 1993). And they saw this as a good reason to entitle their subsequent joint exhibition at the Art Centre (Taman Budaya) in Denpasar Benang Merah Bali-Basel, 'Red Thread Bali-Basel'.

The 'Basel Group' of the Sanggar Dewata Indonesia artists' association views its relationship with Basel and with a steadily growing number of artists from our region as a decisive step towards conveying the Balinese identity and Balinese sensibilities by universally comprehensible means of expression. The 'Red Thread Bali-Basel' provides an opportunity for the group, recently joined by I Nyoman Erawan, a respected figure on the Asian Pacific art scene, to discuss and explore artistic notions and perceptions shared and disparate through cultural dialogue. Because the artists come to Basel, there is opportunity for intercultural dialogue to promote mutual understanding. As a forum of different cultures, the Museum of Ethnology seeks to provide a framework for cultural encounter, a context in which to question and come to grips with what is alien – the Other – but also with oneself. There is room here for dissimilarity, but also for transition, for links that do not gloss over differences.

But this exhibition is also about problems of identity. Balinese society as represented in these pictures is not the paradise that Western romantics, artists, scholars, and travel specialists have made it. It is a society that has opened the gates to the tide of outside influences and is now increasingly plagued by uncertainty: what does the future hold in store? What is happening to its roots? Perhaps these identity problems interest us because we are increasingly questioning our own identity and are ourselves beset by feelings of doubt: who and what are we? What do we want to be? Might thinking about contem-



Ancient Energy.
 Nyoman Erawan 1994

porary Balinese art help us to learn something about ourselves? Stranger things have happened.

Tradition versus Modernity?

Life in Bali has become life in two different worlds. As contemporary artists, our guests move effortlessly between them, and both are equally important in shaping their consciousness and their creative work. The one is the traditional world, in whose social and religious institutions all Balinese are firmly rooted. It is the context in which they participate in communal work to create religious art. The boldest pieces produced for major temple festivals or death and soul purification rituals often assume the form and meaning of cosmic installations. In the modern world, on the other hand, these selfsame artists function as independent personalities, creating works of great individuality. With both worlds ever palpable, contemporary, and omnipresent in their art, their oeuvre should be viewed and understood as part of an artistic tradition and at expression of traditional and modern experiences of a living culture, in other words of local traditions and the global, modern world.

The pictures before us make use of universally comprehensible techniques, materials, shapes, and colours to convey Balinese ideas about the creation of images. And these ideas diverge markedly from the artistic traditions of the West, which have shaped both artists and the public. Any attempt to classify

the paintings in this exhibition according to the genealogy of Western modernism or postmodernism is dangerous, for it reduces modern Asian art to a derivative, secondary phenomena devoid of authenticity. Wayan Sika, Madé Djirna, Madé Budhiana, and Nyoman Erawan have not broken with their tradition. But, in their quest for a new identity in an ever-changing world, they make use of new artistic idioms which enable them to combine universality with the Balinese identity. The work of the Bali-Basel group reveals a willingness to accept artistic genres and styles born of European and American modernism. But it is as strongly shaped by local modifications of these influences and by creative developments originating in the endogenous cultural energies and aesthetic activities arising from a different tradition and thus from different modes of thinking and seeing.

Do the pieces on exhibition display features that might somehow be viewed as typical of Bali? Perhaps an answer can be found by comparing them with works characteristic of the Balinese artistic tradition, works endowed with the mystically nourished 'magic' aura that has typified good Balinese art at all times. It is at this point that the exhibition constitutes a challenge and a risk: it asks how Balinese tradition recognizes and defi-

nes artistic aura (*taksu*), and invites four contemporary artists to reflect on the subject. Supplementary pieces on show, chosen from Basel's Bali collection, may serve to make visible the red thread that renders this art Balinese. Perhaps this approach will bring us that much closer to an assessment, demonstrating how an exhibition can lead to new insights on the part of artists and visitors alike.

Mysticism, magic, and the vital spirit.

Many Indonesian artists regard their spiritual-mystical experience and cultural stock of traditional symbols as the most important sources of subject matter and style for their pictures, objects, or installations. The artists exhibiting here typify this position: myths and invisible cosmic forces form an inexhaustible reservoir of ideas and concepts which – mystically experienced – materialize in pictorial works and are expressed in titles such as *Ancient Energy*, *Meditasi*, *Spirit*, *Energy Baru*, *After Cremation*, or *Kundalini*. Virtually all conversations with Balinese artists circle around mysticism and magic, the vital spirit, and the dynamic forces at work spiritually or emotionally invisible and intangible by the artist's hand.

The simultaneous existence of the visible (*sekala*) and the invisible (*niskala*), which is so central to Balinese belief and religious practices, determines perceptions of life in this world and the next. When a human being enters this world at birth, his

alter ego, the placenta (*ari-ari*), dies. Once the infant's father has given his alter ego a ritual burial, it lives on in the next world, ultimately coming to the gates of the hereafter to fetch the mortal soul after its death. The visible and the invisible are also omnipresent in daily life. Spirit beings and cosmic forces active in the realm of the invisible take on *sekala* form to become perceptible in this world: at rituals they appear as symbols, colours, holy water, or masked figures. They manifest themselves in the tripartite structure of temple complexes, shrines, and cremation towers. And they are the invisible material and inner reality behind visible, outward reality that stir an artist and reveal themselves in his pictures.

This is what makes Wayan Sika, Madé Djirna, Nyoman Erawan, and Madé Budhiana Balinese, even if they employ universally comprehensible means of expression: their pictures give visible form to an inner, invisible reality which, while perhaps remaining inaccessible to some of us, can be experienced intuitively and emotionally as a powerful aura. The charismatic force and dynamic power of an object of art, be it a mask, a statue, a relief, or a traditional or modern painting, are as much a criterion of artistic quality in Bali as the mastery of artistic means and techniques, form and composition.

In this respect Balinese pictures are never abstract in our sense. They exist at the level of inner realities, the *niskala*, before they are ever given visual form. Artists like Djirna, Erawan and Sika are 'realists of the invisible', not 'abstract artists'. Their pictures are messages or projections from within. Budhiana, on the other hand, appears at first glance to have his sights on the visible world. And he is the only member of the group who goes out into nature to draw and paint. But his works too, are filled with an inner energy that can be traced back to a mystical and spiritual experience of nature.

Museum für Völkerkunde und Schweizerisches Museum für Völkunde

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APRIL 4 - JULY 14 1996
KUNSTHAUS, ZÜRICH, SWITZERLAND

Ancient China

Men & Gods in the Middle Kingdom

From April 4 - July 14 1996 the exhibition *Ancient China - Men and Gods in the Middle Kingdom*, 5000 BC to AD 220, in the Kunsthau Zurich, will be devoted principally to recent archaeological discoveries. All of the 200 items on display, documenting five millennia of Chinese culture, will be on loan from Chinese museums and collections. They will include finds from the sacrificial pits of Sanxingdui, never before shown outside China. Some of them are monumental in scale.

By Helmut Brinker



1. Standing man. Late Shang Period, Shu Culture 13th-10th century BC. Bronze. Institute for Archaeology and Culture of Sichuan Province.



Since the last big China exhibition held in Zurich in 1980-81, spectacular discoveries

have been made in the People's Republic of China. Archaeologists have unearthed superb new masterpieces of an artistic tradition that stretches back many thousands of years. A good proportion of the 200 pieces on display, described in 119 entries in the catalogue, which are being shown for the first time outside China, have been lent by 19 different museums and archaeological institutions in the People's Republic. When they were carrying out the selection, Prof. Roger Goepfer, Dr Jeonghee Lee-Kalisch, and Dr Peter Wiedehage, working in close cooperation with the China Cultural Relics Promotion Centre, Peking, constantly bore the theme of the exhibition in mind.

The new facts, data, and materials that have come to light, especially in the last two decades, permit us to draw a clearer picture of behaviour and thought in Ancient China. They offer better insights into its cosmology, religion, and rituals providing deeper understanding of the contents of graves and the cult of the dead these reflect. These rich finds help us reconstruct political power relationships and social frameworks, reach a better understanding of mythical figures and historical personalities, and gain fascinating insights into the daily life and the material culture of Ancient China.

The works on display are much more than representations of an impressive archaeological record of

the emergence and early development of Chinese culture between about 5000 BC and the end of the Han Dynasty in the early 3rd century AD. They also compellingly evoke their original functions and the context in which they played a role, reflecting regional and temporal changes in form and style. In a quite unprecedented way, these pieces illustrate ancient Chinese approaches to the depiction of divinities, mythical animals and legendary figures, as well as human beings in both life and death. Apart from being mindful of the historical considerations, our selection has taken account of regional differences and the aspects of genre and medium, providing an overview of early masterpieces in terracotta sculpture, ceramics, jade, bronze, lacquer, and silk extending over six millennia.

The earliest recorded phase of Chinese art in which humans and gods were depicted is represented by a series of neolithic painted ceramics and prehistoric idols in human and animal form, and above all by recent jade finds of the highest aesthetic and technical quality. These pieces, excavated in 1986 in Fanshan, Yuhang district, province of Zhejiang, stem from the Liangzhu culture, which is dated to about five thousand years. A strange clay cone, about 157 cm high and covered largely with knobs and incised rings, was found in Hubei in 1987. Attributed to the Qujialing culture that flourished around 3000 BC, it has been interpreted as a phallic symbol which may have served as an object of worship in late-neolithic fertility rites.

Mysterious masks

The classical phase of Chinese art under the Shang Dynasty, 13th-11th century BC, is superbly represented by objects unearthed in 1976, in Grave No. 5 at Xiaotun, near Anyang, Henan province. So far, this is the only group of finds which could be associated with a royal personage, mentioned in oracle inscriptions. Fu Hao, wife of the Shang ruler Wuding, was renowned as a powerful army leader, head of state ritual ceremonies, and influential feudal mistress. Her grave goods included several sacrificial vessels and a massive ceremonial axe embellished with the heads of tigers and human beings in bronze on some of which her name is cast, miniature jade figures of humans and animals, personal toilet accessories, and an ivory vessel embellished with relief engraving and rich inlays of turquoise, probably also intended for personal use.

Another highlight of the exhibition is formed by the objects of Sanxingdui, discovered in two sacrificial pits near Guanghan, about 40 kilometres north of Chengdu, capital of Sichuan Province in southwestern China in 1986. These striking, enigmatic bronzes are from the high culture of Shu, which flourished during the Sang Dynasty from the 13th to the 10th century BC. In contrast to the nucleus of Chinese civilization around Anyang with its concentration on the motif of mythical creatures, the Shu culture gave the human image a central place. In terms of both its artistry and the technical finesse of its casting, the bronze figure of a slender man, measuring 262 cm with pedes-



2. Entertainer. Eastern Han Period (25 - 220 AD). Painted clay. Institute for the Culture of the Xindu district, Sichuan Province.

tal, is a truly unique masterpiece (Photo 1). Since no contemporaneous written source has yet come to light, the function and meaning of the statue remain unclear. We can only speculate as to whether it represents a divinity, an image of some legendary Shu ancestor, or a royal priest or shaman performing a ritual act, an unknown ceremonial object grasped in his outsized hands. Equally mysterious are the great symbolic wheels and eyes in bronze, huge masks with elaborate brow ornaments, protruding animal ears, and telescoping eyes, or the human heads - two with applications of thin gold leaf in the facial area - done in an expressive, angular idiom for which, as yet, no stylistic parallel has been found in Chinese art. Perhaps these bronze heads and masks, mounted on torsos of clay or wood, were once used in ritual ceremonies.

Mythical guardians

The richness and diversity of art under the Eastern Zhou Dynasty are illustrated by truly unique works from Chu, a city that dominated southern China during the 7th to the 3rd centuries BC. The centre of this culture was located in the present province of Hubei, where elaborately furnished princely graves consisting of several subterranean chambers have been found. Mythical guardians wearing antlers and with protruding tongues evoke the supernatural religious ideas of Chu and its belief in the afterlife, as do the winged hybrid creatures that may have accompanied the souls of the dead into the world beyond, or have served shamans as bearers and messengers during their ecstatic transports. A highly elaborate mythical bronze animal ornamented with malachite inlay, found in 1990 in

Grave No. 9 at Xujialing, Xichuan district, Henan province, one of a pair that may once have supported a drum, contrasts with a legendary creature with the head of a tiger, a simple carving relying on the natural shape of tree root, which was discovered in 1982 at Mashan, Jiangling district, Hubei province, in the grave of a noblewoman who died between 340 and 278 BC. The piece bears traces of lacquerwork and reptiles carved in fine relief on its slender legs, and is considered the oldest extant woodcarving of its kind.

Changes in the religious and cultural climate, leading to a new attitude to man, his daily environment, and to the gods he worshipped are revealed by the art of the Han Period. Flourishing for four centuries before and after the birth of Christ, the Han was characterized by an enlightened rationality, a utilitar-

ian outlook, and a tendency to realistic, sometimes even drastic, description. Detailed clay models give an idea of its architecture, while vivid depictions on narrative relief tiles or in the form of clay figures evoke the festivities, ceremonies, and diversions of the period, domestic and erotic scenes, everyday tasks such as alcohol distilling, or the humorous antics of entertainers (Photo 2).

The items on display can truly be claimed to belong to the archaeological sensations of the past few decades, the majority of which - in particular the most spectacular ones - have never been shown outside China before. The State Bureau of Cultural Relics of the People's Republic of China considers the exhibition, which after being shown at the Villa Hügel, Essen, will travel to the Kunsthalle of the Hypo Cultural Foundation, Mu-

nich, the Kunsthaus Zürich, the British Museum, London, and the Louisiana Museum, Humlebaek, to be the most significant ever to have been held in Europe since the foundation of the People's Republic.

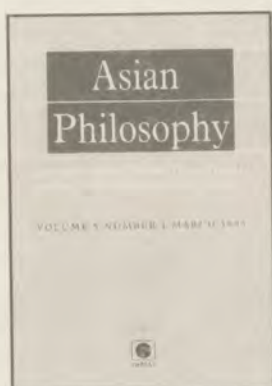
Kunsthau Zürich

Heimplatz 1
CH-8024 Zürich
Tel: +41-1-2516765
Fax: +41-1-2512464

Prof. Helmut Brinker is attached to the University of Zürich, Switzerland.

(Advertisement)

Asian Studies Journals

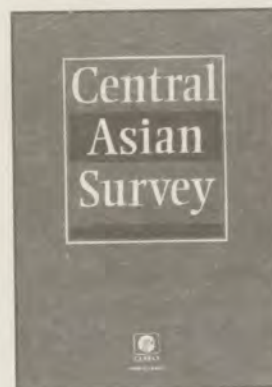


Asian Philosophy is an international journal concerned with the philosophical traditions of the East. It publishes articles in the central philosophical areas of metaphysics, philosophy of mind, epistemology, logic, moral and social philosophy, as well as in applied philosophical areas such as aesthetics and jurisprudence.

1996 - Volume 6 (3 issues). ISSN 0955-2367.
Publishing in 3 issues from 1996

Central Asian Survey is the only established journal in the world concerned primarily with the history, politics, cultures, religions and economics of the Central Asian and Caucasian regions. These include those territories and predominantly Muslim Irano-Turkic populations from western China to western Anatolia.

1996 - Volume 15 (4 issues). ISSN 0263-4937.

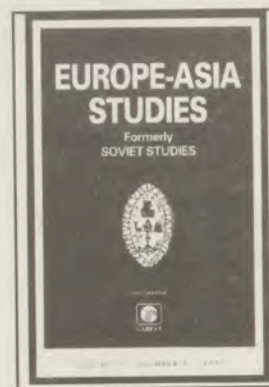


Contemporary South Asia focuses on issues concerning the region that are not circumscribed by the national borders of the states. The journal's overriding purpose is to encourage scholars to search for means by which our understanding of the present problems of cooperation and confrontation in the region can be enhanced.

1996 - Volume 5 (3 issues). ISSN 0958-4935.

Europe-Asia Studies: Formerly Soviet Studies is the principal academic journal in the world devoted to the political, economic and social affairs of what were once the Soviet block countries, including their history during the Soviet period.

1996 - Volume 48 (8 issues). ISSN 0966-8136.



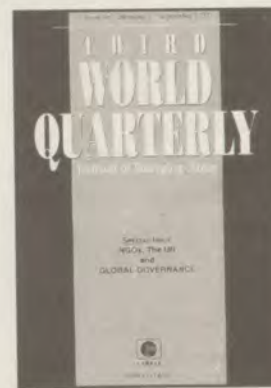
Founded with the support of the Center for Modern China at Princeton University, the *Journal of Contemporary China* is the only English language journal edited in North America that provides exclusive information about contemporary Chinese affairs for scholars, businessmen and government policy-makers.

1996 - Volume 5 (3 issues). ISSN 1067-0564.

Third World Quarterly is the leading journal of scholarship and policy in the field of international studies. Since the late 1970s, it has set the agenda on Third World affairs and has been at the forefront of analysis and commentary on fundamental issues of global concern.

1996 - Volume 17 (5 issues). ISSN 0143-6597.

Publishing in 5 issues and ONLINE from 1996



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OCTOBER 1995 – MARCH 31 1996
MUSEUM OF ETHNOLOGY, BERLIN

Asmat

Myth and art in the life with the ancestors

From October 1995 to March 31, 1996
there is a special exhibition in the Museum
of Ethnology in Berlin.

In the southwest of the island New Guinea there is a swamp, the size of Belgium covered with jungle vegetation. About 80,000 Asmat, citizens of by Indonesia, live in this area and it was only in 1953 that they began to come into steady contact with representatives of Western civilization. Until that time they were feared as warriors, headhunters, and cannibals. Another of their reputations, that of being superb wood-carvers, they retain to this day.



The Asmat, the 'people of the tree', believe that once upon a time their first ancestors were created out of wood by a mythical culture hero. They imitate this prehistoric act of creation in their carvings by which they contribute to the survival of the order of existence. The prominent carvers, the 'inspired men', or the 'wow pits', are held in high esteem, comparable to that enjoyed by the great headhunters in pre-colonial times. The carvings of the Asmat have aroused a particular fascination in the Western world. Imbued with a compelling dynamism and expressiveness these masterpieces in wood are not only considered highlights among the arts of New Guinea, but of all Melanesia.

The exhibition site covers the upper lobby and the staircase, as well as the special exhibition hall where objects still being produced in accordance with the traditional pattern and still in use, are presented. These include everyday items like tools, containers, boats, arms, shields, and jewellery, but also extend to the embellishments which are the main attraction at the great cult feasts. Besides a reproduction of a cult house, the exhibition features dance masks, drums, statues of the ancestors, and decorated posts among these ritual objects. Different aspects of the Asmat culture are revealed, including foraging, transport, war, headhunting, personal adornment, and worship of the ancestors.

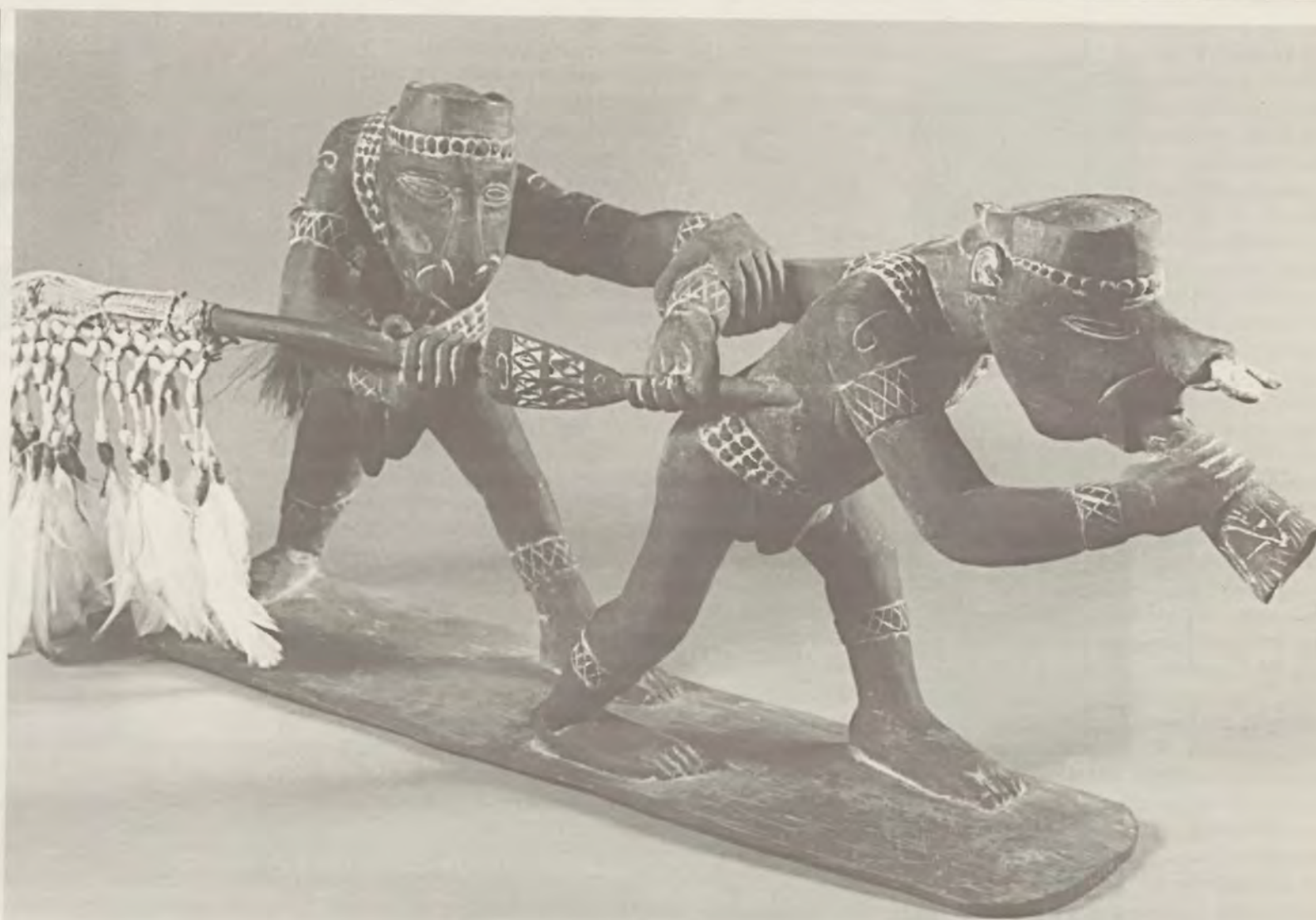
While items displayed in the special exhibition hall are products of a fairly traditional context, the lobby has a selection of works of

art created nowadays for sale. For the first time this collection provides a view of the Asmat's modern artistic creation divided up into regions, artists, and object categories. Many of the more recent carvings portray real people instead of the ancestors. People are shown in their earthly stage between birth and death, foraging, at war and headhunting, or at celebrations. The exhibition presents, so to speak, a view – carved in wood – of the culture of the Asmat. A view that derives from the Asmat themselves and not from colonial officials, missionaries, dealers, or ethnologists.

The authentic section of a men's house with its eight fireplaces and ancestor posts, which is located in the stairwell, forms the link between the special exhibition hall and the lobby, the bridge between tradition and modernism. This men's house was originally built in central Asmat (Becembup), in the village of Atsj. On the one hand it is a place where many of the traditional objects (like those displayed in the special exhibition hall) are preserved, on the other hand the modern carving (like that presented in the lobby) are now being produced.

Continuity between tradition and modernism

Wandering through the exhibition hall and the lobby will develop the visitor's perception of similarities. The traditional carvings document the same activities which are also portrayed in the modern carvings. In a way many of the traditional items recur in it in a smaller version. Even the decoration consisting of painted nosepieces, fruit-bat paws, or the head of a rhinoceros hornbill (bird) is identical in many respects.



Sculpture by Marcelus Ket. Central
Asmat (Safan II), Aorket.

Photo: Dietrich Graf

JANUARY 20 - APRIL 20 1996
OPENING OF THE SINGAPORE ART MUSEUM

Inaugural exhibition:
**Modernity
and
Beyond**

Where generations of the boys of St Joseph's Institutions were once schooled, the building in the Bras Basah Road now lends itself to another institution which has education at the heart of its mission. Only this time, it is art education, and it is for the people.

The Singapore Art Museum which is situated in the Civic and Cultural District, is one of the three museums comprising the National Museums of Singapore, administered by the National Heritage Board.



After 2½ years of restoration work, at a cost of \$ 30 million, the museum officially opened its doors in January 1996 with an opening ceremony performed by the prime minister, Mr Goh Chok.

Everything was meticulously cleaned and repaired, from each roof-tile to each wooden louver of the characteristically huge, green, wooden doors. This conservation exercise has not only restored but also enhanced the building's former splendour.

During the transformation a number of interesting surprises came to light. A feature wall was discovered in one of the second floor galleries, hidden behind a row of built-in cabins. No one knew it existed until the cabins were removed. The original plan was to demolish this wall to create a bigger gallery. However, to preserve the wall, a doorway was carved out to link two smaller galleries. There is an entablature supported by two columns on pedestals which bears the words *Santa Joseph Ora Pro Nobis* (Saint Joseph pray for us). It was said that the school chapel was originally housed in this part of the building and the altar once stood in front of the wall.

Another accidental find was the original pediment on the second storey of the porch. The pediment was concealed by the ceiling when the second storey of the porch was added in 1913. It was discovered when the old ceiling was removed to enable workmen to carry out air-conditioning work. The original plan was to have an air-duct puncturing the wall. This was rerouted to the side of the emblem and a decision was made to expose the pediment in its original condition. The pediment carries the words *Signum Fidei* (Sign of Faith).

In the restoration of the old building, a harmonious balance was struck between preserving the building's character and history and preparing for its new role as the site for the display of modern and contemporary local and Southeast Asian art. The building itself may be about 140 years old, but inside it houses state-of-the-art facilities. The 13 galleries, repositories, and vaults are all temperature and climate-controlled to meet international conservation standards. This is particularly important for works of art that come from countries with low humidity levels.

The verandas of the entire museum are now enclosed by frameless floor-to-ceiling glass panels, allowing the visitor to view art pieces in air-conditioned comfort. The verandas have been converted to sculpture

galleries to maximize exhibition space in the museum.

The Singapore Art Museum boasts an electronic gallery which provides visitors with access to interactive multi-media presentations of artists and their artworks in Singapore and the Southeast Asian region.

A century of art in Singapore

And what is an art museum without art? With over 3000 square metres of gallery space, the Singapore Art Museum has defined its identity with its inaugural exhibition entitled *Modernity and Beyond*. It is a two-component exhibition which covers *Themes in Southeast Asian Art* and *A Century of Art in Singapore*.

An exhibition that sets out to reveal the commitments, emotions, and thoughts of artists in this region, *Themes in the Southeast Asian Art* aims to explore ways of seeing art produced in Southeast Asia. By teasing the visitor to question whether there are distinct characteristics in art created in this region, this exhibition hopes that the viewing of the works will be deepened through an understanding of their historical sources and individual motivations. T.K. Sabapathy, a Singapore Art Museum Board member and art historian at the National University of Singapore, is a guest curator for this exhibition

A Century of Art in Singapore, as the title clearly shows, is a good opportunity to learn the history of art in Singapore from the beginning of the 20th century, highlighting major artistic developments and their historical context. Ranging from British art education, foreign artists in Singapore, Chinese migrant art culture in both its traditional ink and 'Western' manifestations, Malay art activities ... the list seems endless. This exhibition is curated by the Director of the Singapore Art Museum, Mr Kwok Kian Chow. In conjunction with the Inaugural Exhibition two catalogues of the same title have been published and are available for sale at the National Museum shop.

The Singapore Art Museum

71 Bras Basah Road
Singapore 189555

For general information:
National Heritage Bond
Tel: +65-3323550
Fax: +65-3343054



Skull of an ancestor (Ndambirkus), Central Asmat (Safan), Bakair.

Photo: Dietrich Graf

These similarities can be interpreted as a continuity between tradition and modernism. It illustrates that the Asmat do not face the Western influence either passively or helplessly but, taking measure of their own needs and ideas, they integrate these actively and creatively into what they already know. Moreover, the modern pieces of art in particular are evidence of the Asmat's flexibility and innovative ability and their terrific sense of the humour, all of which are familiar to those lucky enough to meet them in their own surroundings.

Scope of the exhibition.

The visitor to the special exhibition *Asmat: myth and art in the life with the ancestors* receives a fully rounded impression of Asmat culture, learning about their everyday life and their various cult celebrations as well as their traditional and modern art creation.

All in all more than 600 items are on display. Special centres of interest are the section of a men's house, built with original material and to the original scale (approx. 19m long, approx. 4m high, approx 3m wide), the reproduction of a cult house, also on the same on the same scale as the original, and the richly encased ancestor posts which can measure anything between 8 and 14 metres. This is the largest, special exhibition to have taken place in the past 25 years in the museum complex in Dahlem.

Museum of Ethnology

Lansstrasse 8
14195 Berlin, Germany
Tel: +49-30-83011
Fax: +49-30-8315972
Mon/Fri: 9 am - 5 pm
Sat/Sun: 10 am - 5 pm

(Advertisement)



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Artistic advisors Hans Aarsman Marie José Burki Michel François Judith Goddard John Hilliard Klaas Hoek Anne-mie van Kerckhoven Rob van Koningsbruggen Bruce McLean Avis Newman Hermann Pitz Berend Strik P. Struycken Manfred Stumpf Moniek Toebosch Narcisse Tordoir Jan Vercruyssen Emo Verkerk **Technical workshops** metal stone ceramics glass woodwork wax/plaster plastics paint engraving relief printing offset lithography computer electronics video/film photography

Advisors theory Bart Cassiman Hou Hanru Gerardo Mosquera Els van Odijk Jan Ritsema Anna Tilroe Bart Verschaffel **Facilities** library slide-library collections

Information brochure and application forms obtainable by mail or fax at the address/fax number mentioned above

Art Agenda

JANUARY 1996 ▶ NOVEMBER 1996

AUSTRALIA

Queensland Art Gallery
Queensland Cultural Centre
South Bank, South Brisbane
Brisbane
Tel: +61-7-38407333
Fax: +61-7-38448865
Mon - Sun: 10am - 5pm



'Broomstick'.
1992 Kamin Lertchaiprasert
(b. 1964) Thailand.
Crayon rubbing on paper with
photograph in shaped frame.
From the exhibition:
'the Spiritual and the Social'.
Queensland Art Gallery Foundation.

January - November 1996

The Spiritual and the Social.
This Queensland Art Gallery Regional Services touring exhibition featuring recent works of art on paper by nine artists (including Kamin Lertchaiprasert, Thailand; Santiago Bose, Philippines; Heri Dono, Indonesia; Novin Rawanchaikul, Thailand; Alwin Reamillo, the Philippines) will be a satellite project of the Gallery's *Second Asia Pacific Triennial*.
January 26 - February 25, 1996:
Gold Coast City Gallery
March 6 - 31, 1996:
Toowoomba Regional Art Gallery
April 6 - May 19, 1996:
Rockhampton City Art Gallery
May 25 - June 29, 1996:
Gladstone Regional Art Gallery and Museum

March 30 - June 30 1996

With a View to Japan:
The influence of Japanese woodblock printmaking. Exhibition of prints that range from pre-1920 to the 1980s. It will be accompanied by ceramics in the Leach tradition.
Participating artists: Robert Grieve, Grahame King, David Rose, Brian Seida (Australia); Atsukhiko Musashi, Kuroda Shogeki, (Japan).

AUSTRIA

Museum of the History of Art
Maria-Theresien Platz, 1010 Vienna
Tel: +43-1-52177301
Tue - Sun: 10am - 6pm, closed on Mon.

Permanent collection
Egyptian and Oriental collection, paintings, coins, and antiquities.

Museum für Völkerkunde
Neue Hofburg, 1014 Vienna
Tel: +43-1-53430
Fax: +43-1-5355320
Daily 10am - 4pm, closed on Tue.



Ceremonial cloth.
Toraja, South Sulawesi, Indonesia.
c. 1900. from the exhibition:
'Textiles in Indonesia'.
Museum für Völkerkunde,
Vienna, Austria.
Photo: Mayer

September 1995 - February 29 1996

Patterns of Life: textiles in Indonesia.
About 200 textiles from the entire Archipelago. The exhibition offers an insight into the cultural function and social significance of Indonesian textiles.



'Portrait of a Man'. Kartika Affandi. Acryl on linen. Museum für Völkerkunde, Vienna, Austria.
© Martha Wedral

November 1995 - February 29, 1996

Indonesien auf Leinwand
(Indonesia on Linen)
Kartika Affandi, impressionist from Indonesia in discussion with Susanne Kortan Gimbel from Vienna, Tirol.

BELGIUM

Royal Museum of Mariemont
Chaussee de Mariemont,
100-7140 Morlanwelz
Tel: +32-64-212193
Fax: +32-64-262924
Daily 10am - 6pm, closed on Mon.

Permanent collection
The Museum was recently given seven important Vietnamese ceramics dating from the ninth to the fifteenth century. They will be on permanent exhibition from May, 1996, with some bronzes and ceramics dating from the Dongson period and the Ly Dynasty, which are already part of the collection of the museum. The museum hopes to complete this small but interesting collection with Ciao Chi Period ceramics and 'bleu de Hué' porcelain.

FRANCE

Museum of Fine Arts and Archaeology
Place de la Révolution (Place du Marché)
25000 Besançon
Tel: +33-81-814447
Fax: +33-81-615099
Closed on public holidays.

Permanent collection
Fine arts and archaeology from non-Western areas.

National Galleries of the Grand Palais
Avenue du Général Eisenhower
75008 Paris
Tel: +33-1-44131730
Fax: +33-1-45635433
Daily 10am - 8pm, Wed: 10am - 10pm,
closed on Mon.

Oct. 28, 1995 - Feb. 19, 1996
La Sérinde, Country of Bhouda.
Sacred Art on the Silk route

GERMANY

Museum of Ethnology
Lansstrasse 8
D-14195 Berlin
Tel: +49-30-83011
Fax: +49-30-8315972
Mon - Fri: 9am - 5pm,
Sat/Sun 10am - 5pm

Permanent collection:
Studies of the cultures of the Pacific islands, Africa, America and Southeast Asia.

October 1995 - March 31 1996
Asmat - Myth and art in life with the ancestors.
★ See article on page 56.

Kunst und Ausstellungshalle
Friedrich-Ebert-Allee 4
D-53113 Bonn
Tel: +49-228-9171201/4
Fax: +49-228-9171211

May 10 - August 25, 1996
Wisdom and Compassion.
The Sacred Art of Tibet
About 190 objects of sacred art will give a comprehensive view of the traditional themes of the art of Tibetan Buddhism. They represent the most important stylistic developments from the 9th to the 19th century. The exhibition was created by the Tibet House New York.

Museum für Ostasiatische Kunst
Universitätsstrasse 100
D-50674 Cologne
Tel: +49-221-9405180
Fax: +49-221-407290
Tue - Fri: 10am - 4pm,
Sat/Sun: 11am - 4pm, closed on Mon.

April 4 - June 30 1996
Contemporary Korean ceramics by the artist Young-Jae Lee, who lives and works in Germany.

Rautenstrauch-Joest Museum
Ubierring 45
50678 Cologne
Tel: +49-221-3369413
Fax: +49-221-22114155
Tue - Sun: 10am - 5pm, first Thursday in the month 10am - 8pm

Permanent collection:
Collections illustrating non-European cultures.

Linden Museum
Hegelplatz 1
70174 Stuttgart
Tel: +49-711-1231242
Fax: +49-711-297047
Tue - Sun: 10am - 5pm,
Wed: 10am - 8pm

Permanent collection:
Worldwide ethnographical collections, Chinese and Japanese lacquerware.

GREAT BRITAIN

British Museum
Great Russell Street
London WC1B 3DG
Tel: +44-171-6361555
Fax: +44-171-3238480
Mon - Sat: 10am - 5pm,
Sun 2.30pm - 6pm

Permanent collection:
Antiques from Egypt, Western Asia, Greece and Rome, as well as Prehistoric and Anglo-Saxon art, Medieval, Renaissance, Modern and Oriental collection, prints, drawings, coins and medals.

Victoria and Albert Museum
South Kensington, London SW7 2RL
Tel: +44-171-9388500
Fax: +44-171-9388458
Tue - Sun: 10am - 5.50pm,
Mon: 12pm - 5.50pm

November 22 '95 - February 18 '96:
The Peaceful Conquerors - Jain Art from India
Jainism has been practised continuously in India since the 6th century BC, and is the third major religion to have originated there alongside Hinduism and Buddhism. This travelling exhibition will present some of the finest examples of Indian sculpture and painting produced in the Jain tradition spanning a period of over 2000 years and will be the first exhibition of Jain art in the West.

The Burrell Collection
2060 Pollokshaws Road
Glasgow G43 1AT
Tel: +44-41-6497151
Fax: +44-41-6360086
Mon - Sat: 10am - 5pm,
Sun: 11am - 5pm

Permanent collection:
Art objects from the ancient civilizations of Iraq, Egypt, Greece, Italy, the Orient, and from Medieval Europe.

HONG KONG

Gallery La Yong
Fine Contemporary Vietnamese Art
One Lan Kwai Fong 13/F
Central Hong Kong
Tel: +852-2286 9686/6682
Fax: +852-2286 9689
Mon - Sat: 10.30am - 6.30pm

Permanent exhibition
Work of Vietnamese artists including Nguyen Tu Ngien (born 1922).

Hong Kong Arts Centre
5/F no. 2 Harbour Road, Wan Chai
Tel: +852-28020679
Fax: +852-28020798

February 23 - March 14 1996
Weatherreport
Artworks by twenty young artists from Asia and the Netherlands

Alisan Fine Arts Limited
315 Prince's Building
10 Chater Road
Tel: +852-25261091
Fax: +852-28453975

Permanent collection
Exhibition of contemporary Chinese paintings

February 26 - March 16 1996
A solo exhibition by Leng Hong

April 1996
Exhibition of works of Mignonette Cheng

INDONESIA

Erasmushuis
Jalan H.R. Rasuna Said, Kavel S-3
Kuningan
Jakarta 12950
Tel: +62-21-512321



Glass object
by Frank van den Ham.
From the exhibition
Inzicht - Doorzicht /
Padangan Padangan Menerus
in the Erasmushuis, Jakarta.

April 17 - May 8, 1996
Inzicht - Doorzicht /
Padangan Padangan Menerus
Joint exhibition by Dutch glass artist Frank van den Ham and Dutch painter Auke de Jong.

THE NETHERLANDS

Groninger Museum
Museumland 1
P.O. Box 90
9700 Groningen
Tel: +31-50-3666555
Fax: +31-50-3120815
Tue - Sun: 10am - 5pm, closed on Mon.

Semi-permanent exhibition
'Geldermalsen porcelain' from the Far East with special reference to the period of the VOC (Voyage of Dutch merchants to the Far East) in the 'pavilion of Philippe Starck'.

Moluks Historisch Museum
Kruisstraat 313
P.O. Box 13379
3507 LJ Utrecht
Tel: +31-30-2367116
Fax: +34-30-2328967
Tue - Sun: 1pm - 5pm, closed on Mon.

Permanent exhibition
About the lives of people of the Moluccas who came to the Netherlands in the 1950s. The exhibition describes their history in the Moluccas and in the Netherlands as well as the process of integration they have undergone.

Tropenmuseum
 Linaeusstraat 2
 1092 CK Amsterdam
 Tel: +31-20-5688418
 Fax: +31-20-5688331

Semi-Permanent exhibition
 About the life of people in the tropics:
 Southeast Asia department: new
 department about People and cultures
 in Southeast Asia, especially Indonesia.

December 13 '95 – September 1 '96
 Distant friends of Jan Klaassen.
 Puppet-shows in Africa and Asia.

**Foundation for Indian Artists /
 Galerie Schoo**
 Fokke Simonszstraat 10 / Lijnbaansgracht
 1017 TG Amsterdam
 Tel: +31-20-6231547
 Fax: +31-20-6231547
 Tue – Sat: 1pm – 6pm,
 1st Sunday of the Month: 2pm – 5pm

March 16 – April 17 1996
 Dilip Sur, Work on Paper, Ceramics

Stichting De Nieuwe Kerk
 Gravenstraat 17
 1017 NL Amsterdam
 Tel: +31-20-6268168
 Fax: +31-20-6226649
 Daily from 10am – 6pm

December 1995 – April 15 1996

Buddha's of Siam
 Treasures of art from the Kingdom
 of Thailand.
 ★ See Highlight 1.

Stedelijk Museum Bureau
 Rozenstraat 59
 1016 NN Amsterdam
 Tel: +31-20-4220471

April – May 1996
 Exhibition of artwork by Dutch
 and Indonesian artists.

Museum Bronbeek
 Velperweg 147
 6824 MB Arnhem
 Tel: +31-26-3840840

Permanent exhibition
 Visualization of the Dutch colonial past,
 emphasizing the history of the Dutch
 Colonial Army (KNIL).

Indonesië Museum Nusantara
 St. Agathaplein 1
 2611 HR Delft
 Tel: +31-15-2602358
 Fax: +31-15-2138744
 Daily: 10am – 5pm, Sun: 1pm – 5pm

Permanent exhibition
 Nusantara Empire of Treasures
 (Schattenrijk Nusantara)

Museum The Princessehof
 Grote Kerkstraat 11
 8911 DZ Leeuwarden
 Tel: +31-58-2127438
 Fax: +31-58-2122281
 Daily 10am – 5pm, Sun: 2pm – 5pm

Permanent collection
 Large exhibition of Asian ceramics.

December 8 '95 – February 25 '96
 The Mongolian Empire
 during the Yuan Dynasty (1279-1368)
 This exhibition shows the influence of
 the Mongols on the various art forms,
 especially ceramics.

National Museum of Ethnology
 Steenstraat 1
 2312 BS Leiden
 Tel: +31-71-5168800
 Fax: +31-71-5128437
 Tue – Fri: 10am – 5pm,
 Sat/Sun: 12pm – 5pm, closed on Monday

Semi-permanent collection
 During reconstruction activities a long
 lasting exhibition will be presented:
 Japan AD 1850
 An exhibition about life in Japan about
 1850, when the traditional system of
 classes in which the samurai were the
 upper class and the merchants were
 characterized as lower class still existed.
 At a time of increasing prosperity,
 merchants were becoming more
 influential and gaining in prestige. The
 major theme of this exhibition is the
 daily life of these people.

January 1995 – March 31 1996
 Netsuke: Japanese culture in a nutshell
 This exhibition gives an impression of a
 large and varied collection of Japanese
 girdle toggles, netsuke.

January 1995 – March 31 1996
 Katazome of Noriko Nakamura
 An exhibition of patterns printed on
 textiles.

October 6 1995 – August 25 1996
 Forgotten Islands: the mystery of the
 Southeast Moluccas
 ★ See Highlight 2.

December 21 1995 – March 1996
 Acquisitions Resulting from Research
 in Irian Jaya
 An exhibition about the changes and
 continuity in woodcarving of Irian Jaya,
 focusing on the Asmat area.

Museum of Ethnology Rotterdam
 Willemskade 25, 3016 DM Rotterdam
 Tel: +31-10-4111055
 Fax: +31-10-4118331
 Tue – Sat: 10am – 5pm,
 Sundays and public holidays: 11am – 5pm

From April 14 onwards
 Enchanted Worlds
 For children who want to see even
 more of the world. Children will be able

to make a trip through the Netherlands,
 the world of Islam as well as new
 worlds which have now been added: the
 Afro-Caribbean world and Asia.

December 1995 – May 19 1996
 Power & Gold
 Jewellery from Indonesia and the
 Philippines from the collection of the
 Barbier-Mueller Museum in Geneva.



Decorated elephant with his caretaker. Lân Nā style 1575. Bronze.
 From the exhibition: 'The Buddhas of Siam', De Nieuwe Kerk, Amsterdam.
 Collection National Museum Bangkok. Photo: Dirk Bakker.

★ HIGHLIGHT 1 ★

Forgotten Islands, the mystery of the Southeast Moluccas.
 National Museum of Ethnology, Leiden; October 1995 – August 25th 1996

The Southeast Moluccas, is a virtually forgotten group of islands in the easternmost reaches of Indonesia. In an exhibition which opens a window on a world of symbols of the past and the present, the National Museum of Ethnology sheds a little light on this area.

Unique artworks are presented in cooperation with museums in Germany and Indonesia. Symbols are very important in life in the Southeast Moluccas. Even at first sight, ordinary objects have a special meaning. The tales told by the people relate to these symbols. Important moments in human life, like a wedding, are graced by great festivities in which old ceremonies play a part. A sculpture turns out to be an important ancestor who protects the owner against any danger; a boat is a symbol of a village and its residents; life itself is compared with a voyage by boat. The exhibition presents a journey through the mysterious world of symbols of the past and the present. The mystery of the Southeast Moluccas is unveiled through theatrical light-effects, photographs, sound, objects, videos and voices.



Ancestor statues from the Barbar, Leti, and Sermata Islands. From the exhibition: 'Forgotten Islands: the mystery of the Southeast Moluccas'. National Museum for Ethnology, Leiden, the Netherlands. Photo: Ben Grishaaver.

★ HIGHLIGHT 2 ★

The Buddhas of Siam

De Nieuwe Kerk, Amsterdam, December 1995 – April 15 1996

After two earlier, highly successful exhibitions of Asian art, this winter the Nieuwe Kerk in Amsterdam will present a selection of masterpieces from the museums of Thailand. Under the title *The Buddhas of Siam* dozens of monumental, serene Buddha figures, ceremonial objects, and relics from stupas and pagodas will provide a picture of the fascinating and complex Buddhist culture of Thailand, the former kingdom of Siam. The more than one hundred items on loan, including unique gold artefacts and regalia from the royal treasuries, date from between the second millennium and the nineteenth century AD.

The curator of the exhibition is Dr Jan Fontein, an expert on Asian art. This spring and summer he travelled extensively visiting the museums and temple complexes of Thailand which he knows so well. The Dutch-born, former director of the Museum of Fine Arts in Boston is now completing his cycle of exhibitions in the Nieuwe Kerk. The earlier exhibitions on Indonesian and Chinese art were also selected by him. Together they attracted over a quarter of a million visitors. *The Buddhas of Siam* has been organized in close consultation with museum and archaeological authorities in Thailand as part of the celebrations to mark the golden jubilee of the reign of King Bhumibol. Prince Suphat, an eminent archaeologist and professor at the University of Silpakorn, is acting as scholarly advisor. Rarely has Europe seen such a large exhibition devoted to the artistic heritage of Thailand. The organizers are expecting this major winter exhibition to attract a great deal of interest.

The exhibition will be the centre of a range of activities intended to place Thai culture in a broader context. A Thai festival, at which there will be ample opportunities to sample the renowned Thai cuisine, is planned from February 17 to March 3 1996.

An extensive programme of lectures with speakers from various countries is being prepared.

NORWAY

Ethnographic Museum
 Frederiksgate 2, 0164 Oslo
 Tel: +47-22-859300
 Fax: +47-22-859960
 Tue - Sun: September 15 to May 14,
 12pm - 3pm, May 15 to September 14,
 11am - 3pm.

Permanent collection
 Art objects from East Asia, Africa,
 North America, South America,
 the Arctic, and the Sub-Arctic.

PHILIPPINES

Metropolitan Museum of Manila
 Central Bank Complex
 Roxas Boulevard
 Tel: +63-8323645 / 505271

February 6 - March 6 1996
*Asian Modernism: diverse development in
 Indonesia, the Philippines and Thailand.*
 Travelling exhibition on themes in
 Southeast Asian art.

PORTUGAL

Museum of Ethnology
 Avenida Ilha da Madeira-ao Restelo
 1400 Lisboa
 Tel: +351-1-301526415
 Fax: +351-1-3013994
 Tue - Sun: 10.30am - 6pm

Permanent collection
 Ethnological collections from Africa,
 America, Asia, and Europe with a strong
 focus on Portugal.

SINGAPORE

General information:
 National Heritage Bond
 Tel: +65-3323550
 Fax: +65-3343054

Singapore Art Museum
 71 Bras Basah Road
 Singapore 189555

January 20 - April 20, 1996
 Inaugural Exhibition:
Modernity And Beyond
 Themes in Southeast Asian Art, One
 Hundred Years of Art in Singapore

Late April - May 31 1996
*20th Century Chinese Painting:
 tradition & innovation*

Singapore History Museum
 93 Stamford Road
 Singapore 178897

January - May 1996
Fujian Exhibition

March 1996
Historical Paintings and Prints

Asian Civilisations Museum
 51 Armenian Street
 Singapore 179939

January - April 1996
*Imperial Qing: Blue and White from
 the Tianminlou Collection*

SWITZERLAND

**Museum für Völkerkunde und
 Schweizerisches Museum für Volkskunde**
 Augustinerstrasse 2
 PO Box 1048
 CH-4001 Basel
 Tel: +41-61-2665500
 Fax: +41-61-2665605

August 20, 1995 - March 31, 1996:
Farewell to Paradise - New views on Bali
 Exhibition related to the 50th anniversary
 of the Independence of Indonesia
 with the cooperation of four Balinese
 artists: Wayan Sika, Nyoman Erawan,
 Madé Djirna and Madé Budhiana.

Kunsthaus Zürich
 Heimplatz 1, CH-8024 Zürich
 Tel: +41-1-2516765
 Fax: +41-1-2512464

April 4 - July 14 1996
Ancient China
 Men and Gods in the Middle Kingdom.
 ★ See article on page 54.

Art Agenda

JANUARY 1996 ▶ NOVEMBER 1996

The Baur Collections
 8 Rue Munier-Romilly
 1206 Genève
 Tel: +41-22-3461729
 Fax: +41-22-7891845
 Tue - Sun: 2pm - 6pm

The Museum will be temporarily closed
 from June 26 1995 to Spring 1997 due
 to extensions to the building and
 reconstruction work.

Barbier-Mueller Museum
 10 Rue Calvin
 1204 Genève
 Tel: +41-22-3120270
 Fax: +41-22-3120190
 Daily 10am - 5pm

Permanent collection
 African, Oceanic, Melanesian,
 and American art.

Rietberg Museum
 Gablerstrasse 15
 CH-8002 Zürich
 Tel: +41-1-2024528
 Fax: +41-1-2025201
 Tue - Sun: 10am - 5pm

Permanent collection
 Indian and Tibetan art, art from Africa
 and the Pacific, Eskimo and Northwest
 American Indian, and pre-Columbian
 art.

April 4 - July 14 1996
Mandate of Heaven
 Emperors and artists in Ancient China

THAILAND

The National Gallery, Bangkok

May 8 - May 28, 1996:
*Asian Modernism: Diverse Development in
 Indonesia, the Philippines and Thailand.*
 Travelling exhibition with themes in
 Southeast Asian art

USA

Asian Art Museum of San Francisco
 Golden Gate Park
 San Francisco
 California 94118
 Tel: +1-415-7512500

November 1 '95 - February 25 '96
Vessels of a Culture:
 Korean Ceramics from the Asian Art
 Museum Collection
 Drawn from the Museum's renowned
 Korean collection, this choice survey of
 20 ceramic artworks dates from the
 5th century and chronicles different
 periods in Korea's history and cultural
 development. Objects include stone-
 ware, celadon, punch'ong and porcelain
 wares representative of each era.

November 9 '95 - February 25 '96
The Black Ship Scrolls
 In collaboration with the Japan Society
 and in honour of this Society's 90th
 anniversary, the Asian Art Museum is
 exhibiting one of a pair of historic Japanese
 screens which were created to

illustrate the story of American Commodore
 Matthew C. Perry's expedition to Japan in
 1853-54.

December 6 '95 - February 25 '96
A Chorus of Colours:
 Chinese glass from three American
 collections.
 ★ See highlight 3.

April 10 1996 - August 11 1996
Mingei: two centuries of Japanese folk art.
 One of the most significant exhibitions
 of Japanese folk art ever presented in
 the USA. Celebrating the rich artistic
 traditions of the 'people's art' of pre-
 industrial Japan, the 140 Mingei treas-
 ures in this exhibition are drawn from
 the internationally acclaimed Folk Craft
 Museum in Tokyo.

VIETNAM

Red River Gallery
 71A Nguyen Du Street
 Hanoi
 Tel: +84-4-229064

Permanent collection
 Work of Vietnamese artists Khuc Thanh
 Binh, Thah Chuong, Dao Tanh Dzuy,
 Pnam Minh Hai, Dang Xuan Hoa, Tran
 Luong, Pham Hong Thai, Boa Toan,
 Truong Tan, Do Minh Tam.

Art Gallery Hien Minh
 1st Floor, 44 Dong Khoi Street, Distr. 1
 Ho Chi Minh City
 Tel: +84-8-224590

Permanent collection
 Work of such artists as the Vietnamese
 painter Nguyen Thi Hien.

Galleria Vinh Loi
 49 Dhang Kai Street, Distr. 1
 Ho Chi Minh City
 Tel: +84-8-222006

Permanent collection
 Including the work of the Vietnamese
 artist Bui Xuan Phai (1921-1988).

(Advertisement)

**KUNST- UND AUSSTELLUNGSHALLE DER
 BUNDESREPUBLIK DEUTSCHLAND IN BONN**

EXHIBITION

**WISDOM AND COMPASSION
 THE SACRED ART OF TIBET**

10 MAY - 25 AUGUST 1996

**INTERNATIONAL SYMPOSIUM
 MYTHOS TIBET
 (THE MYTH OF TIBET)**

THE HISTORICAL DEVELOPMENT OF THE TIBET IMAGE - FUNCTION
 AND INTENTIONS OF IDEALIZED IMAGES OF TIBET - PERSPECTIVES
 AND PROJECTIONS IN THE WESTERN DISCOURSE ON TIBET

10 - 12 MAY 1996

53113 BONN · MUSEUMSMEILE · FRIEDRICH-EBERT-ALLEE 4
 TELEPHONE (49) 228-9171-200
 OPENING HOURS: TUESDAY-SUNDAY 10 A.M. - 7 P.M.

★ HIGHLIGHT 3 ★

*A Chorus of Colours:
 Chinese Glass from three American Collections.*
 Asian Art Museum of San Francisco, December 1995 - February 25 1996

More than 100 rare works of Chinese glass have been drawn together for
 the first time in this special exhibition, which presents a comprehen-
 sive review of Chinese craftsmanship in glass as seen through the rarely view-
 ed private collections of Mr Walter Shorenstein, San Francisco; Mrs. Emma
 Dagan, Los Angeles; and Dr Alan Feen, Tulsa Oklahoma. Each of the 105 pieces
 in the exhibition reflects the collectors' individual tastes, interests and per-
 sonalities.

Dating from the fifth century BC right up to the 19th century, the works
 range from small glass beads and pendants designed to replicate jade, to ele-
 gant glass lotus leaves and gourds mirroring the Chinese enthusiasm for nat-
 ural forms. Of particular note are examples from China's 'Great Golden Age' of
 glassmaking in the early 18th century, during which commissions by imperial
 Manchu rulers greatly increased the art's status and popularity.

Emma Dagan and her late husband, Barney, began collecting Chinese deco-
 rative arts for their Upland, California home in 1966. Initially, their collecting
 interests centred on glass snuff bottles; today it includes a wide range of styles
 highlighted by Mrs. Dagan's most recent acquisition of a rare 18th century
 amethyst-coloured glass bowl from the Qing Dynasty. Dr Alan Feen, an oncol-
 ogist from Tulsa, Oklahoma, began collecting glass in 1986 after first being
 introduced to the art on a trip to China three years earlier. Today he continues
 actively to collect pieces which characterize his enthusiasm for large, mono-
 chromatic styles, including an imposing 18-inch aqua-coloured Qianlong-era
 vase which is one of the largest pieces of Chinese glass still in existence.

Walter and the late Phyllis Shorenstein of San Francisco started collecting
 Chinese glass with the purchase of five Qing imperial-marked monochromes
 during a 1987 trip to Hong Kong; today their collection is arguably the most
 comprehensive of any in the Western world, with objects dating from the Qin
 (third century BC) through the Qing (1644-1912) dynasties, and containing
 masterwork after masterwork in each category.

A chorus of Colours: Chinese glass from Three American Collections is made possible
 through the generous support of Mr Walter Shorenstein, Mrs. Emma Dagan,
 and Dr Alan Feen. Guest curators for the exhibition are Dr Claudia Brown,
 Curator of Asian Art at Phoenix Art Museum, and Clarence F. Shangraw, Chief
 Curator Emeritus at the Asian Art Museum of San Francisco.



1. **Helfrich, Klaus et al.**
Asmat, Mythos und Kunst im Leben mit den Ahnen
 Staatlichen Museen zu Berlin-Preußischer Kulturbesitz, 1995.
 German text, 311p., ill., ISBN 3 88609 381 6.

This publication was compiled to accompany a major exhibition at the Museum of Ethnology in Berlin, Germany, from October 10, 1995 to March 31, 1996. The exhibition is devoted to the art and handicrafts of the Asmat people, who live in a remote part of Irian Jaya, endeavouring to survive the twentieth century. The exhibition also gives a view of the daily life and culture of this tribe. The Asmat are renowned for their woodcarving.



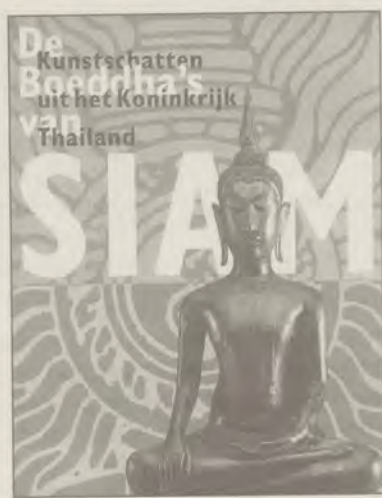
2. **Takashi, Shiraishi et al.**
Asian modernism, diverse developments in Indonesia, the Philippines and Thailand.
 The Japan Foundation Asia Centre, Tokyo, 1995.
 English/Japanese text, 278p., ill., ISBN -.

This catalogue has been published to accompany a touring exhibition on Asian modernism, emphasizing the developments in Indonesia, the Philippines, and Thailand. This exhibition started off in Tokyo in October 1995 and will finish in Jakarta in July 1996. Some 140 works, by 50 artists are on view, including oil-paintings from the mid-nineteenth century, when Western techniques were first introduced into these countries, early modernist work from the twenties and thirties, post-war work from the sixties and seventies, and the most recent work of artists working today.



3. **Supangkat, Jim, et al.**
Oriëntasi
 Gate Foundation, Amsterdam, 1995. English text, 80p., ill., ISBN 90 73230 06 3.

Catalogue of a touring exhibition, organized by the Gate Foundation, Amsterdam, August 1995. The exhibition shows work by ten young artists from Indonesia and the Netherlands. Their work is displayed separately, to stress the fact that in both countries, the new generation of artists is developing in its own way. A programme of workshops, in which the artists participating took part accompanied this exhibition. The exhibition will be shown at the Lakenhal, Leiden from February to April, 1996.



4. **Fonteyn, Jan.**
De Boeddha's van Siam, kunstschatten uit het koninkrijk Thailand
 Nationale Stichting De Nieuwe Kerk, Amsterdam, Uitgeverij Waanders, Zwolle, 1995.
 Dutch text 126p., ill., ISBN 90 400 9789 5.

For centuries the kingdom of Siam has been famous for its legendary riches. Even in the 17th century, the former capital Ayutthaya was already described as the richest town in Asia. This catalogue accompanies an exhibition of the art treasures of the kingdom of Thailand. More than a hundred statues of Buddha, ceremonial objects, relics, and golden jewellery are on view. The exhibition was organized by the former director of the Museum of Fine Arts in Boston, Dr Jan Fontein.



5. **Wassing-Visser, Rita**
Royal Gifts from Indonesia: historical links with the House of Orange-Nassau (1600-1938)
 (translated by: R.L. Robson-McKillop). Stichting historische verzamelingen van het Huis Oranje-Nassau, Den Haag i.s.m. Uitgeverij Waanders, Zwolle, 1995.
 ISBN 90 400 9792 5 (cloth)

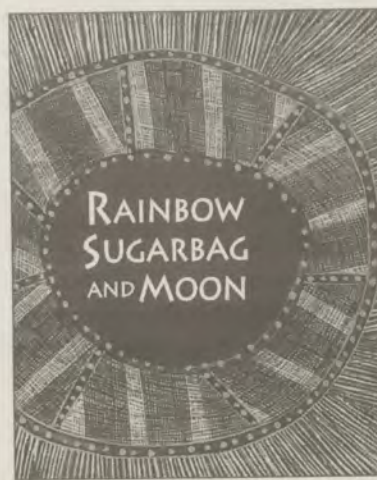
This book tells the stories behind the royal collection of gifts from Indonesia, in Paleis Noordeinde, The Hague. These presents were presented to Dutch royalty on special occasions over three centuries. The writer has put these stories in a historic context in order to make the significance more readily comprehensible.



6. **Ramseyer, Urs**
Farewell to Paradise: New views from Bali
 Museums für Völkerkunde Basel, Basel 1995. German/English text, 65p., ill., ISBN 3 9520538 6 4.

Catalogue of an exhibition of contemporary art from Bali, Indonesia, at which four contemporary Balinese artists are exhibiting their work. Life in Bali has become a life in which two different worlds are juxtaposed. As contemporary artists they move effortlessly between these, and both spheres are equally important in shaping their consciousness and their creative work. The first of these worlds is the traditional one, in which the social and religious institutions of all Balinese are firmly rooted. The second is the modern world in which these artists function as independent personalities, creating works of great individuality. Their work is the artistic expression of traditional and modern experiences of a living culture, in other words of local traditions and the global, modern world.

Selected by the Gate Foundation
Top Ten Book Selection on Asian Art



7. **West, Margie**
Rainbow, sugarbag and moon, two artists of the stone country
 Museum & Art Gallery of the Northern Territory, Darwin 1995.
 English text, 47p., ill., ISBN 0 7245 2901 2.

This catalogue accompanies a retrospective exhibition of two, well-known, Kunwinjku artists: Mick Kubarka and Bardayal Nadjamerrek. The exhibition is a tribute to the talents of these men and is also designed to illuminate the relationship of the artists, their ancestral mythologies and sites, to the wider context of Kunwinjku life. The Kunwinjku people were amongst the first to raise Australia's consciousness about the beauty and significance of Aboriginal art, through the collections they assembled for researchers as far back as 1912.

8. **Meyer, Anthony J.P.**
Oceanic art
 Taschen, Cologne, 1995.
 English/French/German text, 640p., ill., ISBN 3 89508080 2

This extensive book has been published in a case containing two volumes. The book gives an overview of art and handicrafts from Oceania, that is: Melanesia; Polynesia; and Micronesia. All sorts of arts and handicrafts are presented: masks and jewellery; household utensils and weapons; canoes and overmodelled skulls; and much more.



9. **McAlear, Donna**
High performance, Hiram To
 Organisation for Visual Arts Ltd.(OVA), London, 1994. English text, 16p., ill., ISBN 1 899127 00 3

High Performance is a new work commissioned by OVA, to develop the discourse of 'new internationalism'. This book on the Hong Kong-born artist Hiram To (Hong Kong 1964, living and working in Australia since 1986) is divided into two parts. The first situates To's work in a decidedly Australasian socio-political context. As a Hong Kong migrant now resident in Brisbane, To is personally and professionally affected by current policy trends and their impact on Australian national and institutional futures. The latter section focuses on two successive works by To: Casual Victim (1990) and High Performance (1994).

10. **Warren, William**
Arts and crafts of Thailand
 Thames and Hudson, London, 1995. English text, 160p., ill., ISBN 0 500 278016 (pb)

Thailand has a uniquely long-standing tradition of arts and crafts. Unlike most of its neighbours, it has never been occupied by a foreign power. It has thus been able to pass through relatively peaceful stages of development since ancient times. Under the patronage of the courts and the temples, the designs and craftsmanship of Thai artisans have flourished. Thai textiles, probably the best-known example of its indigenous handicrafts, form only a part of the rich assortment of creative traditions and products presented in this book.

Newsletters

on Asia in Europe

(Unless otherwise stated, the language used in the newsletters is English)

It goes without saying that 'Newsletters on Asia in Europe' is an ambitious title. The number of newsletters dealing with (aspects of) Asia that are published in Europe seems inexhaustible. We claim by no means to have included every single one, therefore we welcome any information on Newsletters which have been left out or left incomplete.

Lettré de l'Afrique

Organization: French Association for Research on South East Asia
Editor: Hugues Tertrais
Appears: 3 x a year
Price: FF200 (members), FF100 (students), FF250 (outside France)
Circulation: 250
Format: A4
Language: French
Contact: French Association for Research on South East Asia, c/o EFEO, 22, Ave du Président Wilson, 75116 Paris, France.

La Lettre d'Asie Centrale

Organization: l'Association de Recherche et d'Information sur l'Asie Centrale (ARIAC)
Editors: E. Allès, D. Bolland, H. Dawod, G. Dorronsoro, S.A. Dudoignon, G. Jahangiri, C. Poujol, Th. Zarcone
Price: FF120 (individuals), FF300 (organizations)
Format: A4, printed
Language: French
Contact: ARIAC, Maison des Sciences de l'Homme, Bureau 108, 54 Boulevard Raspail, 75006 Paris, France.
Fax: +33-1-45488353

AKSE Newsletter

Organization: Association for Korean Studies in Europe
Editor: James H. Grayson
Appears: 1 x a year
Price: Free to members or on application
Circulation: 650-700
Format: A5
Contact: James H. Grayson, Centre for Korean Studies, University of Sheffield, Sheffield S10 2UJ, UK.
Tel: +44-114-824390,
Fax: +44-114-729479.

ASEASUK News

Organization: Association for Southeast Asian Studies in the United Kingdom
Editor(s): Pauline Khng and V.T. King
Appears: 2 x a year
Price: Free for members and relevant institutions
Format: A4, printed
Contact: Pauline Khng, Centre for Southeast Asian Studies, University of Hull, Hull HU6 7RX, UK.

Tel/Fax: +44-482-465758

BAKS Newsletter

Organization: British Association for Korean Studies
Editor: James E. Hoare
Appears: 2 x a year
Price: Free to members
Circulation: To BAKS members
Format: A5
Contact: James E. Hoare, 86 Crescent Lane, London SW4 9PL, UK.
Tel: +44-171-2106213,
Fax: +44-171-2106304.

Baruga-Sulawesi Research Bulletin

Editors: S. Koolhof; Chr. de Jong; R. van de Berg; A. Lucas
Appears: 1 x a year
Price: Free of charge
Circulation: 300
Format: A4 (30-40 pages)
Contact: S. Koolhof, CNWS, P.O.Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31-71-5272982,
Fax: +31-71-5272615

BASAS Bulletin

Organization: British Association for South Asian Studies
Editors: Chris Pinney and Eivind Kahrs
Appears: 3 x a year
Format: A4
Contact: British Association for South Asian Studies, Dept. of Anthropology and Sociology, SOAS, Thornhaugh St. Russel Sq., London WC1H 0XG, UK.
Tel: +44-171-6372388,
Fax: +44-171-4363844

BITIG

Organization: SOTA, Research Centre for Turkestan and Azerbaijan
Editors: Mehmet Tütüncü
Appears: 4 x a year
Price: Netherlands Dfl. 50, Europe: US\$ 50, Overseas US\$ 70, per year.
Earlier issues on request.
Circulation: 1000 worldwide
Format: A4, printed, 24-30 pg
Language: Dutch, English and Turkish
Contact: SOTA, P.O. Box 9642, 2003 LP Haarlem, The Netherlands.
Tel/Fax: +31-23-5292883,
E-mail: mtutuncu@inter.nl.net

Boletín de la Asociación Española de Estudios del Pacífico

Organization: Asociación Española de Estudios del Pacífico
Editors: Florentino Rodao
Appears: 3 x a year
Price: Free of charge
Format: A4
Language: Spanish
Contact: Asociación Española de Estudios del Pacífico, Colegio Mayor N.S. Africa, Ramiro de Maeztu s/n, Ciudad Universitaria, 28040 Madrid, Spain.
Fax: +34-1-5540401

Nieuwsbrief Burma Centrum Nederland

Organization: Burma Centrum Nederland, BCN
Editors: Gijs Hillenius
Appears: 10 x a year
Price: individuals Dfl.25,-; organizations Dfl.45,- a year
Circulation: 170
Format: A4, b/w, printed
Language: Dutch
Contact: Burma Centrum Nederland, Paulus Potterstraat 20, 1071 DA Amsterdam, the Netherlands.
Tel: +31-20-6716952,
Fax: +31-20-6713513,
Email: bcn@xs4all.nl

Newsletter of the Canon Foundation

Organization: The Canon Foundation in Europe
Editor: Richard Burke
Appears: 1 x a year
Price: Free of charge
Circulation: 2700
Format: A4, full colour, printed
Contact: The Canon Foundation, Rijsburgerweg 3, 2334 BA Leiden, the Netherlands.
Tel: +31-71-5156555,
Fax: +31-71-5157027,

Caraka, 'the Messenger'.

A Newsletter for Javanists.
Organization: Dept. of languages and Cultures of Southeast Asia and Oceania, University of Leiden
Editors: Ben Arps, Willem van der Molen, Ignatius Supriyanto, and Jan van den Veerdonk
Appears: 2 x a year
Format: A4, copied
Contact: Caraka, Dept. of Languages and Cultures of Southeast Asia and Oceania, University of Leiden, P.N. van Eyckhof 3, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Fax: +31-71-5272615, Email: CARAKA@RULLET.LeidenUniv.NL

CERES Newsletter

Organization: Center for Resource Studies of Development (CERES)
Editor: Dr W.E.A. van Beek
Appears: 6 x a year
Format: A4
Contact: CERES Office, P.O. Box 80140, 3508 TC Utrecht, the Netherlands.
Tel: +31-30-2534815,
Fax: +31-30-2537482,
Email: ceres@fsw.ruu.nl

China Information

Organization: Documentation and Research Centre for Contemporary China
Editor: Woei Lien Chong
Appears: 4 x a year
Price: Individuals: Dfl.74,20, Institutions: Dfl.90,-
Circulation: 400
Format: A5, printed
Contact: Documentation and Research Centre for Contemporary China, Arsenalstraat 1, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31-71-5272516,
Fax: +31-71-5272615,
Email: docchin@rullet.leidenuniv.nl

China Nieuws

Organization: Stichting China Nieuwsbrief
Editor: J.J.P. Kuijper
Appears: 6 x a year
Price: Dfl.125,- a year
Circulation: 450
Format: A4, full colour, printed
Language: Dutch
Contact: Stichting China Nieuwsbrief, AMPEK Secretariat, De Ruyterkade 5, 1013 AA Amsterdam, the Netherlands.
Tel: +31-20-5236758,
Fax: +31-20-5236732.
For subscriptions:
Tel: +31-10-4132235/4129097,
Fax: +31-10-4139487.

CNWS Newsletter

Organization: Research School CNWS, School of Asian, African, and Amerindian Studies
Editor: K. Banak
Appears: 2 x a year
Price: Free of Charge
Circulation: 800
Format: A4
Contact: Research School CNWS, P.O. Box 9515, 2300 RA Leiden, the Netherlands.
Tel: +31-71-5272171,
Fax: +31-71-5272939

Newsletter Center for Pacific Asia Studies at Stockholm University

Organization: Center for Pacific Studies, Stockholm University
Editors: CPS
Appears: 2 x a year
Price: Free of Charge
Circulation: 1100
Format: A4
Contact: Katharina Soffronow, Center for Pacific Asia Studies, University of Stockholm, S-106 91 Stockholm, Sweden.
Tel: +46-8-162897,
Fax: +46-8-168810

'Common Ground', Newsletter on Philippine environment and Development Action

Organization: Philippine Resource Centre, PRC
Appears: 4 x a year
Price: Annually £2,50
Circulation: 700
Format: A4
Contact: Philippine Resource Centre, 84 Long Lane, London SE1 4AU, UK.
Tel: +44-171-3780296,
Fax: +44-171-4033997.

DUJAT Nieuwsbrief

Organization: Dutch Japanese Trade Federation
Appears: 6 x a year
Format: A4
Language: Dutch and English
Contact: A.G. Karl (Director DUJAT), P.O. Box 44, 2170 BB Sassenheim, the Netherlands.
Tel: +31-252-266344,
Fax: +31-252-266202

EAAnnouncements

Organization: East Asian Archaeology Network [EAAN]
Editor: Gina Barnes
Appears: 3 x a year
Format: A5
Contact: Ms Amande Cox, Cherry Tree Cottage, 17 Low Road, Burwell, Cambridge, CB5 0EJ England or call Gina Barnes: Tel: +44-191-3743231, Fax: +44-191-3743242, Email: Gina.Barnes@durham.ac.uk

EACS Newsletter

Organization: European Association of Chinese studies
Editor: Laura Rivkin
Appears: 4 x a year
Price: Annually DM 30,- (DM 35 for Eurocharges)
Circulation: 700
Format: A5, copied
Contact: Laura Rivkin, c/o Great Britain China Centre, 15 Belgrave Square, London SW1X 8PS, UK.
Tel/Fax: +44-171-235 6696

Bulletin of the EAJS

Organization: European Association for Japanese Studies
Editor: Heinrich Menkhaus
Appears: 2 x a year
Price: Free to members of the EAJS
Circulation: 600
Format: A5, copied
Contact: Heinrich Menkhaus, Doelensteeg 2, 2311 VL, Leiden, the Netherlands.
Tel: +31-71-527267 or +31-71-5127806,
Fax: +31-71-5124244

ECARDC Network Newsletter

Organization: European Conference on Agriculture and Rural Development,
Editor: A. Bielfeldt
Appears: 6 x a year
Format: A5
Contact: A. Bielfeldt, Justus-Liebig University Giessen, Ludwigstrasse 21, Giessen, Germany.

ESEM Info

Organization: European Seminar in Ethnomusicology
Appears: 3 or 4 x a year
Price: Free to members, membership fee: 25 Ecu per year (students half price)
Format: A5 printed
Contact: ESEM office, 29 Rue Roquelaine, F-31000 Toulouse, France.
Tel: +33-6162-3584

ESF Communications

Organization: European Science Foundation
Editor: Sabine Schott
Appears: 2 x a year
Format: A4, printed
Contact: Sabine Schott, European Science Foundation, 1 quai Lezay Marnésia, 67080 Strasbourg Cedex, France.
Tel: +33-88-767125,
Fax: +33-88-370532.

Etudes Chinoises, lettre d'information

Organization: Association Française d'Études Chinoises, AFEC
Editor: Frédéric Obringer
Appears: 3 x a year
Price: membership AFEC, FF 250 (EU), FF 150 (EU students), FF 290 (outside EU), FF 315 (outside EU, airmail), FF 350 (institutions)
Format: A5
Language: French
Contact: F. Obringer, Route de Laval 77120, Mauperthus, France. Tel: +33-64030720

Eurasia News

Organization: European Institute for South and South-East Asian Studies, ASBL
Editor: Malcolm Subhan
Appears: 2 x a year
Price: Free of charge
Circulation: 1500
Format: A4, printed
Contact: Deepa Mann-Kler, 35 Rue des Deux Eglises, B-1040 Brussels, Belgium.
Tel: +32-2-230 8122,
Fax: +32-2-230 5402

European Bulletin of Himalayan Research

Editors: Pascale Dollfus, Martin Gaenszle, András Höfer, Michael Hutt, Corneille Jest, Marie Lecomte-Tilouine, Brigitte Merz, Anne de Sales, Gérard Toffin
Format: A5
Contact: Marie Lecomte-Tilouine, CNRS, UPR 299, 1 Place Aristide Briand, F-92195 Meudon Cedex, France.
Fax: +33-45075872,
Telex: LABOBEL 204135F

European Network for Bangladesh Studies

Organization: The European Network for Bangladesh Studies
Price: £80,00
Format: A5
Contact: The European Network for Bangladesh Studies, Centre for Development Studies, University of Bath, Claverton Down, Bath BA2 7AY, UK

European Newsletter of Southeast Asian Studies

Organization: Jointly published by EUROSEAS (European Association for Southeast Asian Studies) and KITLV (Royal Inst. f. Linguistics and Anthropol.)
Editor: C. van Dijk
Appears: 2 x a year
Price: Dfl.20,- (Netherlands), Dfl.30,- (others) including postage
Circulation: 320
Format: A4
Contact: C. van Dijk, ENSEAS c/o KITLV, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Tel: +31-71-5272295, Fax: +31-71-5272638

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Newsletter of the Göran Aijmer

European China Anthropology Network
 Organization: Sinological Institute, Leiden University
 Editor: Frank Pieke
 Appears: 2 x a year
 Price: Free of Charge
 Circulation: 85
 Format: A4
 Contact: Frank Pieke, Sinological Institute, Leiden University, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Tel: +31-71-5272530, Fax: +31-71-5272615

IATS Newsletter

Organization: Finnish Association of East Asian Studies
 Editor: Jouko Seppänen
 Appears: 1-2 x a year
 Price: Membership FAEAS: 30-120 MK
 Circulation: 500
 Format: A5
 Language: English and Finnish
 Contact: Jouko Seppänen, Helsinki University of Technology, Otakaari 1, SF-02150 Espoo, Finland. Tel: +358-0-4514312, Fax: +358-0-4513293

ICS Newsletter

Organization: Institute of Commonwealth Studies
 Appears: 12 x a year
 Format: A4
 Contact: Institute of Commonwealth Studies, 28 Russel Square, London WC1B 5DS, UK. Tel: +44-171-5805876, Fax: +44-171-2552160.

IDP News

Organization: The International Dunhuang Project
 Editor: Susan Whitfield
 Price: Free of Charge
 Format: A4
 Contact: Susan Whitfield, The International Dunhuang Project, The British Library, Oriental and India Office Collections, 197 Blackfriars Road, London SE1 8NG, UK. Tel: +44-171-412 7647/7650, Fax: +44-171-4127858, Email: susan.whitfield@bl.uk

IIAS Newsletter

Organization: International Institute of Asian Studies
 Editor: Paul van der Velde
 Appears: 4 x a year
 Circulation: 15,000
 Format: A3
 Contact: Paul van der Velde, IIAS, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Fax: +31-71-5274162, Tel: +31-71-527 2227/2917, E-mail: IIAS@RULLEIDEN.univ.nl

India Nu

Organization: Landelijke India Werkgroep
 Editors: B. Ars, N. Bonouvrié, H. Boon, I. vd Veen, A. Hendricx, M. Koolen, M. Reumers, P. Wolthuis
 Appears: 6 x a year
 Price: Dfl. 30,- a year
 Circulation: 800
 Format: A4
 Language: Dutch
 Contact: Landelijke India Werkgroep, Oude Gracht 36, 3511 AP Utrecht, the Netherlands. Tel: +31-30-2321340, Fax: +31-30-2322246

Indonesian Environmental History Newsletter

Organization: Ecology, Demography and Economy in Nusantara EDEN
 Editors: L. Nagtegaal and D. Henley
 Appears: 2 x a year (Jan/Jun)
 Price: Free of Charge
 Circulation: 300
 Format: A4, copied
 Contact: L. Nagtegaal, EDEN, c/o KITLV, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Tel: +31-71-5272914, Fax: +31-71-5272638

INIS Newsletter

Organization: Indonesian-Netherlands Cooperation in Islamic Studies INIS
 Editor: Dick van der Meij
 Appears: 2 x a year
 Price: Free of charge
 Circulation: 500
 Format: A4, printed
 Contact: INIS, Dept. of languages and Cultures of Southeast Asia and Oceania, Projects Division, Leiden University, P.O. Box 9515, 2300 RA, Leiden, the Netherlands. Tel: +31-71-5272419, Fax: +31-71-5272632

ISIR Newsletter

Organization: Irian Jaya Studies - a programme for Interdisciplinary Research
 Editor: J. Miedema
 Appears: 2 x a year
 Price: Free of charge
 Circulation: 150-200
 Format: A4 copied
 Contact: J. Miedema, Dept. of Southeast Asia and Oceania, Projects Division, Leiden University, Nonnensteeg 1-3, 2311 VJ Leiden, the Netherlands. Tel: +31-71 5272416/2419, Fax: +31-71-5272632

Japan Anthropology Workshop Newsletter

Organization: Japan Anthropology Workshop, JAWS
 Editor: Roger Goodman
 Appears: 2 x a year
 Price: Free to members
 Circulation: 200
 Format: A5, copied
 Contact: Roger Goodman, Nissan Institute of Japanese Studies, 27 Winchester Road, Oxford OX2 6NA, UK. Tel: +44-865-274576, Fax: +44-865-274574

KIT Newsletter

Organization: Royal Tropical Institute, Amsterdam
 Editors: Inge Pit and Anna Maria Doppenberg
 Appears: 2 x a year
 Price: Free of charge
 Circulation: 4500
 Format: A4, full colour, printed
 Contact: Inge Pit, Royal Tropical Institute (KIT), Mauritskade 63, 1092 AD Amsterdam, the Netherlands. Tel: +31-20-5688296, Fax: +31-20-6684579.

Central Asia Quarterly 'Labyrinth'

Organization: Central Asia Research Forum
 Editor: Alexander Barabanod
 Appears: 4 x a year
 Price: Annually individuals: £29 (UK and EU), £35 (rest of Europe), £39 (worldwide); institutions: £55 (UK and EU), £60 (rest of Europe), £65 (worldwide)
 Contact: Central Asia Quarterly, Central Asia Research Forum, School of Oriental and African Studies, Russel Square, London WC1H 0XG, UK. Tel: +44-71-3236300, Fax: +44-71-4363844, Email: carf.soas@clul.ucc.ac.uk (please designate the subject as labyrinth)

Memoria de Asia

Organization: Instituto Complutense de Asia
 Editors: Florentino Rodao and Javier Villalba
 Appears: 4 x a year
 Price: Free of charge
 Circulation: 800
 Format: A4
 Language: Spanish
 Contact: Instituto Complutense de Asia, Mas Ferré, Somosaguas, Universiadad Complutense de Madrid, 28223 Madrid, Spain. Tel: +34-1-3942491, Fax: +34-1-3942488, Email: lasia02@sis.ucm.es

News and Views from Japan

Organization: The Information Centre of the Mission of Japan to the European Communities
 Editor: Hajime Tsujimoto
 Appears: 2 x a month
 Format: A4
 Contact: Tsuyoshi Shionoya, Information Centre of the Mission of Japan to the European Communities, 58 Avenue des Arts, 1040 Brussels. Tel: +32-2-5112307

NAJAKS Newsletter

Organization: Nordic Association of Japanese and Korean Studies
 Editor: Arne Kalland
 Appears: 1-2 x a year
 Contact: Arne Kalland, NIAS, Njalsgade 84, DK-2300 Copenhagen, Denmark. Tel: +45-31-548844, Fax: +45-32-962530

NASA Newsletter

Organization: Nordic Association of South Asian Studies
 Editor: Hans-Christian Koie Poulsen
 Contact: Hans-Christian Koie Poulsen, Nordic Institute of Asian Studies, Njalsgade 84, DK-2300 Copenhagen, Denmark. Tel: +45-35-329098/548844, Fax: +45-32-962530, Email: hckoie@nias.ku.dk

NIAS Nytt, Nordic Newsletter of Asian Studies

Org.: Nordic Institute for Asian Studies
 Editor: Karl Reinhold Haellquist
 Appears: 4 x a year
 Format: A4
 Contact: NIAS, 84 Njalsgade, DK-2300 Copenhagen S, Denmark. Tel: +45-31-548844; Fax: +45-32-962530

Nonesa Newsletter

Organization: The Nordic Association for South East Asian Studies, NASEAS
 Editor: Ingela Palmgren
 Appears: 1-2 x a year
 Price: SEK.100 (yearly), Free of charge for NASEAS members
 Circulation: 330
 Format: A5
 Contact: Ingela Palmgren, NASEAS, Dept. of Economic History, P.O. Box 7083, S-22007 Lund, Sweden. Tel: +46-46-104485, Fax: +46-46-131585

Oceania Newsletter

Organization: Centre for Pacific Studies, University of Nijmegen
 Editor: Eric Venbrux
 Appears: 2 x a year
 Price: Free of charge
 Format: A5
 Contact: Eric Venbrux, Centre for Pacific Studies, Vakgroep Anthropologie, Universiteit van Nijmegen, Th. van Aquinostr. 4, 6500 HK, Nijmegen, the Netherlands. Tel: +31-24-3612361, Fax: +31-24-3611945

OCIS Newsletter

Organization: Oxford Centre for Islamic Studies
 Editor: Graham Speake
 Appears: 3 x a year
 Price: Free of charge
 Circulation: 1000
 Format: A4
 Contact: Mrs Lynn Abdel-Haq, Oxford Centre for Islamic Studies, George St., Oxford OX1 3HQ, UK. Tel: +44-865-278730, Fax: +44-865-278740

OCCN Nieuwsbrief

Organization: Overzeese Chinezen Contact Nederland
 Format: A4
 Language: Dutch
 Contact: Vrije Universiteit Amsterdam, Faculteit Sociaal-Culturele Wetenschappen, Sectie Niet-Westerse Geschiedenis, De Boelelaan 1105, 1081 HV Amsterdam, the Netherlands. Tel: +31-20-4446707, Fax: +31-20-4446722

Östasiatiska Museets Vänner - Nyhetsbrev

Organization: The Friendship Association of the Museum of Far Eastern Art & Antiquities in Stockholm
 Appears: 6 x a year
 Price: Free of charge for members of the Museum. Others after agreement.
 Circulation: 1200
 Format: A4, 4-6 pages
 Language: Swedish
 Contact: Carin Balfe, Östasiatiska Museets Vänner, Askrikegatan 19, S-115 57 Stockholm, Sweden. Tel/Fax: +46-8-6609351

Philippines Information Exchange

Organization: Philippine Resource Centre PRC
 Appears: 6 x a year
 Price: Annually: £5 (Individuals), £30 (organizations), free of charge to members of PRC
 Circulation: 300
 Format: A4
 Contact: Philippine Resource Centre, 23 Beviden Street, London N1 6BH, UK. Tel: +44-171-2515910, Fax: +44-171-2515914, Email: PRC@GEO2.poptel.org.uk

PRUS Newsletter

Organization: Poverty Research Unit at the University of Sussex
 Appears: 4 x a year
 Format: A4
 Contact: Poverty Research Unit, School of African and Asian Studies, University of Sussex, Falmer, Brighton BN1 9QN. Tel: +44-1273-678739, Fax: +44-1273-623572, Email: m.j.farlow@sussex.ac.uk

Punjab Research Group Newsletters

Organization: The Punjab Research Group
 Appears: 1 x a year
 Contact: Shinder Thandi, Dept. of Economics, Coventry Business School, Coventry University, Coventry CV1 5FB, UK. Tel: +44-203-838238, Fax: +44-203-838251

Science and Empire

Organization: NISTADS (New Delhi) and REHSEIS (Paris)
 Editors: Deepak Kumar (NISTADS) and Patrick Petitjean (REHSEIS)
 Price: Free of charge
 Appears: 2 x a year
 Circulation: 650
 Format: A4
 Contact: Patrick Petitjean, REHSEIS, 27 rue Damesme, 75013 Paris, France. Tel: +33-1-45811485, Fax: +33-1-45807847, Email: ppjean@paris7.jussien.fr or Deepak Kumar, NISTADS, Hillside Road, New Delhi, 110012 India. Tel: +91-11-5726406, Fax: +91-11-5754640

SEALG Newsletter

Organization: South East Asia Library group
 Editor: Patricia Herbert
 Appears: Annually
 Price: Two years: \$15.00 or £7.50
 Circulation: 250 worldwide
 Format: A4
 Contact: Patricia Herbert, Oriental & India Office Collections, British Library, 197 Blackfriars Road, London SE1 8NG, UK. Tel: +44-171-4127652, Fax: +44-171-4127641.

South Asia Newsletter

Organization: Centre of South Asian Studies, SOAS
 Editor(s): Centre of South Asian Studies, Room 471
 Appears: 3 x a year
 Price: Free to educational institutions
 Circulation: 470
 Format: A4
 Contact: Centre of South Asian Studies, Room 471, School for Oriental and African Studies, Thornhaugh St., Russel Square, London WC1 0XG, UK., Tel: +44-171-3236353, Fax: +44-171-4363844.

The Newsletter of the 'State and Society in East Asia' Network

Editor: Kjeld Erik Brodsgaard
 Appears: 2 x a year
 Price: Free of Charge
 Circulation: 200
 Format: A4
 Contact: Kjeld Erik Brodsgaard or Mette Mathiasen, East Asian Institute, University of Copenhagen, Njalsgade 80, DK-2300 Copenhagen S, Denmark. Tel: +45-31-542211, Fax: +45-31-546676

Sri Lanka Newsletter

Organization: St. Nederland-Sri Lanka
 Editor: E. Jongens
 Appears: 4 x a year
 Price: Members Dfl. 25,-
 Circulation: 250-300
 Format: A4
 Language: Dutch
 Contact: Stichting Nederlands-Sri Lanka, Den Haag, the Netherlands. Tel: +31-70 3252381

Südostasien Informationen

Organization: Southeast Asia Info. Centre
 Editor: Peter Franke
 Appears: 4 x a year
 Price: (annually) Germany: individuals DM36,-, institutions DM72,-; other countries: individuals DM48,-, institutions DM 96,- (airmail postage + DM15,-)
 Circulation: 1200
 Format: A4, printed
 Language: German
 Contact: Southeast Asia Information Centre, Bullmannau 11, D-45327 Essen, Germany. Tel: +49-201-8303818, Fax: +49-201-8303820

Ultramarine

Organization: Friends of Overseas Archives and Historical Institute of Overseas Countries
 Editor: AMAROM
 Appears: 2 x a year
 Price: Per issue FF.50, annual subscription: FF.90
 Circulation: 700
 Format: A4
 Language: French
 Contact: A. Cécile Tizon Germe, AMAROM, 29 Chemin du Moulin Detesta, 13090 Aix-en-Provence, France. Tel: +33-42-264321, Fax: +33-42-268459

Vereinigung für Sozialwissenschaftliche Japanforschung Newsletter

Organization: Vereinigung für Sozialwissenschaftliche Japanforschung e.V.
 Editor: Dr Anna Maria Thranhardt
 Appears: 10 x a year
 Format: A5
 Language: German
 Contact: Dr Anna Maria Thranhardt, Am Linnenkamp 2, VV-4400 Münster, Germany. Tel: +49-2501-4793.

Wilanda nieuwsbrief

Organization: Wilanda Stichting Nederland-Thailand
 Editor: Karsten Blokker, Peter Richardus, Marion Rovers
 Format: A5
 Language: Dutch
 Contact: Wilanda redactie, Nieuwe Uilenburgerstraat 59f, 1011 LM Amsterdam. Tel: +31-20-6221128, Email: wilanda@euronet.nl

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