



INCLUDING THE
Pink Pages

NEWSLETTER 22

JUNE

2000

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Forum	People	Institutional News	Research Project	Report	Call for Papers	Publication	Asian Art	Vacancy	Internet	Agenda	Short News

GENERAL NEWS

In reaction to recent discussion in Asiaweek about Asia's position in science and technology, Professor Wim Stokhof proposes that the European Commission use the ASEM process as an instrument to co-operate with Asia in its pursuit of acquiring the necessary scientific sophistication. - (p. 3)

3 ▶ 5

THEME

As this year marks four centuries of contact between the Netherlands and Japan, for this Newsletter's special theme, Ivo Smits and Margarita Winkel have gathered together nine scholars who discuss their various approaches and perspectives on Dutch-Japanese relations during the past 400 years.

It was neither a relationship between colonizer and colonized, nor was it contact without effect. Sources that reveal the history of these old ties can help us gain greater insights into the dealings between foreign cultures. - (p.6)

6 ▶ 11



400 YEARS OF DUTCH-JAPANESE RELATIONS

CENTRAL ASIA

Bon is one of the pre-Buddhist religions in Tibet, and it could well be said that, in Bonpo culture, we perceive something essential or basic that has penetrated Tibetan culture from ancient time to the present day. It may generally be admitted, that Bonpo Studies are far behind those of Tibetan Buddhism, which are now flourishing worldwide, particularly in Japan. Yasuhiko Nagano discusses the origins of the Bon Project. - (p.12)

12 ▶ 14

SOUTH ASIA



On January 1st, 2000, Professor Tilmann Vetter retired as professor of Buddhology, Indian Philosophy, and Tibetan at the department of Languages and Cultures of South and Central Asia of Leiden University. 'A Token of Esteem' is written by Peter Verhagen in his honour. - (p.15)

The recent 75th anniversary celebrations for the founding of the Kern Institute in Leiden inspired this retrospective look at the institute's founder himself, 'a Dutchman who went Indian'. Professor Jean Philippe Vogel, Sanskritist and archaeologist, travelled throughout India between 1899 and 1914. Gerda Theuns-de Boer is convinced that his experiences lay at the root of the foundation of the Kern Institute. - (p.16)

15 ▶ 20

INSULAR S.W. ASIA

Unlike most other Creole-speaking nations, the Seychelles have already created a standard form of their language. In most instances of language-engineering the officially recommended form may differ from popular forms. The Seychelles are no exception to this. Jean-Claude Pascal Mahoune writes about the development and evolution of Seychellois Creole. - (p.21)

21

SOUTHEAST ASIA

Because of the fluidity and thus the political potential of ethnicity, many states perceive ethnic groups as a threat to national unity. But what about the state's perception of having exclusive or sovereign right to manipulate those ideologies and to enforce its interpretation? Michael Jacobsen opens a discussion about 'Indonesia on the Threshold'. - (p.22)

The levels of capital investment and the potential financial returns involved in mining attract an unusual degree of political interest. Positions are articulated, and policies and relationships are developed over time in ways that are not commonly found in the other resource sectors. Chris Ballard reports on the Freeport Mine in Irian Jaya. - (p.25)

22 ▶ 29

EAST ASIA

In Choson Korea, a land of 'philosophers' (1392-1910), kings and literati tried to steer the kingdom by the principles of Neo-Confucian political philosophy. KarpChon Kim discusses a 'Tug-of-War' that emerged between the public and the private in traditional Korea. - (p.31)



General Western attitudes of reverence toward chanoyu, the so-called tea ceremony in Japan, can make it difficult to imagine that it has ever been criticized, let alone that there may have been something like a rival tea ceremony. A review of Patricia J. Graham's book: Tea of the sages: The art of sencha by Anna Beerens. - (p.35)

30 ▶ 35

ASIAN ART



'I'm interested in moments and what is real - resistances, drives, desires, urges, wishes, and so on. Without those things you wouldn't have some sort of animation or drama', said the artist Ken Lum once in an interview. At the Sao Paulo Biennial in 1998, he presented 'Photo-mirrors: Presenting new reflections'. Saskia Monshouwer talks about the artist and his work. - (p.36)

36 ▶ 39



Pink Pages

ALLIANCE NEWS

Report on the recent 7th Nordic-European Workshop in Advanced Asian Studies (NEWAS) at Gilleleje, Denmark.

41

IIAS NEWS

Institutional News from the IIAS and agenda.

42

CLARA NEWS

News from the research programme Changing Labour Relations in Asia.

46

ESF ASIA COMMITTEE NEWS

News from the ESF Committee and agenda.

48

SEALG NEWS

SEALG Report

51

INSTITUTIONAL NEWS

EU-China Academic Network

Celebrating 75 years of the Kern

The Tri-lingual Collection of the MCJP Library

51

INTERNATIONAL CONFERENCE AGENDA

54

PRODUCTS & SERVICES

56

INDEX

40



IIAS NEWSLETTER NO 22
June 2000
56 pages

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DESIGN

De Kreeft, Amsterdam / Mark Peeters

PRINTING

Dijkman Offset, Amsterdam

IISN

0929-8738

CIRCULATION

21,750

NEXT ISSUE

Deadline: August 15, 2000
Release: October 15, 2000
Special theme: 'Relations between Modern
Indian and Indonesian Hinduism'

ADVERTISEMENTS

Reservation: September 1, 2000
Submission: September 10, 2000
See also page 56

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AND IS AVAILABLE FREE OF CHARGE.

Editorial

The IIAS in Leiden is surrounded by symbols of Japanese culture. At the beginning of the Nonnensteeg, where the institute is located, a poem by Bashō is painted on the wall. Its first

line reads: 'A furious sea!' Now, exactly four hundred years have passed since the Dutch ship 'De Liefde' sailed the furious seas and landed at Deshima. To mark those four centuries of Dutch-Japanese relations, Emperor Akihito recently paid a visit to the Japanese Garden in the Hortus Botanicus, situated at the other end of the IIAS building. An international newsletter on Asian Studies cannot, of course, remain oblivious to all these things. In this issue's special theme, a number of young scholars present their research on Dutch-Japanese relations.

As always, the reader will find features on current research, publications, conferences, and institutes. All contributions to the IIAS Newsletter are highly appreciated. ■ THE EDITOR

GUEST EDITORS

IVO SMITS & MARGARITA WINKEL

Ivo Smits originally set out to study literature and it was only accidentally that he ended up reading the literature of Japan, a country he knew only from the movies. He has now travelled extensively throughout the country, but he still remembers the first time he set foot in Japan. He just sat on the train and watched and watched. The abstraction he had been studying suddenly took shape before his eyes. Ivo Smits wrote a thesis on the court poetry of the early Middle Ages: *The Pursuit of Loneliness: Chinese and Japanese nature poetry in medieval Japan, ca 1050-1150* (Stuttgart: Franz Steiner Verlag, 1995) and has since worked on medieval poetry from a socio-historical perspective. Together with Leonard Blussé and Willem Rummelink he spent the last two years co-editing the book *Bridging the Divide: Four hundred years the Netherlands-Japan* (Leiden: Hotei Publishing, 2000). That period has been a crash course in the breadth of Dutch-Japanese relations, he maintains.

Margarita Winkel started out in Cultural Anthropology of the Caribbean, the region from where she originally

came. After her graduation in the 1980s it proved difficult to find a job in Anthropology that she could combine with bringing up her children. Because her husband is a dealer in Japanese prints, she decided to go back to university to study Japanese for a just a year. Soon she was spellbound by the language and history of Japan and decided to complete her studies. In many ways, she sees Japan as the reverse of the Caribbean: the former is a large but relatively homogeneous society that has absorbed foreign influence, but retained its identity, the latter is a small yet complex multi-cultural community. Margarita Winkel is now completing her thesis entitled *Exploring Culture and History: Japanese ethnographical studies around 1800*. She aims to obtain an understanding of early modern Japanese ethnographers and their interest in culture and history. These scholars devoted their attention to the use and meaning of rare (antique or foreign) objects, as well as to less tangible subjects, such as life in the cities and the history and customs of the remote areas of Japan, and even of other countries. Winkel is the Japan editor for the IIAS Newsletter. ■



An interview

What strategy did you follow in compiling this thematic issue?

Our first goal was to give young researchers especially the chance to present their work. Secondly, we strove to include current research only, and thirdly, we realized that the Dutch-Japanese relations are, of course, unique but cannot be viewed independently from the international context. The Chinese, the colonial elite of Batavia, and other Europeans also interacted with Japan. This wider context of East-West relations is touched upon in the articles by Ishii, Viallé, Fujita, and Raben.

What do you hope to achieve with this issue?

Firstly, we would like to point out that there is a wealth of historical materials available on interactions between East and West and on Japanese international relations in particular. More and more these materials are being translated and made accessible. For instance, the existence of commercial sources,

such as reports of Japanese and Chinese trading posts and accounts of trading espionage, was relatively unknown and, until now, nothing much was done with them.

Secondly, we hope to generate new contacts with scholars that share common ground, but also with an audience that is involved in Asia in a wider context.

What are your plans for the near future?

Ivo Smits: My first priority will stay as it was for now, that is, I will continue my work on medieval poetry and continue to teach at Leiden University. In addition, I plan to delve deeper into emblems (or symbols, allegories), imported into Japan through Dutch seventeenth- and eighteenth-century books, and study the extent to which the Japanese understood and copied them. I developed this interest in the process of co-editing the book *Bridging the Divide*. Also new is that, in the autumn of this year, I will teach Classical Japanese Literature at Yale.

Margarita Winkel: I have been working as a part-time teacher at the Department of Japanese and Korean Studies, and would like to continue this, if the opportunity arises. In the field of research, there are several aspects of my current study that I would like to pursue if possible. One example would be the ethnographies of Russia written up by two Japanese scholars on the basis of castaway reports in the late eighteenth and early nineteenth centuries. Another idea is to further explore the exchange of information between Japan and the Netherlands, particularly in the fields of ethnography and geography. When the children come of age I would also like to focus on Modern Anthropology and conduct research in Japan. ■

Ivo Smits and Margarita Winkel both teach at Leiden University. They can be reached at: i.b.smits@let.leidenuniv.nl and m.winkel@let.leidenuniv.nl respectively.

I I A S

The International Institute for Asian Studies is a postdoctoral research centre based in Leiden and Amsterdam. The main objective of the IIAS is to encourage Asian Studies in the Humanities and the Social Sciences (the Social Sciences and Humanities: ranging from Linguistics and Anthropology to Political Science, Law, Environmental and Developmental studies) and to promote national and international co-operation in these fields. The IIAS was established in 1993 on the initiative of the Royal Netherlands Academy of Arts and Sciences, Leiden University, the Universiteit van Amsterdam, and the Vrije Universiteit van Amsterdam. It is financed mainly by the Netherlands Ministry of Education, Culture, and Sciences.

Based in the Netherlands, the Institute acts as an (inter)national mediator, bringing various parties together for the enhancement of Asian Studies. In keeping with the Netherlands' tradition of transferring goods and ideas, the IIAS works as a clearing-house of knowledge and information. This entails activities such as providing information services, constructing an international network, and setting up international co-operative projects and research programmes. In this way the IIAS functions as a window on Europe for non-Europeans and contributes to the cultural rapprochement between Asia and Europe.

Research fellows at a post-PhD level are temporarily employed by or affiliated to the Institute, either within the framework of a collaborative research programme, or on an individual basis. The IIAS organizes seminars, workshops, and conferences, publishes a newsletter (circulation approximately 22,000 copies) and has established a database which contains information about researchers and current research in the field of Asian Studies within Europe and worldwide. A Guide to Asian Studies in Europe, a printed version of parts of this database was published in 1998. The Institute also has its own server and Internet site to which a growing number of institutes related to Asian Studies is linked.

Since 1994 the IIAS has been appointed to run the Secretariat of the European Science Foundation Asia Committee (Strasbourg). Together with this Committee the IIAS shares the objective of improving the international co-operation in the field of Asian Studies (additional information can be acquired at the IIAS).

In 1997 the Strategic Alliance was established: an international co-operation between the Nordic Institute of Asian Studies (NIAS), Copenhagen, and the IIAS. The Institute of Asian Affairs (IFA), Hamburg, joined the Alliance in 1998. The Strategic Alliance was set up to enhance research on (contemporary) Asia and to create networks in Asia and Europe with academic and non-academic institutions and actors.

Upon the initiative of the IIAS, and in close co-operation with NIAS, the Programme for Europe-Asia Research Linkages (PEARL) was established in Seoul in October 1998. It is a network of researchers from Asia and Europe, i.e. from the ASEM (Asia-Europe Meetings) member countries, representing leading Asian and European Studies institutes. PEARL believes that promotion of Asia-Europe research co-operation ought to be an integral part of the ASEM dynamics. The IIAS provides the Secretariat for PEARL.

Opportunities for Europe in ASEM

In 'Asiaweek' of February 4, 2000, an article appeared in which Asia's position in science and technology was discussed. Without putting too fine a point on it the editor quite bluntly stated what is often whispered in the corridors of power: that Asia has to boost its scientific capabilities – or it will risk its future. As some of you may remember, the principal tenet of the article is that Asia lags too far behind the West in science and technology. Asians involved in new scientific developments, if at all, are based in Western or American institutions. It is his contention – and it is difficult to deny this – that Western academia has long laid far greater stress on original research than have its Asian counterparts. Asia is often said to lack the research tradition and funding. Indeed we may be permitted to say that in certain cases Asia seems to lack the right approach to research, and to education for that matter.

By WIM STOKHOF

Curiosity in new phenomena, a mind open to unexpected concepts are sometimes missing. This has been acknowledged

by a high civil servant in Singapore, who recently diagnosed the absence of a creative attitude among the students' as an obstruction to his country's future. The general mistrust of the Social Sciences as demonstrated in certain countries in Asia and their uneasiness with respect to the digital revolution and its consequent democratization of all sorts of knowledge, shows quite significantly to my mind that some parts of Asia do not yet have the broadness of mind necessary to produce and accommodate original and cutting-edge research.

The results of Western research are easily available through international journals and the Internet, aided and abetted by much academic va-et-vient between Asia and Europe. Many of the entrepreneurs and academics, who occupy an important position in Asia, have been trained in the West. Western science is accessible to Asia. Some argue that 'the natural origins of knowledge are becoming irrelevant'. So, they say, 'what does it matter if Asia lags behind?'

Asiaweek gives a convincing answer to this: it does matter because the global research agenda is set by the West. Priorities are determined by Western scholars, procedures and standards are set without contributions or participation from scholars in Asia.

To play a role in global scientific strategy, the Asian countries have to develop their own sophisticated level of research planning and implementation. To become more scientifically competent, several things are necessary:

1. Funding,
2. Training,
3. Institutional infrastructure and, since most individual countries in Asia are only in a very limited way equipped with the aforesaid necessities, another element is extremely urgent,
4. An effective national and regional co-ordination of resources (human and otherwise).

Although I believe that Asiaweek's vision is somewhat too bleak, it cannot be denied that the need for sophistication in sciences is becoming more acute by the year in Asian countries, as 'the opportunities and problems we face become more grounded in research.'

It is inconceivable that as an important part of the world Asia should develop very well in an economic respect (and there is no doubt about that, I believe), but that it should fail to reach the necessary level of sophistication in scientific capabilities. I agree with the editor of Asiaweek, that this would eventually endanger Asia's future and therefore the future of its global partners as well.

Tremendous task

My proposal to the European Commission is to use the ASEM process as an instrument, and an extremely apt one at that, to co-operate with Asia in its pursuit of acquiring the necessary scientific sophistication. Undeniably this is a tremendous task, but a strategic input of limited resources could already yield quite effective results, which will be beneficial to both regions: As the past has shown in the Netherlands, long-term scientific co-operation often provides and guarantees sustainable access to all layers of society.

It is well known that a large number of Asians have graduated from American universities. In his recent communication entitled *Toward a European Research Area* Commissioner Busquin complains that 'European research institutes do not have the same magnetic attraction on researchers from all over the world as American laboratories, companies, and universities have'. The ASEM Vision Group has also pointed out the fact that the Europe-Asia student exchanges schemes should be enhanced. I completely agree, but I wonder if these measures are sufficient to obtain the necessary scientific sophistication in Asia and to link Asian researchers and their governments more directly with Europe.

What I see as the primary opportunity for Europe in ASEM, apart from fellowship programmes, is systematic co-operation in the building and upgrading of scientific institutions in Asia itself. The US, as far as I know, is primarily involved in fellowship schemes for Asians, but it is not en-

gaged in these more long-term structural undertakings.

The building and upgrading of scientific institutions in Asia itself could be done through the large-scale, long-term adoption by European ASEM partners of selected promising key institutions in Asia. Europe has several instruments to make a concerted effort possible in this respect. One of these is the European Science Foundation in Strasbourg. A too often neglected, but potentially highly interesting research organization, the ESF embodies a truly European bundling of scientific capacities. The ESF is actively involved in the setting of European research agendas and it stimulates research programmes that are geared towards the enhancement of European research co-operation. Although the ESF has only very limited funding available, in many respects I believe it to be more successful than many of the programmes implemented by the EU's Framework Programmes.

Another useful instrument, initiated by Asians and Europeans alike, is the Programme for Europe-Asia Research Linkages (PEARL). Jointly chaired by Denmark and Malaysia, this network expects to benefit from ASEM's intellectual potential in the areas of the hard as well as the soft sciences. The network's proposal for intellectual pooling concerns the establishment of long-term joint Asia-Europe research projects, which are considered a most effective tool for tightening links between Asia and Europe on a multilateral basis.

Furthermore, the PEARL network proposes to set up an 'ASEM Research Platform' to initiate, monitor, and implement co-operative activities in research. In a short résumé, (called 'Towards a European Research Area, Contributions to the debate and commentary from the Commission organized according to the action lines indicated in the communication', page 4), Busquin remarks that 'it would be a very positive sign if the representative bodies of different scientific disciplines should wish to establish pan-European representative organizations.' Fortunately, as I indicated before, these pan-European and even pan-regional organizations already exist.

Bundle institutions

Apart from joint efforts to invest in Asian research, it is my opinion that Europe should forge ahead in developing its knowledge about Asian societies and countries and their interregional and international relationships. Asia and Europe are developing new partnerships in many fields of society. In the 21st century the world will see a much more balanced relationship between Asia and Europe than in the preceding century. To build up fruitful and peaceful relations between Asia and Europe will require a thorough knowledge of developments in Asia.

Academics in the area of social and human sciences have much to contribute to this knowledge. The study of Asian cultures, economics, and societies is a vast subject area to which European scholarship has made remarkable contributions. Europe, with its manifold traditional connections with Asia, must make an extra effort to continue playing a prominent role in the field of Asian Studies. To achieve this greater co-ordination of research, based on international co-operation between European and Asian researchers, is necessary.

I propose here to bundle yet another set of already existing European institutions that in fact function as Busquin's 'Research Infrastructures' (in: *Follow-up to the Communication on a European Research Area*) and which focus specifically on Asia and Asian Studies. An example is the International Institute for Asian Studies, which has a European or even wider scope of activities. Then we have the European Associations for Asian Studies, representing thousands of European Asianists, and the recently established 'Conference of the Presidents of the European Associations for Asian Studies'. The Asia Committee of the European Science Foundation with its members from all over Europe does not stint in its endeavours to stimulate research on Asia at a European level.

We propose that these research infrastructures should be combined and developed into a European Union Institute for Asian Studies, based, let's say, in Paris. Such a Centre of Excellence (a concept also promoted by Busquin) should have a multidisciplinary approach. Asia will be studied in a comprehensive way paying specific attention to both the fundamental and applied sciences: not forgetting the humanities and social sciences. At the same time this institute could function as catalyst for the suggested 'ASEM Research Platform' and its long-term joint Asia-Europe research projects on topics of common interest, such as changing labour relations, transnationalism, migration, environmental issues, welfare systems, poverty problems, distribution of energy, religious transformations and so on.

Busquin's rethinking of Europe's science and technology programme could be a good opportunity to consider a less Euro-centric approach than the one demonstrated in the framework programmes so far. In his concept of a European Research Area, there is an understandable emphasis on research and co-ordination of research in a European context. However, research is per definition a non-regional activity. It prospers in an international setting with participation from researchers from different regions, disciplines, and paradigms.

Résumé

In order to enhance effective co-operation between Asia and Europe I propose a set of essential actions to be carried out within the ASEM process:

1. Establish an ASEM Research Platform, where Asian and Europeans set the agenda for shared research on topics of common interest together.

2. Adopt selected potentially higher quality institutes in Asia for upgrading and long-term co-operation.
3. Set up a European Union Institute for the study of contemporary Asia. ■

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7 DECEMBER 1999
OXFORD, UNITED KINGDOM

National Council on Orientalist Library Resources The 1999 Conference

The 1999 Conference of the National Council on Orientalist Library Resources was held at Rhodes House, South Parks Road, Oxford, on 7th December 1999. The title of the Conference was 'Old wine in new bottles; electronic access to Asian language resources' reflecting the major theme of the Conference which was a review of on-line resources and an investigation of software management systems and their functionality in relation to Oriental collections. The Conference was attended by 34 members of the NCOLR representing a wide range of academic and professional institutions throughout the UK.

By C.A. ANSORGE

Report

The first of the presentations was given by Eleanor Robson, of the Oxford Oriental Institute, and described the basic structure of Unicode and its implications to cataloguers and librarians working in the Oriental field. She outlined the difficulties met with in attempts to display non-Roman script in a consistent way in automated catalogues and databases and the problems this had raised in relation to searching and retrieval. This has led to a need for a universal standard coding to include all scripts

which could then be used in all software systems. The Unicode system was first developed in 1991 and is still under development. It was originally devised to look at scripts used in modern languages using non-Roman scripts, but has more recently developed into processing historical scripts used in classical languages. A Unicode website with full details of the system is available at www.unicode.org which gives details of the set up for all the character sets so far developed. Font design companies do not usually have off-the-shelf packages for non-Roman scripts or for any scripts which are of interest only to a very small group of specialists. Unicode

has been accepted, in principle, by Microsoft for inclusion in further developments and programmes. The complexities posed by sorting in non-Roman character sets are still to be investigated.

The second presentation was given by Michael Popham who is Head of the Oxford Text Archive in Oxford. He first described the establishment of the OTA within the Oxford University Computing Service under the auspices of the National Arts and Humanities Data Service in 1976. This was designed as a repository for electronic texts and to provide a free distribution to the scholarly community. This was a JISC-funded establishment of NAHDS which in January 1997 launched the web-site <http://ahds.ac.uk> with a web-site for the OTA at <http://ota.ahds.ac.uk>. The OTA contains more than two and a half thousand texts in around twenty-six languages and includes electronic editions of individual authors, a variety of language corpora, and standard reference works such as the Bible. It also contains single

language dictionaries, bilingual dictionaries, and newspapers.

Also outlined in some detail were the problems posed by issues of preservation of electronic resources and the problems of the migration of data to updated technology. Methods of preserving the readability of texts in an ever-changing world of new electronic equipment poses many problems yet to be solved. Some of these issues are addressed at www.bodley.ox.ac.uk/scoping/report.html. So far there are rather few examples of databases in Asian languages and the ones present at the moment are mainly in transliteration. The number of texts are growing and there is a Japanese and Chinese text initiative specifically to deal with texts in these areas.

Diacritics

Following the break for lunch there was a panel discussion focusing on three commercial library management systems and their capabilities in relation to Oriental language material. The complexity of the problems facing Oriental language cataloguers concerning the display of diacritics in transliterated records, and problems to do with the display of non-Roman scripts, were to be described by people with expertise in various commercial software packages. The first presentation given by Margaret Savage-Jones from the Wellcome Institute was of the Innopac system. This system has been chosen by the Wellcome for its multilingual support capability and additional customization had also been carried out since its installation.

To assist the cataloguing process keyboards had been customized to input special characters. Catalogue records in transliterated form were displayed but the display of Oriental scripts was not yet possible.

Shirley Perry from Manchester University then described the Talis system which is in use in their library OPAC system. The Talis system can produce catalogue records for Oriental material in transliteration only, and has, at present, no plans to develop original script cataloguing. Special script facilities existed only as add-ons from the Web. Diacritics could occur only in ASCII character sets where the special characters can be combined with the letters. Diacritics displayed in catalogue records appeared as splodges which were of a very unsatisfactory for the catalogue-user.

The third system to be considered was GEAC, described by Peter Burnett of the Bodleian Library, Oxford. He outlined the history of the Oxford on-line catalogue including the migration of the catalogue data from a previous system to GEAC in 1997. Cataloguers in Oriental language are able to use the cataloguing module, Geocat, which includes input and display facilities for diacritics. This facility was a later development and the inputting of diacritics is by keymap, which is composed on the screen. The character string for each diacritic can be stored and used when needed. Catalogue display of records with diacritics was much more successful than in the other two systems. At the moment the system stores but does not display the 880 fields in RLIN records. GEAC cannot, at the moment handle CJK script.

The system demonstrations were followed by a general discussion among Conference participants. The Aleph system, not demonstrated, was also mentioned as a system for possible consideration. This system, developed in Israel, has a UK version, but the British examples of Aleph are unable to display non-Roman scripts. The Hebrew Aleph system with Hebrew script display could not be integrated with the Roman script version. All panel members emphasized the need to be very clear about the precise specification needed when purchasing a system and also to be clear exactly what was on offer from a supplier. It was also very important to have technical assistance from the supplier until all requirements have been met and are successfully working. It was important to know if special fonts came as add-ons or came automatically as part of the overall package. The need for searching and display in original script was considered an important feature for future development but also the need for transliterated records would be likely to continue. The incorporation of Cyrillic or Oriental scripts into the same databases as Roman scripts raised problems of indexing which had not yet been addressed. ■

29 > 30 NOVEMBER 1999

LATROBE UNIVERSITY, BUNDOORA, VIC., AUSTRALIA

Language Endangerment & Language Maintenance

This conference was held within the framework of an international three-year research programme, entitled *Language Endangerment & Language Maintenance: an active approach that is funded both by the Australian Research Council and UNESCO. The goal of the programme was to study language endangerment among minority groups in indigenous and migrant settings in order to provide tools to assist in the survival of such languages.*

By AONE VAN ENGELENHOVEN

Report

Research by Barry Blake and Maya and David Bradley, all three at LaTrobe University, focused on the indigenous setting and studied Aboriginal languages in Victoria, Australia, and minority languages in Mainland Southeast Asia, respectively. Blake's contribution to the conference discussed the interpretation of older sources in order to meet the need among Aboriginal communities in Victoria to revive the indigenous languages that they had lost. Jane Simpson and others (Sydney University) discussed the role of dictionaries in language maintenance and revival, which was exemplified in Tonya Stebbins' (Melbourne University) report on the Sm'algayx in Canada. Stephen

Morey's (Monash University, Melbourne) talk on Tai languages in Assam (India) had clear links to the contribution of the Bradleys on the language policy of the Yi in China. Peter Mýhlhšusler's (Adelaide University) report on the ecology of the pidgin spoken on Norfolk Island provided a case study from Oceania.

The paper by Christina Eira (Melbourne University) on Hmong speakers in Melbourne related to research by Kate Burridge (LaTrobe University), Margaret Florey (University of Newcastle, NSW) and myself. Our research focuses on languages in the migrant setting, respectively German as spoken in Mennonite communities in Pennsylvania, USA, and indigenous languages ('bahasa tanah') among Moluccan migrants in the Netherlands. Burridge's own paper on Pennsylvania German and An-

ders Ahlquist's (National University of Ireland, Galway) comparison between Irish and Swedish in Finland elaborated on the language attitudes of minorities. In our paper, Margaret Florey and I elaborated how ethno-linguistic complexity has created four different types of language attitude and usage in the Moluccan community in the Netherlands. John Hajek's (Melbourne University) report on languages in East Timor distressingly exemplified language endangerment in the aftermath of war.

John Bowden (ANU, Canberra) and Alexandra Aikhenvald (LaTrobe University) discussed the impact of language contact on language obsolescence (respectively Malay on Taba in Maluku, Indonesia, and Tucano on Tariana in Amazonia, Brazil).

The conference was a nicely judged blend of description, application, and theory. The plenary session at the beginning of the conference featured talks on theoretical issues of language maintenance (David Bradley), language shift from the perspective of immigrants (Michael Clyne (Monash University) and multilingualism (Alexandra Aikhenvald, Stephen Wurm (ANU). Sometimes a contribu-

tion would seem to have been better scheduled in another session, as for example David Nash' (ANU) contribution. His survey of the technical tools for the documentation of languages would have perfectly fitted into the plenary session. Sometimes a contribution discomfited the audience, as in the case John Hajek's paper. All papers were highly appropriate and exemplified phenomena of language endangerment and maintenance in different places.

Besides hearing interesting talks, conferences are excellent opportunities to meet colleagues and discuss each other's research results. This was in full flow during the coffee breaks in between and the dinner meetings after the sessions. During these informal gatherings John Bowden (ANU), Margaret Florey (University of Newcastle), and Aone van Engelenhoven (Leiden University) set up the outlines of an 'East Nusantara Workshop' at which linguists working in East-Indonesia and East Timor can meet. This workshop is planned in July 21-23, 2000, and will be hosted by the Australian National University in Canberra.

All in all, this conference has been very fruitful and provided clues to future research on language endangerment and maintenance. There are plans to publish the conference papers in a special volume. ■

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Asian Development Seminar Comes of Age

Unique in its effort to bring together the expertise on Asia in the Netherlands, the Asian Development Seminar Series (ADSS) was set up at the end of 1997 with the help of the Research School for Asian, African and Amerindian Studies (CNWS) of Leiden University and the International Institute for Asian Studies (IIAS). Interdisciplinary in scope, this seminar series seeks to provide researchers on modern Asia with an academic discussion forum on research in progress. In an effort to stimulate the discussion, full papers, or at least a detailed handout, are distributed prior to the seminar. This has paid off in terms of active, and sometimes heated, discussions during the sessions.

By ANIL KHOSLA

Report

In its almost two-and-a-half years of existence, both junior and senior researchers have presented, in 14 different sessions, a total of 23 papers on a wide range of issues pertaining to Asia. Although essentially covering East, Southeast and South Asia, the ADSS has not shunned wider comparisons. In this short article, I would like to familiarize – in an admittedly cursory manner – readers with the issues raised during these sessions. The brief account of the activities below is my own understanding of the presentations as a convener and may differ from the intentions of the presenters. No attempt has been made to integrate or comment on the topics covered.

At the start of the Seminar Series, East and Southeast Asia were in the throes of financial turmoil, raising doubts about the existence and validity of what is commonly known as the 'Asian Development Model'. It seemed only obvious for us to start off by trying to discern any features in the region which might constitute a 'development model'. Hence, during the first two sessions, a total of six papers were presented in an attempt to answer the question: 'Is there an Asian Development Model?' Covering the experiences of Thailand (R. Busser, Leiden), Indonesia (J.Th. Lindblad, Leiden), South Korea (K. De Ceuster, Leiden), Taiwan (T.W. Ngo, Leiden), India (S. Storm, EUR) and Japan (A. Khosla, Leiden), the conclusion was that despite the seemingly similar experiences, the various countries in the region hid important differences (Lindblad, Storm). Stress was also laid on the need to bring history to bear on interpreting the Asian experience (De Ceuster, Khosla), while it became clear that domestic political alignments (Busser, Ngo) also played an important role in policy determination. This called for a closer look into interest group interactions and the questions of institution building and institutional change (Khosla, Teranishi's inaugural Seminar). When Cambridge economist Ajit Singh addressed 'Asian Capitalism and the Financial Crisis', he pinpointed the cause of the financial crisis to lie not in the dirigisme of the Asian countries, but in the errors in 'controlling the financial liberal-

ization process.' He held that the crisis had been further exacerbated by the 'inappropriate' policy response by the IMF. In contrast, discussing Japan's response to the challenges posed by the bursting of the bubble, Ipei Yamazawa (Institute of Developing Economies, Japan) stressed the need for further deregulation of the Japanese financial sector and the greater role that inward Foreign Direct Investment could play in Japan.

Having dispensed with the generalities of the development experience, the discussions moved on to more concrete issues. Comparing the working of European with Japanese multinationals in India, N.S. Siddharathan (Institute of Economic Growth, India) concluded that Japanese multinationals tended to concentrate more on importing machinery and materials as a consequence of the practice of vendor development. European multinationals, on the other hand, imported more components. An implication of the Japanese strategy was a quicker diffusion of technology. Looking into the local procurement practices of Japanese electronic firms in Asia, R. Belderbos (Maastricht) found that industry characteristics and 'local' operating experiences were important in determining the extent of local procurement. Standardized and 'mature' components were more likely to be locally procured, while export exigencies called for high-tech components hard to find locally.

Accumulation

P. Köllner (Institute of Asian Affairs, Hamburg) described how the high import dependency of South Korea was a result of the neglect of Small and Medium Enterprises (SMEs) in the 1970s. He elaborated on specific government efforts to correct this bias against SMEs. H.M. Sandee (VuA) supplemented this discussion with a paper on the promotion of small-scale and cottage industry clusters in Indonesia, concluding that clustering, along with the market, helped smaller producers to make full use of their technological and innovative potential.

E.B. Vermeer (Leiden) addressed the share-holding cooperative system and property rights in China tracing the political and economic factors behind the introduction of the system. Although the system was not an unambiguous success, he concluded that it was a positive change within the politico-econom-

ic imperatives of the Chinese system providing some managerial flexibility. Ya Xu (EUR) introduced the results of her survey into the 'family work strategy' in the Chinese economy. She argued that liberalizing the labour market did not serve the purpose of reducing the oversupply of labour in the state sector due to 'rational' income/security strategies adopted by families and, in particular, the female work force.

In March, 1999, in conjunction with B. van Ark (Groningen), we organized a session on the debate over accumulation versus assimilation in Asia, started by Paul Krugman of MIT in 1994. R. Nahuis (Tilburg and CPB) set the tone for the debate by providing a succinct presentation of the main arguments. N. Crafts (London School of Economics) then discussed the implications of the financial crisis for East Asian growth. While pointing out the 'downside' of the 'developmental state' model and the resulting wasteful investment, he expressed his hope that problems of coordination might become less important, and that diminishing returns might force countries to use capital stock more efficiently. Comparing productivity growth between China, India, Indonesia, South Korea and Taiwan, M. Timmer (Eindhoven) concluded, along similar lines, that the initial catch-up phase was normally characterized by accu-

mulation and closing of the capital-intensity gap whereafter the productivity gap could be addressed.

R. Whitley (Manchester Business School), in talking about the changes, if any, in the so-called 'East-Asian Business Systems', expressed his feeling that internationalization and changing institutional structures till now were not sufficient to warrant any substantial changes in organizational patterns in the East Asian countries. In a discussion of 'structural bias' against labour in the process of Korean economic growth, Hagen Koo (University of Hawaii) explained how the working class was politically, though not economically, excluded and how the authority of the state and culture were utilized to mobilize labour for development. T.K. Wie (Academy of Sciences, Indonesia), for his part, dealt with the political changes and economic challenges facing Indonesia after the fall of Soeharto.

By looking into the patterns of migration of South Indian workers to Southeast Asia (Malaysia and Burma) from late nineteenth century onwards, A. Satyanarayan (Osmania University, India) gave useful insights into the impact of migration on both the host and home communities. T. Yanagihara (Asian Development Bank Institute and Takushoku University, Japan) looked at the rights and wrongs of East Asian Miracle and concluded that, while restructuring had been the major focus, legal and administrative structural reform and adaptation needed to be implemented in conjunction with each other so as to effectively meet the challenges for the future.

Y. Hayami (Graduate Institute for Policy Studies, Japan) was the latest

presenter in the series. Based on his three decades of field work in the Philippines, he provided us with an in depth analysis of the changing structure of a village economy in the Philippines. He amply stressed the need to look at the mechanisms impinging on a society in a holistic way and the complementary nature of various factors in bringing about fundamental changes in a society. His ideas rang a bell in terms of the interpretation of the Asian Development Experience where people have tended to focus, more often than not, on individual factors.

Hayami's cautionary note succinctly sums up the purpose of ADSS by clearly showing that while working on our individual niches, it is imperative for us to venture out of our well defined compartments of disciplines and regional specialties. Recognizing that we have a lot to learn from what other disciplines and regions have to offer, ADSS strongly supports an interdisciplinary and inter-regional approach. We solemnly call on researchers engaged in research on Asia or comparative studies to join us as participants and presenters in an attempt to further enrich the series and our understanding of the processes at work. ■

Anil Khosla, Convener, Centre for Japanese Studies, Leiden University, The Netherlands. Some of the papers presented are available on the website of the seminar:

(<http://tcjk03.leidenuniv.nl/users/ADS>) that I have set up to disseminate information about the series. Shortly, we are also going to start a working paper series (Asian Development Seminar Working Papers). We always welcome new ideas and please feel free to contact me at khosla@rullet.leidenuniv.nl

3 APRIL 2000
BRUSSELS, BELGIUM

The Future of ASEM Widening, deepening, or focusing?

A seminar held in Brussels on 3 April under the joint auspices of the European Commission, the International Institute for Asian Studies of Leiden, and the European Institute for Asian Studies of Brussels, indicated that the informal Summit planned for Seoul in October should seek to rekindle enthusiasm for a process that otherwise risks losing momentum through limited public visibility and token progress.

By DAVID FOUQUET

Report

The third summit gathering of Asian and European leaders scheduled for Korea in October may have to face the challenge of 'broadening and deepening', similar to the task facing the European Union, or risk being eclipsed by other, more structured bilateral or multilateral dialogues. The forthcoming Asia-Europe Summit Meeting (ASEM) this autumn in Seoul may not only have the usual agenda of high-level political economic issues that characterized the two first gatherings, but may also have to cope with insistent demands from civil society to address problems of the ordinary

public, according to opinions expressed by representatives of Asian and European non-governmental organizations (NGOs) at the seminar in Brussels.

The Brussels seminar was organized to provide input into documents being prepared for the third summit of heads of state and government from the fifteen EU countries and ten East Asian states. Previous meetings took place in Bangkok in 1996 and in London in 1998.

While some attention was accorded to the results and follow-ups of the previous ASEM meetings, the thrust of the seminar was more specifically devoted to possible themes and issues for the future sessions. It was also emphasized that, although the Summit itself ob-

tained the highest visibility, considerable progress was also registered during follow-up working meetings of Foreign and Finance Ministers and senior officials on specific subjects. Nevertheless, considerable disappointment was expressed that opportunities had been lost for solid European involvement in the Asian economic crisis. One speaker remarked that Europe was, to some degree, distracted by its own preoccupations with the Balkans, and Asia was likewise focused on China. One participant commented that 'the arcane process of officials and bureaucrats must be overcome.' Another possible problem cited was the suggestion that Asians were interested in the ASEM process because it played a role in defining the East Asia regional identity and Asians were anxious to learn from the European experience, whereas Europe felt it had few lessons to learn from Asia. ■

Continued on page 51

400 Years of Dutch – Japanese Relations

Introduction

This year marks 400 years of Dutch-Japanese relations, an anniversary that is being celebrated in both countries with many special exhibitions and events. While such celebrations may seem to gratify national pride, it is also an undeniable fact that these relations constitute a unique and long-lasting contact between East and West. This was neither a relationship between colonizer and colonized, nor was this contact without effect. The sources marking the history of these old ties can help us gain greater insights into the dealings between foreign cultures.

By IVO SMITS
& MARGARITA WINKEL

Forum During the first centuries, the main stage for Dutch-Japanese interaction was Japan. The period between 1600-1868 is known as the Tokugawa, or Edo, period as the Tokugawa shogunate then established its political centre in the city of Edo (present-day Tokyo). The government measures regarding foreign policy included regulations on foreign access to Japan and a prohibition on Japanese going abroad. The last of such measures were taken in 1639. Between the middle of the seventeenth to the early nineteenth century, Japan was characterized by a stable political pattern in which representatives of the Dutch East India

Company, or VOC, were the only Europeans with a right to trade in Japan. The VOC jealously guarded this exclusive position.

In the course of this period, the Japanese evaluation of the Dutch changed from regarding them as commercial agents to seeing them as importers of European knowledge. Modern academic research has focused on the latter half of the eighteenth and first half of the nineteenth century and is especially concerned with the influence of the so-called 'Dutch Studies' (*rangaku*) on the early modernization of Japan, especially with regard to medicine, the natural sciences, and art. Much of this research is based on Japanese sources, such as the Japanese translations of European books. In his essay, Henk de Groot follows the method and implications of the study of the

Dutch language in Japan in the early modern period.

Recently, other types of sources are being explored. Very important, in this respect, are the trade reports of the VOC. Three contributors make ample use of these sources. Kayoko Fujita considers two types of Dutch VOC sources evaluating the information they gave on Dutch understanding of the shogunal foreign policy, the information flow within the VOC, and the role of the colonial elite in Batavia in this process. Martha Chaiklin and Cynthia Viallé make use of similar records to trace the flow of objects to and from Japan. Chaiklin looks at the import of European items to Japan, using tobacco utensils as an example. Viallé focuses on the export of Japanese products, specifically considering the role of Japanese lacquerware. Her interest lies not so much in the export activities to Europe, about which relatively much is already known, but in the Asian markets to which the VOC catered as well.

The VOC may have had exclusive European trading rights in Japan, but the Chinese were much more important trading partners to the Japanese. The Chinese traders in Nagasaki were not official representatives of their country but, like the Dutch, they were members of private companies. The Chinese also keenly observed the movements and imports of their competitors and, in his paper, Yoneo

Ishii points out the relevance of the Chinese trade reports for an understanding of VOC activities in Japan.

Although this interaction is usually described as an exclusively Dutch-Japanese affair, many of the VOC employees in fact came from other European countries. Beatrice M. Bodart-Bailey describes the legacy of the seventeenth-century VOC physician Engelbert Kaempfer, who first took interest in Japan while in Java and whose descriptions, originally written in German, have (until recently) long been misrepresented by bad translations and distorted modifications. Kaempfer can be considered a pioneer in his attempts at catalyzing change in European attitude towards other areas. Following the period of commercial expansion, an academic interest in the natural and cultural characteristics of these areas increased and private travel accounts, like the one by Kaempfer, as well as the collection of objects became an important goal in itself for travelers. In his research on the origin of ethnographic collections and museums in The Netherlands, Fifi Effert focuses on the collections of three early nineteenth-century employees of the Dutch factory in Japan. The first King of the Netherlands, William I, played a significant role in this process. Following the period of French occupation, the Netherlands was transformed from a republic into a kingdom.

Japan's rapid period of opening up, which started in the 1850s, became a process in which the position and importance of the Dutch in Japan declined, while the Japanese became very important players in the international arena. Herman J. Moeshart's case-study of a Dutch diplomat's misbehaviour in the Meiji period (1868-1912) shows the later arrogance of the West towards Asian countries and also reveals the essentially minor role played by the Dutch after the opening up of Japan.

At the turn of the nineteenth century, the central stage for Dutch-Japanese relations moved from Japan to the Dutch East Indies (roughly equivalent to present-day Indonesia). The growing numbers of Japanese immigrants to the Indonesian archipelago and the increased economic interests of Japan in Southeast Asia culminated in the occupation of the former Dutch colony during the Pacific War. In his contribution, Remco Raben tackles the complex issue of the effects and especially after-effects of the war, and shows how the Indonesians, the Japanese and the Dutch still construct their separate individual and collective memories. ■

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ROYAL CABINET OF RARITIES
AND THE NATIONAL MUSEUM OF ETHNOGRAPHY

Japanese religious objects, drawn by W. Hekking Jr

Ethnography in the Margins Japanese collections, 1816-1883

Only in the past decade has interest been growing in the Netherlands in museum-histories and in the history of ethnography – ethnology – anthropology. Three collectors who stayed in Japan in the early decades of the nineteenth century played an important role in the creation of the first Dutch ethnographic museum.

By FIFI EFFERT

Research Project Ethnology as a science and the ethnographic museum both developed without influencing each other very much during the greater part of the nineteenth century. Courses were given for colonial civil servants as early as 1835, although it appears that the uses of ethnographic collections for teaching purposes were marginal. The interest in collecting ethnographic objects from the former Dutch colonies in Indonesia started only after 1860. The first chair in *Volkenkunde* was established at Leiden University in 1877.

The first part of this study is concerned with the history of the Royal Cabinet of Rarities in The Hague and the National Museum of Ethnography in Leiden. The second part analy-

ses the roles played by three private collectors of Japanese objects, whose collections and notes were acquired by the Royal Cabinet and later became part of the Ethnographic Museum. The third part of the thesis considers these developments in light of different methods of classifying objects, ethnographic discourse, and government policy with regard to museums in the nineteenth century. The Dutch case seems to have many parallels with the history of other ethnographic collections in different parts of Europe.

The foundation of the Royal Cabinet of Rarities in 1816 marked a transformation from royal and/or private collections to national state-owned collections. It was the first attempt to create something like a National Museum, and it consisted mainly of a bequest of objects from China, the Royal House, and items concerning

the national history of the Netherlands. King William I enriched the Cabinet within 16 years of its creation with three large collections of Japanese artifacts. From that moment forward, the nature of the Cabinet was predominantly ethnographic.

The three collectors were Jan Cock Blomhoff (1779-1853), Johannes van Overmeer Fisscher (1800-1848), and Philipp Franz von Siebold (1796-1866), who worked at the Dutch factory at Deshima (Nagasaki) between 1817-1830. Von Siebold's collection remained in Leiden, and he managed it himself until his second voyage to Japan in 1859. Under the directorship of his successor, Conrad Leemans, the nature of the collection had become a general ethnographic one and, subsequently, the name was changed to the National Museum of Ethnography in 1864. In 1880, Lindor Serrurier took over and became the first director with an ethnological background. In the meantime, the Royal Cabinet in The Hague was as popular as ever until its closure in 1883, at which time the ethnographic collections were finally united in Leiden, where they still constitute the basic core for the

National Museum of Ethnology.

In the series of activities involving exhibitions, lectures, publications, and so forth organised to celebrate the 400 years of Dutch-Japanese relations, the subject of von Siebold always attracts a lot of attention. He has even become a sort of cult-figure. There is no doubt that he was a colourful person, and during his lifetime he took care to leave a huge archival collection of notes and letters.

However, the fact that history has almost totally neglected the excellent collections and annotated catalogues of Cock Blomhoff and Overmeer Fisscher is undeserved. In their efforts to represent the material culture of Japan, they collected daily utensils, tools, models of immovable or otherwise unobtainable goods like houses, as well as maps, prints, and paintings to illustrate the use and setting of the collected items. Although each of them was motivated by a strong ethnographic interest, their respective legacies differed. Von Siebold

merely left us with a plain inventory of his collection, while Cock Blomhoff and, especially, Overmeer Fisscher carried their ethnographic endeavors further by organising their materials into annotated catalogues, thus creating an invaluable source of background information on these objects. They presented the world with the first ethnographic exhibitions that tried to cover the complete culture of Japan in the form of objects, illustrations, models, and written sources. ■

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DE HOOFDROEP DER AFDDELING: JAPANESE HOOFDSTUKEN

A Song for the Shogun

Engelbert Kaempfer and 17th-c. Japan

The German physician Engelbert Kaempfer (1651-1712) stayed in Japan from 1690 to 1692. He was the first member of the VOC factory at Deshima to study Japan and to write an extensive report on his findings, which was first published in 1727. A recent study of his original texts and illustrations reveals the distortions inflicted on the original material.

By BEATRICE M. BODART-BAILEY

Research Project
As a poet, he could hardly be called gifted, judging from the one love song he left us. But as a scholar observing foreign cultures his talent was considered to be quite outstanding. In spite of the fact that on his arrival in Batavia in 1689 Engelbert Kaempfer had been assigned the relatively menial post of medical officer on noisy 'Onrust', the wharf in the harbour, he caught the attention of Johannes Camphuis, who recognized in him 'a man combining extraordinary learning with superior powers of observation'.

Camphuis (1635-1695), the Director General of the Dutch East India Company in Batavia, was a dedicated Japanophile. During several postings to Japan, Camphuis had endured the prison-like conditions imposed upon the Dutch traders on the small man-made island in the Bay of Nagasaki,

and he was convinced that crossing the damp and cold Hakone Mountains on the annual trip to the shogun at Edo (Tokyo) had severely impaired his health. Yet he nevertheless cherished everything Japanese; he had himself a Japanese house built on an island off Batavia and, to the great dismay of his guests, had them manoeuvre Japanese food into their mouths with 'little branches of wood'. Camphuis had collected a considerable amount of literature on Japan, and when he sent Kaempfer to Nagasaki with the mission to produce a scholarly description of the country, he made this available to him, supplemented by records of the Company and diaries written by its employees. Thus, Kaempfer was well informed about Japan even before he set foot on Japanese soil. He knew, for instance, not only that there was an enormous Buddha statue (*daibutsu*) at Kyoto, but also that the figure was sixty feet high and sat cross-legged.

Searching for Kaempfer's *daibutsu* — the enormous bronze Buddha statue which once rivalled that still at Nara — on a map of Kyoto today, one finds no more than a police box of that name (*daibutsu koban*) in the vicinity of the National Museum. Yet, in Kaempfer's time the statue was so famous that a visit was made compulsory for the Dutch delegation on their return journey from Edo, to show off Japan's riches. Made by Toyotomi Hideyoshi (1536-1598) and restored by his son Hideyori (1593-1615), it was, however, left in disrepair by the Tokugawa after it was struck by lightning. Except for some of the huge boulders that supported the surrounding walls and the famous temple bell that featured in Tokugawa Ieyasu's quarrel with Hideyori, the once spectacular landmark has disappeared. Screens of Kyoto portray the enormous building and compound of the *daibutsu*, but Kaempfer's drawing remains the only detailed pictorial record of the statue located inside. In his writings, he noted the particulars, from the 'long bovine ears' and the 'frizzy hair' to the fact that there would be space enough for three Japanese mats on its outstretched palm. He measured out the distances for a more detailed record, and noted that the width between the shoulders was equivalent to fifteen paces. In the corner of his sketch he added a human figure to convey the enormous size of the statue.

Kaempfer left us a equally detailed and valuable record of Edo castle, which is usually indicated by a blank on Japanese maps of the period because of the castle's strategic importance and the laws forbidding the recording and dissemination of information about it. Kaempfer carefully described the complex and highly guarded approach to the main building (*hon maru*) and the delegation's progress within it. He also gave details of his two audiences with the shogun. The first, the presentation of gifts and greetings, was formal and very brief. But not long after his accession, the fifth shogun, Tsunayoshi, requested a second, informal audience, in which he would question the Dutch at random and ask them to perform innumerable 'monkey tricks'. Seated with his women, clerics and close servants behind a bamboo blind, the shogun would ask the Dutch to sing and dance, to enact how couples greeted, quarrelled and even kissed each other, he would request to see their belongings, and at times even to take off their wigs and draw close to the blind for inspection.

Some European writers, like Oliver Goldsmith, criticized the Dutch for submitting to the humiliating requests of a heathen potentate all for the love of trade and profit. But for Kaempfer, the audience with the shogun was the highlight of his trip to Japan. He described his surroundings with great care, including the glimpses he caught of the shogun and his women through the cracks of the blind, noted his conversation



Kaempfer dancing and singing in front of the shogun

with the shogun verbatim, and dedicated his most detailed and accomplished drawing to the event. In the centre of this drawing, a man stands upright with wig and hat in front of the shogun's court, presenting a self-composed love-song with grand gestures and showing no sign of embarrassment or humiliation.

But it was not only the highbrow and spectacular that caught Kaempfer's eye. On the contrary, matters that drew his attention were ones that no Japanese contemporary would have considered worth the brush and ink. The sanitized toilets of the rich and the huts of the paupers were all described with equal attention to detail. As a botanist, he examined the environment with expertise, leaving us not only with a record of the plants he saw, but also of the nature and the type of soil, as well as of what conditions had been before industrialization changed the face of the earth. Thus, Kaempfer's descriptions provide us with a time capsule of late seventeenth-century Japan, making it a favourite reference source for scholars writing on the period, both Japanese and Western alike. However, though Kaempfer's record has been cited many times, it has rarely been cited correctly. His manuscript was published in 1727 after his death, and first only in an English translation. It went to press with many errors and, once out, it also became a victim of the contemporary prejudices and lack of knowledge about Japan. Kaempfer's drawings were either 'improved upon' or ignored, such as in the case of his important sketch of the Kyoto *daibutsu*. The French and Dutch

translations were based on the English one, thus perpetuating the mistakes of the latter. When a German edition finally appeared some fifty years after Kaempfer's death, his language was 'modernized,' and mistakes and changes were incorporated in the process. As for the copper plate prints made originally for the English edition, they were re-used in all publications.

In 1990, on the 300th anniversary of Kaempfer's visit to Japan, an exhibition was opened in Tokyo which made his unknown drawings, normally kept at the British Library in London, available to the public for the first time. Last year, a new English, annotated translation of Kaempfer's work was published. A transcription of Kaempfer's German manuscript is scheduled to go to press in 2001. ■



Beatrice M. Bodart-Bailey is a professor of Japanese history at Otsuma Women's University, Tokyo, and has published widely on Kaempfer and seventeenth-century Japan. Recently she published an annotated translation of Kaempfer's work, *Kaempfer's Japan: Tokugawa culture observed*, Hawaii University Press, 1999. E-mail: Bodart@Otsuma.ac.jp



Kaempfer's drawing of the large Buddha.

(Advertisement)



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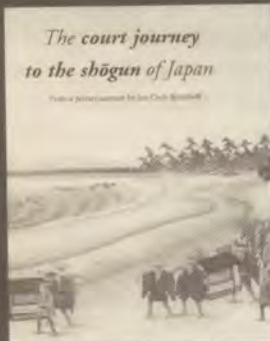
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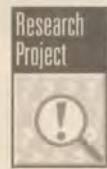
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Dutch influence in Japan Nothing to Sneeze at

From 1639 until 1858, the Netherlands was the only European nation trading directly with Japan. Confined to a tiny island in the Bay of Nagasaki, Europeans had limited contact with the general population and only a handful of Japanese could read any western languages. My research examines a different kind of influence – uniquely western objects imported by the Dutch such as clocks, glass and armaments. Through their very presence they taught Japan about the West.

By MARTHA CHAIKLIN



For centuries one of the most stereotypical images of the Dutch was a man with a long white clay pipe. Like any stereotype, this one was based on fact. Amsterdam was the center of the tobacco trade in Europe for two centuries and the Dutch were active in both the cultivation and the processing of the plant. And although the technology for making clay pipes was not originally Dutch, it had been brought from England in the early part of the seventeenth century, they soon became ubiquitous. An account book from a student at Leiden University written in the mid-nineteenth century shows frequent purchases of clay pipes in lots of ninety. Therefore, it must have been through observation that the Japanese formed the same image as the stereotype. Not only did the Dutch bring clay pipes for their own use, but the pipes were

frequently requested and given as gifts to the Japanese. So almost all early modern Japanese pictures of Dutchmen portrayed them with a pipe. When a peasant, Murai Kiemon, helped raise a sunken Dutch ship in 1799, the shogun rewarded him with a crest that contained a Dutch hat and two pipes.



The Japanese were as addicted to tobacco as the Dutch were. Sailors must have brought the first samples in the sixteenth century and cultivation began in Nagasaki in 1605. It became a common courtesy to offer a tobacco tray (tobacco, burning coal and an ashtray) to a visitor together with tea.

The Japanese favoured a long thin pipe known as a kiseru, which resembled the Dutch pipes more than the kinds of pipes found in other Asian states. The early ones were made completely of metal and were sometimes used by ruffians as weapons in street brawls. Kiseru later shortened in length and came to be made out of all kinds of materials, including ceramic and glass, but the most common design had a metal mouthpiece and bowl on a wooden stem. This last sort was sometimes used as a handy tool to rap unruly children.

For all their association with the pipe, the Dutch were responsible for bringing another form of tobacco to Japan – snuff. Tobacco has been inhaled for as long as it has been smoked, but non-medical con-

sumption of snuff did not become popular in Europe until the end of the seventeenth century. Although the eighteenth century saw the peak of snuff's popularity, it remained in use well into the twentieth century, particularly by miners and others who could not smoke on the job. Tobacco would be combined with a number of other additives for color, flavour and fragrance and be reduced to a powder. Recipes were innumerable and might contain orange flowers, jasmine, mint, cinnamon cloves, musk, mustard or any number of other substances. Dutch merchants brought the substance to Japan for their own use and the practice must have spread sometime within the second half of the eighteenth century. Only small quantities were imported, but it is possible that some was produced lo-

cally. Snuff requires an airtight container to retain its moisture and fragrance, which would have been difficult to maintain on a long sea voyage. One factory head in the 1780's even had to throw away the snuff his father had sent because it had become urine-soaked in transit. The earlier Japanese solution was to use glass bottles like the Chinese did but, by the nineteenth century, snuffboxes were specially ordered from the Dutch. Given its great appeal with the making of combs and other ornaments, tortoise shell was, not surprisingly, a popular material of choice. Other orders requested painted and japanned boxes, but most popular of all were those with musical movements.

Separated by a continent and two oceans, Japan and the Netherlands were still joined at the nose. ■



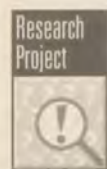
Illustrations from the book *Enroku* ('A record on Tobacco', 1797). The book contains several illustrations of Dutch smoking utensils.

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Trade between Japan and the West Chinese Perspectives

Like the Dutch, the Chinese merchants visiting Japan during the Edo period were debriefed by the Japanese government. The resulting 'news reports' ('fūsetsugaki'), in which the Chinese described the situation in the world, provide new insights into East-West relations in early modern Japan.

By YONEO ISHII



For those who wish to find out more about the Chinese perspective on maritime trade between Japan and the West, particularly the Dutch, Da Ching Shi-lu (*Veritable Records of the Great Ching*), a source often consulted by historians of late seventeenth- and early eighteenth-century Southeast Asia, is of little use. The compiler's concern was limited to the reception of tributary missions dispatched by the kings of the 'Southern Barbarians' to the court of the 'Celestial Empire.' Better and more relevant information on the subject is available in the *Tōsen fūsetsu-gaki*. This is a collection of verbal reports made to the governor of Nagasaki by the crews of all incoming junks not only out of Chinese ports but also from Southeast Asia, where the Dutch had settled by that time and were promoting trade in Asia by bringing tropical products to Japanese markets.

For Chinese merchants at the time, the Dutch East India Company (VOC), with its factories in various ports throughout Southeast Asia, appeared to be a formidable business rival. The Dutch were selling the same commodities, such as deer-skins, were operating in the same area, such as Siam, and were supplying the same market, namely Japan. In fact, the Dutch in Ayutthaya attempted to exclude the Chinese from this lucrative business, albeit ineffectively, by forcing Siamese kings to sign special treaties to that effect. Therefore, it is understandable that the Dutch would have tried to keep their business secrets from the Chinese. A report from Batavia dated August 29, 1684 makes that clear. Although the shrewd Chinese merchants often complained that the Dutch 'tend to keep everything secret and seldom give information to the Chinese' and 'do not even disclose the number or date of departure of their ships bound for Nagasaki,' they, in fact, turned out to be

quite well informed about the behaviour of their rivals. The *Tōsen fūsetsu-gaki* provides excellent evidence as to just how well-informed the Chinese junk traders were about the movements of competing Dutch ships. The following caption shows the highly effective nature of junk traders' intelligence activities:

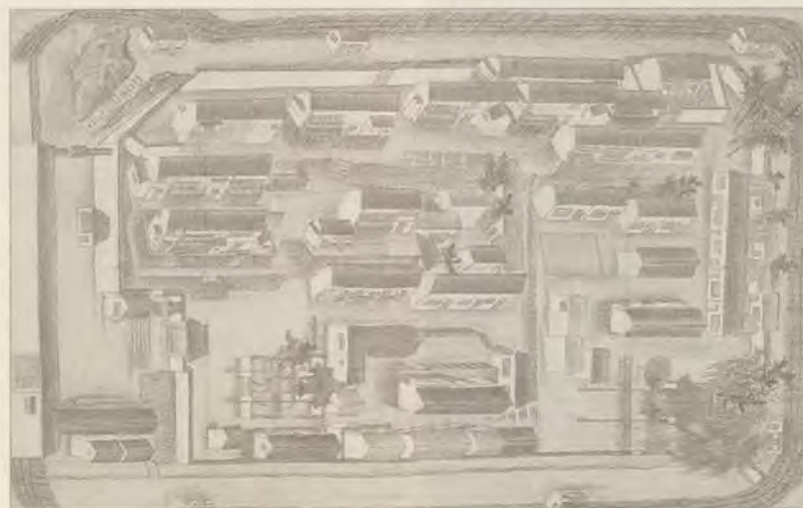
'We have been told that four Dutch vessels will be coming to Nagasaki (this year). Every year the Dutch ship is sent to call at Ayut-

thaya to load cargo from Siam before subsequently visiting Nagasaki. The same practice will be followed this year. On the nineteenth day of the fourth month, one Dutch ship left for Siam and will eventually come here (to Nagasaki). Three other Dutch ships are ready to depart from Kelapa. According to the information we gathered about their destinations, these vessels are bound for Putuoshan where, we assume, they will attempt to purchase clandestinely raw silk, silken textiles, and some natural medicines. If their plans prove unsuccessful, they will go to Guangtong, where they will try to procure the same raw silk, silken textiles and natural medicines, and then return to Kelapa. They usually follow this practice every year, name-

ly procuring cargoes in Guangdong to bring to Nagasaki' (Report of the junk from Kelapa dated 14 July 1682).

Although the Chinese humbly reported to the Governor of Nagasaki, saying 'we only have a general idea about their activities but no particulars', presumably because of the inaccessibility of information, their knowledge of the behaviour of their rivals in Batavia seems to have been more than sufficient. Their reports refer not only to the detailed itinerary of Dutch ships bound for Japan, but also touch upon the personal affairs of the Dutch factory. For example, in one report to the Nagasaki Governor, we find the exact date of the death of Cornelis Speelman, quoted as 'the Great King,' as well as some mention about the subsequent situation concerning his succession.

'Because we went there solely for business reasons, we did not survey their (Dutch) customs in detail,' was an obvious understatement. A reading of the reports given in the *Tōsen fūsetsu-gaki* clearly indicates that the Chinese regarded the VOC, in fact, as their arch-rival in the export and import business on the Asian seas. They naturally devoted themselves to obtaining intelligence about Dutch commercial activities in the greatest possible detail in order to win the commercial war over their competitors. ■



The Chinese settlement in Nagasaki, circa 1780

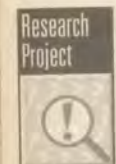
COURTESY GENERAL STATE ARCHIVES THE HAGUE, THE ARCHIVE OF THE DUTCH FACTORY IN JAPAN, 1609-1860, INVENTORY 1.04.21, INVENTORY NO. 1485

Yoneo Ishii is President of the Kanda University of International Studies, Japan. E-mail: y-ishi@kanda.kuis.ac.jp

In Search of Japanese Lacquer

Japanese lacquer was internationally known and cherished. The Dutch traders capitalized on this popularity by exporting lacquerware, not only to Europe, but also to other Asian countries. Dutch trade records reveal how export lacquer was made according to various specifications. Cynthia Viallé's research goes a long way in showing that seemingly boring VOC archives provide valuable data for the study of East Asian material culture.

By CYNTHIA VIALLÉ



Lackwerck, lackwerckers, coffers, cantoeren, comptoeren, cabinetten, kisten, tachterowans, beteldoosen, schrijffladen, schilden, katels, bandesen'. Searching through the records of the Dutch East India Company (VOC) my eyes zoom in on these words in all their different spellings and on any other word referring to Japanese lacquer and related topics. The search is fascinating. It takes me from Holland to Japan and all over Asia. The records cover a period of two-and-a-half centuries, from the beginning of the seventeenth to the mid-nineteenth century. Along the way, patterns of trade in this luxury article are unfolding, revealing themselves to be influenced not only by

economic factors and political events, but also by changes in diplomatic relations and fashions. Differences and similarities between cultures and the struggle for power and influence become apparent.

Within the VOC's trade with Japan, lacquerware was only a minor commodity. The Company's export trade with Japan revolved around silver, gold, copper and camphor. The spread of these commodities was limited to specific markets and even if around today Japan can no longer be pinpointed as the origin of these products, Japanese lacquerware, conversely, is easily identifiable and its distribution was world wide. Moreover, many pieces have survived the wear and tear and the passage of time.

Record in the archives of the Dutch Factory in Japan

The merits of Japanese lacquerware were widely acknowledged. A well-made object was beautiful. It was also relatively expensive. This was due to several factors: it was not a mass-produced article; it was made to order; specialized craftsmen (lakwerkers in Dutch) were employed; the process of manufacture was time consuming; the raw lacquer sap which was applied in layers was not cheap; and costly materials such as gold and silver were used to decorate it. These factors had their bearing on the ordering, manufacturing and distributing of pieces for the foreign markets. Moreover, because of the Japanese government's policy of exclusion, it was impossible for interested parties, whether in Europe or in Asia, to ac-

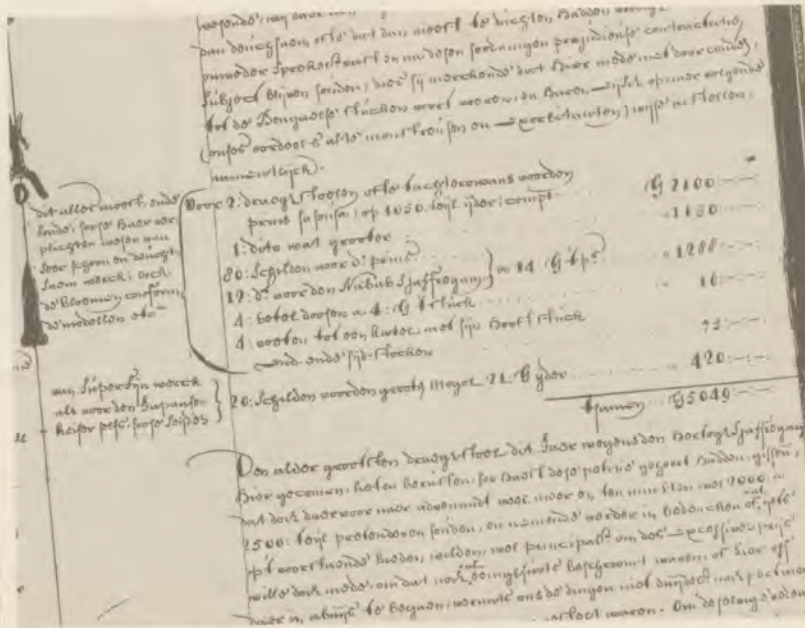
quire these items directly from the producers. They had to be ordered either through the Dutch merchants of the VOC or through the Chinese merchants who also had access to Japan.

For these reasons, Japanese lacquerware was considered eminently suitable for diplomatic gifts. It was often used as such by the directors of the VOC in the Netherlands, the Governor-General and the Councillors of the Indies in Batavia when friendly relations with foreign rulers had to be established or maintained, or favourable trading conditions had to be secured. Thus, we read about royal visits to the Netherlands, on which occasions coffers or cabinets were presented to the royal guests. We travel along on diplomatic visits to the

Mughal Courts, carrying tachterowans (takht-i-rawan, palanquins), katels (bedsteads), betelboxes, schrijffladen (writingboxes), and other objects made to order in Japanese lacquer. We learn about the special demands of the Siamese kings and of government officials along the Coromandel Coast and in Bengal, whose favours had to be retained in the interests of the Company's trade. We also learn about the uses of specific objects within a culture and about changes in fashion that affected form and embellishment. We see that consideration was given to religious concerns: objects made for the Muslim regions of India were not to be decorated with human figures or pigs, for these were unacceptable in those places.

The results of my search will be presented in my doctoral thesis which should be finished by the end of this year. All the documentary evidence will be provided. I hope it will stimulate others, especially in Asia where the major part of the trade in Japanese lacquerware took place and where many pieces must still be around somewhere, to engage in still other exciting searches for objects! ■

Cynthia Viallé is Researcher at the Institute for the History of European Expansion, Leiden University, and the editor of the English edition of the *Deshima Dagregisters* (the official diaries of the Dutch chief factors in Japan) published by this institute.
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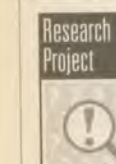


A World of Difference

The VOC and Japan's economic policy, 1640-1715

Although much research in this field since the 1670s has been based on Japanese documents, foreign relations of Tokugawa Japan (1603-1867) have never been thoroughly examined from the perspective of Dutch trade reports. The purpose of the dissertation by Kayoko Fujita is to investigate the foreign and economic policies of Japan between 1640 and 1715, as observed by the Dutch East India Company (VOC).

By KAYOKO FUJITA



My study is based on the entries concerning the Dutch factory in Nagasaki found both in the *Generale Missiven*, namely, the series of official reports from the VOC in Batavia to its headquarters in the Dutch Republic, and in the response information flow known as the *Patriasche Missiven*. A comparison of these two types of documents reveal how Dutch authorities in the East Indies and in Europe thought of the transformation of Japan, and how they tried to deal with it. Presently, I am preparing the Dutch transcription as well as a Japanese translation of these archive documents for publication. In addition to the commercial presence of the Chinese, the expulsion of the Roman Catholic Portuguese in 1639 left the Protestant Dutch as the only Europeans permitted to trade in Japan. This unique position allowed

the Dutch to observe the entire process through which Japan gradually tightened its foreign trade policy in order to secure itself against the outflow of currencies, and how the economy of Japan assumed a semi-autarkic posture in the early nineteenth century, a view called 'sakoku' (literally: a 'closed country') by contemporary Japanese. Furthermore, owing to the rich silver supply from Japan, the Dutch gained an advantage over other Europeans in the intra-Asian trade during the formative period of the modern world-system. A comparison of sources reveals three new insights.

Firstly, the findings refute the assumption of previous studies that, until the loss of Taiwan in 1662, the VOC in Japan engaged in the traditional medieval East Asian pattern of trading mainly Chinese silk for Japanese silver. In truth, the Dutch merchants altered the established trade customs in order to cope with the changing political and economic situ-

ations in Asia and to maximize their profits. By the late 1630s they had already succeeded in connecting the two separated maritime zones, namely the East China Sea and the Indian Ocean, through the shipment of Japanese and Chinese precious metals and Bengali silk. This insight suggests the importance of making a strict distinction between trade patterns of local traders and Dutch merchants.

Secondly, in pursuing maximum individual profit, company servants also engaged in various supplementary commercial transactions such as private trade or smuggling. Being of central importance where the East Indies was concerned, Dutch colonial society in Batavia was founded upon a tight web of human relations formed through marriage, social intercourse, and business. In fact, Dutch sources reveal that the High Government in Batavia began to flaunt its relative independence from the Dutch Republic in the second half of the century. Therefore, the information on such private commercial activities was often hidden from the company directors back in the Republic. As Michel Foucault suggests, we should regard the margin of tolerated illegality of each social stratum under the ancien régime as a background circumstance of this 'corruption.'

The third insight emerges out of a comparison between Dutch and Japanese sources. Dutch sources reveal that the VOC regarded either the fear for the spread of the Christian faith (Roman Catholicism) or the protection of the profits gained by the central government authorities as the prime motive of the Tokugawa government for imposing restrictions on foreign trade in the seventeenth century. However, Japanese sources show that the Tokugawa government actually imposed the trade restrictions in order to protect domestic commercial activities. Generally speaking, the Dutch tended to focus on the Christian 'threat' as an explanation for what seemed to be incomprehensible measures taken by the Japanese government. This can be regarded as an example of how Westerners applied their own familiar cognitive models, such as the exclusiveness of religion, for new, unusual, or incomprehensible encounters during their expansion to Asia and the New Continent. ■



A Japanese golden coin or koban, circa 1700, photo from the book *Bridging the Divide*

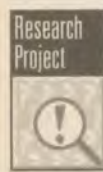


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A Tactless Diplomat in 19th-c. Japan

In 1880, a Dutch diplomat suffered the dishonour of being the first Westerner to be declared 'persona non grata' by Japan. This incident reveals much about the problematic negotiations between Japan and Western nations about the so-called 'unequal treaties' and Japan's attempts to be taken seriously in the Great Game of the late nineteenth century.

By HERMAN J. MOESHART



Soon after the Meiji Restoration of 1868, in which a new government had been formed with the emperor as its nominal Head of State, the Japanese government announced its desire to revise the 'unequal treaties' of 1858, a move for which there was very little enthusiasm in the West. To the disadvantage of the Japanese, the treaties denied them jurisdiction over foreigners on Japanese soil, and the imposition of tariffs for imported and exported goods. Although the Dutch Minister for Foreign Affairs stressed the friendly relationship with Japan, the Dutch attitude was not different from that of other Western nations. The Netherlands found it difficult to accept that an Asian, non-Christian country, should be treated like an equal. For Japan, this equality was of the greatest importance.

Because of internal difficulties, the Japanese government was not ready

to start negotiations for new treaties until 1878. It had to maintain a balance between domestic criticism if it granted too much to the foreigners and failure of the negotiations if they did not grant enough. In the spring of 1879 the negotiations were at a deadlock.

At that time, a new Dutch resident minister, Edmond Willem Wttewaall van Stoetwegen (1840-1908), was appointed to Tokyo. He had no experience in the Far East and, from the time of his arrival in Japan onwards, he irritated the Japanese authorities with his unfriendliness and arrogance.

In June of 1880, the Japanese government asked the foreign representatives to collect their copies of the new proposals for the revision of the treaties. In this way the government wanted to prevent leaking of the proposals to the press. After wild speculations in the local press, the *Japan Daily Herald* published the text of the proposals on 16th and 17th of July. A frantic search was organized to find the person responsible but, as the pub-

lisher protected his sources, the search was unsuccessful.

In reaction to a letter by the British representative in Japan, J.G. Kennedy, Stoetwegen boasted that he was the one who had given the Japanese proposals to the press. Kennedy had written that he could not imagine that one of the representatives would leak such information. Subsequently, Kennedy informed the dean of the diplomatic corps, who informed the Japanese minister of foreign affairs, Inoue Kaoru.

On the 18th of August, Stoetwegen received a letter in which Inoue informed him that the Japanese government would no longer communicate with the Dutch resident minister. Stoetwegen had been declared *persona non grata*, which was a unique first in Japanese diplomatic relations. An exchange of telegrams followed and Stoetwegen was received by the Japanese deputy minister of foreign affairs. Stoetwegen gave the Japanese government three days to change its mind. However, the

deputy minister did not change his decision.

Earlier, Stoetwegen had forwarded a copy of the Japanese proposals to the Dutch Minister for Foreign Affairs. In a commentary he rejected the Japanese proposals because he thought the Japanese were unfit to make laws which would apply to Europeans. Dismissing them as 'half-civilized heathens', he suggested that the Japanese

government should 'come back after two hundred years, then we shall see what we can do for you!' In this, he was not corrected by the Dutch Minister, which shows that the attitude in The Hague was not much different from his.

During the August crisis, Stoetwegen seemed to have lost his mind when he wrote to The Hague that he had received 'an insane, impertinent letter of Mr Inoue'. He denied the Japanese the right to stop communications with him and was outraged that even his endeavour to reconcile by giving the Japanese minister three days



Edmond Willem Ferdinand Wttewaall van Stoetwegen

PHOTO: DE LAVIETTER & CO. THE HAGUE

to reconsider his decision had not led to a change in the Japanese attitude.

Meanwhile, Inoue had sent the Japanese representative in Berlin, Mori Arinori, to The Hague to ask for Stoetwegen's recall. King Willem III ordered Stoetwegen to leave Japan before October, a ruling which effectively ended his career in Japan.

Feelings of superiority ruled the relationship of Western countries with Japan. The attitude in the Netherlands was no exception. As an inexperienced Dutch diplomat, Stoetwegen was influenced by other foreigners in Japan who were unwilling to see the treaties revised. However, if Stoetwegen had been a man with a more pleasant character, the affair might have been hushed up. But as matters stood in 1880, Stoetwegen presented the Japanese government with this excellent first occasion to demonstrate its independence by declaring a foreign diplomat *persona non grata*. ■

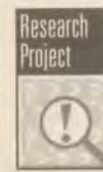


Herman J. Moeshart is a historian, currently working on Dutch-Japanese relations in the nineteenth century. E-mail: moeshart@ruller.leidenuniv.nl

War Memories Battles in perspectives

During the months running up to the visit of the Japanese emperor and empress to the Netherlands, the Pacific War had been a prominent issue in the Dutch newspapers and, to a lesser extent, in the Japanese media. The commemoration of 400 years of relations between the two countries could not pass over this dismal episode in silence and, as usual, bringing up the war issue has stirred up public emotions.

By REMCO RABEN



The main event concerning the wartime past took place last year when, on the 7th of August, an exhibition opened at the Rijksmuseum in Amsterdam entitled 'Dutch-Japanese - Indonesians: The Japanese occupation of the Netherlands Indies remembered'. Jointly organized by the Netherlands Institute for War Documentation (NIOD) and the Rijksmuseum, and adopted by the Organization for the Commemoration of 400 Years of Dutch-Japanese Relations, the principle aim of the exhibition was to present testimonies of personal experiences and memories of men, women and children from the three countries alongside each other providing as an addendum to the personal recollections a survey of post-war collective images from the three countries in films, comic books, as well as on book jackets and monuments.

The official opening of the exhibition on the 6th and 7th of August, 1999, gathered together an international party of scholars at the NIOD and the Rijksmuseum to discuss the processes of crystallization and collectivization of memories and images. The aim of the exhibition was to connect different levels of remembering and representing the history of the Japanese occupation. Several lectures, as well as additional articles, were published in the book *Representing the Japanese Occupation of Indonesia* (Waanders Publishers, Zwolle).

Tensions between personal memory and historical reconstruction were illustrated by the reactions to the project. Hardly anyone with personal memories of the war was satisfied with the presentations, and most missed an accurate rendering of their own specific experiences. For many Dutch former camp inmates, the horrors of internment were not displayed strongly enough, while those Dutch people who had not been interned - actually a majority of the Dutch in the Netherlands Indies -

found themselves underrepresented. There were few reactions from the Japanese and even less from the Indonesians. Among the Japanese veterans who had inspected the exhibition in Amsterdam, some concluded that the exhibition was too one-sided, and had rendered a Dutch interpretation of history. They demanded attention for their own fates after the capitulation of August 1945, having been interned and submitted, in their view, to unjust tribunals, heavy punishments and harsh labour. Finally, the news that the exhibition will travel through Japan in late 2000 triggered reactions from somewhat politically influential and predominantly right-wing veterans groups who perceive any representation of Japanese overseas war activities as a threat.

Strangely enough, while various communities in the Netherlands and Japan are up in arms about the war past, Indonesian voices remain remarkably muted. For Indonesia, the case is a far more complicated one than those of the two former colonizing countries. On a national level, memories of the Japanese period are ambiguous and tend to be overshadowed by the subsequent struggle for independence and the horrors of civil unrest during the 1950s and 1960s. For Indonesians, the complicity of many of their own intellectuals and politicians during the Japanese period makes a simple crystallization of memory impossible. However, on a personal level, memories of the war are as much alive in Indonesia as they are in the Netherlands and Japan, only they are far less politicized. Victims groups, such as those of forced



Most youngsters were taught the Great East Asian ideology and received military training.

labourers, ex-soldiers and sex slaves, have recently started to raise their voices, but failed to get even the slightest bit of recognition from either their own or the Japanese governments.

The submerged memories of the war in Southeast Asian countries illustrate the fact that, in a sense, the memory business deals in luxury commodities and victimhood is the brand most easily purchased. All three nations have developed their own particular varieties of it. For the Dutch, it is one of being discriminated against and interned; for the Japanese, one of the A-bomb attacks on their home and of harsh post-war treatment by the Dutch abroad; and for the Indonesians, one of being starved, as well as of being forced to labour and give sexual services to yet another foreign ruler.

Whatever the legitimacy of such comments, they make clear that the

memory of the war and occupation in Indonesia is still a contested issue, not only from the standpoint of a comparison between national perspectives, but also - perhaps more strongly so - within the respective communities themselves. Often overlooked is the fact that nations and individuals are perfectly capable of commemorating and remembering on different levels and in different forms: in art, official memorial ceremonies, monuments, or through interest groups and reunion committees. Each commemorative medium or art form creates its own idioms and clichés embedded in evolving national cultures and political circumstances. ■

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Bridging the Divide

400 years the Netherlands-Japan

The result of a unique co-operation between Japanese and Dutch scholars to commemorate four hundred years of Dutch-Japanese relations, 'Bridging the Divide', appeared in a Dutch, an English and a Japanese version. Sixty-seven authors have contributed to fifteen chapters. Each chapter centres on a main essay which discusses a specific period or topic and serves as a historical backdrop to a number of one-page columns. These columns, in the words of the editors, 'throw light on salient details in the common four hundred year history'.

By MARGARITA WINKEL

Publication
The main essays are divided equally between Japanese and Dutch contributors. In the short columns, Dutch authors are in the majority, presumably because many of these focus on the activities of individual Dutchmen in Japan. The chapters are arranged chronologically. The first two chapters lead us from the beginning of the seventeenth century, when Japanese, Dutch and East Asian trade was in a state of turmoil and strife, to the middle of that century, when the political situations in both countries, as well as in the Dutch-Japanese trade relations, came to be

stabilized. The governing Tokugawa shogunate enforced strict rules regarding foreign contact, and the Dutch East India Company (VOC), which then co-ordinated Dutch trade, had to establish itself on Deshima, the man-made island in the Bay of Nagasaki. Chapter Three reveals how the VOC jealously and successfully guarded its exclusive European rights from other competitors during the next two centuries. Chapters Four, Five, Six and Seven discuss the roles of imported Dutch books and personal instruction from VOC employees in transmitting new intellectual, scientific, medical, and linguistic insights from Europe in this relatively stable period. Chapter Eight recounts the eighteenth-century

Japanese craze for exotic foreign objects called 'Dutch taste' (*oranda shumi*).

Chapter Nine focuses on important Japanese objects and collections in the Netherlands. Chapter Ten elaborates upon the final decades of exclusive Dutch presence in Japan in the first half of the nineteenth century, as well as the Dutch role in the transmission of new technology in these early years of the industrial revolution in Europe. After the opening up of Japan, the centre of Dutch-Japanese interaction moved to the Dutch East Indies. Chapter Eleven discusses the lives and activities of Japanese immigrants to the former Dutch colony and the growing Japanese economic interests in this area, which precipitated Japan's increased involvement there during the Pacific War. Chapter Twelve and Thirteen cover the sensitive issues of the war, as well as the Japanese occupation of the Dutch East Indies and its after-effects. Post-war diplomatic, cultural and trade relations are the subject of Chapter Fourteen, and the final chapter reviews recent and future trends



Chinese community celebrating Japan's capitulation, Amsterdam, August, 1945. Illustration from the book reviewed

in Dutch-Japanese relations in view of current economic and diplomatic globalization.

Bridging the Divide is attractively produced, and the many beautiful and intriguing illustrations greatly enhance its value. Cartoons, drawings, paintings, objects and historical photographs serve to illustrate the stories, raise new questions, and depict the global context of the Dutch-Japanese relationships in a new light. For example, there is a photograph of members of the Chinese community in the Netherlands who survived of the war in Europe and can be seen celebrating Japan's capitulation with a parade in the streets of Amsterdam in August 1945.

The concept of a bridge and its corresponding sides figures prominently in the title and in the introduction, where the editors quote from Bernard Schlink's *The Reader*: 'To study history means building bridges between past and present, to study both sides and to be active on both sides'. Although absences are easy to bemoan in a collection of this scope, I would like to point out that the bridge in this book primarily spans the gap between

In the present, Japanese economic and, not to mention, cultural influences in the Netherlands far exceed Dutch influence on Japan. Sushi, judo, karaoke and ikebana, for example, have become household words for the Dutch. The one chapter, however, which focuses on recent years pays no attention to these more anthropological topics.

Although written primarily by academic historians, the texts are not annotated. In this sense, *Bridging the Divide* is not a scholarly publication. The (implicit) aim of the book is to enlighten the general public on the research and latest insights in the field of the history of Japanese-Dutch relations, and it serves this purpose well. The book provides accessible background information and interesting short stories written by knowledgeable authors, and contains a general list of 130 'suggestions for further reading' in English and in Dutch. Also, the editors' statement in their introduction that 'The essence of the four hundred year relationship between Japan and the Netherlands can only be grasped within the wider context of world history' is duly reflected in the contents of the book, and people with an interest in the history of international exchange and interaction in East Asia will also find a wealth of information here. ■

Sushi, judo,
karaoke and ikebana,
for example, have
become household
words for the Dutch

* described in M. Peeze, *Japanese gowns: The kimono in the Netherlands*, in: *In the wake of the Liefde*, Amsterdam, 1986, pp 83-87.

Reference

Leonard Blussé, Ivo Smits, and Willem Rummelink (eds) *Bridging the Divide: 400 years the Netherlands-Japan*, Leiden: Hotei Publishing, Teleac/Not, 2000, 288 pp, ISBN 90-74822-24-x hb



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When Dutch was All the Rage ...

The study of the Dutch language in Japan during the Edo period (1600-1868) had a powerful and lasting influence on Japanese linguistic thinking. Interpretations of Dutch grammars in the early nineteenth century led to a wholesale adoption of Western grammatical concepts to analyse and explain the Japanese language, many of which are still used today.

By HENK DE GROOT

Research Project
Around the middle of last year I wandered into a second hand bookshop in Osaka and asked the proprietor if he had any old books on Dutch Studies. No, he replied, he did not think so. Since his collection of string-bound books looked quite interesting, I decided to have a look around anyway. Suddenly I found myself holding a handwritten Japanese translation of *Grammatica*, a school textbook on Dutch grammar first published in Holland in 1814. The manuscript was worn and full of holes, but still complete. Although it was undated and anonymous, the handwriting was beautiful and corrections had been added in vermilion in the same hand - certainly not the work of a beginning student. Most likely it had been written in the 1840s or 1850s. This find underlines once more the great interest in Japan in Dutch grammars during the nineteenth century.

Although the Japanese had been studying the Dutch language ever since the Portuguese were banned from the country in the middle of the

seventeenth century, the popularity of Dutch language studies did not reach its peak until the end of the first half of the nineteenth century. Ironically, these were the final years of national seclusion; the Japanese were soon to drop Dutch *en masse* in favour of English and German language studies.

The first truly academic approach to the Dutch language in Japan did not begin until the end of the eighteenth century, and this was due to the appearance of the works of the retired Nagasaki interpreter, Shizuki Tadao. Two questions about Shizuki and his work remain frequent points of discussion, namely:

- whether he obtained his understanding of Dutch grammar by himself and without any outside help, and
- what the whereabouts and contents are of *Oranda shihinkō* (*On Four Elements of the Dutch Language*), a ground-breaking work he was rumoured to have written. I believe that both these questions can be answered with the following explanation.

There are two quite distinct periods identifiable in Shizuki's linguistic work. The earlier period includes

the *Rangaku seizenfu* (*Dutch Studies, Dedicated to Ogyū Sorai*) and *Joshikō* (*On Auxiliary Words*), in which Shizuki attempts to bridge the distance between the two languages in a systematic way, by means of universal principles. In *Rangaku seizenfu*, he mentions Dutch grammarians Pieter Marin and Francois Halma, and most of the example phrases in *Joshikō* can be traced back to Marin's Dutch-French dictionary. Since both Halma's and Marin's dictionaries contain basic explanations of Dutch and French grammar, the claim that Shizuki taught himself Dutch grammar is something of an exaggeration.

The second period of Shizuki's linguistic work is entirely based on *Nederduytsche Spraakkonst* by the seventeenth century linguist William Sewel. It appears that, once he realized that the Dutch already possessed a comprehensive system of linguistics, Shizuki decided to give up his search for universal linguistic concepts. It has been suggested that a work in the Kyoto University collection is, in fact, Shizuki's legendary *Oranda shihinkō*. However, the truth of this claim is inconsequential, as all of Shizuki's later linguistic works are no more than translated summaries of the grammatical principles and models set out by Sewel.

As the anecdote in the beginning illustrates, an ample supply of original material on the study of the Dutch language in Japan during the Edo period still survives. However, these resources have long been sadly neglected as a topic for linguistic research and much still remains to be done in this area. ■

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Central Asia

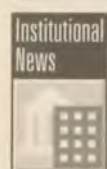


AFGHANISTAN • KAZAKHSTAN
KYRGYZSTAN • MONGOLIA
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TURKMENISTAN • UZBEKISTAN
XINJIANG-UYGUR

Institute for Central Asia Development

The Institute for Central Asia Development (ICAD) is a non-governmental organization of scientists, who share a common interest in studying the multilateral problems of Central Asia, first and foremost the problem of ensuring the stable development of the region and the facilitating of integration processes within the CIS. It was founded on September 1999 in Moscow by specialists from different institutes of the Russian Academy of Sciences and Central Asian academic organizations.

By AZIZ NIYAZI



The main purpose of ICAD is to unite intellectual forces to carry out theoretical and applied research into conflicts caused by social and ecological abuses and to encourage their participation in working out stable development models designed to overcome existing and potential conflict situations at the Muslim regions of the CIS. The major projects of ICAD are:

- Central Asia and the Caucasus - peace through stable development
- Environment, Society, and Tradition in the Muslim World
- Russia and the Muslim World: together towards stable development
- Russia and Central Asia: integration and stable development

The Socio-ecological approach has taken pride of place in the Theory of Development during the last few years. The World Scientific Community has reached a common conclusion that the environment has an equal weight with social, economic, and political relations and plays a system-forming role in the life of society. The World in this century will be defined by three global factors: the population growth, the exhaustion of non-renewable natural resources, and the degradation of the environment.

The gloomy forecasts of the Club of Rome about socio-ecological catastrophes are now already becoming a reality, but not in the post-industrial West. They are becoming a reality within the so called Third World, to which most of the republics of the former Soviet Union may be reckoned. By ignoring environmental and climatic conditions, demographic process and traditional culture in the southern regions of the Soviet Union, above all in Central Asia and the Caucasus, the industrial development of the last few decades, has contributed to the growth of conflict potential. There are around 100 conflict spots or which have potential unrest,

pinpointed by the experts in these regions. Societies, in which trespassing technological risk leads to degradation processes in biosphere and after that to changes of social behaviour leading to aggression, begin to erupt from the inside.

Similar processes can be observed in the rest of the Muslim East. As a rule, the deep-seated reasons of social and ecological disharmony, the outcome of accelerated modernization, constitute the basis for conflicts both within the countries and between the countries, which is what is happening in the Muslim regions of the CIS. The industrialization, often senseless, of mainly agricultural and traditional societies is accompanied by irrational and wasteful use of natural resources, namely a violent attitude towards traditional culture. The Muslim countries of the CIS and outside it are facing the same problems: overpopulation of towns, cities, and fertile valleys, poverty, forced or involuntary migration, monocultural development of agriculture, the development of big metallurgical, chemical, machine-building, and electric power-generating enterprises ignoring their possible danger to environment, as well as paying no heed to local natural and climatic peculiarities. All this is accompanied by accelerated demographic growth, scarcity of water, land, energy, and food resources, which leads to a detrimental impact both on environment and society. The industrial attack on traditional societies eventually leads to degradation of all spheres of life.

Tajikistan serves as a vivid example of this. The research carried out by us shows that the above-mentioned processes constitute the inner impetus of the conflict in this country. The same observation was true of Iran during the reign of the Shah, Algeria, Egypt, Chechnya, Sudan and some other countries. A similar threat exists in Kirgizia, Dagestan, some regions of Uzbekistan. The threat is universal. It is characteristic of a system crisis of the «new generation» -

a crisis in social life, in the environment, economics, demography, spiritual and cultural life, a crisis of intellect, state, politics, in fact of the whole system of human life. Such a deep crisis usually unfolds in semi-industrial / semi-traditional countries, notwithstanding the models of their political statute. Different 'isms' are of no great importance under these circumstances.

There is a great need for new decisions about overcoming such a crisis. The experience of many developing countries, especially in Muslim regions, demonstrates that it is impossible to overcome the crisis simply by implementing liberal political institutes and imposing the economic values of the developed post-industrial countries. Being laid over the matrix of well-established local social ties, such ideologies do not bring the expected result, and sometimes, which is even worse, slow down social development.

The solution can be found in working out general principles for a stable development model, and adding modifications for different countries and regions. There is a need for inter-subject investigations for working out long-term strategic programmes of simultaneous complex decisions of

problems of demography, settlement policy, economics and state, harmonization of the business activities with environment. Alongside it, the stabilizing cultural traditions of the Muslim world, those traditions which preserve spiritual and physical health of a person and maintain careful attitude towards nature should be taken into consideration.

'A green alternative' to the destructive impact of consumption society is gaining strength simultaneously in the West and in the East, each choosing its own way. The East applies to a cultural and civilizing foundation, namely an ethical philosophy. In its search of a way out in state and political models constituting 'the third way'. The West relies first of all upon modern science and technology. But the leading ideas of both the East and the West are very similar despite the barely fleeting acquaintance with each other's theories of development and experience. The materialistic industrial ideology of the subjugation of nature and unbridled consumption is now giving way to acquiring the values of harmony with nature and limited consumption.

The aim of ICAD is to support the green tendency and to contribute to uniting the Eastern and Western ex-

periences on the path of stable development. We would be glad to strengthen contacts with foreign scientists and scientific centres which are interested in this work.

Bulletin 'Russia and the Muslim World'

In collaboration with the Institute of Oriental Studies and the Institute of Scientific Information on Social Sciences of the Russian Academy of Sciences, ICAD is taking part in publishing a monthly bulletin of analytical reviews and information 'Russia and the Muslim World'. The bulletin covers spiritual, social, and economic, as well as ecological and political processes in the traditionally Muslim regions of Russia, Central Asia, the Caucasus, and also in 'distant foreign countries'. The main topics are Russia and Islam, and Russia and the Muslim World. ■

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Central Asia and the Caucasus

The new analytical journal 'Central Asia and the Caucasus' (in English) will be published six times a year, and each issue will be 200-220 pages long. We have official representatives throughout Central Asia and the Southern Caucasus, as well as in the Russian Federation, the U.S.A., Canada, the Middle East, Germany, and Ukraine. This extensive network enables the editorial board to provide the pages of the journal with a unique arena for discussing the most urgent problems facing Central Asia, and the Southern and Northern Caucasus.

In particular, readers can acquaint themselves with exclusive information provided by specialists from different countries of the world, as well as with the results of debates on such problems as:

- ethnic conflicts in the Central Asian and Caucasian states, and ways to effect their early warning and settlement;
- the problems involved in and prospects for developing interrelations between the Central Asian and Caucasian states and western countries;
- the problems involved in and prospects for developing interrelations between the Central Asian and Caucasian states and the Russian Federation;

New Journal

- religion in the socio-political life of Central Asia and the Caucasus;
- a project for restoring the Great Silk Road. The role and value of this project in establishing state independence for the Central Asian and Caucasian republics;
- the special features of building democracy and the institution of private ownership in Central Asia and the Caucasus;
- the problems of interstate integration in Central Asia and the Caucasus;

- the significance of raw material resources in establishing state independence in Central Asia and the Caucasus;
- the problems of state and regional security in Central Asia and the Caucasus.

Structurally, the central place in the journal will be occupied by the 'Special Feature' column. This will review one of the most urgent problems being faced at the time the issue comes out, including interpretations by specialists from the states of the region and the West. In the other columns, such as 'Events and Commentaries,' 'Politics and Economics,' 'Religion and Society,' 'Journalism,' and 'Culture, Art and Literature,' our readers will find articles on the most diverse aspects of social life in Central Asia and the Caucasus. The first issue appeared in late February. Its title was: ■

CENTRAL ASIA AND THE CAUCASUS

Journal of Social and Political Studies
ISSN 1404-6091 (Sweden), No. 1, 2000

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28 > 30 OCTOBER 1999
COPENHAGEN, DENMARK

Mongolians from Country to City

On 28-30 October, 1999, an international workshop with the above title was held at the Nordic Institute of Asian Studies (NIAS), Copenhagen, Denmark. The workshop, which was sponsored by the European Science Foundation and the IIAS-NIAS Strategic Alliance, brought together 48 scholars and students from Australia, East and Central Asia, Europe, and the United States. A total of nineteen papers was presented, including eight papers by scholars from Asia and the rest by scholars from America, Europe, and Canada. The majority of the participants were anthropologists and historians, but scholars from various other disciplines such as sociology, philosophy, political science, and religious studies were also present at the workshop.

By LI NARANGOA & OLE BRUUN

A discussion of some broad themes pertaining to the position of the Mongolians in the modern world and international relations in Central Asia opened the workshop. Within this broad context the workshop focused mainly on three issues. The first topic the workshop addressed was the pastoral nomadic heritage and modern forms of pastoralism as well as the Mongolian herders' predicament after the collapse of socialist institutions and the privatization of livestock in the early 1990s. The paper by Veronika Veit and that of Mary and Morris Rossabi discussed the continued importance of traditional animal husbandry in

modern Mongolian pastoralism, while a mixture of papers by Mongolian and foreign researchers with recent fieldwork experience gave a vivid account of contemporary Mongolian pastoralism, including institutional frameworks, coping with crises, child health, pasture use, management styles, related ideological debates, and eco-tourism.

For example, the papers by Ole Bruun and Morten Perdersen, both based on very recent fieldwork in Mongolian rural areas, analysed the social and economic problems caused by the market economy and the concomitant social and cultural changes in rural Mongolia today. With the advent of democratization and political decentralization, the collective system collapsed and so had central planning in the livestock sector. Pri-

vatization will obviously lead to new patterns of pastoralism, presumably with a lower level of mobility, which may eventually cause severe environmental problems, as David Sneath suggested in his paper.

The second topic was Buddhism and Shamanism and their revival or transformation in the context of a liberalized society. This block of papers demonstrated that religion occupies a much stronger position among modern Mongolians than has hitherto been assumed. Beside the Chingis Khan cult, Buddhism in particular is considered to be one of the most important elements in the Mongolian identity today. In making assessments it should not be overlooked that economic and social crises have driven people to seek new hope in religion. Agata Bareja-Starzynska and Hanna Havnevik's joint paper dealt with the revival of Buddhism in the Republic of Mongolia and compared Mongolian Buddhism to its source, Tibetan Buddhism, in order to find out what is new in Mongolian Buddhism today. The revival of Buddhism, not only in Mongolia, but also in neighbouring Buryatia and Inner Mongolia were also discussed. Hurelbatur's paper based on his recent fieldwork in Buryatia showed how traditional Buddhism may be under-

stood in the context of the modern society. Lactitia Merli's paper showed how Shamanism had evolved and adapted itself to contemporary Mongolian society, arguing that without a knowledge of Mongolian Shamanism, it is impossible to have a full understanding of Mongolian Buddhism.

Cultural reconstruction

Mongolian identity and Mongolia's relations with its neighbours China, Russia, and other Central Asian countries were debated as third topic. Since 1990 democracy has been introduced in Mongolia and the country has been able to try its wings as a truly independent state, Mongols both inside and outside Mongolia have started to seek their national identity in their own history and culture, as was mentioned in relation to the revival of Buddhism. It is extremely important to examine the impact of deliberate cultural reconstruction, both by internal and external actors. In the Russian and Chinese regions, very substantial immigration of non-Mongol groups has been accompanied by the manipulation of the educational system and by purges and outright cultural destruction. Several papers contributed ideas to these matters. For instance, Hurelbatur's paper addressed one of the most important elements in identity, namely language, showing how Chinese political and economic policies have affected the development of the Mongolian language in Inner Mongolia. Vladimir Ganzhurov's paper discussed the identity of Buryatia and its future development from a geopolitical point of view. In the compass of the Mongol lands, under conditions of territorial partition, provincial or minority identities are as important

features of Mongolian culture as are the efforts to develop aspects of a common national identity. Uradyn E. Bulag's paper discussed how the Daur-Mongols in Inner Mongolia have struggled to maintain their identity under the constraints of the political conditions prevailing in Inner Mongolia.

The overall purpose of this conference was to examine the impact of the revolutionary changes and general historical processes of the twentieth century on a nomadic people. We wished to consider the interaction of the basic features of pastoral nomadism in Mongolia with the larger modern economies, both communist and capitalist. As a testimony to the pertinence of the workshop, three concentrated days were devoted to the discussion of all sort of imaginable issues pertaining to transition, revival, nationhood, cultural and social changes in the Mongol lands, and modern Mongolian identity. The workshop was testimony to a rising interest in Central Asia in general and Mongolia in particular. We were also impressed by the presence of a strong contingent of PhD students studying Mongolia and Mongolians from various angles, which is very promising for the future state of the field.

The conference papers will be edited as a book, which through new research is conceived of as a platform to address contemporary forms of pastoralism, migration, city life, religion, and identity in Mongolian society. ■

Ole Bruun and Li Narangoa

were the convenors of the conference.

The latter was also the contact person.

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NATIONAL MUSEUM OF ETHNOLOGY, OSAKA

Bon Project

By YASUHIKO NAGANO

Bon is one of the pre-Buddhist religions in Tibet. By the term 'pre-Buddhist' here I mean that it existed in Tibet before Buddhism was imported into the area and that it has survived until now. However, when one refers to Bon, various definitions of it have been proposed. Some particularize Bon as a whole body of folk beliefs, including divination, offerings, curse, beliefs in local deities, shamanistic concepts of souls and cosmos. Some refer to Bon as a religious complex of ancient Tibet led by its priests called Bonpo, who were believed to have supernatural power and conducted the royal funeral rites. And yet some others say that Bon is the later non-Buddhist religion of Tibet embodying all kinds of beliefs and practices that began to appear in the eleventh century and became well established by the fifteenth century. This organized Bon has amazingly similar and sometimes identical features to Tibetan Buddhism. It has developed a sophisticated system of metaphysics, philosophy, doctrines and cosmology, which the Bonpo people claim to be

very distinct from those of Buddhism. It has its own canons consisting of hundreds of volumes. Although Bonpo were oppressed constantly by the Buddhists before the new China was founded, they were able to keep their religious tradition alive and popular among the people, and had even political potentiality.

Whichever definition we may take, it could well be said that, in Bonpo culture, we perceive something essential or basic that has penetrated Tibetan culture from ancient time to the present day. In fact, the indigenous beliefs held by Bonpo are even universal to humanity. In order to grasp its cultural complex, we must first have a good, common foundation in terms of both research material and a scholarly network together with an interdisciplinary survey from various angles. This was the original idea of my organizing a Bon project, in a close partnership with Dr Samten Karmay (CNRS Paris).

Unfortunately, it may generally be admitted unfortunately that Bonpo Studies are far behind those of Tibetan Buddhism which are now flourishing worldwide, particularly in Japan. Despite Japan's long academic tradition of Tibetan Buddhism, other aspects of Tibet have long been

left unexplored, except for a limited number of distinguished studies on history and linguistics. In order to promote the neglected parts of Tibetan studies and to keep a sound balance, the Ministry of Education, Japan, and the National Museum of Ethnology (Osaka) encouraged our attempt and supported an overseas field research as well as a joint-survey in 1996-9 fiscal years.

In order to discuss the results of the survey of the above-mentioned survey and research, 24 project participants gathered in Osaka in the fourth week of August, 1999. Ten scholars, who did not join the project but have been working on Bon, were also invited there to read a paper.

We plan to publish the resulting volumes, as the fruits of the project and the symposium, in the series, *Senri Ethnological Reports*, under the auspices of the National Museum of Ethnology, Japan, by the end of 2002. The *Bon Studies* Nos. 3 and 4 are the proceedings of the symposium. Readers, interested in these publications, are requested to contact me directly.

■ **Bon Studies 1**
Bonpo Mandalas
Editors: Tenzin Namdak,
M. Tachikawa & Y. Nagano

■ **Bon Studies 2**
A Catalogue of the Bonpo
Publications
Editors: Samten Karmay, Tenzin
Wangyal, D. Martin & Y. Nagano

■ **Bon Studies 3**
New Horizons in Bon Studies
Editors: Samten Karmay &
Y. Nagano

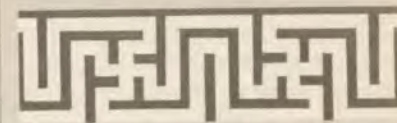
■ **Bon Studies 4**
A Linguistic Approach to
the Zhangzhung Language
Editor: Y. Nagano

■ **Bon Studies 5**
A Zhangzhung Lexicon
Compiler: Namgyal Nyima
Editors: Samten Karmay &
Y. Nagano

■ **Bon Studies 6 & 7**
A General Survey of Bonpo
Monasteries and People
Compilers: Tsering Thar,
Phuntsog Tsering, Dondrup
Lhagyal & Ch. Ramble
Editors: Samten Karmay &
Y. Nagano

■ **Bon Studies 8**
Notes to the Zhang-zhung
Language
Author: F.W. Thomas
Editors: G. Qessel, T. Takeuchi &
Y. Nagano

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TIBETOLOGICAL COLLECTIONS & ARCHIVES SERIES

This article on the Bon Project at the National Museum of Ethnology in Osaka, Japan, written by Yasuhiro Nagano, is the second contribution to a series devoted to important projects on cataloguing, 'computerization' (inputting and scanning), editing, and translation of important Tibetan language text-collections and archives. In the following issues of the IIAS Newsletter, various colleagues will briefly present their initiatives to a larger public, or, as the case may be, update the scholarly world on the progress of their already well-established projects. Some are high-profile projects, of which at least Tibetologists will generally be aware, yet some may also be less well-known. Nevertheless, I trust that it will be useful to be informed or updated on all these initiatives and I also hope that the projects presented will profit from the exposure and the response that this coverage will engender. If you are interested in any of the projects described, feel free to contact the author of the article. In case you would like to introduce your own (planned) work in the field, please contact the editor of the IIAS Newsletter or the author of this introduction. We should very much like to encourage our contributors to keep us informed on the progress of their projects by regular updates. The next contribution in this series will be by Sam van Schaik on the International Dunhuang Project. ■

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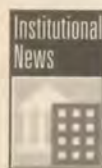
24TH > 30TH JUNE, 2000
LEIDEN, THE NETHERLANDS

The International Association for Tibetan Studies (IATS)

A preview of the ninth seminar

Three hundred Tibet scholars, brimming with new ideas and research insights, are at present putting the finishing touches to their papers for the ninth seminar of the International Association for Tibetan Studies (announced earlier, IAS Newsletter 19, p.14). For our part, we are finalizing organizational matters, in preparation for welcoming our learned colleagues in June. During the rare moments of leisure that organizing such an event allows, one may well wonder, sometimes, about the substantial investment of effort and expenses needed for just one week of academic exchange – not unlike seeing a full day's work in the kitchen disappear in five minutes of palatal excitement at the dining table. Musings such as the above notwithstanding, one may also realise that a privileged way to learn to appreciate an academic conference is to organize one.

By HENK BLEZER



Organizational involvement clearly reveals to what extent such an academic event helps focus research efforts. It really is a unique opportunity for synchronizing and fine-tuning the very latest in academic work (which, at least for larger gatherings, will most probably not appear in print until years later). I believe that the IATS meetings to date have been fine examples of this function and I sincerely hope that the seminar in June may also serve this purpose.

When hearing about the ninth IATS seminar and particularly when learning of the number of participants, European scholars often politely inquire: 'Are you sure these are all Tibet scholars?' only to continue: 'So, what is this seminar about, what topic do you have?' European Asianists – unlike our colleagues across the Atlantic – seem to favour small expert meetings and workshops rather than large-scale academic conventions. This is almost an unwritten policy that becomes very much apparent when trying to raise funds for a large international convention of Asian scholars in Europe. As a matter of fact, the most generous support we have received for this seminar to date has come either from the Netherlands (IAS, Gonda Fonds (at KNAW), Oost-Europa Fonds (at Prins Bernhard Fonds), the Prins Claus Fund, Stichting Eco-operation), or from outside Europe (US: Trace Foundation, our main sponsor of PRC Tibetan participants), occasionally also from private sponsors (Ms van Gulik and Ms Barbara Hines) and, last but not least, business partners (Curzon Press). Notable exceptions are special arrangements from Eco-Himal (Austria and Italy) and the Institute for Comparative Research in Human Cultural (Norway), arranged by sympathetic colleagues. Apparently, fund-raising for such sizeable academic events basically needs to be done at the national level(s), if you want to 'go international', more often than not

you end up going to the US. This leaves me wondering about the reasons underlying the lack of facilities for financing large international academic conferences at a European level. Is this merely because of the borders of national politics and academic culture that divide us, or is this a matter of deliberate choice (for the quality of expert meetings)? Or does Europe, perhaps, not exist after all...?

The sheer number and large diversity of scholars attending add significantly to the potential for discussion and exchange

Being in a position where I had to reflect on both the form and content of our seminar and make decisions affecting those, I feel obliged to question at least the argumentation based on quality. I emphatically do believe that focused working groups within the framework of a large international convention may well combine the best of both worlds. Given a careful selection of papers, the sheer number and large diversity of scholars attending do add significantly to the potential for discussion and exchange, not least across borders of disciplines (an important objective of our seminars). At the same time, opting for formats like focused round-table discussions and tightly knit panels within a large convention will preserve the indisputable asset of expert meetings. I should

like to underline my point by reviewing a small selection of the near twenty panels and workshops that have been proposed so far for the ninth seminar of the IATS (these panels make up about one-third of the total volume of presentations). I wish to thank the panel organizers for sharing the panel descriptions below.

Grey-men-grey-texts

One of the first panels to be proposed came from a colleague of Virginia University, David Germano: 'Texts in Shades of Grey: Texts and Transmissions on the Early Boundaries of sNga 'gyur and gSar 'gyur Tibet', colloquially also dubbed the grey-men-grey-texts panel. The panel will explore texts and transmissions in the post-dynastic period (842 to early 12th century) that offer grounds for blurring the retroactive boundaries of sNga 'gyur (early translation) and gSar 'gyur (new translation), and illuminating a bit of the darkness that supposedly lies between them. In addition, they will be concerned with issues of what an authentic Buddhist text is considered to be during this time period when Indians create texts for Tibetan consumption, Tibetans translate ancient classic Indic texts into Tibetan transplants, and Tibetans themselves create entirely new texts in Tibet, which may or may not be firmly grounded in Indic paradigms. Dan Martin will be looking at sNga 'gyur transmissions of the mNgon-pa kun-btus that continue right into the eleventh century; Ronald Davidson will be looking at the Indic production of texts for Tibetans in Tibet; and David Germano will be looking at Tibetans producing sNga 'gyur 'Indic' texts for Tibetans, as well as signs of continuing sNga 'gyur authorship and translation prior to 1000. Germano will also co-chair a panel on The Nyingma Tantras Research Project Panel. The enlarged project was introduced in the previous IAS Newsletter under The Samantabhadra Archives: The Nyingma Tantras Research Project (IAS Newsletter 21, p.14).

Contemporary issues are very much in focus. Toni Huber from Victoria University, New Zealand, for instance, is organizing a panel on 'Tibetan Social and Cultural Revival in Amdo, Post-1980'. This panel will, as the title already indicates, investigate aspects of the modern Tibetan social and cultural revival in Amdo, which began around 1980 following local implementation of more liberal policies by the PRC. The will to establish Tibetan self-expression in this new set of possibilities can be investigated through diverse but often interrelated developments. The partici-

pants in the panel will present research in a variety of areas, such as religious revitalization, Tibetan language education, Tibetan literature and publishing, music and drama, tourism, social organization, and domestic practices, gender relations, etc. In group discussion, they hope to consider broader questions relating to the content, process and experience of post-1980 Tibetan social and cultural revival.

In this context I should also like to introduce, very briefly, an initiative by Christaan Klieger from the California Academy of Sciences, which is intended primarily to focus on the Tibetan refugee community: 'Presentation of Self in the Modern Tibetan Diaspora or Presentations of Tibetan Refugees to the Outside World'. The panel has now been expanded, however, to include modern Tibetans in the homeland and is basically conceived as a continuing examination of reflexivity between the Tibetan and Western interface.

By now well-established at our seminars is the Franco-Austrian anthropological alliance, which, once more (compare Graz, Austria), will fascinate and edify the IATS community with a high-quality anthropological forum on issues of: 'Territory and Identity in Tibet and the Himalaya'. The panel will adopt a multidisciplinary perspective to explore the manner in which minorities construct and reconstruct this identity on the basis of factors such as local divinities, kinship, and economy.

Lastly, to complete the scope of the disciplinary spectrum at the seminar I should draw attention to Christopher Beckwith's linguistic panel on: 'Medieval Tibeto-Burman Languages and Tibeto-Burman Reconstruction'. The panel will involve several carefully selected scholars who are all specialists in a particular medieval Tibeto-Burman language. The focus will be on Tibeto-Burman linguistics based on the earliest attested languages: in other words, if this panel is successful, Tibeto-Burman historical linguistics will finally be on its way to becoming a scientific field on a par with the study of language families such as Indo-European and Uralic languages. So far, no one has paid much attention to the attested medieval literary languages, which should be the basis for any historical linguistic study of Tibeto-Burman.

I rest my case. ■

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On the occasion of the retirement of Prof. T.E. Vetter A Token of Esteem

This is a note of appreciation written in honour of Professor Tilmann Vetter who has recently (January 1st, 2000) retired as the professor of Buddhology, Indian Philosophy, and Tibetan at the department of Languages and Cultures of South and Central Asia of Leiden University. One cannot hope to do a scholar of his stature justice in such a few brief words. I shall, nonetheless, attempt to give an impression of the extent and calibre of his expertise.

By P.C. VERHAGEN

People
Born in Pforzheim, Germany, on March 2 1937, Tilmann Vetter followed his academic training in Tübingen, Hamburg, and finally in Vienna under the tutelage of Erich Frauwallner, one of the leading exponents of the German-Austrian school of Indology and Buddhist Studies. During these years, a friendship grew with Lambert Schmithausen and Ernst Steinkellner, all three later to become leading scholars in Buddhology.



Professor Vetter

philosophy as well, in particular the Vedānta school of Sankara and, most notably, the annotated translations of the Brahmakanda chapter of Mandamisa's *Brahmasiddhi* (Vienna, 1969) and of the first chapter of Sarvajnatman's *Samksepasariraka* (Vienna, 1972), and the monograph *Studien zur Lehre und Entwicklung Sankaras* (Vienna, 1979).

These two aspects came clearly to the fore in the inaugural lecture delivered by Prof. Vetter in Leiden, on November 7th, 1975, under the title 'Methodische consequentie bij twee Indische denkers: Dharmakirti en Sankara' ('Methodical consequence in two Indian thinkers: Dharmakirti and Sankara').

After that period, in the early eighties, Vetter returned to Buddhism, in particular in the person of Nagarjuna, the third century (?) founder of the Madhyamaka school in Mahayana Buddhism, devoting a number of articles to his works (1982a, 1982b, 1984b, and 1992a).

Earliest Buddhism

In the late eighties-early nineties, Prof. Vetter developed a - more or less parenthetical - interest in interreligious dialogue, and published four articles in this field, in particular on the encounter between Christianity and (Japanese) Buddhism (1987a, 1987b, 1989, and 1992c).

We now come to the two areas which seem to have engaged Prof. Vetter's interest for the most part in the last decade of his tenure, namely

the early history of the Mahayana and, even more emphatically, the earliest history of the Buddhist doctrine in general.

On the former subject Vetter has written, *inter alia*, an important article, entitled 'On the Origin of Mahayana Buddhism and the Subsequent Introduction of Prajnaparamita' (1994b) in which he reacted to an influential hypothesis on the first development of Mahayana Buddhism, initially set forth by the Japanese Buddhologist Hirakawa in 1963, disagreeing with parts of the original theory, and adding a wealth of nuance to its reformulation. The initial hypothesis placed the genesis of Mahayana strictly within a milieu of laymen and centred on the worship of the stupa arguably one of the most important types of Buddhist cult monuments. In the fine-tuning which Vetter applied to Hirakawa's theory, in which he based himself also on the responses to it by other Buddhologists, he introduced such topics as a (greater) role for the community of monks and a diachronic division into phases in the earliest development of the Mahayana.

Despite such important work, in this period Vetter devoted by far the bulk of his attention to the exploration of the basic doctrinal notions and religious practices central to the earliest Buddhism, attempting to come to the closest possible approximation of this first stage in the long history of Buddhist thought. In addition to some eight articles (1985, 1990, 1994a, 1995, 1996b, 1998a, 1998b, 1999b), he wrote two monographs on this topic, *The Ideas and Meditative Practices of Early Buddhism* (Leiden, 1988) and a forthcoming monograph entitled *The Khandha Passages in the Vinayapitaka and the four main Nikayas* (to appear in Vienna).

Rigorous application of the philological-historical method combined with a sharp eye for minute detail is typical of Vetter's work. For example, in his articles on the authenticity of the Ratnavali, traditionally ascribed to Nagarjuna (1992), and on certain groups of long compounds in the prologue of the *Pancavimsati sahasrika Prajnaparamita* (1993), in addition to criteria concerning contents, various details involving stylistics, metrics, and so forth were meticulously taken into account in the argumentation. In such studies he not only deals with the formal characteristics of the texts,

but also extrapolates the implications they may contain for the history of ideas and attitudes of Buddhism, achieving both with admirable methodological sophistication.

New interpretations

In his most recent work, on early Buddhism, we find Vetter addressing points of a fundamental nature, shedding new light on doctrinal matters which form the very core of Buddhist thought, taking nothing for granted, critically reflecting on even the most widely held of the traditional Buddhist or later Buddhological interpretations of these notions.

This has led, for instance, to penetrating studies, involving important new interpretations, of the arguably two most central doctrinal topoi in Buddhism, the so-called First and Second Sermons of Gautama Buddha. In one article (1995) he proposed distinguishing two levels of insight reflected in the 'First Sermon', the first centring on the concept of *amata*, interpreted as the absence of fear of death'. As regards the doctrinal contents of the 'Second Sermon', one should mention first the 1998a article that reconsidered some small yet significant interpretational details in the phrasing of this sermon which have remained quite unjustifiably neglected before this and, secondly, the major monograph on the set of five *skandhas*, the constituents of the individual, introduced in this 'Second Sermon'. This monograph, which is in press at the moment, constitutes the main result of Vetter's comprehensive exploration of the use of these concepts in the Pali canon, the main focus of his research in the latter half of the nineties.



Vetter has also made his thinking on these matters accessible to a wider audience in his chapter on the Buddha in *Grondleggers van het Geloof* (Amsterdam, 1997), while he has shared some of his most recent insights in what he prefers to call the *skandha* analysis with his colleagues and students in an (informal) valedictory lecture on November 26 1999, entitled 'The early Buddhist concept of man'. The truly impressive number of friends, students and colleagues present on that occasion is a clear proof of the great appreciation of Prof. Vetter as a scholar and as a person.

We can say without exaggeration that one of the leading scholars of In-

dology in the Netherlands retired on January 1st, 2000. In the supervision of PhD researches, Prof. Vetter has been one of the most productive in the non-Western disciplines in the Leiden Faculty of Arts in the last few decades. A decisive factor in this effectiveness is his meticulous approach to these matters, as I myself have been privileged to experience throughout his supervision of my PhD research. It is, therefore, most fortunate that he has agreed to continue the supervision of the ongoing PhD projects in progress to which he has committed himself.

The strength of Buddhology as practised at the Leiden Indological department has always been the strong emphasis on the textual sources and their exploration, based on the consideration that the historico-philological method lays a solid foundation for any serious investigation of the religious or literary history.

The superb levels of expertise in this area which the more illustrious of the Kern Institute scholars have attained - in this connection one should mention at the professorial level: Jan Willem de Jong, David Seyfort Ruegg, and Tilmann Vetter - have led to the establishment of the excellent international reputation of Buddhology in Leiden.

For the last twenty-five years, until his recent retirement, Prof. Vetter has extended this tradition of excellence with impeccable integrity, contributing significantly to new developments in Buddhology, but at the same time maintaining the highest standards of philological acumen, thus allowing him to produce work of timeless value, and thereby personally adding considerably to the international prestige of the Leiden Indology department.

The news that the initial impasse regarding the continuation of the Buddhology Chair seems to have been resolved, is a matter of great joy to all those who hold Indology dear. I shall therefore end by expressing the sincere hope that, now that the powers-that-be have decided favourably on the continuation of the Chair of Buddhology, Indian Philosophy, and Tibetan in our department. This will hopefully allow for an unflinching flourishing of the Leiden contribution to these fields, carrying on its rich tradition with the same commitment to excellence as Prof. Vetter has done in the last quarter of a century. ■

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PHOTOGRAPHIC PRINTS AT THE KERN INSTITUTE LEIDEN

Jean Philippe Vogel

A Dutchman who went Indian

On April 14th the Kern Institute celebrated its 75th anniversary. This festive occasion inspired the author to reflect on the founder of the Institute: Prof. Jean Philippe Vogel (1872-1958), Sanskritist and archaeologist. Between 1899 and 1914 Vogel travelled throughout India, where he held an appointment as the superintendent of the so-called Northern Circle of the Archaeological Survey of India. To read his 156 personal letters covering this period was an enthralling experience. They reflect the travel and work experiences of a Dutchman in India, almost a century ago. There can be no shadow of doubt that this period lay at the root of the foundation of the Kern Institute.

By GERDA THEUNS-DE BOER

People



On October 8th 1899 Vogel took a passage on a cargo-boat leaving from Brindisi, Italy. He was disappointed in the Dutch government who praised him for his Dutch translation of Sudraka's Sanskrit play *Mrcchakatika*, but was unwilling to invest in a study-tour to India. He was also dissatisfied because his appointment to the University of Amsterdam as a private lecturer of Sanskrit could hardly be felt to be a challenge. Vogel arrived at Bombay on October 20. In that time it was still possible to count on the help of your own government at the moment of your arrival and Vogel availed himself of this service: the Dutch consul helped him out with practical matters and arranged a good servant, named Govind Ragoë, for him. Master and man got along very well and communicated in Hindi. Vogel even recorded all 'wise Govind Ragoë Hindi sayings'.

Why did Vogel go to India? There are three reasons: Vogel wanted to experience India; to practise his Sanskrit, especially the spoken Sanskrit; and he was desperately looking for a job, for which he saw several possibilities. Archiving the material of the East India Company, whether in Bombay or Colombo, was most likely to be his best chance. Teaching Sanskrit at an establishment such as the Tata College in Bombay was certainly worth considering. But, in the course of the year, Vogel feared that there would be little chance of an appointment as the British government was anti-Dutch because the Second Boer War had just broken out in South Africa.

Undeterred Vogel equipped himself with mattress, pillow, and bedding – all nicely packed up so that they were waterproof, left Bombay and took to the road with Govind. The route for his one-year study-tour was – excluding side trips –: Broach, Surat, Baroda, Ahmedabad, Alwar, Mount Abu, Ajmer, Udaipur, Jaipur, Delhi, Varanasi, Lahore, Srinagar, Calcutta, and, his final destination, Colombo. Vogel travelled mostly by train, lodging at railway stations. He must have travelled around with a very open mind as in none of the 156 letters addressed to his father is there ever any indication of physical or mental tiredness or of an inability to adjust to his new

life. Indeed the reverse was true. Vogel loved India, its culture, its monuments, its bright skies, and sympathetic people. He spent three-and-a-half months in Varanasi settling down in the Clark Hotel. His daily Pandit meetings were very fruitful: Vogel's spoken Sanskrit improved by leaps and bounds. Varanasi at that time was as well-liked as it is now. Hundreds of daily sightseers devoured the scenery along the banks of the River Ganges with their eyes. Vogel felt fortunate that he was able to observe all the ritual behaviour without being pressed for time. On his way to Lahore, actually at Amballa station, he met Aurel Stein with whom he had already corresponded while still in Holland. Stein's name was rising in the archaeological world of that time as he had led some very 'daring expeditions' into Central Asia. At Lahore and later in Srinagar, Vogel chose for a more primitive way of living: he camped! He was running out of money and for 50 rupees he bought a second-hand army tent from a Sikh colonel from Multan. A cook was hired as well. Vogel was not very explicit about Lahore. He spent the summer in Kashmir, but felt disappointed. The weather was fairly

Vogel must have travelled around with a very open mind

rainy, especially at the time he went trekking, and Pandit Sahajabhatta was not as good as his Varanasi colleague. Besides he had run out of dry-plate glass negatives so the beauty of the Himalayas could not be captured in photographic prints. But good fortune had not deserted him! On August 4th, because of a re-organization of the Survey, Vogel was invited to become the Archaeological Surveyor for the Punjab, Baluchistan, and Ajmer Circle, posted at Lahore. Vogel suspected Stein's



Prof. Jean Philippe Vogel, Deputy Director General of the Archaeological Survey of India, Benmore, Simla, 1910-1911, reprint of an old dry plate negative

influence! He was expected to start immediately but asked for a postponement. On September 13th Vogel left Colombo and returned to Holland on November 1st. Precisely 6 weeks were left to organize his migration to India, for Christmas 1900 was spent with the Dutch consul at Bombay and celebrated with a trip to the Karli caves.

'Graeco-Buddhist Art'

At Lahore Vogel, again accompanied by his servant Govind Ragoë, resided at the Charing Cross Hotel, as the Survey office would only be available at the end of the year. He began to make an inventory of all that needed doing in his Circle. Although his Circle was constantly 'on the move' both geographically and in content, Vogel felt extremely happy. The wages were low – 240 rupees a month – and certainly not enough for a married man, but who cared? Vogel was left fairly free in the planning of his activities and was pleased with the excellent possibilities to publish the Survey offered. These were very good in comparison with these available in the Netherlands East Indies. In 1902 John Marshall was appointed the new director-general of Archaeology. He would retain this function up to 1928. A surprising choice but certainly not one which was regretted! Marshall was a young, energetic man, and a good planner. Changes were implemented at full speed. Vogel and Marshall made a good couple, and developed a deep friendship. Excavations should be carried out with great care – mess was henceforth taboo – and all archaeological investigations should be published. This resulted in the series Annual Reports which have been printed

ever since the year 1902. Vogel was to publish 27 articles in this series.

Meanwhile Marshall relieved Vogel of his responsibility for the Islamic buildings and asked him to focus on the Hindu antiquities. Later he was asked to look after the 'Graeco-Buddhist' art along the Afghan border. In 1903 Vogel led the Charsadda excavation. By the end of 1903 Vogel was in the Netherlands on a few weeks' leave. On his way back to Brindisi he visited Alfred Foucher, specialist on the 'Graeco-Buddhist Art' of Gandhara. He foresaw great interest in the art of Gandhara. Thus the announcement that Aurel Stein was to be the new Surveyor of the North-West Frontier Province and should proceed in Charsadda, came as a hard blow. Stein had no time to undertake the task and the government of the Punjab and was unwilling to 'lend' Vogel. Instead Kasia, – the old Kusinagara, the place of Buddha's death – was to be excavated by Vogel over the next few cold seasons (1904-1906). The Saheth-Maheth site (Jetavana Park nearby the city of Sravasti) was the last site explored by Vogel (1908). From April 1910 to December 1911, Vogel temporarily replaced director-general Marshall.

What else did Vogel do? Vogel developed a sort of annual cycle: he wrote his reports, continued his supervision, visited the headquarters of the Survey in Simla, catalogued museum collections (Mathura, Lucknow, Calcutta, Chamba), and fought for museum extensions or new museums. Besides Vogel was a mountaineer! Every summer, when the heat of the plains around Lahore became unbearable, Vogel was to be found somewhere in the Himalayas exploring the more isolated areas:

Mandi, Kulu, Kangra, and above all Chamba State. There he studied material *in situ* and collected pieces of art and inscriptions. And when the *Antiquities of Chamba State, Parts I and II*, was published in 1911, Vogel had reason to feel proud. Finally he could demonstrate his knowledge of both the epigraphical Sanskrit and the Indian iconography. The Chamba approach came close to Vogel's ideal: involve the local people (villagers and raja) in the excavation. It is their history and cultural heritage! The response was overwhelming. Every summer when Vogel arrived the locals had spotted new treasures for him and Raja Bhuri Singh spontaneously decided to build a museum in order to safeguard the heritage (1908). Vogel's name is still alive in Chamba! Just recently, almost a hundred years later, I was asked to send a photo of Prof. Vogel to the Bhuri Singh Museum. They had reserved a place of honour for him in the hall, just opposite the portrait of Raja Bhuri Singh...

And what about Vogel? At the end of 1912 he arrived back in the Netherlands for his so-called long furlough. He was too much in love to return to India. Besides, Leiden offered him the chair of Sanskrit. ■

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Ninth International Colloquium of the IALS

When military clashes in Ladakh subsided towards the end of July, the local International Association for Ladakh Studies committee offered to go ahead with the Ninth Colloquium, the second IALS meeting to be held in Ladakh (the first was in 1993). Most foreign scholars who had indicated their interest in participating had not yet cancelled their travel plans, so a considerable number of local and international participants filed into the Moravian Mission School assembly hall for registration.

By **MARTIJN VAN BEEK**

Unfortunately but understandably there were no participants from Kargil and few from other parts of India, and a couple of papers had to be cancelled as the presenters did not make it to Leh after all. Despite the brief time allowed for preparation, local organizers, in particular Abdul Ghani Sheikh, David Sonam Dawa, the Revd Elijah Gergan, Dr Nawang Tsering, and Nawang Tsering ShakpoChad, managed to make excellent arrangements for the meeting. In all, some seventy-five participants from nine countries, including Canada, Denmark, France, Germany, Poland, Switzerland, the US,

and UK took part in the meeting. As usual, a wide range of topics was addressed in the presentations.

The inaugural ceremony, chaired by Spalzes Angmo, was graced by the presence of Diskit Angmo, Queen of Ladakh. After a word of welcome by Dr Nawang Tsering, the Hon. Sec. John Bray formally presented the volume of proceedings of the Eighth Colloquium held at Aarhus in 1997. Thanks to the efforts of the publisher and the carrying capacity of John Bray, a few pre-publication copies of the book had reached Leh in time for the colloquium. The volume, entitled *Ladakh: Culture, History and Development between Himalaya and Karakoram* (edited by Martijn van Beek, Kristoffer Brix Bertelsen, and Poul Pedersen, Aarhus University

Press 1999), is dedicated to the founder and current president of the IALS, Dr Henry Osmaston. The first copies of the book were presented to HM the Queen and Henry Osmaston. After a vote of thanks by the Revd Gergan, artists of All-India Radio Leh, presented a colourful cultural show, while Doordarshan Kashmir broadcast a brief report on the conference and opening ceremony the next day.

After lunch, the academic programme began with a session on *Representing Ladakh in Local and Global Contexts*. John Bray presented a paper on the visit of an eighteenth-century Bhutanese lama to Ladakh. Martijn van Beek discussed the political, economic, and rhetorical marginalization of Ladakh and local efforts to counter these processes, while Helena Norberg-Hodge shed light on the dangers the global economy posed to Ladakh. The session concluded with a lively discussion. The final session of the day dealt with *Historical places* including a paper by Tashi Dawa Tshangspa on rock carvings. In the evening, Janet Rizvi of the Institute of Ladakh Studies presented a



Diskit Angmo, the Queen of Ladakh addressing the Colloquium

Participants of the Ninth Colloquium of the IALS

slide show of images of old Ladakh, mostly reproductions of photographs from rare travel books. The pictures of the old bazaar, the city gates, and other landmarks elicited much interest and excitement among the audience.

The second day began with a session on *Education in Ladakh*. After Prem Singh Jina's discussion of the history of education in Ladakh, Christian Heyde discussed the work of the early Moravians in this field, including that of his own great-grandfather, the Revd A.W. Heyde. Drawing on archival sources, Gabriele Reifenberg also discussed the Moravian contribution to education, in particular A.H. Francke's views on schools in Ladakh. A session on *Ritual and Performance* included interesting contributions by Spalzes Angmo on *Losar Baks* in Tangtse, by Sonam Phuntsog on Dard culture, and by Mipham Otsal on the state of contemporary theatre in Ladakh.

The first afternoon panel dealt with gender issues in Ladakh. Tashi Cho discussed the problems of women in Ladakh, Dolma Tsering talked about the Women's Alliance (ama'i tshogspa), and Sonam Dolma looked specifically at the central role of women in agriculture and its relation to sustainable development. Ravina Aggarwal offered a rich paper on the recovery of women's voices in Ladakh, showing how these can be heard for example in songs, and Kim Gutschow discussed the education of nuns in Zangskar.

For the final afternoon session, the entire colloquium was shifted to Ladakh Serai in Ayu, where we had been invited for tea by a descendant of Zorawar Singh, the Dogra general who conquered Ladakh in 1834-42. The session took place in a willow grove to the accompaniment of steadily rising winds and rapidly falling temperatures. Nevertheless, the audience was treated to a discourse on philosophy by Lobzang Tsewang, who compared the theories of streams of consciousness in Vasubandhu and Freud, and Tashi Stobdan who discussed the Gyajung Nagpo in Stok. In the evening there was another slide show, this time by Ajit Chaudhuri on the Changpa nomads.

On Friday, the day began with a series of papers on *Modes of Livelihood*. Ajit Chaudhuri presented results of surveys conducted among the Changpa, focusing on survival strategies, and Toshihiro Tsukihara offered a paper on livestock and farming systems. The session then broadened the geographical scope of the seminar with two papers on Kinnaur: Przemyslaw Hincza spoke on pastoralism in Kinnaur, and Rafal Beszterda on bee-keeping in the same region. Karin

Helbig discussed the need for and potential contributions of a building centre to Ladakh. The next session focused on health. Dr Tsering Norboo (physician) discussed a series of cases of high altitude cerebral oedema, and Cynthia Hunt delivered an impassioned plea for greater attention to be paid to health education in Ladakh. During the conference a poster prepared by Dr Niels Krag provided information on portable solar refrigeration systems and other solar-powered medical technologies for remote areas.

The afternoon continued this focus on contemporary issues with a session on the *Impact of Modernization and Development*. Seb Mankelov reported on his research into the effects of modern chemical fertilizers in Zangskar, and Vibha Krishen Sood presented her work on the impacts of tourism in Ladakh. After this, the formal membership meeting of the IALS was held. Henry Osmaston and John Bray gave short speeches and the meeting concluded with a vote of thanks. A final paper session included a presentation by Peter Marzell on the pseudonyms of Csoma de Kásrös and a speed-reading by Clare Harris of Parvez Diwan's paper on the history of Kargil. Hans-Jürgen Trebst reviewed the controversies surrounding a gospel allegedly kept at the Hemis monastery, and Thierry Dodin addressed the problems of Ladakhi language standardization. In the evening the participants gathered for a special screening arranged by Phuntsok Ladakhi of his film *Sonam Dolma*. A delicious dinner at the Monalisa Restaurant served as a joyous end to the conference programme.

On Saturday, the organizers arranged a guided tour of the Shanti Stupa, the Mahabodhi Society's compound in Choglamsar, and the royal palace at Stok. In the afternoon, finally, the Institute of Ladakh Studies (a separate initiative without formal links to the IALS) had arranged a polo match in honour of the IALS. Henry Osmaston was guest of honour, a status marked by his casting of the ball to begin play and a chat with the players during the intermission, from which he was returned to his seat of honour on horseback.

As is customary, efforts are under way to publish most of the papers as a volume in the *Recent Research on Ladakh* series. John Bray and Dr Nawang Tsering will edit the proceedings and a publisher is being sought. ■

Martijn van Beek

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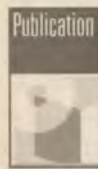
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Two Early Saiva Siddhanta Texts

Within the Indian religious tradition, the early medieval period is characterized by the emergence of the Tantric forms of Hinduism. During the subsequent centuries, Tantric Hinduism became widespread throughout India and nowadays, by and large, all Hindu beliefs and practices are permeated by Tantric elements. The Somaśambhupaddhati and the Kiraṇavṛtti belong to the ancient Tantric Hindu tradition.

By DORY HEILIGERS-SEELLEN



During the formative period of the Tantric currents within circles of Śiva worshippers, a corpus of religious texts was produced in Sanskrit verse which was called Āgamas, or Tantras. The doctrine they proclaimed was believed to be of divine origin, that is, to be revealed by Śiva himself. These texts are a source of information on ritual practice of both the domestic and temple cults, yogic practices, rules of conduct, the construction of temples and other sanctuaries, as well as on the iconographic details of the images to be worshipped. To a somewhat lesser extent, they also deal with philosophical and metaphysical issues.

These Āgamas and Tantras form the textual basis of the religious traditions which eventually crystallized into the (later Tamil) Śaiva Siddhānta in the South, and the Kashmir Śaivism in the North. In their formation period, these traditions stood in close contact with one another. Their subsequent development is reflected in the commentaries written on the Āgamas and Tantras, in the ritual handbooks based on them and in philosophical works, as well.

The Somaśambhupaddhati belongs to the category of ritual handbooks (*paddhatīs*) and is one of the oldest of such manuals. It was written by Somaśambhu, a native of South India, in the second half of the eleventh century AD and numbers about 1,850 verses. It was meant as a guide to be used by the initiated teacher who was acquainted with the meaning and progress of the prescribed rites. Therefore, its material is presented in a rather concise way, which makes the text rather difficult to understand for the uninitiated person.

Dr H. Brunner, who is an eminent authority in the field of Āgamic Studies, edited and translated this Somaśambhupaddhati in four volumes. The first three volumes appeared in 1963, 1968 and 1977, and dealt with the daily, obligatory rituals and the ceremonies to be performed on special occasions. The fourth, and final, volume has been published recently (1998).

This fourth volume deals with one subject only, which is the *pratiṣṭhā* ritual. The *pratiṣṭhā* is a consecration rite through which a material cult object is invested with divine powers. Depending on the divine power to be installed, different *pratiṣṭhās* are distinguished. The most impor-

tant of these is the *lingapratīṣṭhā*, the installation of Śiva in a *linga*, his phallic symbol (made of stone, marble, etc.). It is thus made into the representation of Śiva. The text describes the ritual actions to be carried out, such as the searching for a suitable place and time, the posing of the material object, the inviting of the god(s), and the performing of the actual ritual that transforms (by means of *mantras*) the material object into an image of the divine power. The different parts of the ritual are carried out by different performers under the guidance of the *ācārya*. The *pratiṣṭhā* belongs to the optional rites which are performed in order to obtain special results, such as all kinds of enjoyment and, eventually, liberation.

Because Brunner's first intention is to give the reader a better understanding of these Śaiva rituals, she does not opt for a critical edition of the Sanskrit text. Instead, her text follows the Devakōṭṭai edition of 1931 and she gives a reasoned selection of variant readings taken from other sources (additional manuscripts of the text and a commentary by Trilocana, ca. the beginning of the twelfth century). Another important source in this connection appears to be the *Agnipurāna* because recent research shows that this *Purāna* contains almost the complete text of Somaśambhu's *paddhati*. For her interpretation Brunner also uses a closely related, but younger, handbook of Aghoraśiva (middle of the twelfth century). She intentionally refrains from using material borrowed from adjacent traditions or the present Tamil Śaiva Siddhānta in order to avoid some unwarranted mix-up of ideas.

Brunner points out on which issues Somaśambhu clearly expounds his own vision, deviating from either the opinion expressed in the Āgamas or in the later Śaiva Siddhānta tradition. For instance, according to Somaśambhu the *pratiṣṭhā* is a private ritual carried out by the commissioner for his own benefit and not for the benefit of a whole community. The actual performers of the ritual receive their benefit not from the ritual itself, but from the later worshipping of the cult object already invested with divine power and placed in a temple or other sanctuary.

Philosophical speculation

The second work, the *Kiraṇavṛtti* by Bhaṭṭa Rāmakaṇṭha II, is of quite a different character. It is a commentary on the first chapter of the *Kiraṇatantra*, one of the earliest Śaiva Siddhānta texts, the oldest

manuscript of which is dated AD 924. This first chapter contains the theoretical section of the work and deals with the nature and conditions of the souls, the nature of bondage, illumination or grace, and the nature of liberation, which is the state of being Śiva, etc.

The author of the commentary, Bhaṭṭa Rāmakaṇṭha II, hails from Kashmir, where the tradition of writing commentaries was transmitted from father to son. Goodall points out that Rāmakaṇṭha lived between ca. AD 950 and AD 1000, which means that he predates Somaśambhu by about one century and that he is an 'older contemporary' of the Kashmirian philosopher Abhinavagupta. Having been, himself, a representative of the Śaiva Siddhānta in its formative period, Rāmakaṇṭha has influenced thinkers of the later Śaiva Siddhānta tradition that has survived in the South of India (e.g. Aghoraśiva, who also wrote a commentary on the *Kiraṇatantra*). He also affected the ideas of philosophers of the northern Kashmir Śaiva tradition, such as Abhinavagupta and Kṣemarāja.

Fitting into the northern tradition of philosophical speculation rather than ritualism, Rāmakaṇṭha's comments on the doctrinal section of the *Kiraṇatantra*. The first six chapters of his commentary are now edited and translated by Dominic Goodall. His critical edition is based on the surviving manuscripts which are only four in number. He furthermore improved the Devakōṭṭai edition (1932) and the Italian edition (1975) of the commented lines of the *Kiraṇatantra* itself on the basis of a great number of manuscripts.

In his introduction, Goodall examines the facts known about the author, the false distinction which is generally made between the terms Āgama and Tantra, the sources he uses and the chronology of the early Śaiva Siddhānta literature. He clarifies the main reason why Rāmakaṇṭha wrote his commentary, namely his dissenting view on the nature of the divine grace, especially on the question of the prerequisites for receiving this grace.

The Śaiva Siddhānta of the early period, as represented by texts such as the Somaśambhupaddhati and the *Kiraṇatantra* and its commentary, is hardly known nowadays by the followers of the present Tamil Śaiva Siddhānta. The latter tradition is strongly influenced by the concept of devotion (*bhakti*) and the philosophy of the Advaita Vedānta, yet much of its practice is still based on

the older tradition. In order to understand the early phase, the study (editing and interpretation) of the oldest texts available is a first requisite. In this respect, the Indological department of the French Institute of Pondicherry where both books discussed above have been published, has proven to play an important role. In its collection it houses a lot of material on the early Śaiva Siddhānta tradition valuable publication in the future. ■

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9 > 11 MARCH
LEIDEN, THE NETHERLANDS

Querying Indianness

The seminar 'The Indian Character of Indian Literature' set out to investigate modern fiction in various Indian languages and to try to determine if elements could be found that characterize these works as definitely 'Indian'. The aim was to go beyond the surface of the narrative, the locale, and the Indian nationality of the characters and discover subtexts or structural elements that constitute the Indian character. Dr Th. Damsteegt (Leiden University) and the present author invited a number of Indian writers, critics, and scholars of literature to discuss the issue with European scholars of modern Indian literature.

By THOMAS DE BRUIJN



The theme of the seminar was partly inspired by a recent debate in Indian literary criticism. In the book *The Culture of Pastiche*, Jaidev heavily criticizes authors of modern Hindi fiction for flirting with Western existentialist and high modernist ideas. By building their characters around these attitudes, they have created pastiches which - in Jaidev's eyes - lack any involvement in Indian culture and social reality. Jaidev states that Indian literature can only serve the progress of the nation by staying rooted in Indian traditions and moral values.

One of the authors on the receiving end of this critique was Krishna Baldev Vaid, who was also present at the seminar. Unfortunately a serious illness prevented Jaidev from coming to Leiden. The insistence on rootedness in Indian 'samskaras' as a requirement for Indian literature is

also an argument that is put forward by supporters of politics of cultural nationalism in India. By imposing a monolithic 'Hindu' version of Indianness, they deny the validity and intervening in the presentation of ambivalent, hybrid, or negative notions of Indianness and thus ostracize a significant part of modern fiction in Indian languages.

Although its convenors never intended to impose any predefined notion of 'Indianness' to be demonstrated in Indian fiction, the discussion in the seminar kept coming back to the question of whether it is possible to query the Indian element in Indian literature without - unintentionally - affirming constructed identities or flattening out ambivalence and hybridity. What are the sources of the richness of modern Indian literature? The issue also inspired the bulk of the papers which set out to demonstrate that the very search for and definition of 'Indian' elements compromises the inherent hybridity of Indian writing.

The seminar was opened with a key-note speech by H. Trivedi, who presented an extensive array of different 'degrees' of Indianness in both Hindi and Anglo-Indian writing, which tend to complicate the search for a particular, singular Indian element ever more. Based on analyses of texts from a range of regions and social positions, a number of speakers pleaded for extending the concept of Indianness to include as many cultural identities, nationhoods, and subaltern voices as can be found in Indian culture (K. Satchidananda, K. Satyanarayana, N.S. Jagannathan, A.B. Patil). In the same vein, K.B. Vaid answered Jaidev's criticism by outlining that many of the notions of alienation and existentialist individualism, which are dismissed by Jaidev as Westernized pastiches, are also present in Indian tradition in the form of the *vairagya* and *viraha* of *Bhakti* and the mysticism of Indian Sufism.


Shift

Specific explorations of Indian elements in fictional Hindi writing of contemporary authors were presented by M.K. Gautam, Th. Damsteegt, M. Offredi, G. Strelkova, and M. Christof-Füchle. A.G. Menon discussed the representation of Indian characters in two modern Tamil novels. Taslima Nasrin's controversial representation of Bengali identities was analysed jointly by Bh. Bhar-

Masculinity, Sexuality, and Culture in India

The project 'Masculinity, Sexuality and Culture in India: Systems of knowledge, sites of practice' seeks to address the almost total lack of 'ethnographic' scholarly research on issues of masculinity and sexuality in India in order to position these in the context of the AIDS pandemic in the Subcontinent. Research on masculinity and sexuality in the Indian context must assume a new urgency in view of the reported trends in the pandemic in the Subcontinent.

By SANJAY SRIVASTAVA

Research Project

 Bryan Turner (1995) notes that a 'disease is... a system of signs which can be read and translated in a variety of ways' (p. 200), and that the medicalization of aetiological knowledge may obscure the complex nature of the human situation and the possibility of a more effective aetiology which might result from a taking account of the non-medical context of diseases. A commitment towards a socio-cultural (i.e. specific) analysis of sexual contexts – within which the spread of AIDS is embedded – should then lead us towards the study of such cultural forms as masculinity and conceptions of the body which underline

sexuality and its practice. This has been recognized by medical specialists in the field of AIDS research.

Apart from this, we need to abandon conceptions of gender and the body as 'regulated' topics, conceptualizing these 'in a more fluid manner to allow for... important social changes in the wider social context' (Turner 1995:21). Hence, this research will also analyse changes in the 'wider social context' of Indian society which influence contemporary Indian subjectivity. This social context includes: the relationship between 'modernity' and 'tradition', attitudes towards an emerging commodity culture, engagements with the popular cultures of the mass media, the role of certain contemporary sites of therapy (advice columns in magazines, 'sex-clinics', coun-

selling services, etc.), the varied discourses of sexual health, and the socio-cultural effects of globalization on issues of sexuality. An ethnographic focus on these issues in order to generate a culturally sensitive and theoretically aware understanding of South Asian sexualities constitutes the specific objective of this project.

The present project also seeks to make a contribution in the area of methodology through a proposed collaboration with a Delhi-based Non Government Organization working in the area of sex education and sexuality issues in general. This aspect is guided by the belief that academics must find ways of engaging with debates in non-academic contexts in order to generate a critical social science which both contributes to the societies it works in, and which is unafraid to allow itself to be problematized by the demands of politics on the ground. In an important sense, then, this project is an attempt to develop a framework of social science research that is simultaneously non-instrumental and politically engaged.

The work of Michel Foucault has been particularly influential in orientating recent research on the production of modern subjectivity through medical, penal and other discourses, and on sexuality research in general. However, as I have recently argued elsewhere (Srivastava 1998), it is not clear that Foucault's insights, linked as they are exclusively to European history and society, can be substantially applied to non-European, post-colonized contexts. Hence, the present project aims to develop anthropological models for understanding non-European subjectivity (sexual and otherwise) which, whilst not making a fetish of 'difference', do not also completely ignore the specificities of local histories and cultural milieux. This project will also situate notions of Indian masculinity/sexuality within the contexts of uncertainty and differentiation that writers such as Bryan Turner and Ulrich Beck (1992) describe. In general, these too have not been much analysed in the anthropology of South Asia. Here, the project attempts to bridge the gap be-

opposite – foregoing all cultural specifics – robs the reader and analyst of important tools for pointing out structures in the narrative or idiosyncrasies in thematic and aesthetic ideologies. In the case of Indian writing, only the contemporary Anglo-Indian novels would fit such a method – in these works Indian reality is reduced to a mere exotic backdrop for thoroughly cosmopolitan narratives. It would not give us any insight into what Hindi, Urdu, Tamil, Telugu, or any other kind of Indian writing is about.

An alternative would be to take some distance from too close readings, chart the social structures and cultural agendas behind certain aesthetic ideologies, and thus describe the development of the role of culture and literature in modern South Asian societies. Whatever new approaches may be put forward, they cannot accomplish much without a detailed and skilful reading and analysis of literary texts in Indian languages.

The seminar was a remarkable occasion as it combined the application of a high level of skilled scholarship with an informed and relevant discussion on basic tenets in the study of modern Indian writing. Witnessing the lively exchange of ideas that was fuelled by intense dedication to India's rich literatures was a memorable and inspiring experience, the fruits of which will certainly be culled in future research in this field. ■

Ideally, literature in the Indian languages should be dealt with in the same manner as other modern literatures of this world. While overemphasizing the 'Indian' element is not always productive, its

There is quite clearly work to be done on the geography of sexuality, in its literal spatialized sense

tween exclusively historical and textual analyses of the socio-cultural context of Indian sexuality, and ethnographic work that engages with contemporary issues of modernity and subjectivity.

'Sex clinics'

An important aspect of the present research consists in the attempt to utilize 'sex clinics' as sites of communication, knowledge, and treatment which belong to the non-formal sector of the political and cultural economy of the post-colonized state. The clinics, in their present form, are mainly an urban phenomenon and offer a variety of services to their clients: 'cures' for sexually transmitted diseases, impotence, and premature ejaculation, ways of enhancing sexual 'performance', begetting male progeny etc. Clinic operators deploy medical and scientific terminology in conjunction with 'traditional' notions of masculinity, sexuality, and sexual well-being to attract their clientele. The clinics are one of the several sites of the articulation of masculinity, gender relations, class, the national and commodity cultures of modernity, the tension of urban life for the poor, and discourses on communicable diseases. They are also places for information on contemporary notion of intimacy, domesticity, and conjugality, and on the attempts to engage with modernity through attempting to become a part of the sexual economy of modernity. Finally, and not least, they are an untapped source of information for anyone who seeks to understand the cultural context of AIDS in the Subcontinent. Sex clinics are usually located in or near three kinds of places: near major transport nodes such as railway stations and inter-state bus depots; in newly established outlying 'colonies' of the metropolis which may contain a mixture of slum dwellings, light industrial units (such as dyeing business-

This present research attempts to utilize 'sex clinics' as sites of communication, knowledge, and treatment

es), and new and old pucca housing; and in older and established commercial localities, such as Chandini Chowk in central Delhi, an area that is also home to an industrial and semi-industrial labour force from provincial areas. There is quite clearly work to be done on the geography of sexuality, in its literal spatialized sense.

The plan of research involves sustained periods of fieldwork across a number of sites, with aspects of the research work being shared between Sanjay Srivastava and Patricia Uberoi (Institute of Economic Growth, Delhi University) plus a research associate, S. Veenapani, from Mumbai. The cities of Delhi and Mumbai are the primary sites of fieldwork research in the present phase of the project. In sum, the project proposes a series of ethnographic case studies of social institutions, practitioners, and cultural contexts for sexual practices, and the production and communication of sexual knowledge, with particular reference to male sexual behaviour. Among the topics to be addressed through these studies are the following:

- modes of knowledge: case studies in the context of the plurality of medical systems and therapeutic practices in India;
- types of practitioners and specialists: case studies of practitioners, from qualified allopathic doctors, to self-appointed 'sexologists', to ritual practitioners of exorcism, etc.;
- sites of practice: case studies of government and private fertility clinics, 'sex and vitality' clinics, counselling centres, etc.;
- channels of communication: case studies of multiple means of transmission of advice and knowledge, from top-down, government-sponsored information and policy statements in the electronic and print media, genres of folk culture and modern mass media, pornography, self-instruction manuals, interactive media such as radio talk-back programmes, counselling centres;
- diversity of practices: case studies of the range of actually existing practices of sexuality, and models of masculinity;
- practices of the state: what are the 'official' versions of masculinity supported by the contemporary nation-state and what are avenues through which these are propagated? How does the state/legal system treat people with HIV/AIDS. What are official attitudes towards homosexuality? Case studies of official AIDS-related programmes and of the Family Planning Programme. What are the connections between the latter and ideas on masculinity and procreative behaviour? ■

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Home, Family and Kinship in Maharashtra

This volume is the second comprising the proceedings of the 6th International Conference 'Maharashtra: Culture and Society'. The conference was held in Moscow in 1995 and hosted by the Institute of Orientalology, the Russian Academy of Sciences.

By ELENA KARATCHKOVA



Ghar, a term which in many Indian languages signifies the three interrelated but not coincident notions of House, Home, and Household, was chosen as the main theme of the conference. It was indeed a successful choice, as the ghar in all its three implications offers a unique insight into a number of values, historical processes, social relationships, conflicts and compromises, cultural phenomena, and even politics that form an inseparable part of human existence. To recall the title of Tagore's celebrated novel, the field of contributors' researches was 'ghore bahore' or the house and the world outside it. The first volume of the proceedings was edited by Irina Glushkova and Anne Feldhaus under the title 'House and Home in Maharashtra' and was published by Oxford University Press from Delhi in 1998.

The companion volume, which is under review now, deals mainly with the historical, social, and political aspects of the ghar. It is divided into three sections. Section I, 'Demarcating the Boundaries of Home' contains three contributions. It opens with the lively paper by Jim

Masselos who analyses a concrete historical event, the plague epidemic which ravaged Maharashtra in 1896-1897, on the basis of rich archival material. This is in no way a 'case study', as the evidence of anti-epidemic measures taken by the colonial administration and public response to them have allowed the scholar to discuss a number of topics directly related to the main theme: the traditional concepts of privacy, distribution of 'open' and 'closed' space within the house and the purity of the latter, the social and emotional implications of the home, and the family's duties towards its members. None of these important factors were taken into consideration by the plague committees, so all the measures they took were looked upon by the Indian public as violation of privacy, intrusion into the boundaries of the ghar and a violation of its purity, hence the overwhelming protest. In her paper, Irina Efremova explores another implication of the home - a socio-cultural space which one defines as the ghar or, in that sense, homeland, which eventually has an effect on job mobility and matrimonial relationship patterns. This contribution is based upon the author's field work in which the respondents, drawn from Maharashtra's five sub-re-

gions, were asked to express their feelings towards their place of birth and other areas of the state, by placing the sub-regions upon the scale from 'close to the heart' to 'alien'. The paper by Hemalata C. Dandekar analyses life histories of some village women and throws light upon their perceptions of home, their household activities, and family roles. The material is indisputably informative but, unfortunately, the scholar has somewhat failed to discover the limits of a case study, and to work out a theoretical generalization of the data collected. Therefore the paper looks more like a piece of journalism than a work of research.

Dowry

Section II, 'Problematics of Family in Historical Perspective' consists of five papers. The one by Eleanor Zelliott deals with the position of women in the families of Namdev and Cokhamela, the major poets and preceptors of the Varkari panth, the Maharashtrian bhakti tradition. The female members of these saints' families were, like most Indian women, fully preoccupied with their household chores, nevertheless they distinguished themselves as sharers of the devotional practices of their menfolk and expressed their spiritual pursuits in poetry. Eugenia Vanina's paper has as its theme a well-known story of the tragic love between the Peshwa Bajirao and a Muslim beauty, Mastani, in the eighteenth century. This romantic episode is analysed as

a conflict between the two homes, the legal and the illegal, of the same man. It also offers an insight into the traditional perception of home as a social and ritual unit which was to suffer punishment as a whole if defiled by the improper action of one member. The relationships and conflicts within a landlord family and the efforts of the women to find a place for themselves within the narrow space of a patriarchal house is the theme of Vidyut Bhagwat's study based upon the 'Wada Chirebandi', a famous play by Mahesh Elkunchwar; this play with its deep psychological insight and social generalizations, deserves, it would seem, a less simplistic analysis.

Apart from the case studies of individual families, there are two papers in this section which discuss broader themes. Veronique Beni's research into the history and the present state of the dowry practice in Maharashtra is based on her fieldwork. It discusses the economic and social meanings of the institution of dowry and explores the interesting phenomenon of replacing the practice of *dyaj* or bride-price paid by the groom's family to the bride's, by the practice of giving a dowry. The latter is being ardently opposed and fought against by women activists. Georg Ashoff takes up the theme by analysing the traditional songs sung by women on various occasions as these are successfully employed by the activists who produce the new versions of well-known songs and use them for bringing their message to the grassroots in their struggle for the rights of women. The author's approach is promising, but the study seems somewhat incomplete, like a randomly selected abstract from a book or a doctoral thesis.

Dominant lineages

Section III, 'Kinship and Political Representation in Maharashtra' comprises four papers and opens with A.R. Kulkarni's essay on the gharane, or prestigious and powerful family, of the Jedhes and its history from the seventeenth to the twentieth centuries. Political life in Maharashtra, especially in the rural areas, has been and still is distinguished by the dominant role played by the extended families or clans; kinship networks therefore emerge as one of the major moving forces of Maharashtrian politics. This is especially relevant to the Maratha caste. In her article Marina Lomova-Oppokova summarizes the kinship relations among the Marathas and their fictitious kinship with other castes as the main factors responsible for the Maratha dominance in the state. Rajendra Vora's enlightening contribution deals with the distribution of landholdings and administrative posts in the four villages of the Latur district of Maharashtra. The author discusses the economic and political roles of the one or two dominant lineages which control most of the land and most of offices in each respective village and convincingly shows that it is not as much caste but lineage and affluence that matter. The author seems to have succeeded wholly in combining a statistical study with deep theoretical comprehension of socio-political processes at work in Maharashtra (and perhaps in some

other parts of India too). The house as a political metaphor which, in the Maharashtrian (as well as in the pan-Indian) context, implies that the region (or the whole country) is perceived as a home and its population as a united family. Such a notion was an integral part of the nationalist movement ideology. Eugenia Yurlova's paper discloses how the Untouchables' efforts to establish their own identity and to fight for their rights were looked upon as separatist actions bringing discord into the national and regional house. Special emphasis is laid upon the Gandhi-Ambedkar debate on this important, very delicate problem.

The purpose of the whole two-volume project was to define the ghar and its various aspects within the broader framework of regional culture, in other words, the 'mental programme' of the Maharashtrians. This is disclosed by the very distribution of papers between the sections which constitute inter-disciplinary thematic blocks, each presenting this or that side of the problem. Such an arrangement reveals the editors' good command over the data and their desire to create an all-embracing study cutting across the borders of particular disciplines. To a certain extent they have succeeded in the implementation of their purpose, and the two volumes, if read one after another, leave an impression of a balanced and logically structured whole (with no claim to exhaustiveness, of course). This accords the project a distinguished position among so many other collections of essays. But, no doubt, an ideal can never be fully reached. The second volume, like its companion, is rather uneven in the quality of the research material it features. Some contributions are indeed good pieces of scholarship, both thought-provoking and informative, with a harmonious blend of the analysis of a concrete data and its theoretical generalization; others fail to rise above a case study level or just glide over the surface instead of digging into the problem. It would be however unjustifiable to expect evenness from a collection of essays which inevitably reflects either the variety of the approaches as peculiar to individual scholars or the levels which the research into the concrete aspects of the problem has currently reached. Despite this, the book is a welcome specimen of multidisciplinary approach, a good work which throws a new light upon the most essential sides of life in an Indian region. ■

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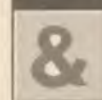
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AMSTERDAM, THE NETHERLANDS

Gonda lecture by R.S. McGregor The Formation of Modern Hindi

Short News



On 23 Nov. 2000, at 16.00 h., R.S. McGregor, emeritus Reader, in Hindi at the University of Cambridge, United Kingdom, will deliver the eighth Gonda lecture at the headquarters of the Royal Netherlands Academy of Arts and Sciences, under the title *The Formation of Modern Hindi as Demonstrated in Early 'Hindi' Dictionaries*.

The way in which modern Hindi came to public notice in the nineteenth-century (first through Western promotion and in the Western-controlled print culture, and later as it began to be used in Indian public life and in literature) led to misconceptions about its roots in earlier language usage and to an underrating of its potential as a wide-ranging

language in the manner of Hindustani. These misconceptions have persisted to some extent, centring nowadays on difficulties that are seen in the use of neologisms and of Sanskritic style. In his lecture McGregor will pay attention to the formation of modern Hindi and will stress the continuities of language and of use of Devanāgarī script and Sanskritic style, which underpinned, and indeed account for the nineteenth-century development of the language. He will be drawing chiefly on a variety of evidence for language usage that he encountered in little-known early dictionaries while working in early and modern Hindi lexicography. McGregor is the author of, among other things, *Outline of Hindi Grammar* (Oxford 1972, 3rd revised and enlarged edition, Oxford

1995), *Hindi Literature of the Nineteenth and Early Twentieth Centuries* (Wiesbaden 1974; *History of Indian Literature*, ed. J. Gonda, V111, 2) and *The Oxford Hindi-English Dictionary* (ed.), Oxford 1993; electronic version, 2000, Committee on Institutional Co-operation, Champaign, Illinois). ■

Admission to the lecture is free.

Those who want to attend the lecture are requested to give notice to the secretariat of the Gonda Foundation, Antwoordnummer 10785, 1000 RA Amsterdam (tel.: +31-20-55 10 776 / 782).

Or via the Website of the Royal Netherlands Academy of Arts and Sciences: www.knaw.nl/06subsidi/0601.htm

Insular South West Asia

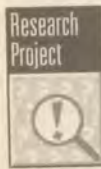


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SEYCHELLES

Seychellois Creole Development & Evolution

Unlike most other Creole-speaking nations, the Seychelles have already created a standard form of their language. In most instances of language-engineering the officially recommended form may differ from popular forms. The Seychelles are no exception to this. The Language Committee deals with many complexities such as relexification, media influence, and popular culture in the development of Seychellois Creole.

By JEAN-CLAUDE PASCAL
MAHOUNE



In his dissertation on Language Policy and National Development in Creole societies, J. Pitts of the University of East Anglia said about the Seychelles: 'In Seychelles, the people have made of their language, formerly an instrument of subordination, an instrument of their liberation.'

The socialist government which took over in 1977 had a people-oriented concept of development: it believed that the majority of the population should participate fully in the economic, social, political, and cultural development of the country. This could happen only if the government set up the necessary machinery to develop the language of communication in which over 94% of the population was fluent. Seychellois Creole, which had occupied an inferior position during colonial administration, was declared the official language, alongside English and French.

In this paper, I will attempt to describe, briefly, the machinery that the Seychellois Government set up following its decision to make Creole an official language. The long-term goals the government set were:

1. The establishment of Creole as a written language;
2. The standardization of Creole;
3. The development and use of a formal Creole in politics, education, health and social affairs, administration, academic discourse, etc.;
4. The aesthetic development of Creole in terms of its cultural evolution: Creole literature, theatre, music, art, etc.

The Creole Institute came into being in October 1986. Its main objectives were to install a documentation centre which would promote academic research on the Creole language and culture. It would be involved in ministerial policies on the use of Seychellois Creole, both spoken and written. It would trigger, promote, and monitor a Seychellois Creole Literature which would assist the teaching of Creole in schools and in the Adult Literacy Program. In addition, the institute would establish significant relationships with inter-

national language institutes in order to keep up with international academic developments.

In 1978, Mrs Danielle de St. Jorre and Anagret Bollee put forward some propositions for a Creole orthography which was codified and made official in 1981. Since then the Language Committee of the Creole Institute has continued to work on this resulting in a standard form of Creole. The institute promotes the use of this standard form through the following mediums:

1. Primary schools, through the Creole Section of the Department of Languages in the Ministry of Education;
2. The media, through the ministry responsible for information;
3. General administration, through all the relevant ministries.

Though the Creole Institute with the collaboration of the Creole Language committee is working on a standard form of Creole, the use of this standard form among the masses is slow to catch on as most adults have not been taught Creole at school. Thus we still face difficulties in getting people to use the same orthography all the time.

Cultural development

I would like to focus on three main areas of the cultural development of Seychellois Creole: literature, theatre, and music.

1. Literature

Antoine Abel launched a truly Seychellois Creole Literature when his novels and poetry became available in Creole in the late 1970s. Much more Seychellois Creole fiction has made its appearance since then, boosted by the encouragement and monitoring of the Creole Institute which in turn created a market for popular fiction and other manuscripts. Today the Seychellois reader can satisfy his literary needs with historical novels, detectives, science fiction, tales of the paranormal, etc. More functional literature is also available, for example, research material, reports, government leaflets, and the like. The local papers and magazines also print the majority of their articles in Creole.

Poetry, though not as popular as the novel among the general public,

is taken seriously by many young writers and is promoted by the Ministry of Culture and by the Writer's Association. Some poets are gaining national recognition for their work, for example being the Valentin brothers, Bernard and Justin.

2. Theatre

Theatre in the Seychelles is very much appreciated and the Ministry of Culture allocates the necessary budget to the Culture and Theatre Department. This Department employs producers, researchers, playwrights, etc., but also a complete theatre company. This National Cultural Troupe is the main producer of local theatre in Creole. The plays it stages range from comedies and romances to tragedies and historical plays. Originally, most plays staged were written by Seychellois playwrights, but now the Ministry of Culture also encourages the translation of world-famous plays (of Molière and Shakespeare for example) to Creole.

Another type of theatre now available to the Seychellois public is abstract theatre, the first attempt being the musical, *O Seselwa*. Musicals are now much appreciated by the public; *Castor*, *Sega of Seychelles*, and *Sanmdi Swar Lo Sen Pyer*, being favourites. The Department of Culture's next project is to turn successful Creole plays into films, a first attempt with *Bolot Fery* proved a success.

A more recent development in theatre is that of animated tales performed by a single actor. This is being encouraged among school children by holding competitions for the Creole Festival which takes place every year in October. Poet Justin Valentin is also making progress in the popular theatre form of stand-up comedy.

3. Music

Where music is concerned, an extensive catalogue can be made of Seychellois original Creole compositions.

Moutia: the earliest recorded Seychellois oral compositions. Today they are performed live and are available on cassettes and CDs. The Creole language undergoes constant development in this art-form for the *moutia* is often composed on the spot and embellished along the way;

Popular Creole songs are performed in live shows and sold on CDs and cassettes in large numbers;

Seychellois music has found international success through artists Jany de l'Etourdie and Patrick Victor, who, at their zenith, won international song contests. Other artists are now penetrating the regional market and are likely to obtain international recognition soon.

Education

The Creole Section of the Department of Languages in the Ministry of Education oversees the implementation of teaching in Creole. The

Ministry of Education reaffirmed its policy towards Seychellois Creole in the 1994 Language Policy Review, stating as its fundamental, immutable tenets: the use of the mother-tongue in the early stages of learning; the progression to English as medium of instruction when the children are ready; the continued development of Creole in schools.

Though most of the targets set by the Ministry of Education have been reached, problems remain to be solved. Many teachers feared that pupils would have difficulties making the transition from Creole to English and French at a later stage. The Review Committee then set new targets until the year 1998. English was to be introduced to new pupils, sooner than had previously been done.

Another problem is that a lack of necessary resources, both material and human, has not made the teaching of Creole Language and Literature in secondary education possible yet. The Creole Section has been working towards introducing Seychellois Creole Literature in secondary schools as from 2000. There is also a teacher training programme at the National Institute for Education, with instructors possessing post-graduate language and literature degrees.

The school of Adult and Continuing Education has an Adult Literacy Unit which deals specifically with Creole instruction. Normally, illiterate adults are encouraged to become literate by starting with Creole as a language. After that they progress to basic levels of French and English.

Attitude problems

Though much has been done, especially in terms of policy-making and the setting up of language institutions for the general development of Creole, the situation in the Seychelles is not ideal as we cannot yet claim that we have overcome the hardest obstacle. The colonial hangover makes it hard for Creoles to accept their own language as one equal to other languages. Because Seychellois Creole has been given much political backing, you will find a very high percentage of people who acknowledge it as their mother-tongue, but they will subconsciously associate development with French and English. For example, there is a growing tendency to use the latter languages in public functions. Creole is ignored because the person believes he is already fluent in it. This might be true in the everyday use of the language, but is often less so in the formal Creole. People who can actually write and speak standardized Creole are very few. An explanation may be that people believe that English and French will take them, while Creole will not take them beyond the boundaries of the Indian Ocean.

I foresee a pattern of a gradual loss of momentum in the development

of Creole. The highest level of language evolution is achieved when it is stretched to accommodate academic needs, and should be constantly used in situations that require the use of a formal style of language. Otherwise, we will continue to fall back on English and French.

When Creole was in its early militant stage, there was a vogue for using it in speeches and similar situations. This was a boost much needed by a language in its infancy. The setting up of the Creole Institute followed by the creation of the Creole Festival should have been powerful levers by which the Seychellois could achieve an advanced stage of standardization of their language in the 21st century. Indeed, there can be no denying that much has been achieved. However, continued awareness of our mother-tongue is necessary. We cannot sit back and hope that with the Creole Institute, the Creole Festival, and with Creole being taught at primary school, we are already there.

These are the problems faced by the Seychellois Creole in its development, which I feel are due to the fact that we are not completely cured of the value-systems deeply ingrained in our parents. The opportunities to turn Creole into the language of the 21st century are there. We have government backing and we have the necessary machinery. We only need more of the right attitude.

The status of Creole

The fact remains that as a result of all the measures that the Seychellois government has taken through ministerial policies and through sensitizing the masses, Creole now holds a very commendable position in our society. While many Creole societies do not have serious government backing in their attempts to develop their mother-tongue, the Seychelles have. Today Creole is the language of the most important functions of our society. It is the language of Parliament, of the SPPF (Seychelles People's Progressive Front) Central Committee and it is used extensively in the judicial system. It is the language of the church, not only in the vernacular but also in the written form. It is the language of aesthetic expression, of communication, and it is slowly becoming the language of business. From the linguistic angle, and to a certain extent from the cultural angle, Seychellois Creole still has a long march ahead, but the Seychellois can safely say that a strong foundation has been laid for it. ■

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Southeast Asia

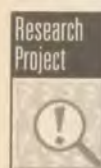


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Indonesia on the Threshold Towards an ethnification of the nation?

Because of the fluidity and thus the political potential of ethnicity many states perceive ethnic groups as a threat to national unity. Depending on the organization of the state, the ideological aspect of it is generally open to accommodate alternative identities found within the national hinterland. This is an acknowledgement of the state's limited ability to control ethnicity and the latter's resilience towards state elite's attempts to transform or control it. Not open to discussion, however, is the state's perception of having the exclusive or sovereign right to manipulate those ideologies and to enforce its interpretation, if need be. In this sense, the claim to sovereignty is of utmost importance for the state, because being a 'true' sovereign state implies being the sole organizer of the national community.

■ By MICHAEL JACOBSEN



From an international perspective, does this perception of state sovereignty still hold? To be a successful player on the contemporary global scene there appear to be certain rules that have to be followed, especially those stressing economic transparency and good governance in a country's internal affairs. Furthermore, a serious global player assumes a willingness to relinquish aspects of sovereignty to the international community by, for example, allowing institutions such as the IMF, WTO, ILO, and the UN to intervene in national political and economic policies.

Furthermore, states must increasingly relinquish part of their sovereignty to the international human rights regime, especially in the monitoring of states' dealings with minority groups and human rights abuses. For example, various international human rights organisations have been scrutinizing how the Indonesian state deals with different types of domestic unrest.

The Minahasa of North Sulawesi represent one of the internal forces challenging the contemporary state's perception that it is the sole organiser of the nation. One of the most important developments since May 1988 has been the decentralization process. President Abdurrahman Wahid has even hinted at implementing federalism but, at present, the hot topic is the consequences of decentralization and regional autonomy for national coherence.

Fluid ethnicity

For many Indonesians, the movement from an authoritarian society towards a decentralized democracy is affecting their self-perception. This is especially true of outer Indonesia where many movements based on a combination of ethnic and religious affiliation have begun to reconsider

their cultural backgrounds. This has unleashed ethnic and religious turbulence in many parts of Sumatra, Kalimantan, Sulawesi, Maluku, Lombok, and Papua. These developments have not yet reached Minahasa, but people there intensively discuss events in Maluku and elsewhere in Indonesia and speculate about the effects on themselves.

The Minahasans are very critical of the New Order regime, especially in terms of what they call a Javanization of Indonesia and the suppression of ethnic sentiments. Many feel that they have been cheated by the New Order, especially with regard to identity. Current changes in Indonesia cause Minahasans to question their identity, even to reinterpret it in order to preserve their cultural specificity.

Informants describe contemporary Minahasa ethnicity as consisting of ascribed and locally perceived characteristics. It changes in content according to time and place, and in its terms of references according to who is defining what Minahasan identity is, where and when. Minahasans might thus refer to different matters that transcend, for example, language borders or local perceptions of culture and traditions when evaluating their identity. Throughout the Kabupaten, irrespective of different perspectives on identity, all Minahasans are united by the umbrella concept of Minahasa ethnicity. Minahasa ethnicity is thus not static and monolithic but fluid, consisting of several layers of explanation.

Double blindfold

This fluidity constitutes a double blindfold that frustrates Minahasans' efforts to probe into their identity and prevents clear and critical insight into how a new identity can be suited to accommodate a restructuring Indonesia. The first blindfold is Christianity. During the last two centuries missionaries have not only effectively eradicated every aspect of Minahasa 'lived' culture

(value systems and material culture), but have also replaced a Minahasa perception of cultural specificity with that of Christian ethical values. Pre-colonial societies were stigmatized as being irreconcilable with a righteous Christian, thus Western way of life. Under such conditions, remnants of the pre-colonial societies have gradually been transformed into mythological stories, curious animistic rituals, and colourful performances for official occasions.

Golkar stronghold

The second blindfold is the New Order's nationalist ideology in which indigenous cultures exemplify the national motto: 'Diversity in Unity'. Notably, only the performative aspects of local cultures are allowed, not those that could jeopardize the indoctrination of the Pancasila ideals. To underpin this ideology, the complementary concept of Pembangunan allied with a more tangible administrative and military command structure was introduced. For many ethnic groups throughout New Order Indonesia, resistance was difficult. But for the Minahasa, this did not pose a great problem as the missionaries had already paved the way by removing the 'dangerous' aspects of pre-colonial Minahasa culture(s). The Christian ethic and a Western way of life perfectly suited both Pancasila and Pembangunan ideology. Therefore, it is not difficult to understand why Minahasa became a Golkar stronghold.

Arguably, ethnicity can be perceived as a dynamic, organizing construct that superimposes its framework on a social organization, thereby co-ordinating interaction within that organization. As such, ethnicity entails a consciousness of difference. Some authors distinguish between 'low' and 'high' degrees of such consciousness. With a 'low' degree, cultural differences tend to be marked and inter-ethnic relations are relatively stable: people accept differences, hardly take time to reflect on them and there is no pronounced ethnic ideology, let alone a movement. When a 'high' degree prevails, however, interaction increases and people lose, or fear they will lose, their cultural distinctiveness. They become more aware of their culture, and may start to 'repair' or reinvent it and demand cultural and political rights of the state.

The Minahasans are currently traversing this continuum as a result of national restructuring. They are

now reorganizing their culture in order to formulate a policy of cultural rights. Presently in Minahasa, an illusive identity, dominated as it is by Christianity and New Order ideologies, is gradually changing into a more culturally sensitive identity.

The question is, will such an invigorated identity be used in a local political context? Will it become radicalized in relation to Muslims, making them wary of a possible forced exodus thereby creating the potential for inter-ethnic-cum-religious clashes like those in Maluku?

resurgence of local identities producing increasing social and political awareness. Furthermore, globalization is promoting a supranational moral construct in which human rights play a major role.

Together these effects constitute the beginning and the end of an interrelated movement. NGOs and ethnic groups can now press issues on an international level, thus catalyzing change in people's lives at a local level.

Processes of globalization have also, however, distressed ethnic groups into thinking that their identity is being watered down and creolised beyond recognition through participation in different cultural practices, patterns of consumption and life styles together with international perceptions of moral values. Recognizing this, people cleave to their culture of origin in order to maintain their understanding of identity, not in the sense of returning to a dogmatic reading of cultural history, but rather by filtering external cultural influences into their own domestic version.

An ironically reinforcing bond between local identities and international normative patterns is the result, leaving the state on the sideline. The Indonesian state cannot suppress ethnic groups by military force without attracting immediate negative attention of the international community, which considers a separate ethnic identity to be legitimate next to a national one. Moreover, as human rights recently constitutes part of IMF's humanitarian platform, the Indonesian government is forced to initiate policies that guarantee the right of ethnic groups to participate in the current restructuring of the Indonesian State and nation. Thus, ethnic groups have secured, at least theoretically, international support in their jockeying for cultural recognition and political influence.

What is the role, then, of invigorated ethnic groups in post-Soeharto Indonesia? Will we be witnessing a shift in power relations between inner and outer Indonesia with a federal-like society on the horizon? Provided with a higher degree of political and economical autonomy, many ethnic groups who are the original owners of certain natural resources of vital importance to the Indonesian economy suddenly find themselves as having real possibilities for reinforcing a powerful position against the Indonesian authorities. These resources will certainly represent bargaining chips in negotiations with the contemporary weakened Indonesian State. ■

NGOs and ethnic groups can now press issues on an international level, thus catalyzing change in people's lives at a local level

Globalization

Taking the distribution of political power in the province into account, I am convinced that this development is closely linked to politics. Although they are a majority in Kabupaten Minahasa, Minahasans constitute a minority in North Sulawesi Province. A culturally reinforced Minahasa identity would be a perfect new political platform for Minahasa politicians to advocate in a decentralizing Indonesia. Cultural revival thus constitutes an impetus for invigorating Minahasa as a political community. Economically, they are being pressed by Chinese and Muslim businessmen both from the inside and outside the Kabupaten. If Minahasans maintain political sway in the province, then they also have control over the use and allocation of economic assets in North Sulawesi Province. This becomes more important when political and economical decentralization is implemented throughout Indonesia, resulting in an economic system designed to back up the political power in each rejuvenated province.

On the national level, some aspects in the relationship between the state and ethnic groups in outer Indonesia have a potential influence on the formation of the new Indonesia. Arguably, processes of globalization are leading towards an assertive

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Nationalism and Particularism in Present-day Southeast Asia

From December 13-16 the Fourteenth KITLV International Workshop on South-East Asian Studies was held at the Royal Institute of Linguistics and Anthropology (KITLV) in Leiden. The meeting was organized jointly by KITLV and the IIAS. Additional grants had been provided by the Nederlandse Organisatie voor Wetenschappelijk Onderzoek and the Koninklijke Nederlandse Akademie van Wetenschappen.

By CEES VAN DIJK

Report The theme of the workshop, 'Nationalism and Particularism in present-day South-East Asia', opened the way for lively discussions about two inter-related subjects. One was the strength of nation-wide nationalism – as opposed to ethnic or regional nationalism – and the efforts made by the governments in South-East Asia to promote such feelings. Attention was paid to the role assigned to national ceremonies, the campaigns to promote a national ideology, the expression of anti-Western sentiments by the political and economic elite, songs intended to foster nationalism, and

the redefinition of the past, at times the very distant past in this process. One of the papers, for instance, drew attention to the importance attached by the military in Burma to history and the regime's embrace of archaeological finds which could indicate that the origin of hominids, if not of human civilization, was located in Burma. Another paper compared the function and popularity of patriotic songs in Indonesia, Malaysia, and Singapore.

The other major theme of discussion touched upon factors which divide, or are likely to divide, the population in the individual states in South-East Asia, creating domestic tension and sectarian violence. In view of the theme of the workshop attention focused on such topics as



regionalism, ethnic tension, inter-religious relationships, and the position accorded the Chinese community and other minority groups. Recent communal violence in Indonesia provided some of the background to the discussions. Although it has already been increasingly manifest since the middle of the 1990s, rioting, inter-religious and inter-ethnic clashes, and separatist sentiments reached unprecedented height after the fall of Soeharto in May 1998. Since then fear that violence, provoked or not, and if the latter is the case for whatever reason, could well spread all over the country, plunging Indonesia into ever greater chaos. Besides Indonesia, other

countries in South-East Asia also received their fair share of attention. Papers dealt with the position of Islamic minorities in South-East Asia, not only in the Philippines, but also in Thailand, Cambodia, and Myanmar, and with the Vietnamese minority in Cambodia. In view of the theme of the workshop, a great deal of attention was paid to Malaysia and its 'mirror country' Singapore. Malaysia, whether seen as one entity together with Singapore or not, is the only country in South-East Asia where the relationship between ethnicity and political and economic spheres has been one of the main topics in the formal negotiations, before and after independence, be-

tween representatives of the Chinese and Malay communities to give substance to the Malaysian state. This awareness led to discussions of the campaigns to create a Malaysian identity or nationalism (as opposed to a Malay, Indian, or a Chinese one) and the interpretation of such an identity by leaders of these communities like Tan Cheng Lock, Lee Kuan Yew, and Mahathir bin Mohammad. Such issues were related to the more down-to-earth questions about the political and economic realities governing the relationships between the Chinese and Malay communities. In Malaysia one of the most conspicuous of these in Malaysia is the promotion of the growth of a Malay entrepreneurial class by enforcing economic the Chinese community to make concessions. A related discussion concerned Singapore where a Singapore identity is also being promoted among a mixed Chinese, Malay, and Indian population.

It is the intention that a selection of the papers discussed during the workshop will be published in a workshop volume. ■

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Research on Environmental History of Indonesia

The discipline of environmental history seeks a (historical) understanding of the many ways people have understood, changed, and been changed by the environments they inhabit. The discipline itself is not new, neither is the material which has been around for generations, but is now being reorganized in the light of recent experience on environmental issues. Three broad research areas are distinguished by environmental historians: (1) understanding nature, or the natural environment itself (ecology); (2) the socio-economic realm manifest in human modes of production, different institutions, and decision-making; and (3) the conception of the environment, which includes perceptions, ethics, laws and myth.

By MANON OSSEWEIJER

Research Project In 1993, the Royal Institute of Linguistics and Anthropology (KITLV) began a research project on the environmental history of Indonesia. The environmental history of Indonesia is a fairly new specialization and – like environmental history in general – has been drawing on a number of other disciplines such as the natural sciences, geography, and anthropology, and their methodologies, a move which is clearly reflected in the multidisciplinary of the EDEN project as well.

EDEN is the acronym for Ecology, Demography, and Economy in Nusantara. The first phase of the project (1993-1997), which focused on the period of the earliest European contacts with Indonesia up to the end of the nineteenth century, was characterized by a geographical approach. Covering important themes in envi-

ronmental history of the islands of the Archipelago, the researchers have written on (parts of) Sumatra, Java, Kalimantan, Sulawesi, and Sumbawa*. The edited volume *Paper landscapes: explorations in the environmental history of Indonesia* is an anthology of topics investigated in that first phase of the project. Most of the researchers' books are in an advanced phase of preparation, or publication.

In June 1999, EDEN entered its second phase: three new researchers were appointed to work together with Peter Boomgaard and David Henley on themes in the environmental history of Indonesia covering the period 1850 to the present. This time the project has opted for a more thematic approach through which certain subjects previously paid too little or no attention at all will be investigated, such as malaria, livestock, and fisheries. Since the time frame has shifted to the modern historical period including the present, data collection by fieldwork in Indonesia

will form an important part in most of the team members' research.

Peter Boomgaard, historian and the project leader of EDEN, has written a book on tigers and people in the Malay world during the first phase of the project. In the second phase, he will concentrate on the subject of forest management, reforestation, and nature conservation in Java. His research will have a strong historical focus covering a longer period, namely from 1600 to 1950.

David Henley (social geographer) is adding the final touches on his product of EDEN I, a book on a number of environmental history themes of North Sulawesi, with an emphasis on demography and economy. Within the framework of EDEN II, he will undertake the task of investigating the history and effectiveness of malaria control in the Indonesian Archipelago, which will encompass both descriptive and analytical research. Both traditional and more modern forms of malaria management in the colonial and post-colonial period will be taken into account. In the summer Henley will conduct an initial survey in two sets of fieldwork locations in North Sulawesi (Minahasa and Bolaang Mongondow) and in Central Sulawesi (Lore and Palu). Beside these locations, attention will be paid to Jakarta, where interviews will be conducted with people involved in malaria control efforts in the metropolitan area in the past, including health service officials.



Martine Barwegen, trained in zootechnology at Wageningen Agricultural University, has previously undertaken research on animal husbandry in Costa Rica and Kenya. Since June 1999 she has been a PhD student focusing on a study of livestock and landuse in Java in the period 1850 to the present. Her main research interest is to investigate the principal factors which have influenced the utilization of livestock in small-holding systems. Or in other words: she will shed some light on the mutual influence of livestock and environment. Next month, Barwegen will start her first six-month fieldwork period in East Java, where she intends to get an impression of the small-holding systems, the different livestock related activities, and the time spent on them (with a focus on women), as well as noting the changes that have taken place since 1950. Archival research in the national archive in The Hague and the National Archive of Indonesia (ANRI) in Jakarta, plus vis-

its to governmental departments and universities in Java form the other part of the research.

Manon Osseweijer joined the EDEN II team in October 1999. She is an anthropologist who has undertaken her PhD research on local fisheries in the Aru Islands, Eastern Indonesia. While finishing her thesis, she has started post-doctoral research under the aegis of EDEN. This covers the long-term trends in Eastern Indonesian fisheries. The fisheries policy of Indonesia places a heavy emphasis on the marine potential of Eastern Indonesia, which is why this region has been chosen for research on fisheries policy and management. In addition, Osseweijer would like to emphasize the way knowledge of fisheries is developed along the different levels of government administration on the one hand, and local and non-local fisheries activities, and the interactions between them on the other hand. Her research covers the more recent history by comparing 'historical narratives' concerning regional fisheries and administrative officers during the last 80 years. Fieldwork to support one or two case studies is likely to take place in Maluku and Irian Jaya. ■

* The EDEN I members, besides Peter Boomgaard and David Henley, were: Freek Colombijn (Sumatra), Bernice de Jong Boers (Sumbawa), Han Knapen (Southeast Borneo), and Luc Nagtegaal (Java).

EDEN

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EUROSEAS Conference London

As a sequel to the most successful conferences in Leiden (1995) and Hamburg (1998), EUROSEAS is very pleased to announce that it is preparing the third EUROSEAS Conference which will be held in London, from Thursday 6 September to Saturday 8 September 2001. The Conference will be hosted by the Association for South-East Asian Studies United Kingdom (ASEASUK) in co-operation with the School for Oriental and African Studies (SOAS) and The University of North London (UNL).

Call for Papers

The actual conference will open on the morning of Thursday 6 September with a public opening session during which leading scholars and officials will share their views on current themes with regard to Southeast Asia. On Thursday afternoon the actual panel sessions will start. On Friday and Saturday plenary panel sessions will be held in addition to the 'ordinary' panels. Themes for these plenary sessions will be selected from the 'ordinary' panels.

All through the conference there will be ample occasion for social interactions with other conference participants after panel sessions dur-

ing specially organized social events and in the numerous local establishments.

We have received the following panel topics so far, but we are still looking for more!

- Centre and Periphery in Southeast Asia
- History of Food-crop Production, Animal Husbandry, and Fisheries in Southeast Asia
- Interaction of Political and Economic Change in Southeast Asia in the Twentieth Century
- Leadership and the Culture of Reform in Southeast Asia
- Management and Business Culture in Southeast Asia
- Media and Literature

- Ritual, Pain, and the Religious Body in Southeast Asia
- Social Security in Southeast Asia
- South China Sea
- Tourism and Heritage in Southeast Asia

Because of its great success during the Hamburg Conference in 1995, there will be a Young Scholars' Panel at our 2001 Conference in London as well. In this panel, promising young scholars will have the opportunity to present a paper on their research project and have a chance to discuss their work with other scholars in their field of interest. We are looking for enthusiastic scholars who are willing to chair the Young Scholars' Panel.

We are still looking to extend the list of panels. If you are a scholar specializing in the Southeast Asia region and are interested in organizing a panel at our conference in London, we invite you to submit a panel proposal. Please, use no more than 100-300 words to state clearly what the content, focus, and objective of your panel will be. We would like to receive your proposal before September 1, 2000. If you have any questions, please don't hesitate to contact the EUROSEAS Secretariat. ■

Panel proposals may be sent by email, fax or regular mail, to:

Ms Hilga Prins, management assistant
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 The Netherlands
 Tel.: +31-71-527 2639
 Fax: +31-71-527 2638
 E-mail: euroseas@rullet.leidenuniv.nl

Organizers:

Professor Anne Booth
 SOAS, Thornhaugh Street
 Russell Square, London WC1H 0XG

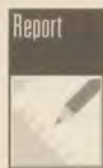
Professor Michael Hitchcock
 University of North London
 277-281 Holloway Road, London N7 8HN

12 > 13 OCTOBER 1999
 JAKARTA, INDONESIA

Indonesian Manuscripts

On 12 and 13 October 1999 Manassa ('Masyarakat Pernaskahan Nusantara') held its third international symposium on Indonesian manuscripts at the Cultural Centre Taman Ismail Marzuki in Jakarta.

By EDWIN WIERINGA



In the midst of a heated and tense Jakarta, eagerly awaiting the upcoming presidential election, seventeen speakers and more than a hundred participants gathered together in the Cultural Centre Taman Ismail Marzuki to discuss the more tranquil world of Indonesian manuscripts. The speakers came from different regions in Indonesia as well as from abroad, namely from the Netherlands, United Kingdom, New Zealand, and Malaysia.

The first session on Tuesday had a rather Javanese character with Willem van der Molen discussing Surpanaka's rejection in the Old Javanese *Ramayana*, and I. Kuntara Wiryamartana talking about Old Javanese *Parwa* stories in the so-called Merapi-Merbabu collection, paying special attention to Jakarta manuscript Lontar 145. Elis Suryani took us to West Java, discussing magic elements in Sundanese literature, and Amir Rochkyatmo transported us to the eastern side of Java, examining the use of three regional languages in the *Babad Besuki*. After this, all other sections represented topics from various Indonesian regions: Annabel Teh Gallop drew attention to the sometimes confusing ways of dating in Malay seals; Sarwit Sarwono looked at a Rejang text contained in the Jakarta manuscript E4 peti 91; Sri Ratnawati analysed the linguistic peculiarities of a Madurese version of the tale about the Prophet's ascension to Heaven; Undang A. Darsa gave an overview of the contents of two Old Sundanese texts as contained in the Jakarta

manuscript Kropak 406, and Ding Choo Ming reviewed the latest electronic technologies for the preservation of manuscripts. They were followed by Nurhayati Rahman, and later that day Sirtjo Koolhof, who both discussed the Buginese text *I La Galigo*.

On the second day I Nyoman Weda Kusuma dealt with the concepts of *sagara* and *adri* in Balinese religion; Edwin Wieringa talked about Bataavian wayang stories, focusing on Van der Tuuk's manuscript collection in the Library of Leiden University; Abdul Syukur Ghazali looked at the theme of bull races in Madurese literature; Uli Kozok investigated the genesis of Sumatran scripts, especially the development of Batak characters; Sudibyo examined the psychotherapeutic effects of literary Malay texts, and, finally, La Niampe discussed the didactic-moralistic contents of a text called *Ajonga Inda Malusa*, written by Haji Abdul Ganiu at the court of Buton between 1824-1851.

The closing session on Wednesday afternoon was reserved for the presentation of four books, all published in Jakarta (in 1999), namely:

- Henri Chambert-Loir and Oman Fathurahman, *Khazanah Naskah: Panduan koleksi naskah-naskah Indonesia sedunia* (ISBN 979-461-331-0), an overview of all catalogued Indonesian manuscript collections in the world;
- Edi S. Ekadjati and Undang A. Darsa, *Katalog Induk Naskah-Naskah Nusantara, Jilid 5A: Jawa Barat: Koleksi lima lembaga* (ISBN 079-461-331-2), a catalogue of Sundanese manuscripts in five Indonesian collections;

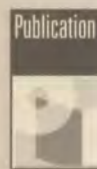
- Nurhayati Rahman and Sri Sukesi Adiwimarta (eds), *Antologi Sastra Daerah Nusantara: Cerita rakyat suara rakyat* (ISBN 979-461-333-9), an anthology of regional Indonesian literatures, and
- Uli Kozok, *Warisan Leluhur: Sastra lama dan aksara Batak* (ISBN 979-9023-33-5), a book on Batak script.

During the conference, the National Library of Indonesia in Jakarta held a small exhibition, presenting illuminated manuscripts from all over the Archipelago. This presentation was accompanied by a bilingual (Indonesian and English) catalogue with many colour photos, describing the items exhibited in more detail. The catalogue, entitled *Koleksi naskah pilihan Perpustakaan Nasional RI: Selected manuscript collection of The National Library of Indonesia*, is edited by Sri Sumekar, Dady P. Rachmananta, and Nindya Noegraha, and published by the Perpustakaan Nasional RI (ISBN 979-8289-89-7; xvi + 104 pp.; 28 cm.).

The next international symposium on Indonesian manuscripts organized by Manassa is planned to take place in Riau, Indonesia in July this year. Most of the papers of the third symposium will be published in the near future by Manassa in a volume with the proceedings. ■

Dr Edwin Wieringa is affiliated to the Research School CNWS (Leiden), and member of the Research Group 'Kulturelle Diversität und die Konstruktion von Gemeinwesen in Südostasien' of the universities of Münster, Bonn, Bielefeld, and Cologne in Germany.
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BOOKS RECEIVED



Buiskool, Dirk

DE REIS VAN KAMERLINGH ONNES

BRIEVEN UIT DE OOST 1922-1923

Hilversum: Verloren, 199p, 280 pp, ISBN 90-6650-053-7, illustrated, Dutch

Daillie, François-René

LA LUNE ET LES ÉTOILES:

LE PANTOON MALAIS

Paris: Les Belles Lettres, 2000, 420 pp, ISBN 2-251-49011-6 pb,

French and Malay

Gardner Lloyd C. and Ted Gittinger (eds)

INTERNATIONAL PERSPECTIVES ON VIETNAM

College Station: Texas A&M University Press, 2000 288 pp,

ISBN 0-89096-898-5 hb

Massier, A.W.H. (ed.)

INDONESISCH-NEDERLANDS JURIDISCH WOORDENBOEK

Leiden: Centre for International Legal Cooperation, 1999, 177 pp,

ISBN 90-80411-1-4, Dutch

Meijl, Toon van and Franz von Benda-Beckmann (eds)

PROPERTY RIGHTS AND ECONOMIC DEVELOPMENT

LAND AND NATURAL RESOURCES IN SOUTHEAST ASIA

AND OCEANIA

London and New York: Kegan Paul International, 1999, 295 pp,

ISBN 0-7103-0641-5 hb

Smyth, David

THE CANON IN SOUTHEAST ASIAN LITERATURES

LITERATURES OF BURMA, CAMBODIA, INDONESIA, LAOS,

MALAYSIA, THE PHILIPPINES, THAILAND AND VIETNAM

Richmond, Surrey: Curzon, 2000, 273 pp, ISBN 0-7007-1090-6 hb,

illustrated

Steinhauer, Hein

INDONESISCH EN INDONESISCHE STREEKTALLEN

Katholieke Universiteit Nijmegen, inaugural lecture, 2000, 28 pp,

ISBN 90-9013519-7, Dutch

Terwiel, Barend Jan

VAN DENKMODELLEN EN VOORORDELEN

Thaise geschiedschrijving over de periode van de eerste helft van

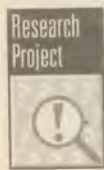
de negentiende eeuw

Leiden University, inaugural lecture, 2000, 20 pp, Dutch

Competing Interests at the Freeport mine in Irian Jaya

The analysis of the mining sector in Southeast Asia is still in its infancy and has attracted little of the interest shown in other resource sectors, such as forestry or agriculture. Yet mining offers an exceptional site for the analysis of competition for resource benefits between states, local communities, and resource development companies. The levels of capital investment and the potential financial returns involved in mining attract an unusual degree of political interest. Policies are developed, positions articulated and relationships developed over time in ways that are not commonly found in the other resource sectors. In addition, the lengthy duration of most mining projects allows for a form of analysis which can track change over generations in the triangular relationship between the three key categories of primary stakeholder: the state, the company, and the community.

By CHRIS BALLARD



The Freeport copper-gold mine in Irian Jaya, Indonesia's easternmost province, towers over the region's mining industry.

Majority-owned by a US company, Freeport McMoRan, the mine has been in operation since 1967. With an estimated reserve value in July 1998 of approximately US \$54 billion it is probably the world's single richest mine. Much of this wealth derives from a single orebody, the giant Grasberg find, only discovered in 1988. The mine has had a troubled history, marked from the outset by strong and persistent opposition to the loss of their land from the indigenous Amungme community. These protests have led in turn to severe repression by the army, which is responsible for the defence of the mine as a strategic national asset. Hundreds of Amungme have been killed during the past thirty years and many more have died of hunger and disease while hiding in the forest from the security forces. Critics have focused largely on the role of the company, which has indeed been grossly negligent in protecting the welfare of the Amungme and other indigenous communities. Less clear in these critical accounts are the parts played by different elements of the state and the military, and the details of their interactions with the different communities of the Freeport area. Analysis of the conflict at Freeport is thus animated by a particular sense of urgency and responsibility to identify accurately the points at which pressure might be most usefully applied to promote change.

Useful and necessary though the three categories of primary stakeholder are as a means of initially distinguishing among the different interests that are brought to bear on mining projects, they tend to mask rather than illuminate the complexity of processes that are actually at play. Media reports on the positions adopted by 'the company' or 'the community' in a dispute provide no sense of the identities of the sources, or their individual positions or factional allegiances. Simple stereotypes are generated for each category which, while often reflecting some generalized truths about their respective capacities and overall interests, obscure the role of internal differences in promoting changes in position. What are the

processes by which governments come to accept and formally acknowledge community claims to land rights? Which are the factions in the military that can be approached to reduce the incidence of human rights abuse? Who within a community has both the stature and the capacity to negotiate on behalf of others?

Multiple interests

The uniformity of opinion and purpose often assumed for corporations is starkly absent at Freeport. Here, decision-making powers are closely guarded by the head office in New Orleans, and employees often find themselves in competition, both between the Jakarta branch office and Irian Jaya 'job-site', and amongst themselves, for the attention of New Orleans. Major differences of opinion, strategy and personal ethos are evident among staff, and these are exacerbated by ethnic distinctions, between foreign and Indonesian employees, and within these groups, between people from different foreign countries or different provinces of Indonesia. The challenge facing a constructive analysis is to move beyond both the critics' stereotypes and the company's own public statements to identify where decisions are made and how and by whom they are then implemented.

The Indonesian state, which granted the mining concession to Freeport in return for royalties and taxes, claims the land and the minerals of the mine on behalf of the nation under the Basic Agrarian Law of 1960. In practice, however, the civilian elements of government have been largely absent from the mine for much of its operational history. Although there has been increasingly intricate politics at the national level in Jakarta concerning ownership of the mine and the granting of further concessions, the state is present at the mine largely in the form of its security forces. Since the Grasberg discovery in 1988, the level of military interest in Freeport has risen significantly. In response to a series of conflicts with the community, some of them apparently staged by the military, troop numbers have been increased dramatically, making the Freeport area one of the most heavily militarized zones in Indonesia. Different elements of the security forces, each with their own distinct commercial concerns, legal and illegal, have widely differing objectives and clash fre-

quently with each other. However, the increase in military presence around the mine appears to have made the situation less, rather than more safe for many of its residents. A series of massacres between 1994 and 1996 were reported and drew international attention to the Freeport area for the first time.

If closer inspection reveals the 'company' and the 'state' to be composed of multiple and often contradictory interests, the third major category of stakeholder, the community, presents an overwhelming kaleidoscope of identities and opinions. Despite enormous pressure from the mine and from the military, the Amungme have maintained a remarkably uniform public position. Inevitably, however, this obscures increasingly divergent opinions, some of which lend themselves to alliances with particular factions within the

company or the military. Papuan immigrants from neighbouring communities, such as the Kamoro, Dani, Moni, and Me, lack the relatively cohesive internal structure of Amungme society, and have proven more susceptible to approaches from state factions. The 'community' thus encompasses many disparate elements, some of them allied to company and military interests, while others seek to maintain a position in opposition to the claims of the state and the company on their land. Finally, there is a host of other secondary stakeholders, most acting ostensibly in support of one or another of the primary stakeholders, but often with quite distinct concerns of their own. In the Freeport case, these include company shareholders, financial institutions, local, national and international NGOs, Christian missions, transmigrants and voluntary migrants, to name but a few.

An explanation of the history of conflict at Freeport that is both necessary and sufficient in terms of its scope would have to embrace all of these different parties or stakeholders, while focusing attention on some of the key turning points and thus on

critical decisions that serve to identify the operation of specific interests. Yet this would be a massive undertaking, requiring a team of scholars with different specialist skills. My individual research must take a more narrow approach, and I have chosen to review the history of the Freeport mine from within the context of the longer durée of Amungme history, reversing the usual pattern whereby accounts of Freeport encompass the Amungme experience. In preparing a monograph on this topic while based at the Amsterdam Branch of IIAS, my intention has been to provide a model for the analysis of resource conflicts, in mining and other sectors, as well as the documentation of its history for the Amungme community, albeit from the perspective from an outsider. ■

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Like a Rising Phoenix

When eighty percent of East Timorese voted for independence from Indonesia on 30 August 1999, many outsiders thought this could not be achieved: 850,000 people living on half of an island, a thousand kilometers from nowhere. The humiliated Indonesian regime did its best to reverse the facts - and directly and throughout supporting civilian militias, killed, burned, and looted all they could find on their way out gouging in the walls that 'A Free East Timor will eat stones'. But with at first the reluctant support of the international community and the United States, a Peace Force was sent to the location and the Indonesian Army withdrew from a ravaged territory, taking with it several thousand refugees.

By ARNALDO GONÇALVES



Now East Timor is a territory under the transitional administration of the United Nations, through UNTAET, and is taking

its first steps to be a new nation, with a very low income: the World Bank estimated per capita GDP at \$240, lower than the poorest African nations like Mozambique or Ethiopia.

Remarkably, Xanana Gusmao, a former guerrilla leader and political prisoner has become the centre of attention, travelling first within the country, and then to neighbouring countries, propagating the vision that after all there is a future for East Timor. Gusmao is rapidly utilizing his authority as chief of the resistance to shape the new national ideal of a pro-Western and liberal society and he preaches reconciliation and tolerance to heal the wounds of the Indonesian occupation and the reign of terror of the militias. His ability to reach out to the people and bring them together is unmatched. Portugal and other Western observers see his role in the future of East Timor as crucial to maintaining a balance among the different sects of the guerrillas and the resistance, namely the National Council of Timorese Resistance (CNRT), a front group of several

parties that campaigned for independence last year.

Gusmao now works in uneasy alliance with the UN, which has been criticized as hopelessly slow in delivering economic aid. Seven months after the burning of Dili, the capital, the majority of the buildings are still without roofs because there are no construction materials. The problems in starting the new country from scratch are tremendous: everything is up for grabs.

On the western side of the island refugees were kept on camps and blocked from returning home by militia commandos, supported by the Indonesian Army. The return of Timorese families to the eastern side has been slow, with outlaws demanding a payment of several hundred dollars to allow it.

But the single biggest issue will be the political transition - at the moment the UN is legally the holder of East Timor's sovereignty. So far no date has been set for elections to the presidency, although Sergio de Mello - chief of UNTAET (United Nations Transitional Authority to East Timor) - has said he favours elections by the end of this year.

Xanana Gusmao does not seem to want to put himself forward as a candidate for the job, and does not seem to be attracted by power. But he has become an icon of a new free-

dom, bitterly won and still fragile and unsure. The Timorese have Gusmao in their hearts, in their souls, and they need him to keep their pulses beating strongly.

That is why the destiny of East Timor is deeply linked to the democratic process in Indonesia. President Abdurrahman Wahid dismissed General Wiranto - the former Minister of Defence of President Habibie - from the government. He has been accused by international public opinion and the East Timor resistance for being the man behind the militia reign of terror of late 1999. The Australian-UN forces captured military orders sent by Jakarta to the local commanders, instructing them to support militias and crush actions. The documents they found lend credence to the idea that the militia action was an army operation planned and programmed some time in advance by Indonesia. Wiranto is now having to answer to an Indonesian commission on these charges, but Human Rights activists are afraid that no prosecution will be brought against him because of his well-known connections with the Soeharto regime and with the Habibie transitional presidency. Corruption is a main concern in Indonesian politics and a stain on its hard transition to democracy. ■



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Self-Determination and the United Nations Options for West Papua

On November 19, 1969, the UN General Assembly voted by 84 votes to none, with 30 abstentions, to 'take note' of the reports about the 'Act of Free Choice' in West Papua (former Dutch New Guinea) which were submitted by the Secretary-General, Indonesia, and the UN Special Representative, Ortiz Sanz. Consequently, the international community accepted that the territory was 'de facto' the 26th province of the Republic of Indonesia. However, the Papuans claim that the 'Act of Free Choice' was a farce; it did not meet the international standard of one-person one-vote and had been held in an atmosphere of intimidation and oppression. For 30 years they have been demanding a genuine referendum on the status of the territory.

By EVELIEN VAN DEN BROEK

Forum

In November 1999, the Centre for Study & Information Papuan Peoples (PaVo) held a seminar in Utrecht to examine whether the integration of West Papua into Indonesia is a *de jure fact*. John Packer (legal advisor to the High Commissioner for National Minorities of the OSCE) was invited to speak – in an unofficial capacity – on the right to self-determination and international law. John Saltford (a PhD student at the Dept. of Politics and Asian Studies, University of Hull, UK) gave a presentation about his research into the UN involvement with West Papua in the years 1962/63 and 1968/69.

The editorial of the Sydney Morning Herald of July 14, 1969 read: 'The last stage in the betrayal of the people of West New Guinea is scheduled to begin today... No amount of word twisting can change the ugly fact that an unsophisticated island people is being quite deliberately and openly cheated of its right, guaranteed by an international agreement reached under the aegis of the United Nations, to decide its own political future. Amidst a deafening silence from the outside world the black tribesmen of West New Guinea are being condemned to be ruled in perpetuity by an alien brown people who look on them as an inferior race and whose standards of brutality and administrative incompetence have already been thoroughly exposed'.

What in 1969 was a fiercely critical but lonely voice from an Australian newspaper is now being confirmed by the release, after 30 years, of top-secret government files and of communications between the UN Secretary-General's representative in West Papua and the UN headquarters in New York. In his contribution on West Papua and the UN, Saltford concluded: 'Even a cursory glance at the official descriptions of the Act of Free Choice make it clear that the whole thing was little more than an embarrassingly crude piece of Indonesian propaganda. It would be almost comical if the consequences were not so tragic'.

The UN had committed itself to an act of self-determination for the people of the Dutch colony New Guinea by taking note of the 1962 New York Agreement between the Netherlands and Indonesia, and by acknowledging the role conferred upon the UN

Secretary-General in it, thereby authorizing him to carry out the tasks entrusted to him in it (UNGA Resolution no. 1752 (XVII)). The Secretary-General appointed a Representative (the Bolivian diplomat Ortiz Sanz) who, with the assistance of a staff, had to carry out the Secretary-General's responsibilities to advise, assist and participate in arrangements which were the responsibility of Indonesia for the act of free choice. Saltford showed how the UN failed in their duty to the Papuans and that Ortiz Sanz's cables to the Secretary-General made clear that the UN never had any intention of pressing Jakarta to hold a genuine referendum.

The international community might have accepted that West Papua is a province under Indonesian sovereignty, but the people of West Papua are still fighting for a genuine referendum on the political status of the territory. FORERI (Forum for Reconciliation of Irian Society), a platform of civic organizations in West Papua, explains this wish for a new referendum as follows:

1. The 1969 Act of Free Choice was high-level manipulation. The principle of 'one-man one-vote' was replaced by 1025 people who had been handpicked by the Indonesian government. All Papuans were witnesses to the deception, and to the incomprehensible injustices and manipulations of the Indonesian government, although they were



powerless to do anything about them. All resistance at the time was met with the force of arms. Killings occurred everywhere. No wonder the desire for independence from Indonesia was once again firmly embedded in the hearts of the people.

2. The fact is that national development in West Papua during the past 30 years has proved that the centralized system of government, which has been justified on the grounds of preserving national unity, has led to many deaths and to the destruction of property. Many political and legalistic manoeuvres have led to shootings, torture, intimidation, and even the murder of people in West Papua. All this has given birth to a sense of insecurity and bitterness among the people, political wounds that have passed down from generation to generation.

With its first argument FORERI calls upon the remedial right to self-determination, mainly exercised in the process of decolonization. The second argument appeals to the pri-

ordial right to self-determination which is expressed for example in the International Covenants on Civil and Political Rights and on Economic, Social and Cultural Rights, and also in the Charter of the United Nations in general. According to Packer, the specific content of the right to self-determination is not clearly defined, nor is it clearly articulated exactly who the right-holders are, specifically in terms of remedial entitlement. Moreover, there are virtually no procedures or legal recourses in international law through which to determine an appropriate or a just claim.

However, there is an evolving discussion about the notion of self-determination. Whereas the UN decolonization process (remedial notion) had been limited to the colonies of European powers, the International Court of Justice followed a new avenue by declaring in the Western Sahara Case that there is a need to understand self-determination with the objective of ending colonialism 'in all its forms'. In other words, also to look at contemporary manifestations, not just at the old-style colonialism by white Europeans. In the field of the

primordial right to self-determination, Kofi Annan has suggested a reconceptualization of the issue of self-determination by promoting a discussion on the balancing of sovereignty and human rights, or as Packer put it: reconciling the limited notion of absolute authority of a state or government with the obligation of the state to respect human rights.

In the case of West Papua, there may be no need to establish again whether the claim for self-determination is appropriate. FORERI has pointed out that the territory had been on the international agenda as a non-self-governing territory and that the UN should acknowledge that it did not conclude the process with due respect to international law. Packer remarked: 'I do not know much about West Papua, but I do understand that there was what clearly seems a manipulated vote with regard to determining the will of the people in 1969. I could see that it is valid under the contemporary regime of the Charter of the United Nations to raise the issue of universal suffrage, i.e. to question the procedure used in 1969'. Saltford concluded his contribution with the words: 'The recent referendum in East Timor, with its significant UN and media presence, illustrates clearly the immense difference between a genuine act of self-determination and the performance which took place 30 years ago in West Papua. For this reason, the UN and relevant governments have a clear obligation to re-examine the whole issue in the light of the on-going changes in Indonesia. Whether the Papuans wish to remain with Indonesia or leave, is matter for them and no one else to decide'. FORERI appeals to the international community to take responsibility and prepare for a genuine referendum for the people of West Papua. ■



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Traditional Medicine among the Ngaju Dayak in Central Kalimantan

The Borneo Research Council deserves credit for welcoming in its Monograph Series such a piece of raw ethnography, which would otherwise have had little chance to reach a general audience. In 1935, the late Johannes Salilah, then an assistant nurse at the hospital of the Basler Protestant mission near Kuala Kapuas, was encouraged by a Swiss sister to compile a text on traditional medical practices. Some sixty years later, this manuscript, written in the Ngaju language, was handed over to Arnoud H. Klokke, himself a former medical doctor in the same province, now Central Kalimantan and long time connoisseur of Ngaju oral and material arts, who now presents us with an annotated translation.

By PASCAL COUDERC

Salilah is no stranger to students of Ngaju culture: as Anne Schiller mentions in her preface to the book, he began his long career as a head priest officiating at secondary death rituals, before serving as a respected *damang*, a regional officer in charge of customary law. At about the time when this manuscript was written, Salilah also began a fruitful collaboration with the missionary-cum-ethnologist Hans Schäfer, who was the first of three generations of researchers to rely on Salilah's encyclopaedic knowledge.

The book, covering six different topics, is complemented by a very useful list of plant names in the vernacular, with a tentative botanical identification for some of them. The translator has fulfilled a difficult task, given the abundance of descriptive vocabulary in the original text. Older sources on the Ngaju language were of precious help in this regard, especially in the translation of words which have since become obsolete. In a few instances, the extensive reliance on these sources has led to slight inaccuracies (for example, p. 69, the pangolin anteater, *Manis javanica*, is described as a 'land iguana').

Intended to familiarize the staff of a Christian hospital with their pa-

tients ways of coping with disease, it may not be surprising that the text pays only secondary attention to shamanistic curing techniques, the lasting vitality of which is still attested to by recent reports. Out of the 54 diseases or symptoms listed with their appropriate medications in the first chapter (a more systematic inventory than in any monograph on traditional medicine in Borneo, Klokke stresses in his introduction), only a few are explicitly ascribed to the action of supernatural forces, and in only one case (convulsions) to damage inflicted on the patient's soul by a spirit. One might be tempted to think that Salilah deliberately avoided a delicate subject and chose to shift the focus to the traditional pharmacopoeia; remedies he provides are indeed reminiscent of a physician's prescription. But the detailed description of magic charms (ch. 2) and smoke producers (ch. 3) does not really support this hypothesis. The efficacy of such devices is directed more often against specific agencies – predatory spirits, but also poison, witches, spells, thieves – than against determined symptoms. Malevolent spirits are again men-

'Kill a mouse

every day;

lace it up on a stick,

and roast it

till the flesh

becomes dry'

tioned as the principal cause of miscarriages in a section dealing with pregnancy and childbirth (ch. 4).

Then a chapter is devoted to a healing practice that, although presumably of Malay or Banjar origin, is in fact very close to mainstream shamanism (ch. 6). The main difference is that the spirits called up to heal the patient bear Malay names and speak Malay. Otherwise, the curing session, which is vividly described by Salilah, unfolds in a familiar way: the scattering of husked rice to summon the spirits; the possession of the officiant by his main spirit associates and others (notably blood-drinkers) who descend into him in turns, each dancing to a specific drum beat and conversing with the audience; healing of the patient by the possessing spirits who suck the disease out of his body; the checking of the rice containing the patient's soul, reintroduction of the soul in the patient's head, etc. We are in the presence of an interesting case of ritual syncretism and medical pluralism.

Jealous spirits

Other southern Borneo peoples, such as the Ot Danum, have also incorporated Malay (speaking) spirits into their shamanistic rituals. This results from a wider process of cultural assimilation in which the same figures of otherness are also integrated, say, into oral epics. But here the *tukang badewa* (contacting Malay spirits) and the *tukang panyangiang* (contacting 'autochthonous' spirits) are different practitioners; moreover, the two categories of spirits are jealous of each other and should thus be kept carefully separate. It seems that the sphere of competence of the *tukang badewa* was in the process of expanding, as Salilah mentions as new a number of religious ceremonies that these specialists were performing for a cheaper fee than traditional priests. It would be interesting to know whether this alternative ritual system still survives today.

So, the picture has to be turned upside-down: what is highlighted by the virtual absence of soul-related explanations of diseases in the rest of the book is instead the variety of non-shamanistic curing methods in traditional medicine. It is precisely these methods, based on the use of plants and other empirical means that have suffered most from the competition with modern pharmaceutical medicines. In this respect, one of the book's great lessons is to put right the impression one can get while doing fieldwork these days in Borneo, namely that (1) traditional medicine can be more or less equated to shamanism, and that (2) people turn to it either in despair when all else has failed, or if their disease is classified as 'village' or 'upriver illness'. The Ngaju did know about a wide range of more pragmatic, instrumental treatments for various kinds of illness, such as dysentery, malaria, and several types of skin disease. According to Klokke, some are pure common sense while others are counterproductive. Some indications sound a little comic (p.37: 'Kill a mouse every day; lace it up on a stick, and roast it till the flesh becomes dry; eat this once every three days'); some defy the imagination, like the one that prescribes killing a buffalo and spending a day and night in its belly to cure oneself of leprosy. Most are based on plants, often to be taken in decoctions, or applied or rubbed on the body part concerned. Ngaju or Arabic incantations are sometimes uttered to ensure the efficacy of the treatment.

This book contains a wealth of information that will enhance the already considerable body of ethnographic knowledge concerning the Ngaju peoples. It will also be useful to students of ethnomedicine and religion in Borneo. One final regret concerns the poor quality of the editorial work. ■

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Traditional Medicine among the Ngaju Dayak in Central Kalimantan: The 1935 writings of a former Ngaju Dayak priest, Phillips: BRC Inc., Borneo Research Council Monograph Series Volume 3

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The impact of the East India Company on British art

Professor Peter Marshall,
The legacies of two hundred years of contact between Britain and Asia

Professor Om Prakash, University of Delhi,
The East India Company and India

APRIL, 2000

LEIDEN, THE NETHERLANDS

The 150th Anniversary of the Indonesian Civil Code

In April 1999 Leiden University and the Indonesian Department of Justice organized a conference commemorating the 150th anniversary of the introduction of the Civil Code in Indonesia. The Leiden conference was supported by the International Institute for Asian Studies, as well as by other funding agents, including the Department of Justice of the Netherlands, the International Monetary Fund, the Law School of Leiden University, the Centre for Asian and African Studies of Leiden University, and the international law firm Loeff Claey's Verbeke.

By SEBASTIAN POMPE

Report

The Leiden conference was organized back-to-back with another conference under the aegis of Melbourne University, supported principally by AUSAID, with organizers from each conference joining in and participating as speakers or moderators in the other. The reason for organizing conferences this way is that they addressed topics that were closely related. The Leiden conference principally concentrated on technical civil law topics relevant to bankruptcy law and procedures, whereas the Australian conference focused on political and institutional aspects of the bankruptcy law and commercial courts. There were some differences. Leiden followed a legal-technical approach and was principally carried by Dutch and Indonesian speakers jointly for each selected topic. The Australian conference, by way of contrast, was more political, and most speakers came from abroad. But both conferences addressed the same legal and institutional development in Indonesia, being the commercial court and the bankruptcy law programme, therefore a word about this would not go amiss here.

The background: commercial court and bankruptcy law reform

Of the many important new developments in Indonesian legal and administrative development under Reformasi, the establishment of the commercial court has been one of the most ambitious and interesting.

Technically, the court had a limited function, being part of the private debt restructuring programme agreed by Indonesia and the IMF. Its jurisdiction, at least at first, was limited to the narrow field of bankruptcy law (though this would be broadened later). For a proper understanding of this technical role of the court, it should be added here that the bankruptcy law and the court were not meant to bring defaulting Indonesian companies to bankruptcy en masse, as was widely believed in the early months and in fact erroneously argued by some (foreign) commentators. Decidedly that would have been a most inefficient way of recuperating investments, and in any case generally conflicted with long term investment plans of many

foreign capital investors. Instead, the court was part of a broader debt restructuring package, initiated long before the court even came into existence, and directed towards facilitating private debt restructuring for Indonesian companies. The massive refusal of Indonesian companies even to discuss debt restructuring with creditors on the grounds that this was a national emergency (*force majeure*) rather than individual problem harmed economic recovery in two ways. First, assets tied up in companies could not be freed for other purposes, and second, most importantly, vital new foreign investment would not be forthcoming unless the status of existing investments had been determined. In the debt restructuring programme, the bankruptcy law and commercial court therefore were clearly meant to be instruments of last resort.

Beyond the legal technicalities of the law, it is important to recognize in the commercial court an institutional and political revolution in a broader strategic sense. The programme was emphatically directed towards creating a strong, independent, and professional court, before which governance generally could be called to account: not just corporate governance, but political governance as well. The commercial court without doubt represented the most serious attempt since the fatal decline of the courts in the 1950s to improve the professional standards, effectiveness, and credibility of the Indonesian judiciary radically as a whole. For that purpose, the court was carved out of the jungle that is the Indonesian law machine, both legally and physically. With its own procedural law, physically was also an altogether new court, with its own distinct offices, judges and court staff, and office facilities. Every effort was directed to make this a court a niche in the morass of the Indonesian judiciary: properly equipped and remunerated, free from external interference, and observing the highest professional standards. A separate appeals channel was put in place, with a distinct chamber of the Supreme Court handling such appeals. It is for this reason that, notwithstanding its limited role within the legal edifice as a whole, the initiative enjoyed strong support in progressive Indonesian circles, just as much as it was aggressively opposed by entrenched interests which it challenged.

Looking at the actual performance of the court, talking here as an insider, it is fair to say that the commercial court and certainly the Supreme Court have failed to live up to expectations. In fact, the Indonesian judiciary as a whole seems to have been 'absen dari Reformasi', much as fifty years earlier it was politically absent from the Revolution – an act of fence-sitting for which it subsequently was served many a political debt to pay. The new commercial court by and large simply slipped back into the old habits soon after it was established, coaxed along by entrenched interests and with a gentle bit of arm-twisting here and there by the judicial hierarchy. Sometimes the process of decline was even rather perversely supported by some foreign commentators, evidently lacking in an understanding either of what the programme meant to achieve or of their own role and responsibilities.

The conference

It is in this context of rise and decline if one likes, that the conference was organized. And even though the conference had been planned some time ago, the topic nevertheless turned out to be wonderfully timely. Dealing as it did with the Civil Code, and commemorating the historic event of its introduction into Indonesia, for better or worse, 150 years ago, the topics covered during the conference addressed matters that all were directly relevant to the commercial court and bankruptcy law reform. This was done at the express request of the Indonesian side, which had been extensively consulted on the matter in the run-up to the conference. As a result the conference made an important contribution towards both legal studies and legal practice.

This was a gathering of Dutch and Indonesian legal professions, nearly

all of the latter being represented in force: academics, judges, lawyers, notaries, and representatives from the public prosecution and board of bankruptcy trustees. The conference was hosted by the Institute for Legal Development (BPHN) of the Department of Justice, whose Director, Prof. N.A.S. Natabaya, and wonderful staff had organized everything with traditional Indonesian hospitality, great food, and attention for detail. Also highly supportive was Cyber Consult, which arranged such facilities as a prompt translation of the papers in the Indonesian and the English, as the need arose, thus facilitating discussion between speakers. More than 150 persons attended, as the conference was opened in great ceremony by the Minister of Justice, Professor Muladi, in the presence of the Dutch Ambassador, Baron van Heemstra, and the Dutch Director General for Courts, Professor C.L.M. Cleiren. The Embassy had been extremely helpful in the preparation of the conference, as in fact during an Embassy reception celebrating the conference, the cultural section (Mrs G. Wolters and Mrs M. Winter) had arranged for an information kit on Dutch law and related matters to be provided to all senior legal officers in Indonesia, including a catalogue of international courses in the Netherlands in the field of law, a provisional bibliography of Dutch law in translation edited by the Meijers Institute of Leiden Law School, an issue of the (Leiden edited) *Indonesian Law and Administration Review*, and last but not least, the three Indonesian

Dutch legal dictionaries (on contract, commercial, and property law) which had just come off the press under the auspices of the Centre for International Legal Co-operation in Leiden.

As regards the substance of the conference, and inevitably so when professions meet, they talk trade. It would bore readers of a journal with a wider audience such as this to deal with the technicalities of that trade in too much detail. Suffice to state here that the conference addressed the following major topics: (1) general legislative and jurisprudential principles and the interrelation between the commercial law and the civil law (and code) describing the way in which the civil code serves as

a basis for commercial law; (2) the Civil Code security rights by which debts are secured (and are key elements in bankruptcy procedures) and finally (3) the issue of *force majeure* in the Civil Code (i.e. the question to what extent parties can escape contractual obligations claiming ulterior reasons).

It may be pointed out here that these are all issues which are key elements in the economic reform which is undertaken in Indonesia in this period of reform. Whilst observers generally tend to focus on the politics, it is important to bear in mind that the politics of change is embodied in legislative instruments, the success or failure of which is largely determined by such 'technical issues' as the nature of securitization, mortgage, fiduciary transfers etc. In recent months we have witnessed numerous events in Indonesia in which the use, or abuse, of such technical instruments has been the determining factor in economic recovery or relapse, or political reform. Precisely by focusing on legal technique, this conference was directed towards making a serious contribution to economic and institutional reform in Indonesia.

The results of the conference, consisting of almost 30 papers, will be edited and published in a book. Publication in both English and Indonesian is our aim. A great deal of work remains to be done to complete this, requiring the commitment of most speakers. Also, a translation of the contract law book of the Indonesian Civil Code is in preparation right now. If all this succeeds, then a major contribution will have been made towards the development of civil and commercial law in Indonesia. ■

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NOVEMBER 2000

CHULALONGKORN UNIVERSITY, BANGKOK, THAILAND

From Fact to Fiction: A history of Thai-Myanmar relations

Short News

&

Thailand and Myanmar not only share a long border but have also shared a very interesting social history set of and cultural values for centuries. Nevertheless, limited academic work has been undertaken in the area of Thai-Myanmar cultural exchanges. In addition to a long series of cross regional warfare in which the two nations had engaged, people on both sides of the Tenasserim Range,

particularly the Thais and the Myanmar have made a great contribution to each other socially and culturally. There exists an amount of historical literature that originated in Myanmar and was brought to Thailand to be translated into the local language before being passed to the public in the form of school texts, theater plays and TV series. Rajadhirat, a classical Mon-Myanmar historical work of literature is a very good example. The two nations had also shared a long

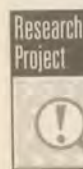
history of experiences during the colonial period. Interestingly, there have been a number of historical works and novels on the fall of the Konbaung Dynasty written and circled in Thailand since the reign of King Rama V, over a century ago.

Lessons learned in the past should be taken seriously if we want to move on to a new millennium with confidence. Myanmar learned its own lessons, already during the first Anglo-Burmese War in 1824 and, at

Land Law in Indonesia Changing Approaches

The turbulent economic, political and social disturbances and calamities in Indonesia during the last few years tend to distract attention from other less sensational, but no less important, developments. One of these is the process of change in thinking about Indonesian land law that developed as a result of the Indonesian Land Administration Project.

By H. SLAATS



The aim of this project, which was initiated in 1995, is the systematic registration of land throughout Indonesia over the next 25 years.

Before that time, only about 7% had been registered. The financial means required for the implementation of this immense endeavour are provided by a World Bank loan and a grant from the Australian government. However, the involvement of the World Bank goes further than simply financial support. From the very beginning the Bank has contributed substantially to the formulation of the project. It has been at the insistence of the Bank that explicit attention be paid to the protection of traditional land rights and to the rights of the economically weak.

The systematic approach in land registration under the project is much more efficient and, thus, faster and cheaper than the normal procedure of 'sporadic' registration on individual request. It has become affordable for almost everyone in the country. As systematic registration implies the issue of individual titles, it is not to be implemented in areas where traditional land tenure systems still exist until evidence is given about whether such traditional systems would be suitable for titling and registration under statutory law and, if they are not so, then about what adaptations should be made to that effect. The eight months of research carried out in three rural areas, to which the author was attached as an advisor, con-

firmed the relevance of traditional land law in these communities and, by implication, in other traditional communities throughout Indonesia. Although in some communities traditional law may have become more adapted to statutory law than in others, nowhere has it been traded in completely for statutory law. These findings have led to a recommendation that the implementation of the registration project be differentiated. Instead of registering all land, a consideration should be made for the registration of individually owned land only, thus leaving commonly (collectively) owned land unregistered.

This raises the question about the legal status – and the legal protection – of such unregistered communal lands for which statutory law has no equivalent provisions. This, as well as other fundamental questions regarding Indonesia's land law, has been subjected to critical analysis by another part of the Indonesian Land Administration Project, namely the sub-project called 'Support for Long-Term Development of Land Management Policies', for which the author has produced an interim report on the history of Indonesia's statutory land law and its relationship with traditional law. This 'Long-Term Policy' sub-project is still under way.

Adat law

The Basic Agrarian Law of 1960 states that national land law is *adat* (= traditional) law. Although originally meant to create a genuinely Indonesian land law, one that reflects the specific cultural characteristics of Indonesian society, this reference to

adat is problematic. Firstly, the relevance of *adat* is subject to legal qualifications having the potential to rule out its validity. Secondly, no clear definition of *adat* is provided. The implicit juridical notion of *adat*, as given in the law, is an analytical abstraction of the concept at the empirical level. It not only tends to obscure concrete traditional land rights and tenure patterns but, in fact, defines them out of juridical existence. Thirdly, land rights under statutory law are strictly individual rights whereas, in most traditional systems, people's relationships to land are embedded in (family and village) communal relations. There is ample evidence of distortion and social conflict resulting from the enforced re-definition of traditional rights in terms of statutory rights. The attempt to project traditional law onto national law by the re-institutionalization at the national level of institutions and procedures that are copied from *adat* has failed because the 'organic' checks and balances inherent in the systems at the grass roots level are lacking at the national level.

Apart from the legal complications involved in these references to *adat*, the nationalistic character and the anti-colonial spirit of the Basic Agrarian Law have had some unforeseen economic consequences. For example, the provision that corporations and foreigners cannot have property rights in land (*hak milik*) is a serious drawback to economic ex-

pansion. In practice, this legal restriction leads to widespread evasions of the law, for instance, through the use of figureheads.

Previously, under the repressive political system of the New Order, the position of the Basic Agrarian Law had been inviolable. Critical discussion of the law that departed from the official interpretation almost invariably led to a suspicion of an anti-government attitude or even of subversion.

Decentralized

By virtue of the recent political changes in Indonesia, the critical views on Indonesian land law as developed by the Indonesian Land Administration Project have begun to find their way to policy makers and bureaucrats. Awareness is growing among officials on the highest level of government that the Basic Agrarian Law in its present form is a hybrid legislative product that may not be able to give an adequate answer to the ideological expectations of combining traditional law (*adat*) with the requirements of a national legal system, namely one that can serve the needs of both small-scale, traditional peasants and modern national and international legal relations and economic traffic.

In the meantime, some changes reflecting this new approach have been put into effect. The centralized bureaucracy of the National Land Agency, which used to play a key role in land rights matters, has been dis-

mantled and its functions are now decentralized at the provincial level. This is a first step toward diminishing the burden of bureaucratic intervention and of re-allocating the authority over land to the owners and users.

A ministerial regulation in June of 1999 officially recognises the existence of traditional, communal rights and states that such lands are subject to the rule of traditional law. This implies that such lands, in principle, do not qualify for systematic registration by individual title under the Indonesian Land Administration Project. The government included that, at best, the outer boundaries of communal land, indicated as such by the local population, should be recorded as a safeguard against infringements by external third parties.

Finally, the Indonesian Government is taking another look at the Indonesian Land Administration Project. Considerations such as those presented above, as well as financial issues, have caused the government to question the desirability of a rigorous implementation of the project, which would imply the systematic registration of all land. Selective registration of strictly individual land and the demarcation and recording of boundaries of communal land might be a more realistic, and a less expensive, alternative. ■

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IIAS/NIOD SEMINAR SERIES 2000 > 2001
AMSTERDAM, THE NETHERLANDS

Southeast Asia across Borders

The political geography of Southeast Asia has, through the centuries, been characterized by weak definitions of territoriality and a great flexibility of borders. From the mid-nineteenth century onwards, colonial dominance and modern processes of nation building have emphasized the geographic boundaries of the (colonial) states. Decolonization and the formation of independent nation-states in the 1940s-1950s in Southeast Asia have strengthened the crystallization of 'borders'. The new states pursued strong centralization policies, channelled profits from peripheral regions to the state coffers, and embarked on schemes of cultural nation building.

By JOHN KLEINEN, PETER POST, & REMCO RABEN

Short News

In the wake of their political ascendancy, national boundaries have become the dominant frameworks for history writing. In a sense, historians have come to believe in the successes of Southeast Asian nation building, writing their histories mostly from the perspective of the national centres. However, the nation-state perspective distorts our views of processes and events that took and takes place across borders: transnational commercial contacts, religious orientations and ethnic ties, migration, and issues of regionalization, irredentism, and separatism.

The Netherlands Institute for War Documentation and the Amsterdam

branch of the International Institute for Asian Studies are co-organizing a seminar series addressing issues of border transgressions in twentieth-century Southeast Asia. Instead of taking the nation or the (colonial) state borders as a point of departure, the seminars will focus upon the structures and mechanisms of economic and cultural exchange across borders. By emphasizing patterns of transnationalism that co-exist with a continuing pressure from the nations' capitals, the seminars will comment upon the success, stamina and scope of the territorial state in Southeast Asia. Among the themes to be addressed are: Chinese networking; the borderless South China Sea; changing economic geographies of insular Southeast Asia; separatism and the legitimacy of the nation-state; and transnational Islam.

Apart from dealing with specific manifestations of transnationalism in Southeast Asia, the seminars also contribute to the discussion on 'Southeast Asia' as a useful geographic concept for historical analysis. By stressing, for once, perspectives of liminal permeability and flexibility – defining characteristics of pre-modern Southeast Asia which seem to have been lost over the last century – we hope to sharpen the debate on the 'nature' of Southeast Asia.

The series will start on 21 September 2000 with a seminar on 'Nation and History in Southeast Asia'. Speakers will be Ruth McVey (professor emerita, SOAS), Takashi Shirashi (Kyoto University), and Robert Cribb (University of Queensland). Subsequent seminars will take place at three week intervals. Among the speakers are Clive Christie (University of Hull), Howard Dick (University of Melbourne), Robert Hefner (Boston University), Thomas Menkoff (National University of Singapore), and Stein Tønnesson (University of Oslo).

The series runs from September 2000 until March 2001. Venue: Netherlands Institute for War Documentation, Amsterdam. For up-to-date information on the seminar series, please visit our websites at <http://www.oorlogsdoc.knaw.nl> or <http://www.iias.nl>. ■

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present, from confrontations with the West. Thailand, too, has had to learn lessons from the past in order to be able to judge and adjust its understanding toward its neighbours and to formulate its present foreign policy. For this reason, the Institute for Asian Studies at Chulalongkorn University plans to launch a two-day seminar entitled *From Fact to Fiction: A history of Thai-Myanmar relations in cultural context* in order to give the floor to academics from both countries and other concerned countries to share knowledge and opinions on this theme.

Objectives

1. To review the past history of Myanmar-Thai Relations through historical writings and novels, theater plays, and movies with special emphasis on their cultural value and similarities;
2. To provide an opportunity for academic people from Myanmar and Thailand to share knowledge and opinions on the subjects;
3. To provide an opportunity for cultural experts and persons of related fields of both countries to exchange their knowledge and experiences in the area of literature and performing arts, such as classical music, drama, and film.

mic people from Myanmar and Thailand to share knowledge and opinions on the subjects;

3. To provide an opportunity for cultural experts and persons of related fields of both countries to exchange their knowledge and experiences in the area of literature and performing arts, such as classical music, drama, and film.

Participation

Thirty to fifty academics, concerned officers (from embassies, the private sector, and those involved in mass communication), and others who are interested, from Myanmar and Thailand. ■

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East
Asia

P.R. CHINA
JAPAN
KOREA
MACAO
TAIWAN

8 > 10 JULY 1999
LEIDEN, THE NETHERLANDS

Ghosts and Modernity in East Asia

The conference 'Ghosts and Modernity in East Asia' brought together scholars who presented and discussed findings on spirit and ghost beliefs in contemporary societies in East and Southeast Asia. The conference agenda emphasized ghostliness, spirit-related commerce, haunted spaces, and modernity. Nearly twenty people offered a presentation. The sixteen scholars who met hailed from China (1), France (2), Germany (2), Italy (1), Japan (4), the USA (1), and the Netherlands (5). The party included young researchers as well as mature and senior scholars. They brought new material bearing on beliefs in spirits and ghosts in societies in Asia in the late twentieth century.

By JAN VAN BREMEN
& JOHN KNIGHT

Report

The workshop was opened by the conveners who reviewed the research agenda. Three papers on Japan followed. Jan van Bremen (Leiden University) called attention to new secondary death rites in Japan focused on posthumous life-course rites, taking ghost marriage as an example. Mary Picone (CNRS) discussed the visualization of ghosts. Her starting point was early modern woodblock prints. Then she moved to modern spirit photographs and late-modern spirit videos, each medium a new means to represent the immaterial. John Knight (IIAS) mapped out haunted places in a modern community in rural Japan. The day closed with two presentations on Korea that paired money and ghosts. Based on extensive fieldwork, Antonetta Bruno (Naples University) presented a minute analysis of the monetary transactions taking place between humans and spirits in a shamanistic rite. She made the theoretical point that in Korea no separation exists between a spiritual and a commercial realm in ghostly business, as Marcel Mauss would have it. Boudewijn Walraven (Leiden University) examined concepts of ghosts and ghostli-

ness in Korean culture. He examined popular books written by ritualists at the time of the severe financial and economic crisis that hit the country in the 1990s.

Lisette Gebhardt (Munich University) opened the second day with a well-informed analysis of the upsurge of images of Japan as a country abounding with mysterious places in the mid-1980s. She identified the different stakeholders as spiritualists, scholars, and writers. They made discontented ghosts a notable business in the prosperous urban society in the late twentieth century. Takanori Tamura (Religious Information Research Center, Tokyo) presented a paper on the religious aspects of computer-mediated communications and manifestations of spirit and ghost beliefs found on the Internet in Japan. Believers stay in touch with the centres of their cults, take part in rites, visit shrines, and touch holy objects. Elmer Veldkamp (Leiden University) traced the trends and transformations in the memorial services for the release of non-human souls. In the last three decades the souls of animals and pets, including digital pets, and objects like tools, including plastic tools like bank cards, have been the object of ritual treatment. These two papers explored the new social space that is developing in cyberspace. It is noteworthy that this



Antonetta Bruno presenting her paper 8 July 1999

ultimately scientific domain, finds ritualists and their clients among the first users and inhabitants.

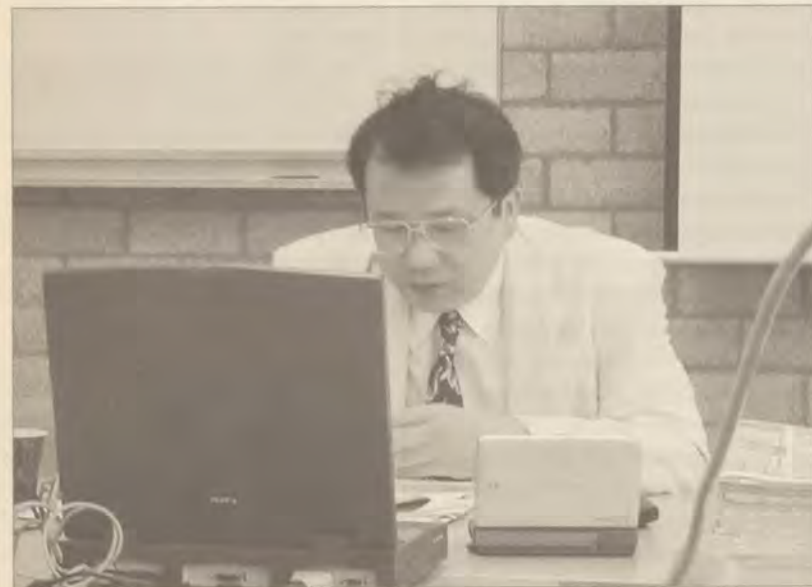
Two presentations featured early modern Japanese representations of the supernatural. Willem van Gulik (Leiden University) analysed images of the supernatural in the graphic arts of early-modern Japan. Barre Toelken (Utah State University) and Michiko Iwasaka (Bremen Hochschule) presented ghost pictures from the collection of a Tokyo temple founded in 1883 to pacify the souls of those who died in the mid-nineteenth century political movements that lead to the establishment of Japan as a modern nation-state. These pictures illustrated the various classes and forms of Japanese ghosts and spooks, haunted places, and motives for ghostly behaviour.

Noboru Miyata (Kanagawa University), the Guest of Honour, opened the final day with a paper on the phenomenon of the grotesque in modern Japanese cities, calling it the 'folklore of fear'. He discussed liminal spaces and themes in urban ghost lore rife among the young, especially women. Mass-produced articles like video tapes are believed to carry occult messages. It is difficult to understand modern trends in the culture of the weird without studying urban youth culture, and the atmosphere of unease which followed on the collapse of the soap bubble economy. At the age of 63, this great scholar, anthropologist, folklorist and historian, died prematurely and unexpectedly on 10 February 2000. A multicultural urban society was analysed by Gilbert Hamonic (CNRS) in his study of new haunted places in the modern city-state of Singapore. In Singapore old places are called dirty and haunted in contrast to clean places which

are new. Ghosts help to negotiate identities. They are losing their ethnic names and give rise to trans-ethnic ghosts such as 'ugly ghosts', symbols of Singaporean identity. The inclusion of Singapore brought into play the Southeast Asian and Oceanic influences in insular East Asia. Virgil Ho (Hong Kong University) closed the morning with a highly valuable and original presentation of rites at memorial tombs, erected for revolutionary martyrs, heroes, and digni-

Jeroen Bokhoven (Osaka University) examined relations between ghosts and memorialism in Japan based on his current fieldwork. His paper focused on the treatment that the recently dead receive from their relatives to prevent them from haunting the living. He argued that there is a strong tendency towards the memorialization of the recently deceased.

All this provided plenty of meat for discussion. The nationalization of ghosts, the links between ghosts and memory, collective representations of ghosts, and the merits of folk and scientific taxonomies featured on the agenda. Common points were found in the vengeful ghosts that appear as models of (East) Asian ghostliness. But comparisons also showed contrasts. In Japan ghostly images are widespread in the popular press, but not so in Korea. The suggestion a conference volume be prepared and published found favour. Finally, the occasion was welcomed as an opportunity to celebrate the end of the three-year term that John Knight spent as a Senior Research Fellow in the International Centres for Asian Studies (1996 to 1999) where he worked closely with the Centre for Japanese and Korean Studies and other institutes in Leiden University. ■



Takanori Tamura presenting his paper 9 July 1999



Noboru Miyata (1936-2000), Guest of Honour, presenting his paper 10 July 1999

ties in Canton in the early twentieth century. These practices may be taken as examples of imperfect modernity that allowed the spiritual realm of spirits and ghosts a place in an atheistic state.

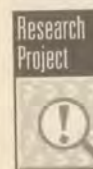
Two papers concluded the workshop. Shigekazu Morikuri (Osaka University of Foreign Studies) reviewed Japanese concepts of death as they relate to the other world, abortions, brain death, and the annual festivals for the dead in the context of urbanization, industrialization, consumption, and times of disaster.

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A Tug-of-War between the Public and the Private in Traditional Korea

Chosŏn Korea (1392-1910) was basically a land of 'philosophers'. Kings and literati, who were chiefly fundamentalist Neo-Confucians, tried to steer the kingdom by the principles of Neo-Confucian political philosophy. Among others, the principles of filial piety and loyalty to the king were the most fundamental of the Neo-Confucian political principles. According to the Neo-Confucian rule, filial piety came before fealty when there happened to be a collision between the two.

By KARPCHON KIM



In contrast to this philosophical rule, the logic of political reality continued to exist in the field of politics. None of the political actors who were in charge of the continuity of their kingdom could escape from their political or historical responsibility. This allowed the introduction of some exceptions to the Neo-Confucian political rules, especially to the rule of the priority of filial piety.

When we consult An Authentic Record of the Chosŏn Dynasty, the tension between the Confucian philosophy and the Chosŏn Korean political reality led mainly to three dimensions of collisions: (1) public administration, (2) Confucian system of rites, and (3) historical consciousness. Throughout these conflicts, we can trace a tug-of-war between the public and the private in the political context of Chosŏn.

Firstly, let's begin with the dimension of 'public administration'. The collision between the principles of 'people's affairs' and 'state affairs' appeared in the political disputes of the Chosŏn political figures for the first time during King Injo's reign (1623-1649). At that time, King Injo and his court tried to reconstruct the kingdom in the aftermath of about seven years of international war (1592-1598) in North East Asia between, on one side, Chosŏn and Ming China, and, on the other side, Japan which blitzkrieged Chosŏn. Besides that, the king and his men still have to keep an eye on the powerful Japan. What is more, they had to keep the other eye on the strong and rising Jurchen Manchus because of their pro-Ming, anti-Manchu policy.

However, all these projects were almost impossible to realize. Above all, Chosŏn's annual crop was not only insufficient for the government's expenses, but even for its population's food supply. The government could barely provide its soldiers with food. This was because nearly a half of cultivated acreage of Chosŏn was devastated by the international war, and the other half of the acreage was suffering a series of natural disasters at that time.

As a result, there was a collision between the absolute necessity of collecting tax revenues according to the regulations, i.e. 'state affairs', and the Neo-Confucian imperative of relieving the starving poor people, i.e. 'people's affairs'. The core group of political figures, including the

king, was helplessly leaning toward the principle of 'state affairs'. With reference to this, we can find that several officers sent up a critical memorial to the Throne: 'The Royal Court deviated from the right path to calling magistrates to task. It praises the ones who cold-heartedly collect taxes for applying themselves in their duties and criticizes the others who treat the people with attentive consideration for pursuing their reputation or good name. Owing to this, [the Confucian teaching of] one continuum of state affairs and people's affairs are separated into two parts.'

Emergency call

Secondly, let's look into the dimension of 'Confucian system of rites'. On the one hand, Neo-Confucian philosophy emphasized the precedence of filial piety over other values. According to the Neo-Confucian rule, filial piety took priority over fealty when there happened to be a collision between the two.

On the other hand, kings and scholar-bureaucrats of Chosŏn governed the kingdom by the principle of filial piety, and not that of fealty. In other words, their supreme principle of politics was 'the government by the principle of filial piety'. The political actors considered the practice of filial piety to be the nursery for all the good behaviour of the people, particularly with respect to loyalty to the king. In consequence, all the leadership, not to mention the king, and the people were supposed to observe the three years' Neo-Confucian system of funeral rites when their parents passed away.

However, the principle had an exception. When there happened to be a national emergency, the king was

Chosŏn Korean life-world. From the beginning of the dynasty and into the seventeenth century, the king very often exercised the right to 'emergency call' to a wide hierarchical range of the civil and military officers. Therefore, there were frequent tensions and disputes over the validity of the 'emergency call' between the bureaucrats as well as the king and his scholar-bureaucrats. For all that, the officers rarely resisted it successfully.

The scholar-bureaucrats' resistance against the king's right to 'emergency call' got stronger around the seventeenth century. In that period, we can find typical cases of successful resistance. It seems to have resulted from the fact that the Neo-Confucianization of Chosŏn Korean life-world was complete and the power of the bureaucrats against that of the king got stronger from that time onward. Nevertheless, since then the frequency of the discussions and disputes over the issue of 'emergency call' decreased conspicuously. This seems to be a result of the founding of Ching China recovering the balance of power in the East Asian 'world' system where Chosŏn could enjoy relative security of its life-world.

Trunk and wings

Finally, we come to the dimension of 'historical consciousness'. In the Neo-Confucian tradition of Chosŏn Korea, Confucian 'Scriptures' or 'Holy Books' took priority over historical books which contained political reality. Hence a large majority of Chosŏn political actors emphasized the 'philosophy' and applied 'the way of the Scriptures' to present and urgent political problems only. For instance, they just followed the principle of priority of filial piety over loyalty to the king.

In contrast, a handful of political actors who set importance on political or historical responsibility were willing to try 'the way of expediency' as well as 'the way of the Scriptures' for the continuity of their state. They, as political practitioners, had a preference not only for the principle of fealty, but also for political reality. In particular, a few of them paid attention to the political meaning and value of history itself. The political actors with this kind of opinion can be found sporadically in the second half of the Chosŏn Dynasty. One good example is Choi Myŏng-gil (1586-1647).

Though officially he was sure to be a Neo-Confucian, he had an unusual viewpoint on 'taking history as the trunk and the Scriptures as the wings', contrary to the authentic version of 'taking the Scriptures as the trunk and history as the wings'. He emphasized political responsibility in political actors and in the relevance of their theories. Accordingly, he picked up the viewpoint on 'taking history as the trunk and the Scriptures as the wings'.

As I mentioned above, if there is no public sphere, there is no political life. Political life is accompanied by political responsibility and political obligation, which are particularly important values of modern politics. This makes up the background of the opinions that emphasize fealty, political reality and history.

Nonetheless, the opinions which lay emphasis on filial piety, philosophy or truth, and 'the Scriptures' are also very meaningful. It is because humanism, which casts light on our political life, comes from philosophy, truth, or ethics. This, before everything else, was why a large majority of the Chosŏn political figures were strongly attached to their philosophy and ethics.

After all, it was inevitable for the Chosŏn political figures to make their discussions and disputes over political issues inconclusive, especially in critical moments, although many of them were individually de-

cisive. Most of all, the political actors who insisted on 'the way of the Scriptures' alone were so 'decisive' that the discussions and disputes very often failed to lead to a 'decision'. This seems to be one of the causes that made Chosŏn not only incompetent for solving its political problems but also vulnerable to foreign powers. ■

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16 > 18 MARCH 2001

LOS ANGELES, UNITED STATES OF AMERICA

Korean Art History

A three-day international bilingual conference entitled 'Establishing a Discipline: The past, present and future of Korean art history' will take place in Los Angeles from 16 to 18 March 2001.

Call for Papers



Organized by the Los Angeles County Museum of Art (LACMA) in cooperation with the University of California, Los Angeles (UCLA), and generously supported by The Korea Foundation the conference is intended to celebrate the growth of the Korean art field worldwide.

The opening segment will feature invited speakers discussing important individuals who are associated with formative periods of the discipline. The prime focus of the meeting, however, will be current, unpublished research on any topic in Korean archaeology, art, and architecture. Korean art history and archaeology have made great progress in Korea in the last three decades due to excavations of major archaeological sites as well as to thorough research in all fields of art history. However, scarcely any results of these investigations have been communicated in Western studies on East Asian art. The aim of the conference, therefore, is to encourage international discourse between Asian and Western art historians and - through the publication of all papers in English and Korean - fill the gap of Western studies on Korean art history. The conference will end with a round table discussion on future di-

rections for work in the field. Papers may be presented in English or Korean and will be simultaneously translated.

Scholars interested in participating are invited to submit a 300-word abstract of unpublished research on topics of Korean archaeology, art, and architecture. Abstracts may be written in English or Korean.

Conference presentations will be limited to twenty minutes. All papers, as well as all relevant scholarly discussion, will subsequently be published in a conference volume. Consequently, speakers are strongly encouraged to plan to complete formal versions of their papers - accompanied by footnotes and illustrations - prior to the conference. ■

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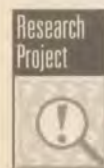
If there is no public sphere, there is no political life

legally allowed to call the officers out of their observing the rites. The officers, in principle, could resist this 'emergency call' because the Neo-Confucian principle of the priority of filial piety over fealty remained in force out there in the

Qigong Groups and Civil Society in P.R. China

As I was in China in July 1999 when the political campaign was launched against the 'Falun gong' movement, Qigong of 'The Wheel of the Law', I decided to follow the event which was given wide media coverage and to update my data on Qigong practices, focusing on their social significance. I began doctoral research work on Qigong health practices in the early 1990s. I have done extensive fieldwork and published a number of articles on the subject.

By EVELYNE MICOLLIER



Nowadays, social and political stakes related to Qigong appear to be of outstanding importance with the rise of ongoing persistent political campaign against the Falun gong group and most recently against the Zhong gong (Dec. 5, 1999). I recorded the official discourse on TV, radio broadcast and press, while I maintained contact with some Qigong groups with which I worked as a participant observer a number of years ago. In this article I shall discuss the state discourse on Qigong, and the social organization of Qigong groups in the context of emerging Chinese civil society.

Qigong is a 'neo-traditional' set of health practices and beliefs which is difficult to fit into pre-constructed categories: 'Qigong, traditional Chinese slow-motion exercises used for physical fitness and for healing, cannot be classified either as a religion or superstition, but because of its current popularity and its religious origins, it is mentioned here as a religious surrogate' (MacInnis 1989: 120-121). The Qigong craze may be measured by the diversity of forms of Qigong health practices, by the various forms of social organization shaping Qigong groups, the eclecticism of membership in terms of social class, level of education and motives, and the blossoming of publications, audiotapes, and videotapes aiming at both academic and popular audiences. As official figures are not at all reliable, the total number of Qigong groups is unknown, as is the number of practitioners making up one group, not to mention the total number of all Qigong practitioners: for instance, the government's own estimates of Falun gong membership outnumbered the 55 million-strong Communist Party in April (*Asian Wall Street*, April 26), and was revised down to a mere 2 million in November (*Inside China website*, Reuters, Nov.12). These puzzling figures may not be linked only to a politically motivated official discourse, but may also be explained by the nature itself of Qigong groups and their membership, showing flexibility in the methods of working and a whole range in the levels of members' involvement. That could partly explain why these groups are perceived by the government as a big threat, which feels threatened by their facility in building up informal networks and social organizations which cannot be controlled. Li Hongzhi, the exiled leader of Falun

gong currently residing in New York, has always claimed that his movement was not organized and was not *stricto sensu* an organization, as the activities of the group consist only of informal collective gatherings in public spaces with the aim of practising meditation to promote health.

State discourse

Since economic reform began in 1979, the revival of superstitious practices and beliefs (*mixin*) seems to be a widespread phenomenon, an unexpected and hard-to-tackle issue for the government unprepared for it after years of socialist education. Quite a few articles in the Chinese press, as well as TV and radio broadcasts, discuss the issue. Recently more than ever, along with the current political campaign against Falun gong, superstition is constantly presented as being opposed to science:

Since economic reform began in 1979, the revival of superstitious practices and beliefs (*mixin*) seems to be a widespread phenomenon

official discourse is arguing that the present-day level of Chinese scientific knowledge and achievement could never have been reached without a vigorous fight having been waged against superstition. The aerospace industry and the launching of satellites are often quoted as a model, to prove the high level and competitiveness of Chinese science (CCTV1, July 28, 1999 *Kexue yu mixin* 'Science and superstitions'). This campaign shows once more the actuality and the permanence of a state discourse focusing on the irrational aspect of superstitions, as opposed to the rationality and efficacy of science. This aspect impedes the development and the modernization of society in the eyes of the government.

Qigong health practices blossomed during the eighties under official institutional care along with Traditional Chinese Medicine, *zhongyi*. The first official Qigong organizations which date from the fifties were an intrinsic part of Maoist China's health policies, but were closed down during the cultural revolution, after having been classified as superstitious (Despeux 1997: 269-270). Harassment of Qigong practitioners and a crackdown on their activities are not new as the communist regime has been embarrassed by these polymorphic unclassifiable groups since the early 1990s, and to come to grips with them adopted an ambiguous strategy, alternately praising and stigmatizing them. But then they were scattered and localized. What is new is the scale of the crackdown, of which the magnitude betrays the extent of worries assailing the government. This last decade, religious practices and beliefs have emerged more obviously and are sometimes openly proclaimed, and if this is not the case, present but hiding behind health practices and beliefs, even in the case of medical Qigong *yixue qigong* (practiced in the medical institutions although not exclusively) or scientific Qigong *kexue qigong* (subject of scientific experimentation) (Micollier 1996). The entanglement of health, healing, and religious practices is well documented by health anthropologists, as the cultural construction of health and illness is related to a local world view embedded in religious belief, interacting with an imperialistic modern science in a globalizing world. Qigong appeared as an ideal surrogate to fill up the ideological gap which has been a thorny problem of the last two decades in P.R. Chinese society as religion is still considered to be an 'opium for the people' by officials true to the consensual political line, although a re-evaluation of religion is in process in the field of social sciences. A comparative perspective with the revival of Qigong in Taiwan which is occurring partly under Mainland Chinese influence, justifies the claim that religion is the significant core of Qigong: in Taiwan, where religious practices and belief are not restrained, Qigong practices are either integrated into religious groups (local religious cult communities, sectarian 'New religions' *xinxing zongjiao*, neo-Buddhist groups) or in civic groups brought together by a quest for self development, for spiritual achievement, or for environmental re-evaluation. This awareness may be interpreted as a response to widespread consumerism in a materialistic-oriented society.

Qigong groups

Qigong groups are known under the following denominations: Qigong *pai* (schools, factions, a traditional term for martial arts and religious

Chinese sociologists have explicitly highlighted the dualistic 'semi-official-semi-civic' nature of most Chinese civic associations.

groups), Qigong *xiehui* (associations), Qigong *xuehui* (scholarly association, among them *yanjiuhui* 'research association'), *hui* (society), *minjian xiehui* (popular associations). Qigong associations are either official, semi-official/semi-civic, or informal/popular (non-registered). They may be involved in social issues. For instance, groups sharing an ecologically-oriented ideology, express their concern for environmental issues: 'A petition calling for better environmental protection, launched jointly by some Qigong groups from Sichuan and Heilongjiang managed to gather several hundred thousand signatures (*Zhongguo huanjing bao* 'Chinese Journal of the Environment', Febr. 18, 1995, cited by Vermander 1999: 19).

Qigong groups and social organizations share a number of features such as methods of working and networking, structural ties with the State, registration under umbrella organizations, part of the membership holding official and political functions (PCC members). They are organizing themselves and their relations with the State the same way, and some Qigong groups may be considered social organizations. The diversity of such groups, their activities and ideas appealing to members from all walks of life, contribute towards building up a particular civil society in China, certainly not drawn from the Western approach based on the state-society opposition - civil society consisting in organizing an opposition to the State: Chinese sociologists have explicitly highlighted the dualistic 'semi-official-semi-civic' nature of most Chinese civic associations. The emergence of an intermediary level of organization may be explained by pressures emanating from both the state and society (Sun 1994). An unprecedented growth in civic associations both in number and diversity took place in the Era of Reform and has slowed following a nation-wide freeze in 1996. A large number of civic associations are registered as scholarly associations although their activities might have little scholarly content: a possible explanation is that they faced lower bureaucratic hurdles in

obtaining official approval (Pei 1998: 313). Boosted by an official promotion during the fifties, Qigong activities were integrated into scientific and medical research institutions. The fact that a number of Qigong groups, at least the most successful of them, have been registered as scholarly associations, is relevant to further analysis. For instance, the Falun gong school was registered under the umbrella of the powerful and structurally closely tied to the State 'China Society for Research on Qigong Science' until Nov. 1996 when it was kicked out of the organization following a ban on Li Hongzhi's publications issued by the Propaganda Bureau of the CCP.

A close analysis of the 1989 pro-democracy students' and workers' movement, and the 1999 Falun gong peaceful demonstrations (claiming official recognition and the lifting of the ban on Li's latest publication), both officially perceived as challenging state authority, have shown that even official or semi-official organizations structurally tied to the government, can escape from state control and enjoy operational and ideological autonomy to such an extent that they can play an independent political role. ■

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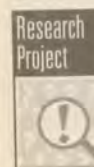
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Chinese Transnational Enterprises

Over the past century many Chinese transnational enterprises have established a strong presence in South China and Southeast Asia. Many of their successes have been the subject of numerous academic investigations. Some attribute their successes to the cultural affinity they share with their homeland as well as to the elaborate networks of 'qiaoxiang' ties they have set up and operate. Others claim that their operations and presence are indicative of the gradual emergence of a unique form of diaspora Chinese capitalism, network capitalism, or entrepreneurial capitalism which is characterized by flexibility, invisibility, and family orientation. However, such discourses are not unambiguous and uncontested.

By DAVID IP



For one thing, transnational entrepreneurship involves more than the utilization of cultural and constructed social ties to the homeland. It also requires careful manoeuvring of values, attitudes, and behaviour across national boundaries and socio-cultural systems as well as strategic responses to sudden and unanticipated changing political and economic conditions imposed by national government policies and international constellations. As south China and Southeast Asia become integrated regionally under the force of globalization which propels them through times of both economic prosperity and adversity, as evidenced by the rapid growth in the 1980s and the current, persistent financial crisis, an understanding of these ambiguities is both urgent and timely.

In August 1999, the third IIAS Programme: International Social Organiza-

tion in East and Southeast Asia: Qiaoxiang Ties during the Twentieth Century (hereafter referred to as Qiaoxiang Programme) held an international workshop in conjunction with the Centre of Asian Studies at the Hong Kong University, bringing together a group of international scholars from China, Taiwan, Hong Kong, South Korea, Japan, Singapore, England, Germany, Canada, Australia, and the Netherlands who are working in diverse fields of academic disciplines to document and dissect the central dynamics of Chinese transnational enterprises in South China and Southeast Asia during the twentieth century. At the end of the workshop, the coordinators of the qiaoxiang programme decided to put together a volume of readings based on some of the selected papers to summarize its outcomes. The rationale of the intended publication is multi-fold. It proposes to:

1. clarify and highlight the concepts, theories, and work in progress currently being contested in the dis-

course on Chinese transnational enterprises;

2. illustrate how historically overseas Chinese entrepreneurs have restored and used their business ties and networks to organize their capital and labour to create new business opportunities for growth and to restructure their enterprises to adapt to and overcome grave economic and socio-political conditions;
3. document the recent transformation of Chinese transnational enterprises in terms of business structures, modes of operation, style of management, and crisis management strategies in the face of increasing internationalization and globalization;
4. investigate the relationship between the current Asian crisis and Chinese transnational enterprises and their coping strategies;
5. contribute to the on-going process of theorizing of Chinese transnational enterprises.

This publication is divided into five sections. The introductory section will begin by surveying the concepts of qiaoxiang ties, business network, family firms, diaspora Chinese capitalism, network capitalism, and entrepreneur capitalism that are currently under intense scrutiny, especially in the wake of the recent Asian financial crisis. It proposes that a deeper understanding of the nature and operation of transnational Chinese enterprises in South or Southeast China must incorporate a historical

review of both the organization and activities of diaspora Chinese business in the early twentieth century, without which an analysis of their recent structural transformation and adaptive strategies is impossible. To illustrate this, part two begins by an examination of the cases of Taiwanese merchants' trading activities between Taiwan and Japan between 1895 and 1945. Then it moves on to document the Li family's investment in Xiamen, the restoration of ties through brokers in south Fujian by overseas Chinese in Southeast Asia, and the expansion of Eu Yang Seng's family business empire in Guangzhou, Hong Kong, and Southeast Asia.

The focus on recent transformations of Chinese transnational businesses in terms of their structures, forms and management becomes apparent in Part Three. For example, the continuous growth of the Eu Yang Seng's family business beyond the fourth generation in East and Southeast Asia, the changing nature of overseas Chinese donations to Xiamen in recent times indicating a shift from welfare provision to fostering business relations, the attempts of Korean chaebol to make alliances with ethnic Chinese firms in China, the changing style of management, attitudes towards human resource management and labour relations in German, Taiwanese, Hong Kong, and North American funded enterprises in China, have revealed not only that 'Chinese' transnational enterprises have become much more complex in their structures, activities, and management, but have underlined that important questions have also been raised about the usefulness of the 'cultural affinity' theory in ensuring good industrial relations and economic success of transnational businesses operated in mainland China.

The recent financial crisis that struck the Asian region has had varied impacts on how these transnational Chinese businesses will be operated in the future. Part Four will therefore make a specific examination of the case of Ng Teng Fong's expansion, the restructuring of business activities by ways of corporatization, internationalization, and diversification among businesses in Hong Kong, Taiwan, and Southeast Asia. It is proposed that the changes that have been implemented since the crisis are indicative of the future directions Chinese transnational enterprises will take.

This book argues that the recent changes are not merely cosmetic. In Part Five of this publication, the shifting strategies in network construction, the maintenance of qiaoxiang and other ties necessary to the strengthening and consolidating of Chinese business transnationally are seen to reflect a fundamental movement towards the emergence of a new ideology and theory of diaspora Chinese entrepreneurship. The current declining use of qiaoxiang ties and the rapid modifications in Chinese business culture and practices among Chinese transnational enterprises may be interpreted as a process of gradual decentering that not only encourages the rise, but also a reconfig-

uration of entrepreneurial networks in Chinese society.

The scholars who present their research findings in this volume include Dr Dai Yi-feng from Xiamen University ('Southeast Asian Chinese Investment in Xiamen: A case study of Li family'), Dr Chung Po-yin from Hong Kong Baptist University ('Doing Business in Southeast Asia and Southern China: Booms and busts of the Eu Yan Sang business conglomerates, 1876-1941'), Ms Song Ping at CASA Amsterdam ('Southeast Asian Chinese Transnational Enterprises in China: Qiaoxiang ties and the Tee family'), Dr Henry Yeung of University of Singapore ('Managing Traditional Chinese Family Firms Across Borders: Four generations of entrepreneurship in Eu Yang Sang'), and Dr Zhuang Guo-tu of Xiamen University ('Overseas Chinese Donations to Xiamen since 1978'). They will contribute to the second part of the book.

The papers by Dr Peter Li and Dr Zong Li at University of Saskatchewan ('Transnational Chinese Businesses in Tianjin: Rethinking cultural affinity and economic performance'), Dr Imtraud Munder of the Centre for Technology Assessment in Baden-Wurtemberg, Germany ('The German Machine Tool Service: A workflow case study of a German-based transnational small enterprise in China'), Dr Cen Huang of University of Calgary ('Mismatched Cultural Affinity: Industrial relations in overseas Chinese enterprises in South China'), Dr Renate Kreig and Kerstin Nagels ('Receptiveness to Changing Practices in Human Resource Management: A comparison of mainland Chinese and Taiwanese employees in German-Chinese business') will form the main body of Part Three of this publication.

In Part Four, the works of Dr Rajeswary Brown from London University ('Chinese Land and Property Companies: Asset bubbles, financial innovation, and risk'), Dr Linda Low of National Singapore University ('Asian Crisis, Corporate and Financial Restructuring and Transformation of Traditional Chinese Enterprises'), Dr Constance Lever-Tracy and Noel Tracy (Flinders University of South Australia) and Dr David Ip (the University of Queensland) ('Winners and Losers: Crisis strategies of diaspora Chinese capitalism') will be the main features.

The contributors to Part Five will be Dr David Schak from Griffith University in Brisbane, Australia ('Chineseness and Chinese Capitalism in East and Southeast Asia'), and Dr Leo Douw, director of IIAS Qiaoxiang Programme ('Beyond Qiaoxiang Ties: Institutionalisation of transnational Chinese enterprises in the twentieth century').

The publication will be edited by Dr Leo Douw, Dr Cen Huang and Dr David Ip. Much of the editorial work has been completed and it is anticipated the volume and will be published in late November this year. ■

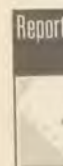
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27 > 28 APRIL 2000
THE HAGUE, THE NETHERLANDS

4th Euro-Japanese Symposium

On 27 and 28 April 2000 the fourth Euro-Japanese Symposium on Mainland Southeast Asian History took place at one of the seminar rooms of the Koninklijke Bibliotheek in The Hague. Some 25 scholars from eight countries met to discuss the topic: Mainland Southeast Asian Responses to the Stimuli of Foreign Material Culture and Practical Knowledge.

By BAAS TERWIEL



After the opening by Professor Wim Stokhof, the first morning was devoted to general, region-encompassing topics. The keynote speaker, Sunait Chutintaranond, drew attention to problems in using traditional conceptual frameworks and warned against the loose use of imperialist models. He drew attention to the importance of the indigenous local perspective in acculturation processes. Renee Hagesteijn's paper on the introduction of new weapons and their effect on Southeast Asian warfare served well to illustrate Sunait's chief thoughts. Eiichi Kato then analysed the history of shipping and Japan's closing off in the seven-

teenth century. Yoshiaki Ishizawa re-examined foreign influences under the labels of Indianization and Sinitization.

In the afternoon, three speakers addressed Siamese history. John Guy examined the trade of cotton goods between India and Siam over many centuries. Baas Terwiel showed that a group of Thai intellectuals in the 1830s was keenly interested in European inventions and that this helps explain later Thai history. Henk Zoomers reported on two Dutch diplomatic missions in the 1820s.

The second day began with three papers on the history of Myanmar. Than Tun provided an overall assessment of the role of Europeans, ranging from the introduction of new methods of warfare to the importation of many different plants. Anne-May Chew traced Euro-

pean style elements in the Temple complex of Po Win, and Guy Lubeight discussed the role of Ledi Seyado in the formation of Burmese resistance against the British.

During the final afternoon, two papers were presented on Vietnam. First, Nguyen The Anh reported on Vietnamese factions interpreting European influences, showing the different local strategies that were used. Frederic Mantiene analysed the role of fortress building and naval developments in Vietnamese history.

David Wyatt and Ralph Smith served as discussants, taking up general points from earlier symposia, stimulating debate and bringing in their personal experience. Altogether the fourth Symposium proved to be for all participants a most welcome occasion to continue earlier debates from previous meetings, to exchange new information, to test hypotheses and to bring all participants up to date with regard to developments in mainland Southeast Asian history. The papers were of high quality. The conveners were asked to prepare the contributions for publication.

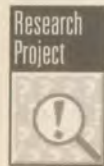
It was decided to continue the series of symposia with a meeting in London, to be held in approximately eighteen months' time. The next theme was chosen to be Ceramics and Society in Mainland Southeast Asian History. ■

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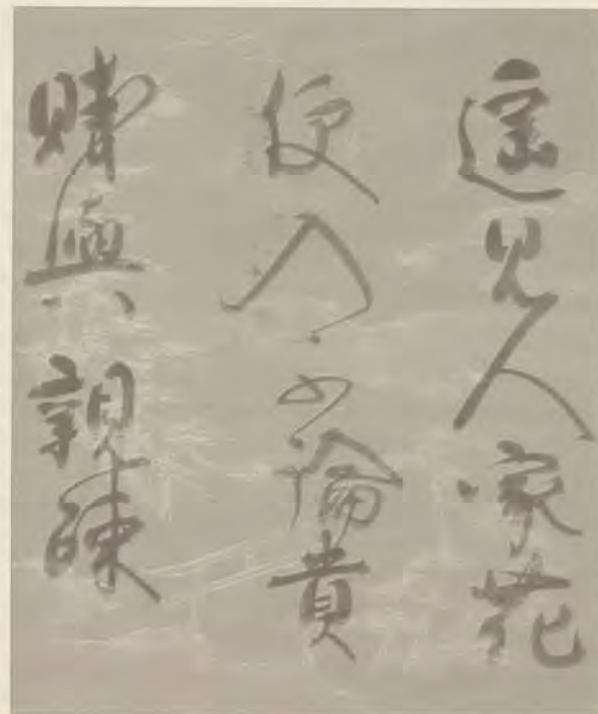
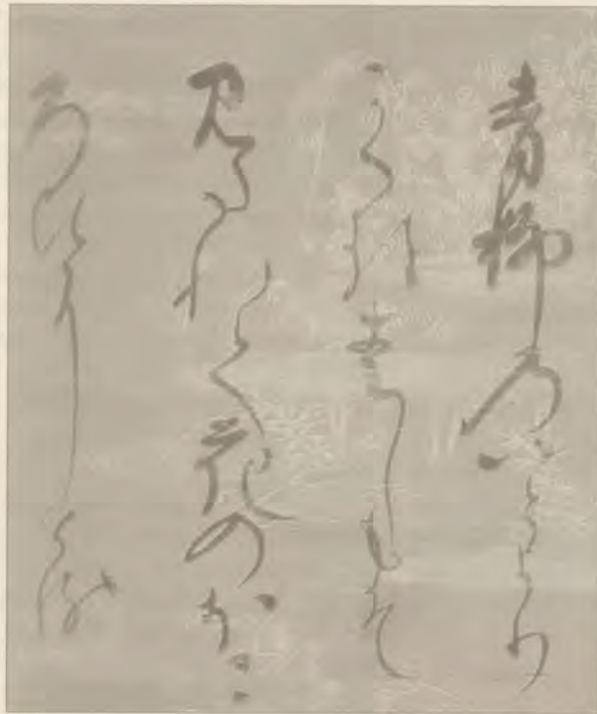
The Aristocratic Calligrapher Konoe Nobutada

Japanese art historical texts often refer to a seventeenth-century revival of 'native' or 'classical' themes in art. Artists sought inspiration from what is often described as a golden age of Japanese art from the tenth to the thirteenth centuries, considered a monument to the taste of the aristocratic families.

By LEE BRUSCHKE-JOHNSON



In the early seventeenth century, Konoe Nobutada (1565-1614), a main line descendent of the most powerful of these families, the Fujiwara, and one of the most influential members of the court, contributed to Japanese art history by re-evaluating the art of his ancestors and establishing fresh approaches to long-established themes. Yet, most studies of the revival of interest in classical themes begin and end with the artistic activity of Hon'ami Kōetsu (1558-1637) and the painter Tawaraya Sōtatsu (active c. 1600-1640), who were members of the *machishu*, an elite group of businessmen and artisans. In analysing Nobutada's works, it becomes clear that while the objects created by Kōetsu and Sōtatsu are innovative and undeniably beautiful, they are part of a much larger picture. The role aristocrats like Nobutada played in the art and history of early modern Japan has been overlooked for far too long.



Illustrations taken from the book 'Kōetsu no sho: Keicho, Genna, Kan'ei no meihitsu' (Kōetsu's calligraphy: Famous Calligraphers of the Keicho, Genna and Kan'ei periods), Osaka 1990.

There are many definitions of the term *machishu*, but the most often used is that of 'townsman, merchant, or artisan.' Historians have

is simplistic since, for example, Kōetsu had a much more established pedigree than Sōtatsu. When describing the cultural world of Kyoto and its vicinity, many scholars focus on *machishu* contributions. In his recent book *The Last Tosa: Iwasa Katsumochi Matabei, Bridge to Ukiyo-e* (University of Hawai'i Press, 1999), Sandy Kita includes an extensive section about the *machishu*, beginning with the statement (page 141):

'it was possible for an artist such as Matabei to bridge the court and commoner traditions of art because in his time there existed a powerful social group composed of aristocrats and commoners intermingled. That group was called the *machishu*... one of their most outstanding features as a group was their egalitarianism, for the *machishu* cut across class lines to embrace all levels of society.'

Power

Thus, Kita justifies the continuing focus on the *machishu* when considering the art of the seventeenth century, by broadening the definition of the term to include not only men like Nobutada, but also priests, warriors, in essence, just about everyone involved in the arts in Kyoto. While applauding Kita's recognition that the usual definition of the term does not adequately describe the cultural elite of this time, I disagree with his portrayal of an egalitarian utopia, and feel that by making the term *machishu* all-inclusive there is threat that it will be stripped of all meaning. Rather than define the word to fit the situation, should we not question the wisdom of emphasizing and

perpetuating the inappropriate use of such a term?

Clearly, members of various groups contributed to the tapestry of Kyoto cultural life at this time, and when we turn away from terminology to focus on individual's lives, their roles in history, a fascinating new picture appears. To take this step, a critical examination of their contemporary history is essential: art is not created in a vacuum. The years 1600 to 1615, although generally overlooked entirely by historians and art historians alike, are years when leadership was in flux, thus you see various groups lobbying for power. Tokugawa Ieyasu (1542-1616),

he was an aristocrat. Although the tide has begun to shift, until recently many modern scholars have discounted any role Japanese aristocrats played in history after the thirteenth century. Although the transition to military rule eroded many levels of power traditionally held by the emperor and court, the aristocracy was not the group of impoverished, spineless aesthetes commonly portrayed in literature. If we look at the Konoe family, for instance, although there were certainly peaks and nadirs in their level of influence, it remained culturally and, in many respects politically, active. In addition, materials concerning members of the *machishu* presented scholars with none of the conundrums involved with traditional taboos against commenting on the aristocracy, which have only recently been relaxed in the scholarly community. Nobutada, as a high-ranking member of the aristocracy and ancestor to members of the still politically active Konoe family, was not someone to be treated lightly.

This disregard for the aristocrats in the realms of arts and politics is paralleled by an underestimation of calligraphy as an element of art history. As a result, calligraphy, traditionally considered the ultimate scholar-gentleman's means of expression, is often treated as though it were created in a vacuum. Written inscriptions are an integral part of art objects in Japan as in China and Korea but many modern scholars of Japan still tend to treat calligraphy as a separate entity, even when an inscription is written on a painting. Since Nobutada was primarily a calligrapher, it is not surprising that his role in the history of Japanese art has generally been underestimated.

This shows that we need to shed global assumptions like 'the court was essentially dead after the assumption of warrior rule,' and to circumvent the inappropriate use of buzzwords like 'machishu.' We can greatly enrich our knowledge of the history of Japanese art by unburdening ourselves of such bias, and instead see a world of individuals with a rich history and colourful present. Studying Nobutada, one of the most creative aristocratic talents in the history of Japanese visual arts, is an ideal place to begin this journey. ■

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Lee Bruschke-Johnson is currently completing her dissertation on Konoe Nobutada at Leiden University, with a concentration upon aristocratic contributions to early modern Japanese history and art history. E-mail Bruschke@rullet.leidenuniv.nl

(Advertisement)

Heilmann, Sebastian

Die Politik der Wirtschaftsreformen in China und Rußland

Mitteilungen des Instituts für Asienkunde Hamburg Nr. 317
Hamburg 2000 • ISBN 3-88910-231-X • 310 S. • DM 48,00

In diesem Buch werden die Möglichkeiten und Grenzen der politischen Umgestaltung von Wirtschaftsordnungen untersucht. Zu diesem Zweck werden die Wirtschaftsreformen in den beiden Ländern, in denen der kommunistische Parteistaat und die sozialistische Planwirtschaft ihre Umsetzung im historisch größten Rahmen erfahren hatten, einem systematischen Vergleich unterzogen. In China wurden seit Ende 1978 und in der Sowjetunion seit 1987 Strukturereformen unternommen, die eine Abkehr von der sozialistischen Planwirtschaft einleiteten. Marktorientierte Reformen wurden in China nur in kleinen Schritten und über einen lang gestreckten Zeitraum durchgeführt. Hingegen mündeten die in der untergehenden Sowjetunion eingeleiteten Einzelreformen im postkommunistischen Rußland in ein radikales Programm zur marktwirtschaftlichen Umstrukturierung.

Diese Studie geht davon aus, daß bei der Erforschung von Transformationsprozessen die Wechselwirkungen zwischen politischer und wirtschaftlicher Entwicklung systematisch einbezogen werden müssen. Sowohl im postkommunistischen Rußland als auch in der VR China sind Übergangsordnungen entstanden, in denen die Ökonomie noch nicht oder nur unvollständig von der Politik differenziert ist. Das Erbe der Staatswirtschaft wirkt in einer intensiven Verflechtung politischer und ökonomischer Institutionen fort. Die formellen Institutionen sind allerdings nur in begrenzten Politikbereichen ausschlaggebend für die Ausgestaltung der Transformation. Vielmehr sind informelle politische und wirtschaftliche „Spielregeln“, die in China und Rußland zum Teil überraschende Analogien aufweisen, maßgeblich für Verfall und Wandel der offiziellen Institutionen.

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Tea of the Sages

The Art of Sencha

The study of the history of tea-drinking in Japan has long been dominated by 'chanoyu', the so-called tea ceremony. In the West 'chanoyu' is generally regarded with an attitude of reverence by both the informed and the not-so-informed. This attitude can make it difficult to imagine that 'chanoyu' has ever been criticized, let alone that there may have been something like a rival tea ceremony. A review of Patricia J. Graham's book: 'Tea of the sages: The art of sencha'.

By ANNA BEERENS

It has been suggested that chanoyu was a dominant factor in the shaping of Japanese material culture and the development of a Japanese aesthetic. It should be understood, however, that during the larger part of the history of chanoyu most Japanese did not share in its pleasures. Many may not even have known that it existed at all. Chanoyu was an exclusive pastime for the very wealthy. Although in theory people of a social class could devote themselves to chanoyu in practice only those with the means to build and furnish a tea-room and the leisure to study the etiquette did so. At the Meiji Restoration of 1868 chanoyu suffered greatly under the general atmosphere of rejection of the traditional heritage in favour of Westernization. Moreover, chanoyu lost its wealthy feudal patrons when the daimyo class was dissolved. The various tea schools were obliged to adapt to the circumstances. One solution was to promote the adoption of chanoyu into school curricula. Another was to hold large public tea gatherings to introduce chanoyu to a wider audience. Thus, ironically, many Japanese first became acquainted with chanoyu at the same time as the Western world did.

Sencha, what we might call the 'rival tradition' of drinking tea, has perhaps done more to develop the aesthetic sensibilities of the average Japanese than the 'elitist' chanoyu. This tradition can now be explored by a Western audience thanks to Patricia Graham's *Tea of the Sages*. Sen-

cha is steeped tea, that is tea made from loose tea leaves with the help of a pot of hot water. This method of making tea was introduced into Japan in the second half of the seventeenth century by refugees from China, many of them monks and intellectuals, who fled their country after the fall of the Ming dynasty in 1644. The new ideas, techniques, and inventions brought by these refugees were eagerly received as *nouveautés*. Appreciation of Chinese art and literature was also nourished by a renewed interest in Chinese philosophy. *Sencha* first caught on in intellectual circles, most notably a group of artists and scholars who strongly identified with the Chinese tradition of the scholar-recluse. They are known as *bunjin*, the Japanese reading of the Chinese *wenren* 'literatus'. Graham describes at length how, in the course of the eighteenth century these *bunjin* became the most prominent proponents of *sencha*. She does not fail to mention, however, however, that the drinking of *sencha* was by no means limited to this group.

Graham stresses the fact that *sencha* 'could not have grown so popular if people were not already dissatisfied with *chanoyu*' (p. 75). The first half of the eighteenth century not only saw the growing popularity of *sencha* but also the first criticisms of *chanoyu*. The vast amounts of money that were spent in creating an atmosphere of feigned poverty, the emptiness and listlessness of the etiquette and the blind admiration for the tea-masters were vehemently attacked. *Chanoyu* came to stand for the formal and the pretentious and *sencha* for what was informal, liberating, and creative. As Graham states: '... *sencha*

helped create an acceptable niche in Japanese society for those Individuals desirous of a lifestyle outside the prescribed social structure of which *chanoyu* was an integral part' (p.97). In this way *sencha* can be seen as a silent protest against the rigid structure of Edo-period society as a whole (see Graham, p. 100; cf Varley & Kumakura, 1989).

In this light it is a bit sad to find that in the course of time *sencha* lost much of its original spontaneity and developed its own rigidities, its own 'ceremony'. But still, throughout the nineteenth century, the drinking of *sencha* was considered cultivated and elegant, an excellent way to demonstrate one's good taste without being pretentious. Graham describes the assimilation of *sencha* into Japanese society and its influence on material culture in great detail. In the 1880s the interest in *sencha* as a ceremony waned. At that time a reaction against the unrestrained Westernization of the 1870s had set in and the favouring of native traditions inevitably turned against the *sencha* ceremony, considered 'foreign' because of its strong Chinese bias. *Sencha* did not disappear, however, and Graham describes how the story continues into the twentieth century. Graham's *Tea of the Sages* is the first book on *sencha* in the West. It is important for the valuable information it contains, for its excellent bibliography of pre-modern Japanese texts on *sencha*, and for its fine illustrations. Its greatest value lies in the fact that it introduces the 'rival tea ceremony' to a Western audience. It helps to redress the balance in the historiography of tea-drinking in Japan. I am convinced that this pioneering study will inspire many other researchers. ■

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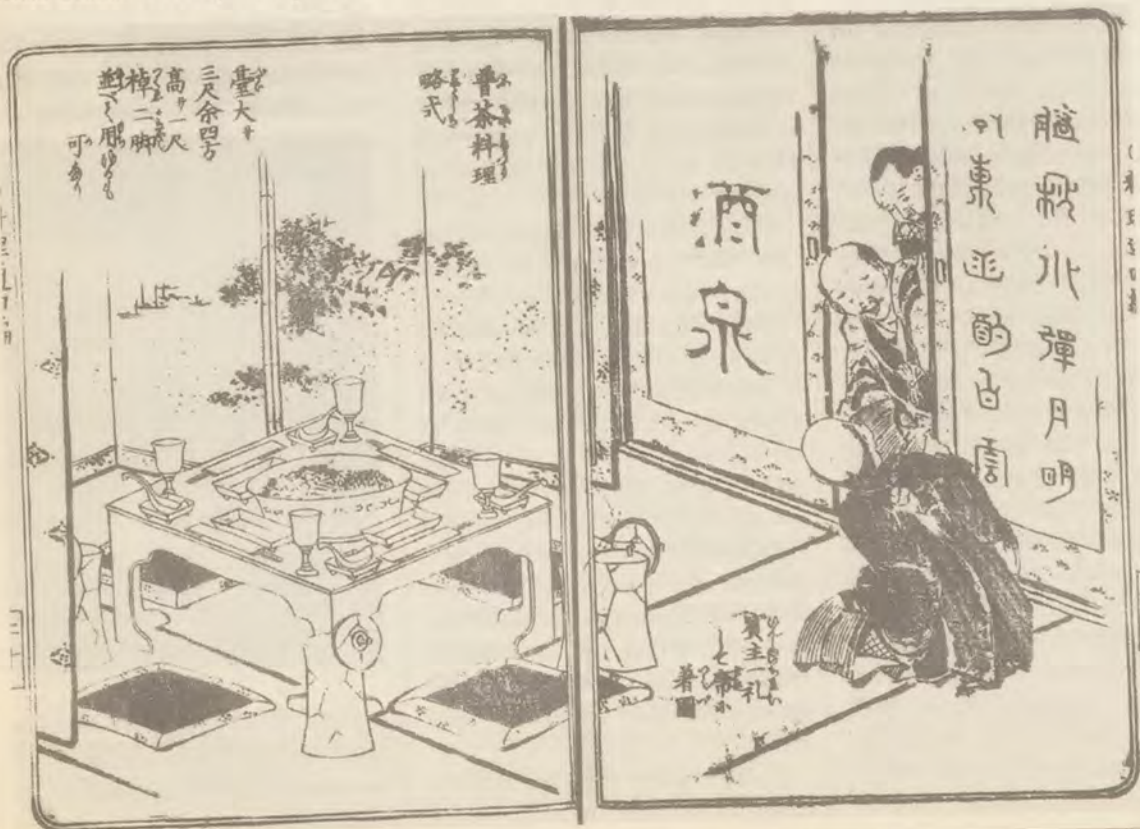
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Scholars Gathering for a Party, 1834 / Picture taken from the book discussed

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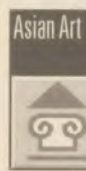
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Ken Lum Photo-mirrors: Presenting new reflections

In a television interview the South African author John Coetsee made a wonderful attempt to give a definition of beauty. 'There is a kind of beauty' he started, 'that is human. You may find it in a relationship with a woman. Then there is another kind of beauty, a concept that became current during the 19th century. It is an abstract, large kind of beauty in the literature about aesthetics referred to as the sublime.'

By SASKIA MONSHOUWER



Although Coetsee wrote his answer down, I cannot quote him literally – television images simply flash by – but I hope that I grasped the point. It is the difference between the human, fragile kind of beauty and this abstract overwhelming form that steers the core of contemporary art. The latter is probably the same urge that spurred artists and art historians on to think about how to escape the power of institutions and political systems, and consequently forced them to a critique of the modernist concept of beauty. The ambivalence present in Coetsee's answer, struc-

tured only by the carefully chosen words, is also to be found in the works of Ken Lum, especially in the development in his oeuvre over the last couple of years.

At the Sao Paulo Biennial in 1998, Ken Lum presented his Photo-mirrors. These pieces of art diverge greatly from his earlier works. They consist of large, hard-edged mirrors that are strategically hung in the gallery space. Snapshots which record holidays, weddings, important friends, and places are tucked into the edges of the frame. The rectangular frames and the hard flat surface form a composition that seems to be a reference to minimalist sculpture. With his Photo-mirrors Ken Lum combines three current themes of the contemporary visual

arts: they are about the visitor (subject), about the work of art (object), and about the gallery space.

On the face of it the Photo-mirrors seem to have made a break with his earlier works, but are in essence a continuation of the concept. At the beginning of the nineties, Ken Lum had an international breakthrough with his large photographs combined with simple texts. Both the photograph and the texts seemed to have been drawn from reality, although they were in fact carefully constructed. Referring to the composition of these works, it could be said that they are also not unrelated to Minimalist Art. Especially if the graphical effects of the total image, the photograph in combination with the colour field next to it, are taken into account. The way this design is handled has been called ironical, and can be seen as critique of the sterile severity of the minimalists. The photographs form a contrast, they bring a human touch as it were.

'I'm interested in moments and what is real – resistances, drives, desires, urges, wishes and so on. Without those things you wouldn't have some sort of animation or drama. I'm not interested in just some abstract moment because there are a million moments in a day' says Ken Lum in an interview with Marnie Flemming.¹

Ken Lum's quotation can be seen as a link between his earlier and his present work, and is equally relevant to both. The concept of the Photo-mirrors is a continuation of Barthesian-inspired thoughts about photography. Ken Lum starts from a (theoretical) kinship between a mirror and a camera. 'The camera is nothing more than a mechanical process by which an image is mirrored onto the black plane of a surface that has that has photochemicals on it', he states in an other interview.² '(...) it isn't just about the apparatus, it's also about the images that it potentially contains. This potential is theoretically limitless. The idea of a limitless potential has consequences for the experience of time and the role of the viewer, the subject. On the one hand a snapshot is an arbitrary, instantaneous moment in time. It is banal. On the other hand, the moment is confirmed and particularized by the presence of the subject. (...) I do try to retain that and I try to reveal something of the relationship that people have to cameras, images and forms, as well as their relationship to others, by sticking those pictures in.'

Through his works Ken Lum creates a synthesis between classical modernist thoughts about space, form and object, and the knowledge that the meaning of a work will be determined by the context. These in-



Ken Lum, Photo-mirror: French Maid, 1997

sights are the achievement of conceptual art. The dichotomies banal commodity / high art, public / private which were ascribed to his works earlier, are still valid. Ken Lum emphasizes the experience of the subject as a viewer, and in doing so he is pushing these visions in a new direction.

'I'm interested in what constitutes the subject, not only the subject in the work, but the subject standing in front of the mirror. And that constitution has been a recurrent theme in all my work. Is always in between, Hybrid, always in the process of transformation.'

It is this emphasis on the subject that may provide a link to the human kind of beauty to which John Coetsee refers. The paradoxical effect in terms of contemporary art is that he points back to the classical modernist view on art, but in doing so raises objections. He is not simply returning to the aesthetics of the sublime, but he stresses in a way the right and the potential of the viewer to create a personal, private relationship with an object. Aesthetics are necessary to this, because they lift the banal picture/moment out of the sea of indifference and make it special.

'I realize more and more that exercising all the social references in the

gallery space is not simply to enhance the contemplative relationship that people have with a work of art, but also enhance the privacy of the viewer. So a gallery space despite of being 'public', is actually extremely private. And that privacy is analogous to the privacy of the collector's or whomever's home.'

It is fascinating to see how ideas are shifting and it is good to know that reflection is still an important part of contemporary art. I shall take the liberty of recognizing a metaphor of this process in the mirrors by Ken Lum. ■

Notes

1. From an interview with Marnie Flemming, in Catalogue, published by Oakville Galleries, 1994
2. All the other quotes are from an interview with Lisa Gabriella Mark, in: Catalogue by the Sao Paulo Biennial, 1998

Saskia Monshouwer, publicist, has been working at Kunstbeeld, a Dutch Art Magazine, since 1989



Ken Lum, Photo-mirror: Boy in blue vest, 1997

Tsai Chih Chung

A New Lease of Life for the Chinese Classics

Since 1997 the Prince Claus Awards have been presented to people and organizations in recognition of and to encourage their exceptional achievements in the field of culture and development in Africa, Asia, Latin America, and the Caribbean. In IIAS Newsletter 21 Charles Yencks wrote an article on the architect Kenneth Yeang, one of the ten laureates in 1999. In this second article Ku Pi-ling presents award winner Tsai Chih Chung, a cartoonist from Taiwan.

By KU PI-LING

Over the past few decades, Taiwanese and Chinese society has gradually entered the mainstream of global culture, and for most people forming part of this society the works of the ancient Chinese philosophers remain nothing more than a minor element in the school curriculum. However, the classical Chinese canon (6th to 4th centuries BC), which comprises the works of Confucius, Mencius, and others, is the foundation on which the social and political organizations of traditional Chinese society are built and forms an inherent part of the Chinese moral universe and identity. Although the value system presented in the classics still dominates Chinese society, albeit mostly at a subconscious level, these values are subject to erosion by the forces of modernization. This means that a specific Chinese cultural identity is less obvious than in the past.

It is difficult for the younger generation in China and Taiwan to relate to a traditional value system that in content and presentation is so much at variance with the modern, often foreign value systems supplied by the mass media. This has resulted in a cultural identity crisis and the realization that Chinese culture needs to modernize or redefine itself in the face of the onslaught of global culture. This process has been going on in Taiwanese and Chinese music, literature, and film, and many artists have been highly successful in finding new ways of expressing Chinese cultural themes and making them accessible to a modern Chinese and international audience. Until recently, however, the works of the philoso-



Tsai Chih Chung

phers remained on dusty shelves, untouched by artists and seldom used as a direct source of inspiration. The renaissance of Chinese canonical works, their removal from the schoolroom to the neon-lit boulevards of modern Taipei and Beijing, is the work of one man: the Taiwanese cartoonist Tsai Chih Chung (1948, Taiwan).

At the age of fifteen, Tsai Chih Chung worked as an assistant in a cartoon company. During these early years, Tsai wrote three comic books and became increasingly interested in philosophy and by chance came across the work of Taoist philosopher Zhuang Zi. He decided to adapt the work (written in classical Chinese) for comic strips. He used accessible modern Chinese and humour to appeal to a contemporary audience, but he retained the essence of the original.

After six months of intense study of the ancient philosophers, Tsai wrote interpretations of other Chinese philosophical classics in comic strip-form. The comics became an instant success, not only in Taiwan, but also with overseas Chinese families for whom Tsai's comics became a means by which they could interest their children in Chinese culture and the wisdom of the ancients. At last cultural identity could be confirmed and strengthened through a modern and accessible medium.

So far Tsai's work has been released in 30 countries. In the United States, it has been adopted as teaching material at Princeton and other universities. In 1989, Tsai's comics were first published in the People's Republic of China. During the months after the suppression of Tiananmen Square demonstrations, Tsai's comics provided a new generation of Chinese with a stimulus for reflection on their own culture. The books were deemed safe by the authorities, as they were far removed from the Western thinking on society that was under official censure.

Tsai Chih Chung's work has met with acclamation from all levels in China, including famous Zhuang Zi scholars such as Professor Luo Long-shi (Taiwan Technical University), who recommends the comic strips to anyone interested in the Chinese classics. Tsai's work is generally considered to be an excellent introduction to the classics for modern Chinese, as it provides the modern reader with a pleasant short cut to the heart of Chinese philosophy, bypassing the complexities of the classical Chinese language while retaining the essence. Tsai revitalizes the canonical works and has given them a new lease of life.

The importance of Tsai Chih Chung's comic strip creations goes beyond their entertainment value and the popularization of the classics. They have also proved that Chinese culture can adapt to modern media and society and that the values expressed in the works of the philosophers are still important to a contemporary audience. Finding new ways of expression and redefining the boundaries for the expression of ancient values and cultural themes is the way to adapt tradition to a new global culture. After all, even in the digital age, cultural roots and identity should be cherished and passed on to the next generation. ■

Translated from Chinese by Robin Ruizendaal

Interactions



Excerpt taken from Tsai Chih Chung's *The Sayings of Mencius: Wisdom in a chaotic era, 1991*

Deshima

400 years Holland-Japan

According to the true story of Hendrik Doeff, chief agent of the factory in Japan, during the years 1800-1817.

Short News
&

Holland and Japan entertain exceptional relations. Not only because of the fact that these relations are 400 years old but more because for more than 200 years they were exclusive. The VOC was the sole Western trading economy allowed to trade in Japan. Trade was permitted under very strict conditions on the artificial island Deshima. For a couple of centuries Deshima was the one and only 'window on the Western world'. It became the Japanese focus for cultural exchange.

Deshima, situated in the Bay of Nagasaki, is a miraculous creation. It is a fan-shaped artificial island which has been given to the Dutch VOC in 1641. According to the legend, where the shogun was asked how the island should be built, he merely spread his fan. Japanese artists have created their own image on Deshima in the fascinating Nagasaki-prints, which are part of the theatrical show.

Deshima, 1813. The French have annexed the Netherlands. The East-Indies have been conquered by the



Deshima, 400 years Holland-Japan

English. Only on Deshima does the Dutch continue to fly. For years on end Hendrik Doeff has been waiting for a ship signaling that the protracted European war has ended. That particular day, what is thought

to be a Dutch ship approaches the Deshima roads. The joyful atmosphere dissipates when the ship turns out to be a British vessel which want to take Deshima over from the Dutch. Thanks to Doeff's outstanding diplomatic skills, he saves Deshima for the Dutch.

In 1815 Doeff makes his final court journey to Edo (Tokio) and presents the shogun the gifts brought to Japan for him. We are witnessing the festival of a visitation to the royal court according to traditions 200 years ago, including a samurai ritual, a tea ceremony and a fan dance. Back on Deshima, Doeff is forced to wait until 1817 when the Dutch fleet sails into Nagasaki Bay. His adjutant, Jan Cock Blomhoff, appears in the name of the new Netherlands with the message that the war is over. After eighteen years Doeff can finally return to the Netherlands.

After the success of the 'Heeren 17', author and director Ab Gietelink again presents a fabulous documentary theatre play which is nourished in the colonial history of Holland. This play is an imaginative, audacious experience. A multidisciplinary theatrical event, firmly set in a unique setting of Dutch overseas history. It will leave you feeling spiritually cleansed and with a smile on your face.

The production is running the whole summer 2000 in different places in the Netherlands. ■

Ticket reservations, tel.: +31-20-525 1930
Further information, tel.: +31-20-694 1082



Tsai Chih Chung's publication
*The Sayings of Mencius:
Wisdom in a chaotic era, 1991*

Art

PLEASE REFER TO
THE IAS NEWSLETTER
WEBSITE
(<http://www.ias.nl/>)
FOR MORE DETAILED
INFORMATION ABOUT
MUSEUMS WITH ASIAN
ART COLLECTIONS.

AGENDA

JUNE 2000 > DECEMBER 2000

AUSTRALIA

National Gallery of Victoria
180 St Kilda Road
Melbourne, Victoria 3004
Tel.: +61-3-9208 0222
Fax: +61-3-9208 0245

Permanent Collection

The Asian Gallery will feature major treasures from the National Gallery of Victoria's permanent collection. This display will focus on Chinese ceramics and archaic bronzes, plus Hindu and Buddhist art from India, the Himalayan region, China and Japan.

Quadrivium

Lvl 2, Shop 50
Queen Victoria Bldg
Sydney, NSW 2000
Tel.: +61-2-9264 8222
Fax: +61-2-9264 8700

Quadrivium exhibits a range of traditional Asian Art from South Asia, Southeast Asia and East Asia. Fine religious and traditional sculpture in stone and bronze including Buddha's and Chinese Han Dynasty figures are featured.

CHINA

Red Gate Gallery

Level 3, China World Hotel
China World Trade Center
1 Jianguomenwai, Beijing
Tel.: +86-10-6505 2266
Fax: +86-10-6532 4804

17 June – 12 July 2000

Wang Lifeng: New Mixed Media Paintings

1 July – 29 July 2000

He Sen: Portrait Series

GERMANY

China Gallery

Schwanderstraße 49
90596 Schwanstetten
Tel.: +49-91-707 454

A permanent display of the work of Liu Shao Hui (1940), modern painter and designer. Liu Shao Hui is one of the founders of the Yunnan School of Modern Heavy Colour Painting and of the Guilin School of Qigong originated painting.

Museum für Ostasiatische Kunst

Takustrasse 40D
14195 Berlin (Dahlem)
Tel.: +49-30-8301383/ 83011
Fax: +49-30-8316 384

Permanent Collection

The museum offers a comprehensive overview of the fine and decorative arts of China, Japan and Korea, emphasizing the genre of painting. Its collection of Asian graphic art, primarily Japanese woodblock prints, is one of the finest and most important in Germany.

GREAT BRITAIN

British Library

96 Euston Road
London NW1 2DB
Tel.: +44-171-4127111
Fax: +44-171-4127268

Permanent display of items which will range from one of the earliest Japanese printed books (c.1170) to examples of early colour printing from the mid-17th century onwards.

British Museum and Museum of Mankind

Great Russell Street
London WC1B 3DG
Tel.: +44-171-412 7111
Fax: +44-171-323 8614/ 8480

Permanent Collection

Antiques from Egypt, Western Asia, Greece and Rome, as well as prehistoric and British art, Medieval, Renaissance, Modern and Oriental collection, prints, drawings, coins and medals.

until September 2000

Japanese Clocks, Zodiac and Calendar Prints

until 13 August 2000

Visions from the Golden Land: Burma and the art of lacquer

Percival David Foundation of Chinese Art

School of Oriental and African Studies
53 Gordon Square, London WC1H 0PD
Tel.: +44-171-387 3909
Fax: +44-171-383 5163

The Percival David Foundation houses a fine collection of Chinese ceramics and a library of East Asian and Western books relating to Chinese art and culture. The Foundation exists to promote the appreciation, study and teaching of the art and culture of China and the surrounding regions.

INDIA

Gallery Chemould

Jehangir Art Gallery, First floor
M. Gandhi Road, Bombay 400023
Tel.: +91-22-283 3640
Fax: +91-22-2836058

Permanent Collection

Gallery Chemould devotes itself to promoting contemporary art. Among its highlights for the coming season is its role in co-ordinating an artists' exchange between India and Australia entitled Fire and Life. This will culminate in a series of two-person shows in five cities throughout India.

INDONESIA

Cemara 6

Galeri Kafe Jalan Cemara 6
Jakarta Pusat 10350
Tel.: +62-21-324505
Fax: +62-21-325890

This is a permanent display of the gallery's collection of paintings by more than forty Indonesian painters, among whom are Kartika Affandi and Basoeki Abdullah. A special room features the work of the painter Salim, who lives in Paris.

JAPAN

Museum of Contemporary Art Tokyo

4-1-1 Miyoshi Kato-ku
Tokyo 135-0022
Tel.: +81-3-6245 4111
Fax: +81-3-6245 1140/ 1141

Permanent collection

Exhibition of the history of contemporary art in Japan and other countries after 1945 shown by works chosen from the museum's collection.

Setagaya Art Museum

1-2, Kinuta-koen Setagaya-ku
Tokyo 157
Tel.: +81-3-3415 6011
Fax: +81-3-3415 6413

Permanent display of the Shioda Collection of the work of Kitaoji Rosanjin

Tokyo Station Gallery

1-9-1 Marunouchi
Chiyoda-ku
Tokyo 100
Tel.: +81-3-3212 2763
Fax: +81-3-3212 2058

The Tokyo Station Gallery opened in 1988 and is located in the corner of the former Tokyo Station, which was constructed in 1913. Aiming to be a small but authentic art gallery, focus is given to photographs, poster art, architectural design and Japanese modern artists.

THE NETHERLANDS

Centrum Beeldende Kunst

Hooglandsekerkgracht 19-21
2312 HS Leiden
Tel.: +31-71-516 5369
Fax: +31-71-516 5359

16 June until 1 October 2000

Voices from Japan
Garden of Eden, an installation by Oscar Satio Oiwa, in co-operation with the composer Seigen Ono.

Foundation for Indian Artists

Fokke Simonszstraat 10
1017 TG Amsterdam
Tel.: +31-20-623 1547
Fax: +31-20-623 1547

until 28 June 2000

Marien Schouten and artists of the Kanoria Centre for Arts in Ahmedabad
The famous Dutch artist Marien Schouten organised in Ahmedabad (India) an exhibition with all the participating artists of the Kanoria Centre for Arts. He selected four of the participating artists to set up a similar exhibition in Holland at the Foundation for Indian Artists.



Private Room by Midori Mitamura, De Waag, Leiden, the Netherlands

1 – 22 July 2000

Surekha: Fashion show/performance of wearable works on paper
The Indian artist Monali Meher will show the work of Surekha on her body in a performance/fashion show.

Gemeentemuseum Den Haag

Stadhouderslaan 41, Den Haag
Tel.: +31-70-338 1111
Fax: +31-70-338 1112

28 October 2000 to 14 January 2001

Music in Japanese Prints
The exhibition will give an impression both of Japanese traditional music making and its role in Japanese society. The 160 prints and 25 musical instruments on display are drawn from the collection in The Hague and from the Rijksmuseum voor Volkenkunde in Leiden.

Groninger Museum

Museumland 1, 9700 ME Groningen
Tel.: +31-50-366 6555
Fax: +31-50-312 0815

4 June – 10 September 2000

Japan: Porcelain and Prints
More than 150 masterpieces from collections of Japanese export porcelain as well as unique eighteenth and nineteenth century Japanese prints will be displayed in this exhibition.

't Japans Cultureel Centrum

N.Z. Voorburgwal 177-1
1012 RK Amsterdam
Tel.: +31-20-627 9523

from 19 april 2000

Contemporary and Traditional Japanese Ceramics and Textiles

Hortus Haren

Kerklaan 34, Haren (Groningen)
Tel.: +31-50-537 0053
<http://www.hortusharen.nl>

July until September 2000

Hanna No En, Oasis of Flowers

Royal Palace Amsterdam

Nieuwezijds Voorburgwal 147
Amsterdam
Tel.: +31-20-624 8698
<http://www.channels.nl/amsterdam/paleis.html>

24 June until 24 September 2000

A Distant Court Journey: Dutch traders visit the shōgun of Japan
This exhibition of art and miscellaneous objects includes some of the gifts the shōguns presented to the Dutch and Japanese documentary prints. It shows how annual expeditions by the Dutch, since the first one in 1641, helped to shape the way the two nations perceive one another.

De Oude Kerk

Ouderkerksplein 23
1012 GX Amsterdam
Tel.: +31-20-625 8284

July – 19 August 2000

Kimonos Close Up: Kimono designs from Emi Wada
Emi Wada is one of the most promising designers in the Japanese theatre and film worlds. She has built her reputation on historical costume designs of traditional kimonos. A selection of her costumes will be shown in the exhibition.

Paleis Het Loo

Nationaal Museum
Koninklijk Park 1, Apeldoorn
Tel.: +31-55-577 2400
<http://www.hetloo.nl>

30 June until 27 August

From the Collection of the Emperors of Japan
On display are ceremonial costumes and treasures of the emperors of Japan.

Rijksmuseum

Hobbemastraat 19
PO Box 74888
1070 DN Amsterdam
Tel.: +31-20-673 2121
Fax: +31-20-679 8146
daily 10am – 5pm

until 16 July 2000

Japanese paintings from the collection of the members of 'Vereniging van Vrienden der Aziatische Kunst'
The Rijksmuseum will show a selection of their collection in the area of the traditional Japanese art form of the scroll painting.

Rijksmuseum voor Volkenkunde

Steenstraat 1, Leiden
Tel.: +31-71-516 8800

15 June until 17 September 2000

Holland, Japan and 'de Liefde'
On exhibition are Japanese art objects from circa 1600 before contact with the West and the influences of the Dutch on Deshima. It was in the Japanese Golden Age that art designs were established that we now tend to experience as typically Japanese.



Little Pilgrim by Yoshitomo Nara,
Stedelijk Museum De Lakenhal, Leiden, the Netherlands

Stedelijk Museum De Lakenhal

Oude Singel 28-32
2312 RA Leiden
Tel.: +31-71-516 5360
Fax: +31-71-513 4489

16 June until 1 October 2000

Voices from Japan
Trading Views: two established Japanese artists, Shiro Matsui and Yoshimoto Nara, and two younger Japanese artists, Kenji Yanobe and Saturo Takahashi, present their work.

De Waag

Aalmarkt 21, 2311 EC Leiden
Tel.: +31-71-514 0580

16 June until 27 August

Voices from Japan
Midori Mitamura creates an installation entitled Permanent Room.

NORWAY

Ethnographic Museum

Frederiksgate 201640 Oslo
Tel.: +47-22-859300
Fax: +47-22-859960
daily (September 15th to May 14th)
12 - 3pm, (May 15th to September 14th)
11am - 3pm, closed on Monday

Permanent collection from East Asia, Africa, North-America, South-America, Arctic, sub-Arctic

SINGAPORE

Asian Civilizations Museum

39 Armenian Street
Singapore 179941
Tel.: +65-332 3015
Fax: +65-883 0732

until 31 December 2000

Chinese Paintings from the Yeo Khee Lim Collection
An exhibition that features landscape, bird and flower paintings from the Ming and Qing dynasties.

Singapore Art Museum

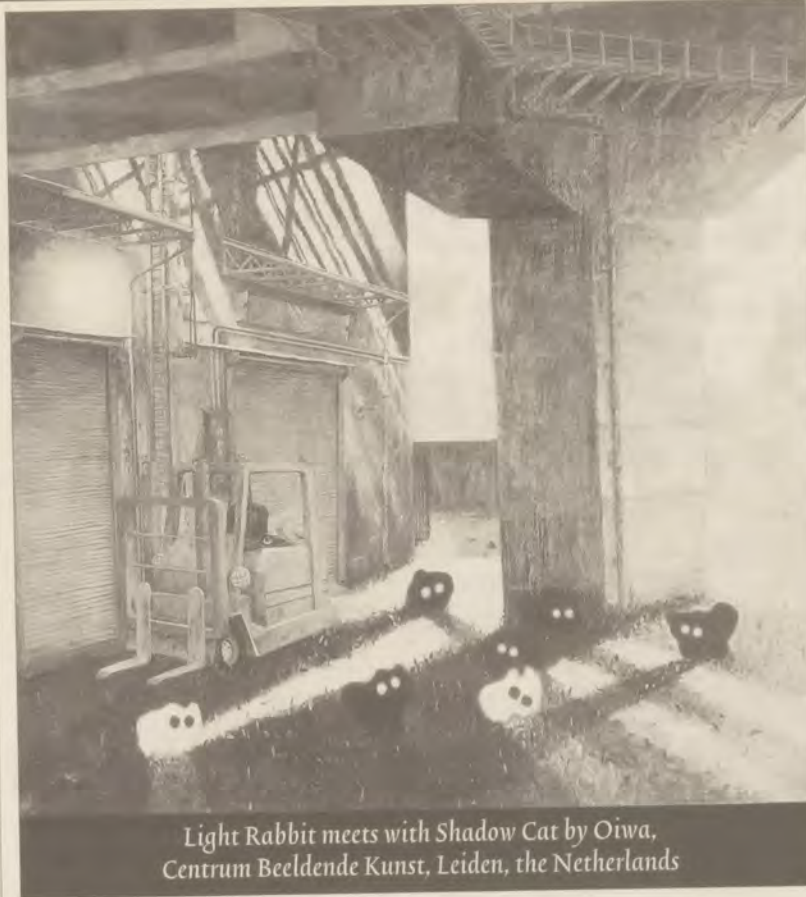
71 Bras Basah Road
Singapore 189555
Tel.: +65-332 3215
Fax: +65-224 7919

Permanent Display on Chinese Culture and Civilizations

This exhibition will introduce visitors to the world of Chinese beliefs, symbolism, connoisseurship, and the Chinese scholarly tradition.

until 9 July 2000

FEAST! Food in Art
Contemporary visual artists employ food or refer to its consumption and diverse symbolism in their works. Among the artists are Tang Da Wu, Matthew Ngui and Vincent Leow.



Light Rabbit meets with Shadow Cat by Oiwa, Centrum Beeldende Kunst, Leiden, the Netherlands

until 29 October 2000

Imagining the Century: Singapore Art Museum Collection Exhibition Series
The exhibition provides a particular view of colonial rule, war, revolution, independence and social changes in Southeast Asia as seen in the artists' world. Featuring key pieces from the Museum's permanent collection, this exhibition surveys Southeast Asian modern and contemporary works produced since the 1930s.

Singapore History Museum

93 Stamford Road
Singapore 178897

until 31 December 2000

The Dioramas - A Visual History of Singapore
Twenty dioramas visually trace the history and development of Singapore from a fishing village to a modern nation state.

SWITZERLAND

Baur Collection

8 Rue Munier-Romilly
1206 Geneva
Tel.: +41-22-346 1729
Fax: +41-22-789 1845

Renewed permanent collection

Four new exhibition rooms display rarely shown Japanese and Chinese objects: Satsuma ceramics, stamps, and Chinese lacquerware.

Temporary exhibition

Japanese Jewellery and Chinese Dresses

Rietberg Museum

Gablerstrasse 15
CH-8002 Zurich
Tel.: +41-1-202 4528
Fax: +41-1-202 5201
daily 10am - 5pm, closed on Monday

Permanent collection

Indian and Tibetan art, art from Africa and the Pacific, Eskimo and North West American and pre-Columbian art.

THAILAND

Gallery of Fine arts

Silpakorn University
Klan Gwan House 11, 19th floor
14011 Wireless Road
Bangkok 10330
Tel.: +66-2-255-9100 ext. 201
Fax: +66-2-255-9113-14

opened 1 February

Alter-Ego
The exhibition aims to develop a closer relationship between Thailand and Europe and to enhance cross-cultural dialogues. European artists will be working in Thailand as artists in residence.

UNITED STATES OF AMERICA

Asian Art Museum San Francisco

Golden Gate Park
San Francisco
California 94118
Tel.: +1-415-379-8801

17 June - 11 September 2000

The Golden Age of Chinese Archaeology: Celebrated Discoveries from the People's Republic of China
The extensive exhibition of ancient Chinese art offers a rare glimpse of nearly 240 artefacts recently unearthed throughout China that shed light on the country's complex and little-understood early history. Includes contributions from more than thirty Chinese museums that span 6000 years of history.

The Asia Society at Midtown

525 Park Avenue (at 59th Street)
New York, NY 10021
Tel.: +1-212 517 2742

12 July - 17 September 2000

Dancing Demons: Ceremonial Masks of Mongolia

Freer Gallery of Art

1000 Jefferson Drive at 12th street SW
Washington DC 20560
Tel.: +1 202 357 2104
Fax: +1 202 357 4911

until 2 January 2001

Brushing the Past: Later Chinese Calligraphy from the Gift of Robert Hatfield Ellsworth
The exhibition illustrates the evolution of Chinese calligraphy over 3,500 years. Objects featured in the exhibition include twenty examples of late eighteenth, nineteenth-, and early twentieth-century Chinese calligraphy.

Honolulu Academy of Arts

900 S. Beretania Street
Honolulu, Hawaii 96814-1495
Tel.: +1-808-532 8700
Fax: +1-808-5328787

Continuing exhibition

Taisho chic
Many of the early twentieth-century art movements that originated in the West, such as Impressionism, Art Nouveau and Art Deco, also affected the modern Japanese artist. This exhibition highlights Japanese works of art and everyday items, which show modern design elements of the Taisho period (1912-1926).

Japan Society Gallery

333 East 47th Street
New York, NY 10017
Tel.: +1-212-832 1155
Fax: +1-212-715 1262

until 9 July 2000

Japanese Treasures from the Asian Art Museum of San Francisco
Forty-seven masterpieces spanning 3,000 years of Japanese culture is on exhibition, including some of the museum's most important paintings, sculptures, ceramics and lacquerware. There is also a section devoted to architect Aulenti's celebrated designs for the AAM's new building to open at San Francisco's Civic Center.



Cow, Japanese porcelain, late eighteenth century, Groninger Museum, the Netherlands

The Metropolitan Museum of Art

5th Avenue at 82nd Street
New York NY10028
Tel.: +1-212-879 5500
Fax: +1-212-570 3879

until 25 June 2000

Masterpieces of Japanese Art from the Mary Griggs Burke Collection
This exhibition drawn from the Burke Collection features some 200 masterpieces in various media, dating from the second millennium BC to the early 19th century. Works include sculptures, some of the finest ink-monochrome and elegant polychromatic paintings, ceramics, and Negoro, Kodaiji, and Namban lacquerware.

Seattle Asian Art Museum

1400 E. Prospect, Volunteer Park
Seattle, Washington 98122-9700
Tel.: +1-206-654-3100

1 July - 8 October 2000

Sheer Realities: Clothing and Power in Nineteenth-Century Philippines
The exhibition displays the nineteenth- and early twentieth-century clothing and accessories of the elite Mestizos juxtaposed with those of the people of the archipelago.

VIETNAM

Art Gallery Hien Minh

1st Floor, 44 Dong Khoi Street Distr. 1
Ho Chi Minh City
Tel.: +84-8-224590

Permanent collection

Work of, among others, the Vietnamese painter Nguyen Thi Hien.

Gallery Vinh Loi

49 Dong Khoi Street, Distr. 1
Ho Chi Minh City
Tel.: +84-8-222006

Permanent collection

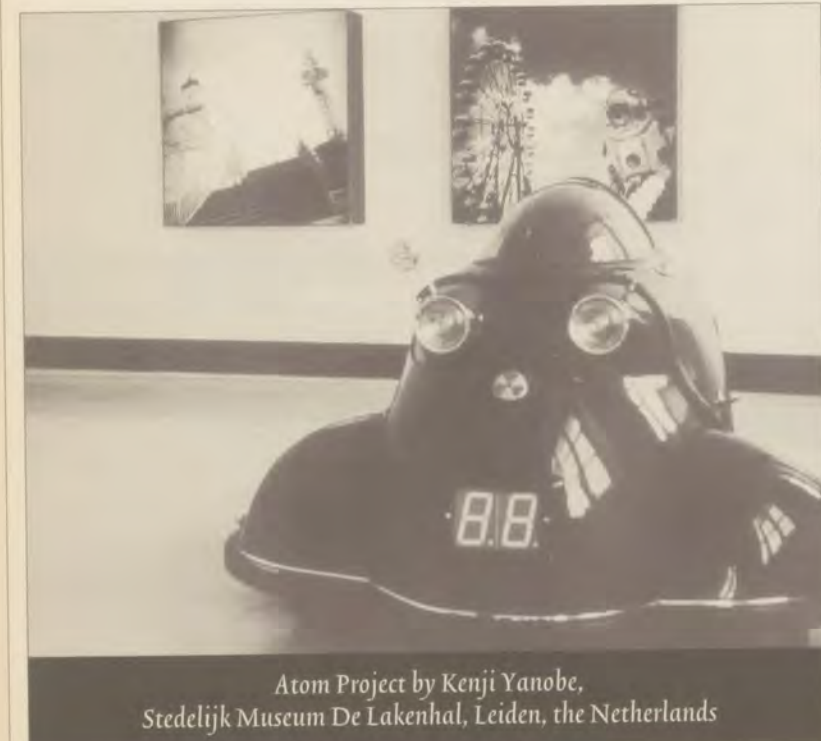
Among others, the work of the Vietnamese artist Bui Xuan Phai (1921-1988) is on display.

Red River Gallery

71A Nguyen Du Street
Hanoi
Tel.: +84-4-229064

Permanent collection

Work by the 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.



Atom Project by Kenji Yanobe, Stedelijk Museum De Lakenhal, Leiden, the Netherlands

The Asian Art section is produced by The Gate Foundation in Amsterdam, the Netherlands. Please send all information about activities and events relating to Asian art and culture to:

THE GATE FOUNDATION

KEIZERSGRACHT 613
1017 DS AMSTERDAM
THE NETHERLANDS
TEL.: +31-20-620 80 57
FAX: +31-20-639 07 62
E-MAIL: GATE@BASE.NL
WWW.BASE.NL/GATE



FORUM

- (General News)
 - Opportunities for Europe in ASEM..... 3
- (Special Theme: 400 years Japanese-Dutch Relations)
 - Introduction..... 6
- (Southeast Asia)
 - Like a Rising Phoenix 25
 - Self-Determination and the United Nations: Options for West Papua 26



PEOPLE

- (Editorial Page)
 - Ivo Smits and Margarita Winkel: Guest Editors 2
- (South Asia)
 - Jean Philippe Vogel: A Dutchman who went Indian 16
- (Pink Pages)
 - Hein Steinhauer: Professor of Ethnolinguistics via Slavic and Indonesian Languages 44



INSTITUTIONAL NEWS

- (Central Asia)
 - Institute for Central Asia Development 12
 - International Association for Tibetan Studies (IATS): A preview of the ninth seminar..... 14
- (Pink Pages)
 - IIAS Staff and Fellows 42
 - IIAS Research Partners 43
 - News from the ESF Asia Committee..... 48
 - ESF Asia Committee Members..... 48
 - European Associations for Asian Studies..... 48
 - ESF Asia Committee Agenda..... 49
 - ESF Asia Committee Fellows 49
 - EU-China Academic Network (ECAN)..... 52
 - Celebrating 75 Years of the Kern Institute 52
 - The Trilingual Collection of the MJP Library..... 53



RESEARCH PROJECTS

- (Special Theme: 400 Years Japanese-Dutch Relations)
 - Ethnography in the Margins: Japanese collections 1816 - 1883..... 6
 - A Song for the Shogun: Engelbert Kaempfer and seventeenth-century Japan 7
 - When Dutch was All the Rage..... 11
 - Nothing to Sneeze at: Dutch influence in Japan..... 8
 - Chinese Perspectives: Trade between Japan and the West .. 8
 - In Search of Japanese Lacquer..... 9
 - A World of Difference: The VOC and Japan's economic policy, 1640-1715..... 9
 - A Tactless Diplomat in Nineteenth-Century Japan..... 10
 - War Memories: Battles in perspectives 10
- (Central Asia)
 - Bon Project 13
- (South Asia)
 - Masculinity, Sexuality, and Culture in India..... 19
- (Insular Southwest Asia)
 - Seychellois Creole: Development and Evolution..... 21
- (Southeast Asia)
 - Indonesia on the Threshold: Towards an ethnification of the nation?..... 22

- Research on Environmental History of Indonesia 23
- Competing Interests at the Freeport mine in Irian Jaya ... 25
- Land Law in Indonesia: Changing approaches..... 29

- (East Asia)
 - A Tug-of-War between the Public and the Private in Traditional Korea 31
 - Qigong Groups and Civil Society in P.R. China..... 32
 - Chinese Transnational Enterprises 33
 - The Aristocratic Calligrapher Konoe Nobutada 34

- (Pink Pages)
 - CLARA Annual Report 46



REPORTS

- (General News)
 - National Council on Orientalist Library Resources: The 1999 Conference..... 4
 - Language Endangerment & Language Maintenance..... 4
 - Asian Development Seminar Comes of Age 5

- (Central Asia)
 - Mongolians from Country to City 13

- (South Asia)
 - Ninth International Colloquium of the IALS..... 17
 - Querying Indianness 18

- (Southeast Asia)
 - Nationalism and Particularism in Present-day Southeast Asia 23
 - Indonesian Manuscripts 24
 - The 150th Anniversary of the Indonesian Civil Code..... 28

- (East Asia)
 - Ghosts and Modernity in East Asia..... 30
 - 4th Euro-Japanese Symposium..... 33

- (Pink Pages)
 - Nordic-European Workshop: Social Science Research on Contemporary South and Southeast Asia 41
 - Second International Conference on Indian Labour History 46
 - Migration, Urban Development and Demographic Change in Punjab..... 50
 - SEALG Report 51
 - The Future of ASEM: Widening, deepening, or focusing? . 52



CALL FOR PAPERS

- (Southeast Asia)
 - EUROSEAS Conference London 24

- (East Asia)
 - Korean Art History 31

- (Pink Pages)
 - Audiences, Patrons and Performers in the Performing Arts of Asia 45
 - Domestic Service and Mobility: Labour, livelihoods, and lifestyles..... 47
 - Asian Workshop on Oral History Training..... 47
 - 2nd International Convention of Asia Scholars 50



PUBLICATIONS

- (General News)
 - Books Received..... 5

- (Special Theme: 400 Years Japanese-Dutch Relations)
 - Bridging the Divide: 400 hundred years the Netherlands-Japan 11

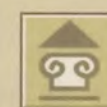
- (Central Asia)
 - New Journal: Central Asia and the Caucasus 12

- (South Asia)
 - Two Early Saiva Siddhanta Texts..... 18
 - Home, Family and Kinship in Maharashtra 20

- (Southeast Asia)
 - Books Received..... 24
 - Traditional Medicine among the Ngaju Dayak in Central Kalimantan 27

- (East Asia)
 - Tea of the Sages: The art of sencha 35
 - Books Received..... 35

- (Pink Pages)
 - New Publication Sponsored by ESFAC..... 49



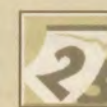
ASIAN ART

- (Asian Art)
 - Ken Lum: Photo-mirrors: Presenting new reflections 36
 - Tsai Chih Chung: A new lease of life for the Chinese classics 37



VACANCIES

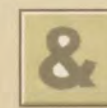
- (Pink Pages)
 - 4 Part-time Post-docs (IIAS/ISIM/CNWS) 44
 - 2 PhD Candidates (ASSR/IIAS)..... 44



AGENDA

- (Asian Art)
 - Art Agenda..... 38

- (Pink Pages)
 - IIAS Agenda..... 43
 - ESF Asia Committee Agenda..... 49
 - International Conference Agenda..... 54



SHORT NEWS

- (South Asia)
 - Gonda Lecture by R.S. McGregor: The Formation of Modern Hindi 20

- (Southeast Asia)
 - From Fact to Fiction: A history of Thai-Myanmar relations 28
 - Southeast Asia Across Borders 29

- (Asian Art)
 - Deshima: 400 years Holland-Japan 37

- (Pink Pages)
 - IIAS Special Chair for Terwiel..... 43

LIST OF ADVERTISERS

- Cambridge University Press 17
- Cambridge University Press 56
- Curzon Press..... 14
- Hotei Publishing..... 7
- Institut für Asienkunde..... 34
- Institut für Asienkunde..... 50
- National Maritime Museum 27
- Information on Advertising in the IIAS Newsletter..... 56
- Products and Services 56

Nordic-European Workshop Social Science Research on Contemporary South and Southeast Asia

From 6 to 9 April 2000, the 7th Nordic-European Workshop in Advanced Asian Studies (NEWAS) took place at Gilleleje, Denmark. The NEWAS workshops are joint Nordic-European ventures between the Nordic Institute of Asian Studies (NIAS) and various European research institutes. Previous NEWAS workshops have taken place in Copenhagen (1993), London (1994), Aix-en-Provence (1995), Amsterdam (1995), Hull (1995), and Oxford (1999). The purpose of these workshops is to provide PhD students with qualified support from an international team of teachers and to give them an opportunity to become acquainted with colleagues from other countries who are carrying out thesis work on similar topics. Each workshop provides inspirational lectures from leading scholars in the field, but most of the time is devoted to discussing, in seminar form, each student's thesis work based on papers circulated in advance.

By MARIO RUTTEN

Report The seventh NEWAS workshop in Gilleleje, Denmark, focused on the study of contemporary South and Southeast Asia from the perspective of the social sciences. It was the third NEWAS workshop in which Nordic and Dutch PhD students and supervisors met together. The first two in this series were organized jointly by NIAS and the Centre for Asian Studies Amsterdam (CASA). The aim of this third workshop was to broaden its base by also including PhD candidates from other Dutch research institutes. For that reason, the 7th NEWAS workshop was organized by the 'Strategic Alliance' between the International Institute for Asian Studies (IIAS) and the Nordic Institute of Asian Studies (NIAS), which was recently joined by the Institute of Asian Affairs in Hamburg.

In total, fourteen PhD candidates (six Nordic and eight Dutch) and six supervisors (three Nordic and three Dutch) participated in this two-day workshop. The Nordic participants included PhD candidates from Finland, Norway, Sweden, and Denmark. The Dutch PhD candidates belonged to the three Dutch Research Schools that focus in part on Asian Studies: Centre for Asian Studies Amsterdam/Amsterdam School for Social Sciences Research (CASA/ASSR), Centre for Resource Studies for Development (CERES), and the Research School CNWS of Asian, African, and Amerindian Studies. Together, the fourteen projects covered eight countries in South and Southeast Asia: India, Pakistan, Indonesia, Singapore, Vietnam, Thailand, Burma, and the Lao PDR.

The workshop began with an inspiring lecture by Professor Örjan Sjöberg of the Stockholm School of Economics, entitled *Singularly Asian?*

Regional integration and the emergence of extended metropolitan areas. In his lecture, Örjan Sjöberg brought up the difference between a disciplinary focus and an area study approach in research projects. He showed how the disciplinary approach in geography has been important in enhancing our understanding of the local context in urban studies on Asia. At the same time, he showed how insights from studies on a particular Asian locality – such as the concept of the *desakota* region (McGee) – has made a crucial contribution to the discipline of geography.

Örjan Sjöberg therefore asked those PhD candidates with a disciplinary approach in their projects to be ambitious enough to try and make a contribution to the particular field of area studies. He urged those participants who are conducting their studies within the framework of an area studies approach not to shy away from the ambition to contribute to discussions within the particular discipline. This attempt to combine the disciplinary and area studies approach became an important theme during the discussions of the papers of the fourteen PhD projects, of

which three had a strong disciplinary focus, five could be called village or neighbourhood studies, while the remaining six projects fell in-between, having a focus on a specific category of people.

Strait-jacket

Another theme that ran through the two-day discussions was the difference between individual research projects and projects that are part of a larger research programme. Among the eight Dutch PhD projects, there were five that were part of two larger research programmes: Social Security in Indonesia and Producer Services in Provincial Asia. These programmes represent a tendency within the Dutch social sciences to work more on big research themes organized within large programmes in which researchers collaborate closely. This trend away from individual research projects to larger research programmes is based on the model of academic research within the natural sciences.

Those PhD candidates who are part of a larger research group emphasized the advantages of working together with others on a similar

theme. During the discussions they indicated that these group efforts stimulate them in their work and often provide them with new ideas. They stressed that they did not feel isolated when working on their own project, a problem at which several of the PhD candidates with individual projects hinted on several occasions. While this advantage is indisputable, those PhD candidates who worked within a larger research programme indicated that there is always the danger that the overall programme turns into a strait-jacket for their project. This exchange of experiences was extremely useful, both for the PhD candidates and for the supervisors, whether Dutch or Nordic, especially in view of the fact that, according to some of the Scandinavian participants, there are signs of a similar tendency towards programme-oriented research within the social sciences in the Nordic countries.

Whether a PhD candidate is part of a larger programme or works on an individual basis, the issue of change is at the heart of almost every research project. It was therefore interesting to see how some of the PhD projects tried to deal with the consequences of the Asian crisis. Those participants whose projects focused on Indonesia explicitly included the impact of the crisis in their research. At the same time, they refused to make the impact of the crisis into a central theme of their thesis. While social scientists have often been accused of overemphasizing the occurrence of change at the time when they were in the field to collect data, these PhD candidates tried to put the effects of the crisis in a long-term perspective, without downplaying its direct consequences for the people concerned.

Courage

The issue of change over time and how to measure it, was the subject of

the inspiring lecture with which the second day of the workshop began. This lecture by Professor Ben White of the Institute of Social Studies in The Hague was entitled *Things You Can Do with an Old Dissertation: A Javanese village re-studied, 1972-2000*. Ben White narrated in detail his own experiences of doing a re-study of his earlier PhD thesis. More importantly, he gave advice about how to record your findings in such a way that you yourself or someone else will be able to replicate the study after several decades. His efforts to turn his original notes into a public source that is available to other researchers requires courage, because it makes one vulnerable as a scholar, but it is an example that is certainly worth following.

Ben White's lecture again showed how researchers who are at different stages of their projects, working on different topics in different countries, can benefit from each other's experiences. Broadening one's perspective is one of the major aims of the NEWAS workshops. The location of the 7th NEWAS workshop made this relatively easy. Overlooking the famous and beautiful Kattegat from the Gilbjergshoved Conference Centre in Gilleleje, we had every opportunity to widen our horizon.

The plan is to hold the next NEWAS workshop on the theme of the social science study of contemporary South and Southeast Asia in about two to three years' time. As was the case with its predecessors, this meeting will be a combination of participants from the Gilleleje workshop who will then be in the final stage of their project, and new participants who will have just started with their PhD trajectory. ■

Dr Mario Rutten is co-ordinator of the IIAS Branch Office in Amsterdam
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NEWAS participants widening their horizon during one of the breaks



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15 JUNE 2000

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IIAS EXTRAORDINARY CHAIRS

Prof. Hein Steinhauer (the Netherlands) Extraordinary Chair at Nijmegen University, 'Ethnolinguistics with a focus on Southeast Asia' 1 September 1998 – 1 September 2001
Prof. Barend – Jan Terwiel (the Netherlands/Germany) Special chair at the Universiteit Leiden, 'History and Cultures of Mainland Southeast Asia' 1 September 1999 – 1 September 2002
Prof. Henk Schulte Nordholt (the Netherlands) Special chair at the Erasmus University Rotterdam, 'Asian History' 1 October 1999 – 1 October 2003

INTERNATIONAL REPRESENTATIVES

Prof. J.G. Vredendregt (Jakarta, Indonesia);
Dr W.G.J. Rummelink, Japan-Netherlands Institute (Tokyo, Japan).

RESEARCH PROGRAMMES AND PROJECTS

– CLARA: 'Changing Labour Relations in Asia' The International Institute of Social History – Amsterdam acts as the executing body; Programme Co-ordinator: Dr R. Saptari
– 'International Social Organisation in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century', Programme Directors: Dr L.M. Douw and Dr F.N. Pieke
– PAATI: 'Performing Arts of Asia: Tradition and Innovation: The expression of identity in a changing world', Programme Director: Dr W. van Zanten
– ABIA-Project: Key to South and Southeast Asian Art and Archaeology Index, Project Co-ordinator: Prof. K.R. van Koij; Editors: Dr E.M. Raven and Drs H.I. Lasschuijt

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, co-operate on research projects etc. The IIAS is most willing to mediate in establishing contacts. Both national and international integration of Asian Studies are very important objectives.

In 2000 the IIAS wants to stress this co-operation between foreign researchers and the Dutch field. With regard to the affiliated fellowships, the IIAS therefore offers to mediate in finding external Dutch funding, should the scholar have not yet found ways of financing his/her visit to the Netherlands. For more information please see the IIAS fellowship application form.

At the moment, IIAS fellowship applications can be sent in for affiliated fellowships only (no application deadline). If any other fellowships will become available, it will be announced in the IIAS Newsletter and on the Internet. For news about IIAS fellowships, please see our website: <http://www.iias.nl>

The IIAS distinguishes between nine categories of fellows:

1. RESEARCH FELLOWS (POST PhD)

a. individual
b. attached to a programme, i.e.
– 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century'
– 'Performing Arts of Asia: Tradition and innovation; the expression of identity in a changing world' (PAATI)
– 'Changing Labour Relations in Asia' (CLARA), in collaboration with IISH Amsterdam
Research fellows are attached to the International Institute for Asian Studies for maximum 3 years, carrying out independent research and fieldwork, and organizing an international seminar.

2. SENIOR VISITING FELLOWS

The IIAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 3 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

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, the Shanghai Academy of Social Sciences (SASS), the Australian National University (ANU), and the Universität Wien regularly send scholars to the Netherlands to do research for a period from 1 to 6 months. Contacts with many other institutes promise to develop into a more regular exchange in the near future.

5. AFFILIATED FELLOWS

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 particular period. The IIAS also offers to mediate in finding external Dutch funding, should the scholar have not yet found ways of financing his/her visit to the Netherlands.

6. ESF/ALLIANCE FELLOWS

Selected by the Asia Committee of the European Science Foundation (ESF-AC), ESF/Alliance fellows are attached to the IIAS, partly within the framework of and financed by the Strategic Alliance (IIAS-NIAS-IFA).

7. DUTCH SENIORS

Maximum two Dutch seniors per year can apply for this position of maximum 6 months each at the IIAS. A Dutch senior should have obtained a PhD degree more than five years ago, and be academically very productive. The stay at IIAS (not abroad!) can be used for further research. Funds are made available to finance the temporary replacement for teaching activities of a senior at his/her home university.

8. NORDIC-NETHERLANDS RESEARCH FELLOWS

Nordic-Netherlands research fellows are selected by the Strategic Alliance. The duration of the fellowship is 1 or 2 years maximum.

9. GONDA FELLOWS

Gonda fellows are selected by the Stichting J. Gonda Fund and are affiliated to the IIAS. The period may vary from 1-3 months.

Hereunder you will find, ordered by region of specialty and in alphabetical order, the names and research topics of all fellows working at the International Institute for Asian Studies. Mentioned are further: country of origin, period of affiliation, kind of fellowship, and, in case of an affiliated fellowship, funding source, if available.

GENERAL

Dr Rajni Palriwala (India) 'The Impact of a Changing Social Welfare System on Relations within Marriage, Family, and Social Networks in the Netherlands and the Public Debate on this Process', affiliated fellow (IDPAD) 1 May 2000 – 1 December 2000

CENTRAL ASIA

Dr Henk Blezer (the Netherlands) 'The 'Bon'-Origin of Tibetan Buddhist Speculations Regarding a Post-Mortem State Called 'Reality as It Is'', individual research fellow Until 1 August 2000

Dr Alex McKay (New Zealand) 'The History of Tibet and the Indian Himalayas', affiliated fellow 8 June 2000 – 8 September 2000

Prof. Yang enhong (People's Republic of China) 'The study of Tibetology and King Gesar Epic', affiliated fellow (CASS) 15 April 2000 – 15 July 2000

SOUTH ASIA

Dr Hanne de Bruin (the Netherlands), stationed in Leiden and at the Amsterdam Branch Office 'Kattakuttu and Natakam: South Indian theatre traditions in regional perspective', research fellow within the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI) Until 15 July 2001

Dr Prabhu Mohapatra (India), stationed in New Delhi 'Industrialisation and Work Culture: Steel workers in Jamshedpur: 1950 – 1990s', research fellow within the framework of the CLARA research programme 1 February 1999 – 31 January 2002

Prof. Ralph Schlomowitz (Australia) 'The Anthropometric History of India under British Rule', affiliated fellow 24 June 2000 – 22 July 2000

INSULAR SOUTHWEST ASIA

No IIAS research at this moment.

SOUTHEAST ASIA

Dr Matthew Cohen (USA) 'The Shadow Puppet Theater of Gegesik, North West Java, Indonesia: Memory, tradition, and community', research fellow within the framework of the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI) 1 January 1998 – 1 January 2001

Dr Freek Colombijn (the Netherlands), stationed in Leiden and at the Amsterdam Branch Office 'The Road to Development: Access to natural resources along the transport axes of Riau Daratan (Indonesia), 1950-2000', individual research fellow Until 1 January 2002

Dr Michael Ewing (Australia/USA) 'The Clause in Cirebon Javanese Conversation', affiliated fellow 1 February 2000 – 30 June 2000

Dr Michael Jacobsen (Denmark) 'Ethnic Identity, Nation Building and Human Rights in a Globalizing World', Nordic-Netherlands research fellow 1 August 1999 – 1 August 2000

Dr Rajindra Puri (USA) 'Deadly Dances in the Bornean Rain Forest: learning to hunt with the Penan', affiliated fellow 1 February 2000 – 1 June 2000

Dr Martin Ramstedt (Germany) 'Hindu Dharma Indonesia – The Hindu-movement in present-day Indonesia and its influence in relation to the development of the indigenous culture of the Toraja (Aluk Todolo) in South Sulawesi', ESF/Alliance fellow 1 December 1997 – 30 November 2000

Dr Rosanne Rutten (The Netherlands), stationed in Leiden and at the Amsterdam Branch Office 'Revolutionaries in the Community: rise and decline of the CPP-NPA in a Philippine province, 1977 – 1995', Dutch Senior Fellow 20 August 2000 – 20 February 2001

Dr Reed Wadley (USA) 'The Ethnohistory of a Borderland People: The Iban in West Kalimantan, Indonesia', individual research fellow 1 August 1998 – 1 August 2001

EAST ASIA

Dr David Ip (Australia), stationed in Leiden and at the Amsterdam Branch Office 'Diaspora Chinese Capitalism and the Asian Economic Crisis' within the research programme 'International Social Organization in East and Southeast Asia: 'Qiaoxiang ties' in the twentieth century', senior visiting fellow 15 August 2000 – 15 September 2000

Dr Cen Huang (Canada) 'Structure and Social Organization of Transnational Enterprises and Entrepreneurship in East and Southeast Asia', senior research fellow 1 July 2000 – 31 August 2000

Dr Li Narangoo (People's Republic of China) 'Japanese Education Policy in Manchukuo, Inner Mongolia and China, 1932-1945', NIAS visiting exchange fellow 21 June 2000 – 2 July 2000

Dr Karpchon Kim (Korea) 'An Authentic Record of the Yi Dynasty', visiting exchange fellow (Korea Research Foundation) 1 August 1999 – 1 August 2000

Prof. Chen-Kuo Lin (Taiwan, ROC) 'Chinese Buddhism', third Chair-holder of the European Chair for Chinese Studies, professorial fellow 1 September 1999 – 1 September 2000

Dr Evelyne Micollier (France), stationed at the Amsterdam Branch Office 'Practices and Representations of Health and Illness in the Context of Chinese Culture. Interactions with social facts (illness prevention and Human reality of AIDS)', ESF/Alliance fellow 1 July 1998 – 1 July 2000

Dr Yuri Sadoi (Japan) 'The Problems of the Japanese Automobile Production System in the Different Cultural Setting: the case of the Netherlands', affiliated fellow (Mitsubishi Motors Corporation) 1 September 1999 – 1 September 2000

Dr Martin Stuart-Fox (Australia) 'The History of Relations between China and Southeast Asia', 15 August 2000 – 15 September 2000

Dr Hae-Kyung Um (Korea/United Kingdom) 'Performing Arts in Korea and the Korean Communities in China, the Former Soviet Union and Japan', research fellow within the framework of the programme 'Performing Arts of Asia: Tradition and Innovation' (PAATI) 1 January 1998 – 1 January 2001

Dr Jeroen Wiedenhof (the Netherlands) 'A Grammar of Mandarin', Dutch senior fellow 1 February 2000 – 1 August 2000

JUNE 2000

8-9 JUNE 2000
Leiden, The Netherlands
 Yogacara Buddhism in China
 Convenor:
 Prof. Chen-kuo Lin (IIAS)
 Contact address:
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 Studies
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 Fax: +31-71-257 4162
 E-mail: iias@rullet.leidenuniv.nl

16 JUNE 2000
Leiden, The Netherlands
 Voices from Japan: Contemporary art
 and discourse in global perspective
 IIAS sponsored workshop
 Department of Art History and
 Modern Contemporary Art,
 Leiden University
 Contact address:
 Dr Kitty Zijlman
 Doelensteeg 16
 P.O. Box 9515
 2300 RA Leiden
 The Netherlands
 Tel.: +31-71-527 2687
 Fax: +31-71-257 2798

22 JUNE 2000
Rotterdam, The Netherlands
 Een staat van geweld (A State of Violence)
 Inaugural Lecture IIAS
 Extraordinary Chair in the History of Asia
 Prof. H. Schulte Nordholt
 Erasmus University, Rotterdam
 Information:
 International Institute
 for Asian Studies
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 2300 RA Leiden
 The Netherlands
 Tel.: +31-71-527 2227
 Fax: +31-71-257 4162
 E-mail: iias@rullet.leidenuniv.nl

24-30 JUNE 2000
Leiden, The Netherlands
 Ninth Seminar of the International
 Association for Tibetan Studies (IATS)
 Convenor: Dr Henk Blezer (IIAS)
 Contact address:
 International Institute for Asian
 Studies
 P.O. Box 9515
 2300 RA Leiden
 The Netherlands
 Tel.: +31-71-527 2227
 Fax: +31-71-257 4162
 E-mail: iias@rullet.leidenuniv.nl

JULY 2000
 6-7 JULY 2000
Amsterdam, The Netherlands
 Health, Sexuality, and Civil Society
 in East Asia
 Convenor:
 Dr Evelyne Micollier (IIAS)
 Organizer:
 Drs Heleen van der Minne
 International Institute
 for Asian Studies
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 1012 ce Amsterdam,
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Agenda



IIAS
 AGENDA

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 a database of Asian Studies
 conferences, workshops
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[http://www.iias.nl/gateway/
 news/agasia/index.html](http://www.iias.nl/gateway/news/agasia/index.html).
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 for conferences organized
 by the IIAS is:

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 E-mail: IIAS@rullet.leidenuniv.nl

AUGUST 2000

10-11 AUGUST 2000
Leiden, The Netherlands
 IIAS Seminar Environmental Change in
 Native and Colonial Histories of Borneo:
 Lessons from the past, prospects for the future
 Convenor: Dr Reed L. Wadley
 Contact Address:
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 for Asian Studies
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 2300 RA Leiden
 The Netherlands
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 Fax: +31-71-257 4162
 E-mail: iias@rullet.leidenuniv.nl

23-28 AUGUST 2000
Leiden, The Netherlands
 Audiences, Patrons, and Performers in
 the Performing Arts of Asia
 Convenors:
 Dr Wim van Zanten (IIAS)
 Frank Kouwenhoven (CHIME)
 PAATI/CHIME Conference
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zanten@rulfsw.leidenuniv.nl

SEPTEMBER 2000

SEPTEMBER 2000
Amsterdam, The Netherlands
 Start of the IIAS/NIOD lecture series
 Southeast Asia Across Borders
 For more information:
 Herengracht 380
 1016 CJ Amsterdam
 The Netherlands
 Tel.: +31-20-5233800
 Fax: +31-20-5233888
 E-mail: info@oorlogsdoc.knaw.nl

22 SEPTEMBER 2000
 (provisional)
Amsterdam, The Netherlands
 One-day CLARA Labour Semintar
 IIAS/IISG research programme
 CLARA
 Programme co-ordinator:
 Dr Ratna Saptari
 Information:
 C/o Cruquiusweg 31
 1019 AT Amsterdam
 The Netherlands
 Tel.: +31-20-6685866
 Fax: +31-20-6654181
 E-mail: Chlia@iisg.nl
<http://www.iisg.nl/clara>

26 SEPTEMBER 2000
Leiden, The Netherlands
 IIAS Annual Lecture
 International Institute for Asian
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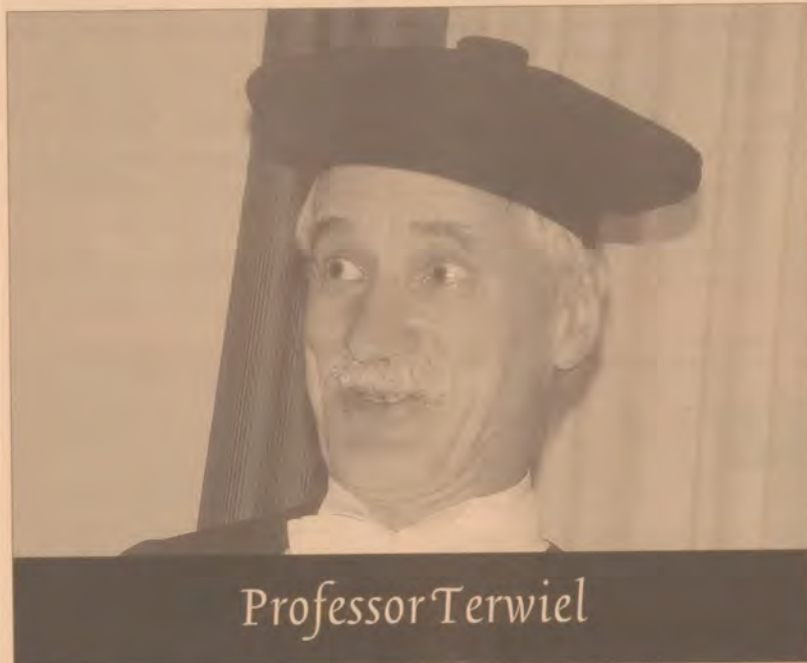
OCTOBER 2000

26-28 OCTOBER 2000
Trivandrum, India
 CLARA Workshop 'Domestic Servants and
 Mobility: Labour, Livelihoods and Lifestyles'
 IIAS/IISG research programme
 CLARA
 Programme co-ordinator:
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 Fax: +31-20-6654181
 E-mail: Chlia@iisg.nl
<http://www.iisg.nl/clara>

NOVEMBER 2000

14 NOVEMBER 2000
Berlin, Germany
 Asia Update: Economic Potentials and
 Social Stability in Asia: Prospects
 for EU-Asia Co-operation
 Organized by The Strategic Alliance
 (IIAS/NIAS/IfA)
 Dr Werner Draguhn
 Institut für Asienkunde
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 Germany
 Tel.: +49-40-4430 0103
 Fax: +49-40-410 7945
 E-mail: ifahh

IIAS
 Special
 Chair
 for Terwiel



Professor Terwiel

On 15 Feb 2000, at 16.15 h Professor Barend-Jan Terwiel read his inaugural lecture for the IIAS Special Chair at Leiden University. The title of his address was 'Van denkmodellen en vooroordelen: Thaise geschiedschrijving over de periode van de eerste helft van de negentiende eeuw (Of Thinking Models and Prejudice: Thai historiography of the first half of the nineteenth century)'. Baas Terwiel will hold the chair until 1 September 2002 and will occupy himself with the History and Cultures of Mainland Southeast Asia. ■

IIAS Research Partners



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 IIAS mediates in establishing contacts with the Institute's MoU partners.

The IIAS has signed MoUs with the following institutions:

1. Nordic Institute for Asian Studies (NIAS), Copenhagen, Denmark
2. East-West Center in Hawai'i (EWC), USA
3. Research School of Pacific and Asian Studies of the Australian National University (RSPAS-ANU), Canberra, Australia
4. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta, Indonesia
5. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna, Austria
6. Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow, Russia
7. Vietnam National University Hanoi (VNU), Hanoi, Vietnam
8. University Grants Commission (UGC)/Ministry of Education of Pakistan, Islamabad, Pakistan
9. Shanghai Academy of Social Sciences (SASS), Shanghai, P.R. China
10. L'École Française d'Extrême-Orient (EFEO), Paris, France
11. Academia Sinica, Taipei, Taiwan, ROC
12. Korea Research Foundation (KRF), Seoul, Korea
13. National Science Council, Taipei, Taiwan, ROC
14. Mongolian Academy of Sciences, Ulaanbaatar, Mongolia
15. Institut de Recherche sur le Sud-Est Asiatique, Aix-en-Provence, France
16. Bureau of International Cultural & Educational Relations, MOE, Taiwan, ROC
17. Centre d'Études et de Recherches Internationales, Paris, France
18. University of Mauritius, Réduit, Mauritius and the Mahatma Gandhi Institute, Moka, Mauritius
19. State Minister of Research and Technology, Government of Indonesia, Jakarta, Indonesia
20. University of the Philippines, Quezon City, the Philippines

Hein Steinhauer

Professor of Ethnolinguistics via Slavic and Indonesian Languages

In January this year Hein Steinhauer held his inaugural lecture 'Indonesisch en Indonesische streektalen (Indonesian and Indonesian Vernacular Languages)', by which he officially accepted the position of professor of ethnolinguistics at the University of Nijmegen. During the past 25 years he has been active as a researcher, lecturer, and supervisor of students in the field of Austronesian languages, both at the Department of Languages and cultures of Southeast Asia and Oceania at Leiden University and at various universities in Jakarta. As a researcher, he also obtained a number of Fellowships via the Netherlands Foundation for the Advancement of Tropical Research and the Royal Institute of Linguistics and Anthropology. Below is an overview of Hein Steinhauer's academic career, including his ideas on how he aims to interpret his chair as professor of ethnolinguistics.

By PHILOMENA DOL

People



Hein Steinhauer studied Slavic languages at the University of Amsterdam from 1961-1969. During this period he attended summer courses in Russian at the Lomonosov University in Moscow, and in Serbo-Croatian at the University of Zagreb, Yugoslavia. He also did research at the latter university before obtaining his MA degree in Slavic languages. Hein Steinhauer continued working on Slavic languages, and completed his PhD thesis on a comparative study of three Croatian dialects in 1973.

At this point his career took an interesting turn. In the field of Slavic Studies, there was a tendency to focus on theoretical issues in language studies, and other people in the field of Slavic Studies obtained what jobs

A professor of ethnolinguistics should be a 'builder of bridges' in the field of language

were available. This left Hein Steinhauer high and dry without work. However, it was just at the time that bilateral relations between Indonesia and the Netherlands were beginning

to improve (after the colonial period). Professor Teeuw, professor in Indonesian language and linguistics and Professor Uhlenbeck, professor in Javanese and general linguistics, were looking for descriptive linguists to help take up field research in the Dutch tradition in Indonesia, which had been interrupted since 1940. Together with Wim Stokhof (who wrote a PhD in Slavic Languages at the same time as Hein Steinhauer) Hein Steinhauer travelled to Kupang in West Timor to do research on the languages of Alor and Pantar, two islands to the north of Timor where Papuan languages are spoken. Meanwhile, between 1974 and 1976, the Indonesian Linguistics Development Project (ILDEP) was set up. Within this programme Indonesian linguists received intensive upgrading courses and fieldwork assignments and studied in the Netherlands. A linguistics programme in Indonesia as well, since linguistic expertise in Indonesia was lacking. Hein Steinhauer worked within this ILDEP programme and ILDEP-related programmes first in the Netherlands, and later in Indonesia, until 1997, when he returned to the Netherlands to take up a position at the Department of Languages and Cultures of Southeast Asia and Oceania at Leiden University.

According to Hein Steinhauer, the 'ethno' component in 'ethnolinguistics' is often used to refer to 'exotic' in the narrow sense of the word. But it should not stop here. In a broader



Professor Steinhauer reading his inaugural lecture for the IIAS Special Chair at Nijmegen University, 'Ethnolinguistics with a focus on Southeast Asia', January 14, 2000

sense, ethnolinguistics refers to a field of study in which meaning, and the way in which the world is ordered by means of a particular language, are primary aspects. Ethnolinguists look for answers to the question of how people use language as a means of communication. As such, linguistic universals à la Chomsky are hardly relevant to this field of study.

The aim of his work at Nijmegen is twofold: firstly to introduce the 'exotic' language component to the uni-

versity. To accomplish this, Hein Steinhauer lectures in Austronesian and Papuan languages. This presents a new horizon for students, since these languages are typologically very different from what they have seen so far: at Nijmegen the most 'exotic' languages are French, Latin, Greek, and Hebrew. Hein Steinhauer also teaches Indonesian. Secondly, he hopes to establish contacts between Indonesian universities (among them the Atma Jaya University in Jakarta) and the University of Nijmegen to facilitate co-operation in terms of teaching and research. It would then be possible, for example, for students of linguistics and business communication of the University of Nijmegen to complete part of their studies in Indonesia and vice versa. Both of these plans fit Hein Steinhauer's conviction that by becoming a professor of ethnolinguistics, it is his duty to be a 'builder of bridges' in the field of language. A testimony to his ability to build these bridges is his Student Course in Indonesian, which he began to write in 1988 in collaboration with the late Jack Prentice. This is now used as the standard coursebook at Leiden University and at the University of Nijmegen. The work is generally acknowledged to be the best up-to-date grammar of Indonesian, a quality which can be attributed to Hein Steinhauer's extensive experience with the Indonesian language, and his unstoppable enthusiasm for seeing language not just as a tool for communication, but also as a medium which deserves a description that does full justice to the language. ■

VACANCIES

A consortium of the International Institute for Asian Studies (IIAS), The Institute for the Study of Islam in the Modern World (ISIM) and the Research School of Asian, African and Amerindian Studies (CNWS) has initiated a project on 'The Dissemination of Religious Authority in Twentieth-Century Indonesia'. The project is part of the programme of the Netherlands - Indonesian Co-operation, funded by the Netherlands Minister of Education, Culture and Sciences.

The research project will deal with the study of four major themes: (a) Traditional religious authority: *ulama* and *fatwa*; (b) Mystical associations (*tarekat*) in urban communities; (c) *Dakwa* (Muslim propagation) activities in urban communities; and (d) Education and the dissemination of religious authority.

The project seeks:

4 Part-time Post-docs (each 0.5 fte)

to do research in one of the four themes (a combination of two themes in 1.0 fte is negotiable).

Requirements:

Applicants should: hold a PhD degree in Islamic studies, the social sciences or another relevant discipline; have a solid disciplinary background which guarantees competent research on the subject; be familiar with Islam in Indonesia; have a good command of Indonesian.

Appointments:

As soon as possible; Salaries will be according to Dutch faculty regulations; Appointments will be for a maximum of four years

Further information on these positions can be obtained from:
Professor Dr W.A.L. Stokhof
phone: +31-71-527.2227; E-mail: iias@rullet.leidenuniv.nl

Applications (including a C.V.) should be sent before 1 August 2000, to Professor Dr W.A.L. Stokhof, Director IIAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands.

Preliminary Announcement

The Amsterdam School for Social Science Research (ASSR),
Universiteit van Amsterdam and
The International Institute for Asian Studies (IIAS),
Leiden/Amsterdam

seek:

2 PhD Candidates

(to start in the second half of 2000)

to work on the theme:

The Capacity of the State to Control Information and Communication: the Gulf Area and Indonesia

The projects will be part of the recently established joint IIAS/ASSR research programme: *Transnational Society, Media, and Citizenship*. This programme studies the complex nature of contemporary cultural identities and the role which globalization of information and communication technologies (ICT's) play in the (re)construction of identities. While the programme will be based in the Netherlands, the projects will be conducted in multiple sites of fieldwork. The research programme will broaden our understanding of implications of new media and communications technologies in transforming political and religious forms, which transcend the nation-state and the relationship between consumption practices and identity formation.

Recently two research fellows (post-PhD) have been appointed to work on the programme as well.

Those interested to apply may contact:

Ms J. Komen

E-mail: jkomen@pscw.uva.nl

for further details and a copy of the project document.

Dr Philomena Dol, Universiteit Leiden,
e-mail: phdol@rullet.leidenuniv.nl

Audiences, Patrons, and Performers in the Performing Arts of Asia



Preparations for the forthcoming conference on 'Audiences, Patrons, and Performers' are well under way. Below you will find the preliminary programme. In addition to a richly varied programme of papers and panels, we expect to offer some fine concerts and theatrical performances, ranging from Indian storytelling to Mongolian chant, from Chinese qin music to silk and bamboo pieces, and bouts of Peking Opera and Surinamese-Javanese horse trance dancing. Our video room will be open at all times for ad hoc presentations of audiovisual material. Feel free to bring sound recordings or images which you would like to share with others. Apart from official papers, our programme will offer room for brief and informal poster presentations.

Extras

In the evenings the CHIME library (close to the conference site) and several near-by cafés will provide suitable spaces for informal get-togethers, and (more) music-making. Despite the large number of expected participants we hope to retain an informal atmosphere and a 'small-scale' feeling at this conference! We shall host a modest market of books, journals, CDs, and videos in the realm of Asian performing arts. We invite participants to bring their own materials for display and sale. The opening reception will take place in the beautiful inner square of the Leiden Sinological Institute, with - by special arrangement - a Chinese teahouse and live traditional music.

Information on Internet

This meeting is jointly organized by IIAS (International Institute for Asian Studies: Dr Wim van Zanten, chair of the Programme Committee), CHIME (the European Foundation for Chinese Music Research: Frank Kouwenhoven), and the Department of Cultural and Social Studies at Leiden University. For further details about our conference, such as pre-registration, visa matters, accommodation and transport, Leiden and a map of Leiden, you may consult one of the following Internet sites:

- the IIAS website:
<http://www.iias.nl/oideion/general/audiences.html>

- the CHIME website:

<http://home.wxs.nl/~chime>

For any further enquiries about the programme or other practical matters, you may also write to the IIAS office, or contact Drs Helga Lasschuijt at the IIAS: Tel.: +31-71-527 2227; Fax: +31-71-527 4162; e-mail: H.I.Lasschuijt@chello.nl

Themes and panels

In the overall theme of this meeting we emphasize the roles of context and environment: the audiences, the patrons who protect the arts, the people who organize and support, politically or otherwise, the arts: the question at the heart of the conference is how they influence performances and performers, and are in turn influenced by them. The Asian 'performers' we have in mind range from singers to storytellers and dancers, from puppeteers to actors and musicians, from entertainers to pure ritualists and shamans, in any part of Asia.

Preliminary outline / Location of conference

- Wednesday 23 August 2000
Arrival, reception, and Chinese teahouse (at Sinological Institute), from 16.00 h.

- Thursday 24 August 2000 -
Saturday 26 August 2000
Three full conference days, in the 'Centraal Facilitateitengebouw' of Universiteit Leiden.

Professor James Brandon, University of Hawaii, will present a keynote speech to the conference on Thursday morning.

- Sunday 27 August 2000
Last panels and closing session around 12 noon. Departure. On our Internet site you can find a map of the central part of Leiden with the most important locations marked. In due course a final update on the conference will be sent to all participants who have pre-registered.

Conference Fee

A conference fee of NLG 125 (USD 65) is due at the time of registration and can only be paid upon arrival in cash, in Dutch guilders or in American Dollars, i.e. not in other currencies. We cannot accept cheques. To avoid complications, please do not transfer any money ahead of the actual registration-hours at the conference.

Panels and papers (preliminary)

Hybrid-Popular Theatre/ Historicizing Hybridity

- Bouvier, Hélène (Laboratoire Asie du Sud-Est et Monde Austronésien, CNRS), *Hybridization in Madurese theatre genres Brakel, Clara (The Netherlands), Transformation in the Javanese Kethoprak Theatre*
- Chatterjee, Sudipto (Tufts University), *From Colonial Jatra to Native Theatre: Hybrid aesthetics of nineteenth-century Bengali theatre*
- Damrhung, Pornat (Chulalongkorn University), *Likay: Formations and transformations of a hybrid theatre in Thai society*
- Diamond, Catherine (Soochow University), *The Burmese Zat Pwe in the Age of Hollywood's Titanic*
- Erigh, John (Brown University), *Hybridity and the Uses of Adversity: Culture and crisis in the Parhlada Nataka of Orissa*
- Hansen, Kathryn (Rutgers University), *Parsi Theatre and Nurti, A Sinhala dramatic form*
- Hatley, Barbara (University of Tasmania), *Locating the People in Javanese Popular Performance*
- Kagaya Shinko (Williams College), *Japanese Traditional and Modern Theatre during the Time of Modernization: Chinese patterns of reception*
- Kersenboom, Saskia (University of Amsterdam), *Hybrid Love: Shringara Bhakti or Akarbhakti? The redefinition of the practice of solo, female dance recitals in twentieth century Tamilnadu, South India*
- Killick, Andrew P. (Florida State University), *Ch'anggut: A hybrid-popular theatre of Korea*
- Latrell, Craig (University of Denver), *Invented Tradition, Minangkabau-ness, and the creation of Randai*
- Medhuri, Avanthi (Northwestern University), *Looking for the Native Devadasi Hybridity and Post-Colonial Transformation in Indian Dance and Performance*
- Middendorf, Ulrike (University of Heidelberg), *The Fate of the Spring Willow Society and the 'Enlightened Theatre' Movement*
- Moreh, Shmuel (Jerusalem), *Performers and Audiences in Medieval Arabic Popular Theatre*
- Naregal, Veena (India), *Provincial Elites, Urban Intellectuals, and a New Marathi Theatre (1840-1875)*
- Pauka, Kirsten (University of Hawai'i), *Randai Theatre in the Minangkabau*
- Ramaswamy, M. (Tamil University), *The Dynamism of Popular Theatre Performance in India with Special Reference to Tamil*
- Sumarsam (Wesleyan University), *Intriguing Creativity in Javanese-Indonesian Theatre: Kaelokan or spectacle?*
- Susanto, Budi Realino (Center of Studies, Universitas Sanata Dharma), *Riding the Kethoprak: The fate of modern (theatrical) representation*
- Tan Sooi Beng (Universiti Sains Malaysia), *Domestic Exotica and Spectacle: Bangsawan in pre-war Malaya*
- Virulak, Surapone (Chulalongkorn University), *Likay*
- Willmer, David (University of Melbourne), *Authenticity, Eclecticism, and 'Hybridity' in the Early Parsi Theatre*

The Asian Diaspora

- Attisani, Antonio (Italy), *Lha-mo as a Theatre in Exile*
- Bos, Paula (Leiden University), *Musik Nagi: Malay music in Eastern Indonesia*
- Farrell, Gerry (Roehampton Institute London), *Mapping South Asian Music in Britain*
- Giurati, Giovanni (University of Rome), *Idealization and Changes in the Music of Cambodian Diaspora*
- Gorringer, Magdalen (Roehampton Institute), *Performance or party? Arangetrans, social conventions, and artistic endeavour*
- Hosogawa, Shuhei (Tokyo Institute of Technology), *Dancing in the Tomb of Samba: Japanese-Brazilian presence/absence in Sao Paulo carnival*
- Lau, Frederick (California Polytechnic State University), *Morphing Chineseness: The changing image of Chinese music clubs in Singapore*
- Lee, Gloria (New York University), *Han and Shinmyōng: An aesthetic of affect and the body in Korean folk music*
- Mackerras, Colin (Griffith University), *Performing Arts among Diasporas: Background ideas from the Chinese case*
- Naidu, Vayu (Leicester Haymarket Theatre), *Here to Stay: British Asian theatre @ Y2K*
- Tran Quang Hai (Musée de l'Homme), *What Music do the Vietnamese Diaspora Perform, Like, and Listen to?*

- Wichmann-Walczak, Elizabeth (University of Hawai'i), *Jingju (Beijing/Peking Opera) as International Art and as Transnational Root of Cultural Identification: Processes of creation and reception in Shanghai, Nanjing, and Honolulu*
- Wong, David (University of Sheffield) and D. F. Mao (East Malaysia Yamaha Music Foundation), *The Development of Musical Taste amongst the Chinese Youngsters in Sabah, Malaysia*
- Wong, Deborah (University of California, Riverside), *Taiko in Asian America*

Interculturalism and Transnationalism

- Arasu, V. (University of Madras), *Local Migration to Urban Areas and Emergence of a New Performance Genre*
- Diamond, Jody (American Gamelan Institute/Dartmouth College), *The Gamelan Diaspora*
- Everett, Yayoi Uno, *Mirrors of West and Mirrors of East: Elements of Gagaku in post-war art music*
- Mahasarinand, Pawit (University of Illinois at Champaign-Urbana), *Young Traditional Artists at a Crossroad of Cultures: A future for traditional Asian performing arts?*
- Fukuoka, Shota (National Museum of Ethnology, Osaka), *Javanese Gamelan in Japan*
- Sang, Tze-lan D. (Stanford University), *Kunqu Opera for Transnational Audiences*

Creativity

- Cross, Ian (University of Cambridge), *Cognition and Creativity*
- Dujunco, Mercedes (New York University), *Creativity and Change in the Performance Practice of the Chaozhou Xianshi String Ensemble Music*
- Dwyer, Arianne (Johannes Gutenberg-Universität), *Performance and Regeneration in Hua'er-like Song Texts of the Salars and their Neighbours*
- Gales, Fred (Sound Reporters), *Chang Saw*
- Ke Yang (Lanzhou University), *The Interplay between Audience and Singers in Taomin Hua'er Love Song Dialogues*
- Kouwenhoven, Frank (CHIME), *On the Creative Process in Music: Mechanistic versus vitalist views*
- Lundström, Håkan (Lund University), *Recreation and Creation in Kammu Teem Singing*
- Norton, Barley (School of Oriental and African Studies), *Individual Creativity and Musical Taste: Forces of change in Vietnamese ritual music*
- Paek, Inok (U.K.), *Composition to Performance: Stories of two kayagum players*
- Tsao Poon Yee (Chinese University of Hong Kong), *Fixity and Variability in Daoist Ritual Music*
- Wegner, Irene (Universität München), *The Structural System of Painted Faces in Chinese Opera: Its creation process in history and its partial transformation through the influence of individuals*
- Wells, Marnix (SOAS), *Awesome Array (Hyokjeong): A Korean martial tattoo of the fifteenth century and Chinese-style ritual*
- Zhou Qinru (Journal of Music in China), *Changing without Varying the Essential Form: A discussion of the creative process of vocal music in traditional Peking Opera*

Art Criticism

- Heppner, Maxine (Across Oceans), *The Sum of the Parts is Not Always Equal to the Whole: Finding non-analytic ways of perceiving dance*
- Lysloff, René T.A. (University of California at Riverside), *A Tale of Two Artists: Tradition and innovation in the shadow theatre of Banyumas (West Central Java)*
- McCurley, Dallas (Queens College-CUNY), *Wen and Wu: Associative thought in early China and its impact on the aesthetic development of musical ritual*
- Pringle, Patricia (U.S.), *How Patronage by Intellectuals Transformed Bunraku Puppet Theatre from a Marginal Genre to a National Treasure, 1900-1994*
- Rees, Helen (University of California, Los Angeles), *How Great Men are Made in Naxi Music*
- Trasoff, David (California State University San Marcos), *The All-India Music Conferences of 1916-1925: The re-vision of the North Indian classical music landscape*
- Yang Chun Wei (Chinese University of Hong Kong), *An Issue Arising from the Tenth Symphony of Zhu Jian-Er*

Eros, Ecstasy, and Wonder

- Foreman, Kelly (Rikkyo University), *Patronage, Performance Context, and Meaning for the Japanese Geisha and their Performing Arts*
- Richmond, Farley (University of Georgia), *Objects of Desire: Women and their Depiction in Selected Genres of Performance in Rural India*

Telling Stories

- Bender, Mark (Ohio State University), *The Role of the Lower-hand in Performances of Suzhou Tanci*
- Børdahl, Vibeke (Nordic Institute of Asian Studies), *The Storyteller's Manner in Live Performances of Yangzhou Storytelling*
- Hauser, Beatrix (Johan Wolfgang Goethe-Universität Frankfurt), *How to Flatter and Admonish an Audience: Bengali storytellers and their performance strategies*
- Xue Yibing (Chinese University of Hong Kong), *The Source and the Stream: Study on a narrative singing Houtu Bao-juan*

Ritual

- Katal, Anjum and Naveen Kishore (Seagull Foundation for the Arts), *Performing the Goddess*
- Omakaeva, Ellara (Kamlyk Institute for the Humanities of RAS), *Traditional Culture and Environment: Kalmyk music and ritual*
- Schwörer-Kohl, Gretel (Martin-Luther Universität), *Interactions between Audiences, Patrons, and Performers in the Nat Pwe of Bhamo/Myanmar*
- Sultanova, Razia (Goldsmiths College, University of London), *Female Rites of Central Asia as a Musical Performance*
- Yang Minkang (Chinese University of Hong Kong), *A study of Dai's Ritual Performance Wetsundown of Theravada Buddhism in Yunnan, China*

Media

- Arps, Ben (Leiden University), *Verbal Performance In and Out of Context: Speeches for Javanese weddings on audio cassette*
- Benson, Carlton (Pacific Lutheran University), *Onto the Air Waves: Storytelling for radio fans and commercial sponsors in 1930s Shanghai*
- Bogaerts, Els (Leiden University), *Kethoprak on Television*
- Nyssen, Liesbet (Leiden University), *The 'Living Past' on Stage: Music performance and media in Khakasia, South Siberia*
- Tarocco, Francesca (SOAS, University of London), *Re-tuning the Dharma: Issues on the popularisation of Buddhist music in China*

Revitalization

- Gopalakrishnan, Sudha (India), *Classical Arts in a Changing Social Order: A study of the performing arts of Kutiyattam, Krishnattam and Kathakali in transition*
- Hellman, Jörgen (Göteborgs Universitet), *Revitalisation of Traditional Longser: Blurring the genres*
- Kei Hibino (Seikei University), *Honagumi Shiba's Theatricalism and Post-colonialism*
- Li Ruru (University of Leeds), *Interrogating the Choir: An illustration of Mao Zedong's instruction 'Class struggle should be dealt with every day, every month and every year'*
- Livingston, Hugh (Yale University), *Building Audiences for Contemporary Music in China*
- Raghuraman, Kalpana (the Netherlands), *Bharata Natyam: A living tradition*

Contemporary Theatre

- Goodman, David G. (University of Illinois), *Patronage and Professionalization in Japan's Post-Modern Theatre*
- Hashimoto, Yumiko (University of New South Wales), *The Role of Audiences in Contemporary Japanese Theatre*
- Jiang, David (Barnard College, Columbia University), *A Shifting Society and a Changing Theatre: Modern theatre in Taiwan*
- König, Marianne and Boedi S. Otong (Switzerland, and Teater SAE), *Performance: Live transmission of the actual cosmos*
- Peacock, James (University of North Carolina), *Reflecting on the Study of Folk Theatre in Sukarno's Indonesia*

Traditional Performance in Modern Asia

- Fritsch, Ingrid (Universität zu Köln), *A Hundred Years of Japanese Chindon-ya: From street advertising to pop*
- Hughes-Freeland, Felicia (UK), *Dance Patronage in Java: A longitudinal study*
- Kapisovska, Veronika (Charles University Prague), *East Mongolian Musical Theatre*
- Lawrence, Kenneth E. (University of Hawai'i at Manoa), *Ramayana Ballet: Hybrid theatre as popular history*
- Long Guo (Sichuan Conservatory of Music), *The Historical and the Present Status of the Music of Sichuan Opera*
- Nambiar, Balan (India), *The Patrons, the Performers, and the Audience*
- Salz, Jonah (Ryukoku University), *Japanese Actors in a Homeostatic System: Towards a theory of hierarchy in the arts*
- Tewari, Badri Narayan (G.B. Pant Social Science Institute), *Performance, Memory and Violence*
- Zhang Zhentao (Chinese University of Hong Kong), *Patrons of the Yinyuehui*

CLARA
RESEARCH PROGRAMME'CHANGING
LABOUR
RELATIONS
IN ASIA'

CLARA Programme Co-ordinator:

DR RATNA SAPTARI

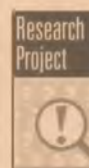
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- Dr Ratna Saptari (IIAS / IISH)
- + Secretary
- Prof. Willem van Schendel
(University of Amsterdam / IISH)
- Prof. Thommy Svensson (NIAS)

CLARA Annual Report

The Changing Labour Relations in Asia programme (CLARA) aims to build up a comparative understanding of labour relations in different parts of Asia which are undergoing diverse historical processes and experiences in terms of their national economies, their links with international markets and the nature of state intervention. This understanding will be based on the promotion of inter-Asian co-operation and the co-operation between Asian and non-Asian institutions. Currently, this programme is supported by the International Institute of Asian Studies (IIAS), the main donor, and by the International Institute of Social History (IISH), Amsterdam, the executing institution.



As in the previous year, this year CLARA has organized and/or supported various activities in the form of workshops, international conferences, fellowships, and publications. These are as follows:

Workshops

The annual labour seminar was held in the first quarter of 1999 (March). This seminar brought together scholars of 'labour in Asia' from various Dutch institutions. In this seminar entitled *Challenges for Asian labour: Past and Present* six scholars mainly from the Institute of Social Studies in the Hague and Centre for Asian Studies, Amsterdam gave presentations which focused on labour in various sectors covering primarily the Philippines and Indonesia.

The second workshop held in September in Amsterdam was called *Documenting Asian Social History*, unlike other CLARA workshops was not based on research presentations but was meant to discuss the problems and challenges of documenting Asian social history faced by labour research and/or archival centres in these regions.

In collaboration with IISH, CLARA brought together a small group of Asian specialists from Asia, Australia, and the Netherlands. At the end of the workshop with the results of the discussions and the needs of the participants in mind a number of plans were formulated for the future. Firstly there is a great need for training particularly in the field of archive preservation and also for conducting oral history. Another plan is to establish an electronic network of labour documentation centres. This electronic

network is currently in operation (called Alsnet - Asian Labour Studies Network) and co-ordinated by Eef Vermeij from the International Institute of Social History, Amsterdam. There was also an idea to set up a website on labour issues and labour documentation, however, since running a website is more time-consuming, extra funding will be needed to appoint a person to undertake this project.

The third workshop of the year was held in November, in Bangkok, Thailand, and called *Subcontracted Labour in Asia*. This workshop was a collaboration between CLARA and two Thai institutions, namely the Chulalongkorn University Social Research Institute and Homenet (is a non-governmental organization involved in organizing homeworkers). This workshop concentrated on labour in production systems which are organized in a decentralized manner utilizing a combination of family/household labour and wage labour and often deploying 'traditional' recruiting institutions covering the industrial, service and agricultural sectors. Such labour relations were shown in the many case studies from India, Philippines, Thailand, Korea, Indonesia, Vietnam, and Malaysia. The various papers also discussed the different categories of labour (based on gender, ethnicity and age-group) and the different definitions of skill which emerged out of these subcontracting arrangements. Although most of the empirical studies did not look into the consequences of subcontracting arrangements on local politics and community life, community organizers from Thailand involved with homeworkers in different parts of Thailand brought up the problems of organizing homeworkers particularly in relation to trade unions. Currently preparations are under way to prepare a publication on subcontracting under the editorship of Prof. Jan Lucassen and Dr Ratna Saptari.

The fourth workshop held at the end of the year and organized by the Pakistan Institute for Labour Education and Research and supported by CLARA concentrated on the general issue of *Labour in Pakistan*. Although CLARA's emphasis is mainly on workshops which deal with labour issues in a comparative framework, the Pakistan workshop was considered to be an exception because of the dearth of studies and researches held on Pakistan compared for instance with that of India. This workshop focused on five key themes namely: labour history, the construction of class and community, the legal aspects of labour problems, the history of left parties and the contemporary changes in labour relations. Proposals were made for regional co-operation and sharing of experiences with researchers from South Asian and Middle Eastern countries. Tentatively in this regard a timetable was proposed to organize a comparative regional labour workshop at the end of the next two years.

Fellowships

One post-doctoral fellowship was awarded this year to Dr Prabhu Mo-

PUBLICATIONS

WORKING PAPERS

Two working papers have come out this year. These are:

Amarjit Kaur

WOMEN'S WORK, GENDER AND
LABOUR RELATIONS

(WORKING PAPER NO. 6)

and

Peter Boomgaard

LABOUR IN JAVA IN THE 1930S

(WORKING PAPER NO. 7)

BOOKS

CLARA currently has a contract with Curzon Press, London to produce a book series on Labour in Asia.

The general editorship is in the hands of Prof. Marcel van der Linden and Dr Ratna Saptari. The first title, which is edited by Rebecca Elmhirst and Ratna Saptari will be:

LABOUR IN SOUTHEAST ASIA:

LOCAL PROCESSES IN
A GLOBALIZING WORLD.

hapatra from the V.V. Giri Institute. Dr Mohapatra's research is on: 'Industrialization of Work Culture Jamshepur Steel Works 1930-1990s' and started on March 1999. The project envisages research on the broad theme of the creation, maintenance and decline of the Work Culture in the Steel Town. Four aspects are to be specially studied, namely: a) The creation and contestation of Worker Loyalty and Company Paternalism - best reflected in the Founders day Parade of the Company. b) The experience of industrialization among a set of fourth and fifth generation workers. c) Extensive study of the pattern of disputes on the shopfloor level. d) Finally exploration of the crucial strike of the 1958 in TISCO - the last recorded collective action of the steelworkers, which was led by the communists.

Visiting Fellowships

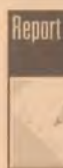
CLARA awards one visiting fellowship a year and, because for various reasons the fellowship was not opened in 1998, the positions for 1998 and 1999 were announced at the same time and awarded in 1999. Two visiting fellows were appointed this year and stayed for three months based at the International Institute of Social History. These fellows were Dr Shigeru Sato, a historian from the University of Newcastle, NSW, Australia, and Dr Adapa Satyanarayana, also a historian, from Omani University, Hyderabad, India. Dr Shigeru Sato consulted various institutions including BUZA, NIOD, and KIT. He also consulted material on economic and social changes during World War II, a period that still remains under-researched. Dr Sato will produce a working paper on labour in the Japanese period as a result of his study period.

Dr Adapa Satyanarayana specializes on Indian labour migration to Burma and Malaysia in the late 19th century and has collected various material from the International Institute of Social History and through secondary material concerning labour migration in general and Indian migration in particular. He also is preparing a working paper as a result of his three-month stay in Holland. ■

16 > 18 MARCH 2000
NOIDA, INDIASecond International
Conference on Indian
Labour History

On 16, 17, and 18 March the Second International Conference on Indian Labour History was held in Noida, near New Delhi. The meeting was hosted by the V.V. Giri National Labour Institute and partly subsidised by the International Labour Office. While at the first conference of this kind (in March 1998) some twenty-five papers were presented mainly by scholars from the Delhi area, this second conference had 32 papers and included contributors from Mumbai (Bombay), Calcutta, and the southern part of India as well.

■ By MARCEL VAN DER LINDEN



This progress reflects the growth and consolidation of the Association of Indian Labour Historians (AILH), an organization that was founded in December 1996. The Executive Committee (Drs Prabhu Mohapatra and Rana Behal in particular) organised the event. The conference started with a short commemoration of two outstanding labour historians who have recently passed away, Ranajit Das Gupta and Partha S. Gupta. The conference was divided into seven sessions: *The Struc-*

ture of Labour and the Control of Work; Housing the Working Poor; Workers and the Politics of Identity; Informalisation of Labour; Gender Issues in Labour History; Workers on Strike: Politics and representations; Recovering the Past: Memories and resources. In addition, three special sessions were held. The first discussed the book by Jan Breman, Arvind Das, and photographer Ravi Agarwal: *Down and Out: Labouring under global capitalism* (Oxford and Amsterdam University Presses, 2000), a critical documentation of work and exploitation in South Gujarat. The discussion was introduced by Sudhasattwa and Jibesh Bagch. The second special session dealt with inter-

national labour networks on the basis of papers by Jan Elliott and Marcel van der Linden. The third special session, with papers by Shankar Ramaswamy and Shekhar Krishnan, focused mainly on conceptual problems of labour historiography (and more specifically the notion of proletarian 'dignity'). During the concluding session, which was chaired by AILH President Prof. S. Bhattacharya, the Indian Secretary of Labour, Dr Lakshmidhar Mishra, expressed his support for AILH's activities. ■

The Association of Indian Labour

Historians (AILH) is a CLARA counterpart and can be contacted at:

Archives of Indian Labour
V.V. Giri National Labour Institute
Noida, Sector 24
Uttar Pradesh, 201301
India
Tel.: +91-118-532 968
Fax: +91-118-532 974 / 535 174
E-mail: shram@ndf.vsnl.net.in

Domestic Service and Mobility: Labour, livelihoods and lifestyles

Call for Papers

Over the last two decades our understanding of domestic service, its changes throughout history, and its links to larger political and economic transformations has been enriched by feminist and historical scholarship. It has been argued that one of the root causes of women's subordination was the separation of 'the domestic' and 'the public' domains which were contemporaneous with the emergence of capitalism. This separation resulted in a situation in which anything associated with the domestic became hidden, undervalued, and was perceived as unimportant. However, others have also argued that the boundaries separating the domestic and public spheres may shift in content and form; that it may be associated not only with conduct within the home, but also with the type of work (domestic) and the type of people

(women) considered to belong there. Although the implications of the public-private dichotomy at the ideological level are considered to be more or less clear, namely the devaluation of women's work and women's identity, in practice the boundaries separating the domestic and public spheres, it is argued, are less so.

Recent research is also more critical of explanations regarding those stereotypes and universalities of domestic service which essentially look towards ideological or cultural factors only, perceiving them as manifestations of or as determining economic exigencies. These studies show that many features which we take to be central and common, such as what constitutes the domestic, the 'feminine' nature of domestic service or the sharp division of labour between the tasks of men and those of women in the household, are products of history and therefore are not impervious to contestation and con-

tingency, which may be cultural and economic at the same time.

These debates are particularly relevant when discussing general trends occurring in present-day phenomena. The last few decades domestic service has become part of a new international division of labour, with women from some countries and regions (e.g. the Philippines, Sri Lanka) working in other Asian countries, in the Middle East, and in Europe. This increased internationalization of domestic service has come about as a result of transformations in class relations and the developments of new lifestyles in an era in which there is an unprecedented mobility of people, goods, and images. The new middle classes have developed a lifestyle which has increased the demand for domestic service. The strata which previously had been a source of supply of domestic workers have gained access to better work, whereas employment in domestic service appears as a promising option

within a field of limited opportunities for other disadvantaged groups.

Such developments lead us to reflect on questions regarding the interplay between the past and present; between macro and micro-level phenomena, and between universalities and specificities. How has history played a role in defining the situation of women in the domestic service today? How have globalized life styles and work relations generalized the situation of domestic workers? How can questions that we pose about the contemporary period help us to pose questions that need to be asked about the history of domestic service and vice versa?

This workshop is geared to take a closer look at transformations in domestic service within a longer historical and transgenerational timespan. The aim is to discover the connections between the past and present, between the global and local expressions of domestic service; between the intergenerational life stories of individual servants and their employers on the one hand, and the developments in the domestic service market on the other.

This demands analyses at different levels. First of all, what sorts of people engage in domestic service relations? What is the background of the employers and what is that of the domestic servants? How does this compare to the generations before and after them? 'Background' here refers to social, ethnic, geographical, and cultural positioning, and also includes the crucial question of how domestic ser-

General Information

Workshop Date:
26 - 28 October 2000

Workshop Venue:
Centre for Development Studies, Trivandrum, Kerala, India

Number of participants:
Maximum 20

Work schedule:
15 June - Submission of abstracts
15 September - Submission of papers

vice is gendered. In linking individuals to families and households, to class and ethnic positions, and to regional backgrounds, it draws in questions about the nature of the households involved, how they are structured, the relations between the various strata of society, and regional inequalities. Domestic service brings people from very different backgrounds together in an often intimate and therefore threatening relationship.

Secondly, how has the nature of domestic service relations evolved? Domestic service is a relationship which is both a wage relationship, and at the same time a highly personal one, the content of which is both historically and culturally specific. It undermines the notion of a division between the domestic sphere as private, separate from the public sphere. The ways in which domestic service has evolved is implicated by, and has implications for, the ways in which a division between 'the domestic' and 'the public' is perceived.

Thirdly, domestic service implies some special sort of mobility. In terms of spatial mobility the question is how various uses of space are related. At present, domestic service often implies a great distance between place of origin and location of employment, and a highly circumscribed use of space at the site of employment, with implications for the forms of protection available to domestic workers. At the same time, domestic service raises questions about social mobility. Does domestic service indeed imply some form of social mobility, even if only for the next generation? Or is it first and foremost a poverty trap, with the absence of mothers leading to fewer chances for their children? How are these various forms of access to and use of space related, and what are the implications for the forms of protection available to domestic workers?

Fourthly, the relationship of the state to domestic service tends to be very varied. Often one of the least regulated sectors (both because of the nature of the labour relation and the gender of those involved), at times state intervention has taken place, and labour unions and other forms of organization by domestic workers, have intervened. As in other sectors, protective measures have often had ambiguous effects. ■

JANUARY 2001
AMSTERDAM, THE NETHERLANDS

Asian Workshop on Oral History Training

In September 1999, a workshop on 'Building Social History Archives in Asia' was organized at the International Institute of Social History in Amsterdam. Participants came from India, Sri Lanka, Bangladesh, Pakistan, Burma/Myanmar, Thailand, Indonesia, USA, and Europe. The participants agreed that there is a great need for social historians and political activists to record, collect, and preserve oral sources on the social history of Asian societies, particularly for the post-colonial period. However, proper training in how to practice oral history is unavailable to most Asian researchers and activists. The participants to the Amsterdam workshop stressed the need to begin providing such training as soon as possible.

Call for Papers

To this end, the Research Programme on Changing Labour Relations in Asia (CLARA) is organizing the first Asian Workshop on Oral History Training. The workshop will be held in South Asia, and the Pakistan Institute of Labour Education and Research (PILER, Karachi), the Centre for Studies in Social Sciences (CSSSC, Calcutta), and the International Centre for Ethnic Studies (ICES, Colombo) are involved in the planning of the workshop, together with the International Institute of Social

History (IISH, Amsterdam). Dr Ratna Saptari, co-ordinator of CLARA, is the contact person.

The aim of the workshop is to provide an introduction to the state of the art of oral history, and its possibilities and limitations, to researchers from different Asian countries. The workshop includes training seminars in which experienced oral historians work with beginning practitioners. Based on the latest literature, oral historians from different parts of the world will present their experiences and suggestions, focusing on four aspects:

1. Interview techniques. E.g. how to get people to talk about the past; how to elicit particular types of information and emotion; or how to use silences, questions, photographs, sound recordings, etc. to direct the course of the interview.
2. Interview situations. E.g. individual or group interviews; single or successive interviews; power relations between interviewee(s) and interviewer(s); questions of gender, class, and language; place and time of the interview.
3. Recording, preserving, and using oral sources. E.g. the use of various media (audiocassette, minidisc, videocassette, written notes); how to duplicate and store them; how to index them and make them available to others; how they can be used for consciousness-raising, informing a larger audience, etc.
4. Analysing oral sources. E.g. ways of interpreting; levels of information in a spoken text; source critique; links between oral, visual and written sources.

Organization

The workshop will be a three-day meeting in which experienced oral historians ('trainers') share their experiences with beginning oral historians from different parts of Asia. The workshop starts from the needs of the beginners as expressed in notes written by them before the workshop, on the basis of their work experiences and on methodological literature provided by the organizers of the workshop. The trainers, who come from different parts of the world, will use these notes to reflect on the four aspects mentioned above, and to offer practical advice. One day will be devoted to practical interview training based on both samples of oral history

material (collected by participants) and simulated interview situations.

The trainers are selected for their own work, but also as representatives of active groups of oral historians in various parts of the world. A total of six trainers will be invited. Participants will be selected from Asian societies, on the basis of their current and future involvement in oral history. The number of invitees will be between twelve and eighteen. ■

Provisional programme

5 January 2001

- Morning:
a. Introductions;
b. Interview techniques
Afternoon:
c. Interview situations;
d. Training seminar 1

6 January 2001

- Morning:
e. Recording, oral sources;
f. Preserving and using oral sources
Afternoon:
g. Training seminar 2;
h. Analysing oral sources

8 January 2001

- Morning:
i. Training seminar 3;
j. Training seminar 4
Afternoon:
k. Visit to oral history project;
l. Concluding session

Contact person: **Dr Ratna Saptari**,
Co-ordinator, Research Programme on
Changing Labour Relations in Asia (CLARA),
c/o International Institute of Social History,
Cruquiusweg 33, 1019 AT Amsterdam,
The Netherlands, Tel.: +31-20-668 5866
E-mail: rsa@iisg.nl

Convenors:
Dr Ratna Saptari (CLARA)
E-mail: rsa@iisg.nl
Dr Annelies Moors
(Dept of Anthropology,
University of Amsterdam)
E-mail: moors@pscw.uva.nl



Asia Committee

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News from the ESF Asia Committee

By SABINE A.M. KUYPERS & WIM STOKHOF

The Executive Group of the ESF Asia Committee convened in Lisbon on 11 April to prepare the general meeting of the Full Committee, which is planned to take place in Madrid on 15-16 June 2000.

Workshops 1999/2000

Most of the workshops selected in 1999 have already taken place. For reports on these workshops, please see the Pink Pages in the IAS Newsletters 21, 22 and 23. For an overview of workshops selected in 1999, please check the 'ESF Asia Committee Agenda' in the same Pink Pages.

THE ESF IN A NUTSHELL

The European Science Foundation (ESF) acts as a catalyst for the development of science by bringing together leading scientists and funding agencies to debate, plan and implement pan-European scientific and science policy initiatives.

The ESF is an association of more than sixty major national funding agencies devoted to basic scientific research in over twenty countries. It represents all scientific disciplines: physical and engineering sciences, life and environmental sciences, medical sciences, humanities and social sciences. The Foundation assists its Member Organisations 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 ESF maintains close relations with other scientific institutions within and outside Europe. By its activities, the Foundation adds value by co-operation and co-ordination across national frontiers and endeavours, offers expert scientific advice on strategic issues, and provides the European forum for fundamental science.

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Workshops 2001

In Lisbon, one of the tasks of the Executive Group was to make a preliminary assessment of the submitted workshop proposals, which were received by the secretariat after a call for workshops launched in December 1999. The call for workshops was published in poster format; in the IAS Newsletter and on the Asia Committee's web site. Forty proposals for workshops have been received by the secretariat. In 1999, the Asia Committee received a total number of 74 proposals for workshops to take place in 1999/2000. Most probably, the reason for this decrease in number of applications, is the fact that this year's round (with a deadline in February) concerned proposals for workshops to take place in 2001 only, which meant that scholars had to have their plans ready 12-22 months in advance.

Of the forty proposals received, six were turned down because they did not meet the formal criteria. The Executive Group formulated a preliminary ranking order on the basis of referee reports and their own evaluation. In June 2000, this proposed ranking order will be discussed, amended and/or approved by the Asia Committee.

Probably six to eight grants will be allotted, depending on the quality of the proposals, to a maximum of FF 100.000,- per grant.

The workshop proposals were distributed over the eight categories (mentioned in the Asia Committee's 'call for workshops' poster) in the following way:

1. Welfare systems and models of social security 5
2. Demographic change 3
3. Security and regionalisation 2
4. Value systems and cultural heritage 11
5. Changing Labour relations in Asia 2
6. Knowledge systems, environment, international business operations and transmission of technology .. 4
7. Institutional frameworks for company, industrial development and for internationalization of business in Asia 2
8. 'Asianization' of politics, democracy, and human rights 5

It was not surprising that a large amount of proposals fell under category 4, since it is the main 'Humanities' category, whereas the others (1-3 and 5-8) are more close to 'Social Sciences'.

The table on the opposite page shows the total amount of applications per country, the proposals' distribution over the ESF member countries, and their Asian co-orga-

nizers and the co-operative links between the main European and Asian co-organizers.

New members Asia Committee

Since the previous issue of this newsletter, three changes occurred in the Asia Committee's membership. Prof. Klaus Antoni had to resign due to other obligations at his home university (Eberhard Karls Universität, Tübingen). Prof. Josef Kreiner, Director of the Japanologisches Seminar, Universität Bonn has graciously accepted the invitation by the Deutsche Forschungs Gemeinschaft (DFG) to succeed him. The British Academy has decided to raise its contribution for ESF AC activities and it proposed to appoint Prof. Christopher Howe, Department of Economics, SOAS, London, as a new Asia Committee member. Prof. Jan Breman, Committee member, agreed to act as an observer for the *Academia Europaea* as well.

Fellowships

In 1999, Dr Cecilia Milwertz, Dr Giovanni Vitiello and Dr Cristina Eghenter concluded their fellowships at the Institute for Chinese Studies, the University of Oxford; the International Institute for Asian Studies, Lei-

den; and the University of Hull, respectively. For information about their work, we refer to (previous issues) of the IAS newsletter.

At present still two Asia Committee fellows are active:

Dr Martin Ramstedt (Germany), stationed at the IAS (Leiden). His topic is: 'Hindu Dharma Indonesia - the Hindu-movement in present-day Indonesia and its influence in relation to the development of the indigenous culture of the Toraja (Aluk Todolo) in South Sulawesi (from 1 December 1997 - 30 November 2000).

Dr Evelyne Micollier (France), stationed at the Amsterdam Branch of the International Institute for Asian Studies (IIAS). Dr Micollier conducts research on the topic: 'Practices and Representations of Health and Illness in the Context of Chinese Culture. Interactions with social facts (illness prevention and human reality of AIDS)' (From 1 July 1998 - 1 July 2000).

Programme Development

During the 1999 meeting, the ESF Asia Committee decided to continue support for programme development, and it mandated the Executive Group to take further initiatives. The Executive Group decided to set aside a sum of FF 100.000,- in the

budget for the year 2000, to support publications resulting from the research programmes 'Changing Labour Relations in Asia'(CLARA) and 'East West Environmental Linkages Network'.

The Executive Group also decided to stimulate the development of new research programmes. For this purpose, some of the 1999/2000 workshop organizers will be approached medio 2000, when all workshops have taken place, to present a proposal in the framework of programme development.

Awarded grants could include funding for (short-term) fellowships or meetings, which should result in a written report and a proposal for a new research programme.

EUROCORES

The Asia Committee would like to stimulate Asia Research in the newly created ESF innovative scheme for promoting research collaboration in Europe; the so-called EUROCORES (launched in 1999). This 'ESF co-operative research' scheme is aimed at 'enhancing the Foundation's ability to leverage the collective expertise and resources of its 65 member organizations'. Several preliminary proposals have reached the Executive Group. They will be forwarded to the Full Asia Committee.

Brochure/Research Prospectus

The ESF Asia Committee 1999-2000 Research Prospectus was published in February 2000. For those who did not obtain a copy, free copies are available at the Asia Committee's Secretariat. The text can also be found on www.ias.nl/esfac ■

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ESF ASIA COMMITTEE MEMBERS

The Asia Committee consists of the following members nominated by their respective National Research Councils:

- Prof. Klaus Antoni (Germany)
- Prof. Alessandra Avanzini (Italy)
- Prof. Jan Breman (the Netherlands)
- Prof. Jean-Luc Domenach (France)
- Prof. Jan Fagerberg (Norway)
- Prof. Marc Gaborieau (France)
- Prof. Carl le Grand (Sweden)
- Prof. Terry King (Great Britain)
- Prof. Reijo Luostarinen (Finland)
- Prof. Wolfgang Marschall (Switzerland)
- Prof. John Martinussen (Denmark)
- Prof. Rosa Maria Perez (Portugal)
- Prof. Nicolas Standaert (Belgium)
- Prof. Ernst Steinkellner (Austria)
- Prof. Wim Stokhof (the Netherlands) (secretary)
- Prof. Thommy Svensson (Sweden) (chairman)
- Prof. Rudolf Wagner (Germany)

Observers are:

- Prof. Taciana Fisac (Spain)
- Chiang Ching-kuo Foundation for International Scholarly Exchange (Taiwan ROC)
- Association for Asian Studies (USA)
- Academia Europaea, Prof. Jan Breman (the Netherlands)

AUGUST 1999

26-27 AUGUST 1999
Hong Kong, PR China
 Chinese Transnational Enterprises and Entrepreneurship in Prosperity and Adversity: South China and Southeast Asia during the twentieth century.
 For more information please visit the conference website:
 www.iias.nl/iias/research/qiaoxiang or contact Dr Cen Huang or Dr Leo Douw at E-mail: cenhuang@hotmail.com or douwl@let.vu.nl.

SEPTEMBER 1999

7-12 SEPTEMBER 1999
St Petersburg, Russia
 Preservation of Dunhuang and Central Asian Collections
 Professor Yu.A. Petrosyan, Head of the Manuscript Fund of the St. Petersburg Branch of the Institute of Oriental Study, Russian Academy of Sciences
 or Dr M.I. Vorobyova-Desyatovskaya, Supervisor of the Manuscript Fund
 E-mail: orient@ios.spb.su or orient@thesa.ru

OCTOBER 1999

28-30 OCTOBER 1999
Copenhagen, Denmark
 Mongolians from Country to City: floating boundaries, pastoralism, and city life in the Mongol lands during the 20th century
 Convenors: Dr Li Narangoa (contact person) and Dr Ole Bruun
 E-mail: nara@nias.ku.dk

FEBRUARY 2000

19-20 FEBRUARY 2000
Coventry, Great Britain
 Migration, Urban Development and Demographic Change in Punjab 1890s-1990s
 Dr Ian Talbot, Centre for South Asian Studies, School of International Studies and Law, Coventry University, Priory Street, CV1 5FB Coventry, United Kingdom
 E-mail: 106432.1724@compuserve.com

MARCH 2000

15-17 MARCH 2000
London, Great Britain
 Interpreting Asian Cultures in Museums: displays, activities, strategies
 Dr Brian Durrans, Department of Ethnography, British Museum, 6 Burlington Gardens, London W1X 2EX, Great Britain
 Tel.: +44-207-323 8027
 Fax: +44-207-323 8013
 E-mail: bdurrans@british-museum.ac.uk

16-17 MARCH 2000
Bonn, Germany
 Demographic Developments and Value Change in Contemporary Modern Societies - East Asian and Western societies in comparative perspective
 Dr Axel Klein, Forschungsstelle Modernes Japan, Regina-Pacis-Weg 7, D-53113 Bonn
 Tel.: +49-228-737023
 Fax: +49-228-735054

Agenda



ESF Asia Committee AGENDA

The Committee selected 15 workshops (from a total of some 75 applications) which will enjoy its support for 1999/2000. The following proposals received ESF AC financing.

APRIL 2000

7-9 APRIL 2000
Uppsala, Sweden
 Indigenous People: the trajectory of a contemporary concept in India
 Dr B. G. Karlsson, The Seminar for Development Studies, Uppsala University, Övre Slottsgatan 1, S-753 10 Uppsala, Sweden
 Tel.: +46-18-471 6852
 Fax: +46-18-12 0832
 E-mail: beppe.karlsson@uland.uu.se

27-29 APRIL 2000

Louvain-la-Neuve, Belgium
 Building the Social Safety Net for Asian Societies in Transition
 Professor Ronald Anderson, IRES, Université catholique de Louvain, Place Montesquieu 3, B-1348 Louvain-la-Neuve, Belgium
 Tel.: +32-10-47 41 46
 Fax: +32-10-47 39 45
 E-mail: anderson@ires.ucl.ac.be

MAY 2000

8-10 MAY 2000
Amsterdam, the Netherlands
 Brokers of Capital and Knowledge: producer services and social mobility in Provincial Asia
 Dr Heidi Dahles, Centre for Asian Studies Amsterdam (CASA), Het Spinhuis, Oudezijds Achterburgwal 185, 1012 DK Amsterdam, The Netherlands
 Fax: +31-20-444 6722
 E-mail: brokers@pscw.uva.nl

23-24 MAY 2000
Amsterdam, the Netherlands
 Gender and the Transmission of Values Systems and Cultural Heritage(s) in South and Southeast Asia
 Professor S. Leydesdorff or Dr Frances Gouda, Belle van Zuylen Instituut, Universiteit van Amsterdam, Rokin 84-90, 1012 KX Amsterdam, The Netherlands
 Fax: +31-20-525 22 19
 E-mail: leydesdorff@pscw.uva.nl or fgouda@aol.com

25-26 MAY 2000
Budapest, Hungary
 The Last Decade of Migration from the People's Republic of China to Europe and Asia
 Dr Pál D. Nyíri at both nyirip@mail.mata.vu.hu and nyirip@yahoo.com

31 MAY - 2 JUNE 2000

Seoul, Korea
 Good Government, Eastern and Western Perspectives: 4th EPCREn Workshop
 Dr Geir Helgesen, Nordic Institute of Asian Studies, Leifsgade 33, 2300 Copenhagen S, Denmark
 Fax: +45-32-96 25 30
 E-mail: geir@nias.ku.dk

JUNE 2000

2-4 JUNE 2000
Oslo, Norway
 Human and Regional Security around the South China Sea
 Mr Johan Henrik Nossum, Centre for Development and the Environment, P.O. Box 1116 Blindern, N-0317 Oslo, Norway
 Tel. +47-22-85 89 00
 Fax: +47-22-85 89 20
 E-mail: j.h.nossum@sum.uio.no
 http://www.sum.uio.no/southchinesea/

21-23 JUNE 2000

Paris, France
 Medicine in China. Health techniques and social history
 Dr Frédéric Obringer, Centre d'Études sur la Chine Moderne et Contemporaine, 54, boulevard Raspail, 75006 Paris France
 Fax: +33-1-4954 2078
 E-mail: obringer@ehess.fr

7-8 JULY 2000

SOAS, London, Great Britain
 Centre and Periphery in Southeast Asia
 Professor Anne Booth, Department of Economics, SOAS, University of London, Russell Square, London WC1H 0XG, Great Britain
 Fax: +44-171-323 6277
 E-mail: ab10@soas.ac.uk

The Distribution of Proposals over the ESF Member Countries, and their Asian Co-Organizers

ESF member countries	Co-organizer	Bangladesh	China	India	Indonesia	Iran	Japan	Laos	Malaysia	Nepal	Philippines	Singapore	Taiwan	Thailand	Vietnam	Total
Austria *							1									1
Belgium *			1													1
Czech Republic																1
Denmark *											1					1
Finland *																3
France *				2			1									3
Germany *			2	3			1	1					2	1	2	12
Greece																
Hungary																
Iceland																
Ireland																
Italy *														1		7
The Netherlands *				1	3					1		1		1		7
Norway *																
Poland																
Portugal *																
Roemenia																
Spain **																1
Sweden *								1								2
Switzerland *									1							2
Turkey																
United Kingdom *		1	1				1	1					1	1		6
Total		1	4	6	3	1	6	1	1	1	1	1	3	3	2	34

* has a member on the ESF Asia Committee

** has an observer on the ESF Asia Committee

ESF ASIA COMMITTEE FELLOWS

Dr Evelyne Micollier (Aix-en-Provence)
 Stationed at: IIAS, Leiden, the Netherlands
 Topic: 'Practices and Representations of Health and Illness in the Context of Chinese Culture. Interactions with social facts (Illness prevention and Human reality of AIDS)'
 Period: July 1998 - July 2000

Dr Martin Ramstedt (München)
 Stationed at: IIAS, Leiden, the Netherlands
 Topic: Hindu Dharma Indonesia - The Hindu-Movement in Present-Day Indonesia and its Influence in Relation to the Development of the Indigenous Culture of the Toraja (Aluk Todolo) in South Sulawesi
 Period: December 1997 - December 2000

NEW PUBLICATION

Sponsored by ESF AC:

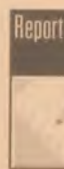
David Smyth (ed.)
THE CANON IN SOUTHEAST ASIAN LITERATURES
 LITERATURES OF BURMA, CAMBODIA, INDONESIA, LAOS, MALAYSIA, THE PHILIPPINES, THAILAND, AND VIETNAM
 Richmond, Surrey: Curzon Press, 2000, 273 pp. ISBN 0-7007-1090-6

19 > 20 FEBRUARY 2000
COVENTRY, UNITED KINGDOM

Migration, Urban Development, and Demographic Change in Punjab

The Research Centre for South Asian Studies at Coventry University organized a conference on 'Migration, Urban Development, and Demographic Change in Punjab 1890s-1990s' which was held at the Humber Lecture Theatre, February 2000, and was sponsored by the ESF Asia Committee. The first day was devoted to panels examining the processes of urbanization and migration in Colonial Punjab, while day two focused on migration and demographic change with respect to the 'three Punjabs' - the Indian Punjab, the Pakistan Punjab, and the Punjabi diaspora. The opening day had concluded with a special slide presentation and lecture on 'The Architecture of Old Lahore Through The Ages' by the celebrated Pakistani painter and academic Dr Ajaz Anwar.

By IAN TALBOT



Over fifty scholars from the Netherlands, France, Sweden, England, the United States, India, and Pakistan were brought together in this forum to discuss the profound demographic upheaval within the Punjab region during the past century which is without parallel in Asia. In colonial Punjab, in addition to the more usual rural-urban migration, this included rural to rural migration arising from the

canal colony irrigation developments of the late colonial era, and the unprecedented massive population transfers involving eleven million people which accompanied the 1947 partition. Since independence, migration has arisen from industrialization, the impact of the Green Revolution, and finally from international labour demands. The latter have resulted in the emergence of a Punjabi diaspora which has come to play an important role in the politics of homeland. Participants drew attention to the continuities as well as the discontinuities existing between

the British and post-colonial eras. The current impact of information technology on the politics of identity was presaged by the late nineteenth-century explosion of print capitalism. Globalization was foreshadowed with respect to the Punjab by the tying in of agricultural production to global markets following the canal colony development. Moreover, Punjabi service in the Indian Army resulted in an early experience of international migration. Well before the close of colonial rule, Punjabi migrant communities - the forerunners of the contemporary diaspora - were established in the Asia Pacific, Canada, and North America.

In addition to temporal and spatial comparative dimensions, the workshop benefited from the multi-disciplinary approaches and insights which scholars were able to bring. There were useful inputs from the disciplines of history, politics, economics, sociology, and anthropology in keeping with the tradition of South Asian Studies.

The papers presented on the Punjabi diaspora will be published in a

special issue of the *International Journal of Punjab Studies* in December 2000. A selection of papers arising from the other five panels will be published in a volume edited by the conference organizers. The opening four sessions of the workshop are available on video-tape (for details contact I.Talbot@coventry.ac.uk).

Many participants appreciated the fact that a common meeting ground had been provided for the dozen scholars from India and Pakistan. Such a gathering would not have been possible in Lahore, Chandigarh, or New Delhi in the heightened tension of the post-Kargil subcontinent. A sense of mutual isolation is further intensified by difficulties in accessing academic journals and books from the neighbouring country. Closing discussions highlighted the need for an appeal to the respective states to ease visa restrictions and encourage a freer flow of ideas.

Four important academic themes emerged from the conference. The first was the need for increased comparative study at the micro-level with regard to urbanization and migration patterns in the colonial era and to the uprooting and resettlement which accompanied the 1947 partition. There was also discussion regarding the utility of adopting the term ethnic cleansing to describe the acute refugee migration of this peri-

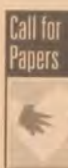
od. The second was an acknowledgment of the increasing significance of the Punjabi diaspora in cultural, socio-economic and political transactions with post-colonial Indian and Pakistan Punjab. Informal linkages were regarded as more important than official channels for the transmission of remittances, but it was acknowledged that these are difficult to track. The question was also raised whether there is a need to talk of Punjabi diasporas, rather than of a single diaspora. Thirdly, there was the suggestion that comparisons might be drawn between the Pakistan and Khalistan movements with respect to the dilemmas surrounding the need for an eventual territorialization of a nationalist ideal which had emerged to serve identity purposes. Finally, it was agreed that the study of migration and urbanization should be linked more closely with the issues of sustainable development and environmental degradation.

Future plans with respect to the workshop focused around both the need to continue Indo-Pakistan academic dialogue in a 'neutral' setting and to develop the four research agendas referred to above. It was also appreciated that a Work in Progress session had been included in the programme thus enabling younger scholars to present the fruits of their fieldwork. All participants express their deep gratitude to The Asia Committee of the European Science Foundation without whose sponsorship the holding of the workshop would have been impossible. ■

Ian Talbot, Professor of South Asian Studies, Coventry University, England, e-mail: i.talbot@coventry.ac.uk

9 > 12 AUGUST, 2001
FREIE UNIVERSITÄT BERLIN, GERMANY

2nd International Convention of Asia Scholars



All Asia Scholars around the world are invited to participate in the Second International Convention of Asia Scholars (ICAS 2) to be held in Berlin, Germany, between 9 and 12 August, 2001.

In view of the growing international co-operation in the field of Asian studies, the idea on which ICAS 1, held in the Netherlands in June 1998, was based, will be governing ICAS 2 as well. The conference is aimed at providing a broad and inclusive forum for all scholars working on issues related to Asian Studies and seeking a way of establishing or improving their international networks. Across continents, disciplines, regional specializations, and conceptual approaches, the main purpose of ICAS 2 will be to present both a formal platform and an academic stimulus to improving the exchange of scholarly contacts in Asian Studies. After the success of the first convention, ICAS 2 thus is meant to be another major

step towards a continuous improvement of internationalization and co-operation in all fields of Asian Studies.

ICAS 2 is co-organized by the AAS, the IIAS, and the European Science Foundation (ESF) Asia Committee, in co-operation with the following six



International Convention of Asia Scholars

European Associations: Association for Korean Studies in Europe (AKSE), European Association for Chinese Studies (EACS), European Association for Japanese Studies (EAJS), European Association for South Asian Studies (EASAS), European Society for Central Asian Studies (ESCAS), and the European Association for Southeast Asian Studies (EUROSEAS). At the present

stage, other associations of Asian studies are cordially invited to join us in the endeavour to establish a global network of scholarly exchange in Asian Studies.

ICAS organization will be based on a broad spectrum of panels, roundtable discussions, poster presentations, and papers presented from the field. An informal programme will include cultural activities, book exhibitions, and a series of activities which will be closely connected to activities of the Third Asia Pacific Weeks in Berlin.

In co-operation with the German Association of Asian Studies (Deutsche Gesellschaft für Asienkunde, DGA), ICAS 2 will be organized by an executive committee (for formal organization) and a programme committee of representatives of the co-sponsoring associations. Local organization in Berlin lies with the Center for Chinese and East Asian Studies of the Freie Universität Berlin. ■

Suggestions for papers, panels and/or poster sessions are more than welcome. The deadline for receipt is 1 December 2000.

Starting on 1 June 2000, the ICAS 2 website will be online with further, and continuously updated, information. Please check the following web address: www.fu-berlin.de/icas2

Any applications, enquiries, and suggestions should be addressed to:

PROF. DR EBERHARD SANDSCHNEIDER

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Innestr. 22, 14195 Berlin, Germany
E-mail: polchina@zedat.fu-berlin.de

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Ergänzt wird der Band durch Gesamtüberblicke zum Ostasienhandel der Bundesrepublik sowie durch die einleitenden Essays „Regionale Kooperation in Südasien: Die South Asian Association for Regional Cooperation (SAARC)“ und „Ostasien: Vom möglichen Ende der Krise - Auf der Suche nach neuen Wegen“.

Zu beziehen durch:

Institut für Asienkunde
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(mit Publikationsverzeichnis und Bestellmöglichkeit)

Continued from page 5

The Future of ASEM

By David Fouquet

Melancholy

Despite such warnings of succumbing to possible 'forum fatigue' it was also emphasized that a fourth such session was being planned that could also make a serious effort to gather momentum for public concerns and awareness in Denmark in 2002. Furthermore, one European based in Asia failed to understand what he characterized as the 'melancholy' attitude of other participants, adding that he was not pessimistic but confident about the development of a Euro-Asian pole on the world stage.

It was noted that the first meeting had the advantage of being a novelty, which both compared and contrasted with the more economically-oriented APEC trans-Pacific process with the US and Canada, while the second gathering had an agenda forced on it by the economic and financial crisis that was still gripping Asia at the time. But some speakers, nevertheless, emphasized that even these meetings had neither completely or concretely dealt with many obvious issues nor achieved a strong public visibility. Some underlined that it was necessary to build on the past achievements that led to the creation of an Asia-Europe Business Forum and set in motion a network of universities and a system of academic scholarship exchanges, but needed to realize greater support and accountability. Among the suggestions were involvement of parliamentarians, serious involvement of tourism as a galvanising factor and of other public or consumer organisations. People-to-people

events involving Asians in Europe or Europeans in Asia could also be considered.

Other participants also suggested that themes such as reform of the international monetary and financial systems or the experience of the EU in adopting a new single currency could lend themselves to serious consideration for the ASEM leaders.

Cautioning against building up a sense of expectation, one official remarked that the challenge for the Summit participants might not lie in 'broadening and deepening' as much as in 'focusing' its interests and activities. He also indicated that the Seoul session might not be the time to make a decision on enlarging the process to include other participants, including India and Australia, which have expressed interest in participating. It was even suggested that the next enlargement of ASEM might involve new EU entries.

Representatives from non-governmental organizations, however, strongly advocated that ASEM III was an 'opportunity regained' for bold and imaginative initiatives in such areas as security, the arms trade, human rights in Burma and elsewhere, poverty, labour, and spirituality. A Korean NGO leader also said that some 100 organizations, unions and others were intensively preparing in his country, with other Asian and European groups to press for social and integrative measures. He added that the ASEM process was facing a 'critical phase.'

Reality check

Another European NGO leader cautioned that civil society was 'not the magic bullet' that could right all wrongs in the post-crisis era. He noted that it was still ill-defined but,

nevertheless, was urging substance against numerous barriers to change. He warned against the partial official acceptance of some humanitarian NGOs as partners that 'provide a patina of legitimization' as long as they didn't threaten the political agenda. Others noted the inevitability of a 'two-track process.'

In the face of such demands, one official appealed for a 'reality check' in view of the fact that at least one Asian partner in ASEM even objected to the term 'civil society' and favoured only 'relevant groups in society.' Another wondered whether self-appointed NGOs could claim to represent the public any more than elected officials and still another warned that ASEM could not be expected to resolve all the world's problems but nevertheless pointed to ASEM-related human rights seminars in China. In the ensuing discussion, one suggested that scheduled 'potential confrontational events every two years might not be the most productive' way of achieving goals. A colleague retorted that there was constant tension but the challenge was to make it a constructive one.

Subsequent speakers suggested ASEM also turn more toward a true security dialogue between Europe and Asia, or toward trade, investment, and financial questions.

An academic expert on the issue said he did not expect ASEM to become involved in hard security issues or co-operation, but rather in dialogue on softer subjects, although already addressed to some degree by Foreign Ministers. A respondent noted that Europe was already involved in Asian security through arms sales and could play a significant role through this and others means. He suggested that a number of Asian

governments were still interested in understanding the implications of the Kosovo conflict, but that Europe also had considerable experience to share in the peaceful settlement of crises involving a breakdown of society. Others remarked that an Asian perspective still had to be integrated into predominantly Euro-centred EU common foreign and security policies still dominated by some specific governments, and they further underlined that security issues should not be peripheral but central and developed.

One official noted the keen interest shown at a recent meeting of ASEAN finance ministers in the EU both for its experience in establishing the new single currency and as a possible role model for further Asian integration. Another speaker said that the Asian crisis had sparked discussions on financial architecture which should inspire the ASEM to regard itself as a privileged 'ginger group' to consider such problems. A diplomat in the audience volunteered that the monitoring of such organisations as powerful hedge funds could be a priority. One speaker observed there were a number of varied examples of reactions to the crisis in Asia that could be instructive.

Asian and European educators then stressed the need for collaborative academic and research links on such issues as economic history and data, and scientific and technical training, and investigation. Both regretted the fact that both Asian and European researchers seemed to favour American collaborators. ■

David Fouquet

EurAsia Bulletin
EIAS, Rue des Deux Eglises 35
B-1000 Brussels, Belgium

The following people spoke at the Brussels conference THE FUTURE OF THE ASEM PROCESS.

Welcoming address

Willem van der Geest, Director EIAS

Opening statement

Alistair McDonald, Deputy Head, Unit for ASEM, External Relations, EU, on behalf of Emiliano Fossati, Director, External Relations, Asia (except Japan, Korea), EU

Session 1:

Review of the Public Impact of ASEM Initiatives

Chair

Patrick Van Haute, Belgian Ministry of Foreign Affairs

Presentation

Paul Lim, Senior Research Fellow, EIAS

Comments

Shada Islam, Brussels and EU Correspondent, Far Eastern Economic Review
Pierre Barroux, Deputy Executive Director, ASEM, Singapore

Session 2:

Civil Society and the ASEM Process

Chair

David Camroux, Fondation Nationale des Sciences Politiques, Paris

Presentations

Duncan Jackman, Director, Intellectual Exchanges, ASEM, Singapore
Brid Brennan, Trans-National Institute, Amsterdam
Francis Daehoon Lee, University of Bradford

Comment

Gareth Api Richards, Department of Government, University of Manchester

Session 3:

Specific Issues for Future ASEM Co-operation

Chair

Elke Thiel, Stiftung Wissenschaft und Politik, Munich

Presentation on Security

Heiner Hänggi, Geneva Centre for Security Policy

Comment

Michael Yahuda, London School of Economics, University of London

Presentation on Trade and Investment Relations

Chong-hwa Lee, Research Fellow, KIEP, Korea

Comment

Gianni Fodella, Università degli Studi di Milano

Presentation on International Financial Architecture

Peter Belx, Directorate General for Economic and Financial Affairs, EC

Comment

Willem van der Geest, Director EIAS
Presentation on Culture, Education, and Research
Shaharil Talib, Director, Asia-Europe Centre, University of Malaya
Wim Stokhof, Director IIAS

Session 4:

Suggestions for Key Outputs for ASEM III

Chair

Dick Gupwell, Secretary-General, EIAS

Concluding remarks

Percy Westerlund, Director, External Relations, North America, Australasia, Japan, Korea, EC

SEALG NEWS

23 > 25 SEPTEMBER 1999
MARSEILLES, FRANCE

SEALG Report

Through the courtesy of Dr Lieu Cao Thi and the generosity of the Centre National de Recherche Scientifique (CRNS), the 1999 SEALG conference was held on the Saint Charles campus of the University of Marseilles from 23-25 September.

By ROSEMARY ROBSON-MCKILLOP

Report
A part from an intense discussion of topics which absorb all participants such as the ever increasing rise in the price of monographs and even more of subscriptions to scientific journals, not to mention the task of trying to document the flood of material reaching us, especially that in the local languages of South-East Asia (it is simply impossible for any one library to have a staff qualified in all the languages of South-East Asia), we were treated to lectures of the theme of Recent Library-related research in South-East Asia in turmoil.

Dr Cao Thi spoke of her trip to Myanmar at the end of 1998 as the guest of the Myanmar government to advise on collection forming, preservation,

and documentation. She was particularly concerned with the dire state of manuscripts in public collections like the National Library of Myanmar and various university libraries. In times of political and economic crisis what are regarded as non-essential matters tend to fly out the window, but the problem is that quite often material such documents of any kind will be irretrievably lost. Such documents are not bread-and-butter matters, but they form an ineluctable part of the heritage of a nation. This is essential to the state because as long as the concept of a nation state prevails, nationalism must have a historical foundation. This has recently been exemplified by Myanmar's claims to be the cradle of human civilization on the basis of hominid remains found in Upper Burma. All such material is of equal importance to the world at large as it

represents one part of the heritage of mankind. Priorities are difficult to establish but such considerations should be borne in the minds of all governments everywhere.

A more hopeful view was offered by Louise Pichard-Bértheaux who spoke about the resources of the Siam Society in Bangkok. This learned society was founded in 1904, largely through the efforts of foreign residents, but backed at every turn by the enthusiastic support of the Thai intellectual elite, a support which has never faltered for nearly a century. It has published two journals: The Journal of the Siam Society and The Natural History Bulletin ever since 1904. It also publishes a newsletter for members every two months. The society is now located in a new building which was built to commemorate the 50th anniversary of the King's accession to the throne. It has a library of 20,000 books and 642 periodical titles in various languages. Although it is feeling the pinch of the economic crisis, the society is continuing to flourish and to organize lectures, conferences, and study trips for members. Dr Pichard's task was to discuss the different ways of cataloguing used in the Society's library and that of IRSEA in France. Both libraries use the same software (ISIS), which makes collaboration an easy matter.

The SEALG meeting for this year will be held at the Institute of Development Studies in Brighton, Great Britain, on 2-3 June, in conjunction with ASEASUK. At the suggestion of Piet Wijn MA of the Royal Tropical Institute, Amsterdam, the topic this year will be Internet-disseminated documents on South-East Asia: how to capture, collect, and disseminate. This is highly relevant as there is a flood of this so-called grey literature at the moment, all produced in the idiom of immediacy, in all sorts of languages and states of preparation. Some parts are more worthwhile than others, but librarians are not there to pass judgement but to preserve and document it. This is an uphill battle but it is a challenge which has to be accepted because it is significant as a statement of what is important to people and which they feel they must disseminate as rapidly as possible without waiting for official channels or official journals. Libraries have not just to keep up with the times, they have to anticipate and be one step ahead, thinking of ways to capture and process material for the academic and general public. One very good example of such work is the 'Daily Report' which is produced every day by the Royal Institute for Linguistics and Anthropology in Leiden, the Netherlands. ■

Rosemary Robson-McKillop, BA hon, is a member of SEALG, and editor of Excerpta Indonesica. E-mail: robson@rullet.leidenuniv.nl

Celebrating 75 Years of the Kern Institute

On Friday, 14 April 2000, in collaboration with Leiden University Department of South and Central Asian Languages and Cultures, the Association of Friends of the Kern Institute organized a celebration of the 75th anniversary of the founding of the Kern Institute of Indology.

By ARLO GRIFFITHS



Being aware of the rapid changes which are occurring in the various sub-disciplines of Indological Studies, the organizing committee had approached four specialists to commence the day with a series of lectures on 'New Trends in Indology'. After the dean of the Faculty of Arts, Prof. Van Oostrom had opened the celebrations, Prof. H.W. Bodewitz (Leiden University) began the series with a lecture on 'New Trends in Classical Indology: 1925 and 2000 compared', in which he contrasted the days of Vogel (Leiden) and Caland (Utrecht), and their successors Kuiper and Gonda, with developments in the last decade of the twentieth century, coming to the conclusion that interest in Classical Indology had increased considerably in the course of the cen-

tury. This fact is borne out by the growing number of PhD theses on Sanskrit and related topics, which have appeared from Utrecht and Leiden in the 1990s. Bodewitz expects that Classical Indology will remain the mainstay of Dutch Indological Studies in the coming decades.

Turning to a specific sub-field of Classical Indology, Prof. A. Hildebeitel (George Washington University), discussed 'New Trends' in the study of the Sanskrit epic Mahābhārata in his lecture 'Listening to Nala and Damayanti'. He placed particular emphasis on the synthetic approach to this text which assumes structural parallels between various levels of the narrative.

In a very stimulating survey of 'New Trends in Buddhology: Importance of Central and East Asian Materials', Dr P. Verhagen (Leiden University) discussed some very recent discoveries of Buddhological manuscript

materials, such as the Schøyen collection of second-seventh-century manuscripts from the Bāmiyān Valley in Afghanistan, and the substantial collections of Sanskrit manuscripts from Tibet, which fall under the administration of the China Library of Nationalities (Nationalities Cultural Palace) in Beijing. As these materials gradually become available to scholars, they promise to introduce radical changes in our perspectives on the historical development of Buddhist literature and religion.

The morning series of lectures was closed by Prof. A. Wink (University of Wisconsin, Madison) with an impressive survey of the 'New Historiography of India', in which he compared and assessed such approaches as that of the 'Cambridge School'; the 'Subaltern Studies School'; the 'Leiden School', which Wink likes to call 'Indological', as it starts from the typically Indian aspects of historical developments; and finally the 'German School' focusing on regional traditions and little kingdoms.

In the afternoon, several major projects, as well as individual PhD and

Post-doc researchers were given the opportunity to present their work. Dr E.M. Raven gave a whirlwind tour through the 'ABIA-South and South-east Asian Art and Archaeology Index' project, which has recently gone online (www.abia.net). This international project is a revival of the old 'Annual Bibliography of Indian Archaeology', and has resumed the indexing and annotation of relevant publications as of 1996.

Mrs G. Theuns-de Boer gave an equally inspiring presentation of the 'Kern Institute Photographic Database on Asian Art and Archaeology', which aims to conserve and publish (in electronic format) the astounding collection of 70,000 photographs connected with South and Southeast Asian art and archaeology, collected over the years by such scholars as Vogel, Krom, Van Lohuizen-de Leeuw and many others.

Mrs H. Plaisier then presented the results of her work on the unique collection of 182 manuscripts of Buddhist texts in the Lepcha language and script, which were collected at the beginning of the twentieth century by the Dutch orientalist Johan van Manen, and which are now kept in the special collections of the Kern Institute. Mrs Plaisier expects that her catalogue of these manuscripts will be ready for publication in the summer of 2000. It will appear in the series of Kern Institute Miscellanea. The afternoon was closed by the Kern Institute PhD students and post-docs, who



Professor André Wink

gave an impression of their projects in a poster-presentation session.

Anniversary publication

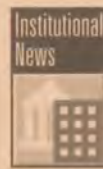
On the occasion of the Kern Institute's 75th anniversary, the organizing committee produced a 'Guide to the Kern Institute', edited by Mrs N. Bonouvrié, which gives specific information about the history of the Institute, its collections, and the special projects which are being carried out at present. It also contains brief descriptions of all the scholars who are currently attached to the Kern Institute, as well as a complete list of all their addresses. A copy of this 'Guide' may be obtained from Dr D. Heilijgers, Bibliotheek Instituut Kern, Postbus 9515, 2300 RA Leiden, the Netherlands. ■

Arlo Griffiths

Email: griffiths@rullet.leidenuniv.nl

EU-China Academic Network (ECAN)

By ROBERT ASH



The Third ECAN Annual Conference (China in the Regional and Global Post-Kosovo Geopolitics) was held in Copenhagen on 10-11 February 2000 and was co-hosted by the University of Copenhagen and the Research Institute of the Danish Foreign Ministry (DUPI). An opening session, attended by a large audience representative of varied professional interests in European countries and further afield, was addressed by Professor Kjeld Møllgård (Rector of the University of Copenhagen) and, on behalf of ECAN, Professor Tom Hart. Thereafter, Mr Angelos Pangratis (Head, General Directorate for External Relations at the European Commission) gave a keynote speech, entitled *The EU and China - Economic Giants: Challenges and Prospects*. The occasion offered a timely opportunity to rehearse some of the implications of China's impending membership of the World Trade Organization (WTO), as seen through the eyes of a senior member of the European Commission. Mr Pangratis was optimistic that existing problems in Sino-EU negotiations on WTO would be resolved and predicted that a bilateral agreement would be reached in 'the very near future'. He also stressed the likely positive im-

pact of Chinese WTO membership on the economic reform process in China, as well as in facilitating the role of China as a global economic player.

Over the course of two days, academic speakers from China, Japan, and various European countries (Denmark, France, Netherlands, Norway, Spain, Sweden, the United Kingdom) addressed a wide range of topics. They embraced questions relating to the role of China in world politics (including geo-strategic and regional security issues), internal and ethnic pressures, and domestic and international economic developments. The academic contribution was supplemented by presentations given by Dr Stephen Schlaikjer (Director, Office of Chinese and Mongolian Affairs, US Department of State) and Dr Carsten Boyer Thøgersen (Commercial and Economic Counsellor, Royal Danish Embassy, Beijing).

Even though ECAN is a Eurocentric organization, its annual conferences afford an opportunity to bring together scholars and others from beyond Europe. ECAN has always been fortunate to benefit from the participation of senior representatives of the European Commission, as well as representatives of major international and multilateral institutions (including the World Bank and the FAO). The meeting in

Copenhagen was no exception to this pattern and the presence of speakers from China, Japan, Taiwan, and the United States contributed much to the proceedings. Not least, it was a particular pleasure and honour to welcome the Danish Minister for Foreign Affairs, Mr Niels Helveg Petersen, who gave a speech at the conference dinner.

The papers presented at the Third ECAN Annual Conference will eventually appear in a volume of conference proceedings, published by Curzon Press. Meanwhile, any enquiries about the recent conference should be addressed to the Co-ordinator of ECAN (Prof. Robert Ash).

Workshop

As this report goes to press, preparations are well in hand for the Sixth ECAN Private Policy Workshop (China's Information Society - The telecommunications sector), to be hosted by the University of Turku and held in Helsinki on 5-6 May 2000. ECAN Workshops seek to address policy-related issues of timely concern affecting China's domestic development or foreign relations (in all their aspects) and are designed to attract not only the interest of academic specialists, but also to contribute to policy debates in government, business, and other professional circles in EU Member States (including the European Commis-

sion). To these ends, speakers in Helsinki will include senior members of NOKIA, working in Beijing and Copenhagen, and policy-advisors from the European Commission, as well as academic specialists.

Workshop and Conference Plans

Two further ECAN Private Policy Workshops will be held during 2000. The first is expected to be hosted by the Institute of Chinese Studies, University of Heidelberg, and will take place during October. The theme of this Workshop will be China's Relations with Europe. It will address Sino-EU political relations, issues relating to trade and investment (including the implications of the accession of China to the WTO) and questions relating to human rights. The second Private Policy Workshop will be held in December and will be hosted by the University of Aveiro (Portugal). Its title is *The Social Consequences of China's Reforms*.

It has been decided that the Fourth ECAN Annual Conference will be held in Berlin in January or early February 2001. The title has yet to be finalized, but the conference will be driven by themes relating to the integration of China into the global community, its accession to WTO, and its track record in implementing international agreements. Dr Werner Draguhn (Director, Institut für Asienkunde, Hamburg) has agreed to take the lead in organizing the meeting.

Any comments and/or questions relating to ECAN's future workshop and conference plans should be addressed to Robert Ash or Liselot Hertel (Administrative Secretary, ECAN).

EU-China Research Fellowship Fund (ECRFF)

During the last three years, awards made under the ECRFF scheme have been an important source of research funding for PhD candidates and young post-doctoral academics in EU Member States. It is hoped that funds will again be made available to support up to a maximum of twelve fieldwork and archival visits (ten to the PRC, one to Hong Kong, and one to Taiwan) during 2001. ECRFF awards are made to outstanding candidates who are nationals of a EU Member State and whose research focuses on a social science-related subject that has special relevance to contemporary China. The deadline for the receipt of applications is expected to be Friday, 8 September 2000.

Enquiries relating to the ECRFF scheme should be addressed Liselot Hertel.

ECAN is always pleased to receive suggestions about future meetings and topics for discussion (including offers to present policy-related papers). It also welcomes proposals for collaborative research projects across EU Member States, especially those involving a Sino-EU or Sino-European dimension. ■

Robert Ash (Co-ordinator)

Liselot Hertel (Administrative-Secretary)

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The Trilingual Collection of the MCJP Library

The Japanese cultural centre 'La Maison de la culture du Japon à Paris' was inaugurated in 1997 and is open to all who are interested in Japan and wish to learn more about Japanese culture and society. Its aim is to provide a place for meetings, discussions, and activities that will bring the many currents of co-operation and exchange in the world today into closer contact.

By ETSUKO MORIMURA

In keeping with its role as a cultural crossroads, the MCJP Library's mission is to offer a wide choice of materials dealing with traditional and contemporary aspects of Japan, to help users find the documents they need, and to provide information which facilitates their research. The collection of books and periodicals are in French, English, and Japanese. Further documentation is available on compact disks, videocassettes, and CD-ROMs. The library endeavours to fulfil a wide spectrum of requirements ranging from the curiosity of beginners unfamiliar with Japan and its language to the scholarly needs of specialists engaged in advanced research. The pivotal points of its work, as with all other libraries, are the contents of its collection and giving effective access to material.

The collection focuses more on the social sciences and humanities than on natural and applied sciences. It is composed of books and journals dealing with Japan and Japanese culture in general: philosophy, politics and economics, law and society, language and literature, history and geography, and Japanese art. There is less material on other fields in which research has become multi-national and interdisciplinary, for example, in pure science and technology such as medicine, physics, and engineering.

Since it is one of the few Japanese libraries in France open to the public, we try to provide a maximum number of documents to a maximum number of users. However, it is not easy to give an accurate, integral, coherent picture of Japan to the general or non-specific user. To provide factual, concrete data about the country is one thing; it is quite another to present an evolving, multi-faceted culture, in which one can see ultramodern technology and the most traditional concepts projected simultaneously, as it were, from the same source of light. We try to help users find straightforward, clear documents and, in doing so, we depend extensively on audiovisual material.

There are approximately a thousand videocassette but very few have been provided with French subtitles. The most time-consuming task our staff has undertaken is to make summaries in French of each tape so that users will understand the contents. So far only about one hundred have been summarized and a hundred and fifty provided with subtitles. We hope in the not too distant future to publish them in printed form and to make them accessible electronically. For those engaged in researching back is-

sues of newspapers or exhaustive bibliographies, CD-ROMs are useful.

We would also like to mention one of our innovative ideas for documentation. We decided to create our own 'revue de presse' and have found it rather successful. Every morning, our staff scans four French newspapers and one in English to learn what events are taking place in France and in Europe. Then we determine which articles might fall within the scope of our library's guidelines. In the work of selection it is important to avoid partiality. However, since standards of taste and values change with time, the choice of subjects should not be unduly affected by passing fads. None the less, we should attempt to record life as it is, including matters which may seem trivial, vulgar, or evil. After selecting articles, we photocopy them and put their titles on our list. For the moment, articles are roughly classified according to subjects, and the list is available for consultation.

In addition to materials described above, we are continually enlarging the scope of our primary sources, in particular documents published by Japanese government or non-governmental organizations: reports on public policy, legislation, judicial decision, statistics, the national census, white papers, as well as full scale geodetic maps found in few other libraries in France.

Web-based OPAC

One of our most trying tasks in creating our OPAC (Online Public Access Catalogue) was to devise a way to handle three languages simultaneously on the same screen. Our library management system, called DORIS, is a Latin language document manage-

ment package developed and diffused by a French company, EVER. In its standard function, it supports any of the Latin languages, and more specifically, French, which is far more complicated than any other Latin language as far as accents are concerned. In order to handle both French and Japanese data, DORIS has been loaded with TWINBRIDGE. Since TWINBRIDGE is widely known and easily-available in the West, it is a handy solution to instal it when you have to deal with Japanese in the French or English version of WINDOWS. However, to convert Latin characters; into Japanese and make kanji appear on the screen is a very complicated undertaking because of a two-byte/one-byte problem. Constant manipulation of the keyboard is required and as a result, the user generally cannot handle it without help.

However, because of TWINBRIDGE's universality and the fact that our OPAC is written in html, a computer equipped with software that can read letters in pairs, or two-bytes, can get access to the MCJP's homepage through Internet (<http://www.mcjp.asso.fr/fr/biblio/mcjp/home.htm>) and do a search of our OPAC. From the beginning it was and is still considered a challenge to place French and Japanese on the same screen,

avoiding character code collision. Through guesswork, users can manage to decipher French texts in which accented letters are electronically rendered in some weird kanji if the character-decoding mode is not well set. Fortunately, we were able to solve most problems of accents, with one exception. When a word has two accented letters side by side, this still produces some peculiar sets of kanji. This is still unavoidable even in Netscape.

Future

The library has just started to publish a newsletter to keep users informed about its activities. For the moment, the letter is issued in printed form but we hope it will be circulated via electronic means. In the near future, the Library hopes to make documents available on the Internet, once the subject of copyright law agreement on electronically disseminated data is clarified. When the digitized documents become available via Internet and when machine translation is no longer a dream, societies will become even more fully, and we hope, more fulfilling, involved in media technology.

Marshall McLuhan, the Canadian communications theorist, has made controversial but thought-provoking

comments about the spread of technology and the relationship between written language and man. He points out that, historically, the Western literate world has acquired an increasing ascendancy over non-literate tribes. The homogeneity, conformity and continuity, transcending frontiers, which predominate in Western industrialized countries, are more conducive to technological development than are the cultural pluralism, the uniqueness, and linguistic discontinuity that hamper tribal communities and isolated, autonomous cultures.

Paradoxically, while the international scene becomes increasingly media-oriented, and cultural uniformity pervades many levels of human attitudes and perceptions, in the case of marked ideosyncracies, the technical facilities acquired can offer, a wide range of both personal enrichment and mutual understanding. Fluidity and homogeneity of communication will not necessarily submerge individual's inner existence. Cultural pluralism may re-assert itself on the basis of individualism. People's uniqueness and creative originality, will not be less appreciated and encouraged, for being more accessible. In this, libraries will be, as they always have been, reservoirs made to collect, disseminate, harness, and distribute the energy of information and knowledge. From earliest times, humanity has sought to acquire such means to enlarge its understanding of existence, to support and develop the perceptions and faculties that enhance the value of life. ■

Reference

- Marshall McLuhan
Understanding Media:
the extensions of man,
Cambridge, Massachusetts:
The MIT Press, 1994

Etsuko Morimura

Bibliothèque de la Maison de la Culture
du Japon à Paris
101 bis, quai Branly
75740 Paris Cedex 15
France
Tel.: +33-1-4437 9500
Fax: +33-1-4437 9515
E-mail: e.morimura@mcjp.asso.fr



La Maison de la culture du Japon à Paris



Library of la Maison de la culture du Japon à Paris

INTERNATIONAL CONFERENCE AGENDA

2000

JUNE 2000

8-9 JUNE 2000
Leiden, The Netherlands
Yogacara Buddhism in China
Convenor: Prof. Chen-kuo Lin (IIAS)
Contact address: International Institute
for Asian Studies,
P.O. Box 9515, 2300 RA Leiden,
The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-257 4162
E-mail: iias@rulllet.leidenuniv.nl

16 JUNE 2000
Leiden, The Netherlands
Voices from Japan: Contemporary art and
discourse in global perspective
IIAS sponsored workshop
Department of Art History and Modern
Contemporary Art,
Leiden University
Contact address: Dr Kitty Zijlman,
Doelensteeg 16,
P.O. Box 9515, 2300 RA Leiden,
The Netherlands
Tel.: +31-71-527 2687
Fax: +31-71-257 2798

16-19 JUNE 2000
**Massachusetts,
United States of America**
The 2000 North American
Taiwan Studies Conference
Tze-Luen Lin, NATSA President,
Harvard University
Stephane Corcuff, NATSA Secretary,
ISUGA, Europe-Asia Management
Institute, Creac'h gwen, F-29000
Quimper, France
Tel.: +33-2-9810 1616
Fax: +33-2-9810 1600
E-mails: tllin@udel.edu,
stephane.corcuff@isuga.fr
(information), board@natso.org
(abstracts)
Http://www.natso.org
Deadline abstracts: 1 December 1999
Deadline papers: 1 March 2000

21-23 JUNE 2000
Paris, France
Medicine in China:
Health techniques and social history
Dr Frédéric Obringer, Centre d'Études
sur la Chine Moderne et
Contemporaine, 54, boulevard Raspail,
75006 Paris France
Fax: +33-1-4954 2078
E-mail: obringer@ehess.fr

21-30 JUNE 2000
Honolulu, Hawaii
The 14th Summer Workshop for the
Development of intercultural Coursework for
Colleges and University
D.P.S. Bhawuk, Associate Professor of
Management and Industrial Relations
College of Business Administration,
University of Hawaii at Manoa, 2404
Maile Way, Honolulu, HI 96822, Hawaii
Tel.: +1-808-956 8732
Fax: +1-808-956 2774
E-mail: bhawuk@cba.hawaii.edu

22 JUNE 2000
Rotterdam, The Netherlands
Een staat van geweld (A State of Violence)
Inaugural Lecture IIAS Extraordinary
Chair in the History of Asia
Prof. H. Schulte Nordholt
Erasmus University, Rotterdam,
Information: International Institute for
Asian Studies, P.O. Box 9515,
2300 RA Leiden, The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-257 4162
E-mail: iias@rulllet.leidenuniv.nl

24-30 JUNE 2000
Leiden, The Netherlands
Ninth Seminar of the International
Association of Tibetan Studies (IATS)
Convenor: Dr Henk Blezer,
International Institute
for Asian Studies,
P.O. Box 9515, 2300 RA, Leiden,
The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iats@rulllet.leidenuniv.nl
Http://www.iias.nl/iias/
agenda/iats/

29 JUNE - 2 JULY 2000
Göttingen, Germany
Creating and Representing Sacred Space
Michael Lackner, Vera Dorofeeva,
Ostasiatisches Seminar der Universität
Göttingen, Waldweg 26, D-37073
Göttingen, Germany
Tel.: +49-551-39 92 19
Fax: +49-551-39 70 48
E-mail: dmoritz@gwdg.de
http://www.gwdg.de/oas

30 JUNE-1 JULY 2000
Lisbon, Portugal
Antonio de Almeida and the Anthropology
of East Timor
Organizer: Portuguese Center for the
Study of Southeast Asia (CEPESA), Rua
das Portas de Santo Antão, 100, 1150-269
Lisboa, Portugal
Tel.: +351-1-347 0301
Fax: +351-1-347 0305
E-mail: cepesa@mail.telepac.pt

JULY 2000

1-4 JULY, 2000
**University of Wollongong, NSW,
Australia**
Renegotiating Identities: Canadian Studies
in an Asia Pacific Context
Second Asia-Pacific Conference in Canadian
Studies and the Biennial Conference of the
Association for Canadian Studies in
Australia and New Zealand (ACSANZ)
Dr Gerry Turcotte,
University of Wollongong
E-mail: Gerry_Turcotte@uow.edu.au
Http://www.powerup.com.au/
~acsanz/

3-5 JULY 2000
Berlin, Germany
Conflict and Violence in Indonesia
Georgia Wimhofer or Elisabeth
Schulze, Institute of Southeast Asian
Studies, Dept. of Asian and African
Studies, Humboldt-University
Luisenstr. 54/55, 10117 Berlin, Germany
Tel.: +49-30-2093 6635 / 6630
Fax: +49-30-2093 6666
E-mail: georgia.wimhofer@rz.hu-
berlin.de or elisabeth.schulze@rz.hu-
berlin.de

3-5 JULY 2000
Melbourne, Australia
13th Biennial Asian Studies Association of
Australia Conference: 'Whose Millennium?'
Melbourne Institute of Asian Languages
and Societies (MIALS), Fifth Floor, John
Medley Building, East and West Towers,
The University of Melbourne, Parkville
Victoria 3052, Australia
Tel.: +61-3-9344 5555 / 5554 / 0160
Fax: +61-3-9349 4870
Http://
www.asaa2000.unimelb.edu.au

6-7 JULY 2000
Amsterdam, The Netherlands
Health, Sexuality, and Civil Society
in East Asia
Convenor:
Dr Evelyne Micollier (IIAS)
Organizer:
Drs Heleen van der Minne
International Institute
for Asian Studies
Oude Hoogstraat 24
1012 ce Amsterdam,
The Netherlands
Tel.: +31-20-525 3657
Fax: +31-20-525 3658
E-mail: iias@rulllet.leidenuniv.nl

7-8 JULY 2000
(PROVISIONAL)
SOAS, London, United Kingdom
Centre and Periphery in Southeast Asia
Professor Anne Booth, Department of
Economics, SOAS, University of London,
Russell Square, London WC1 HOXG,
United Kingdom
Fax: +44-171-323 6277
E-mail: ab10@soas.ac.uk

10-14 JULY 2000
Kuching, Sarawak, Malaysia
Sixth Biennial Conference of the Borneo
Research Council, Borneo 2000
Professor Michael Leigh, Director, IEAS,
UNIMAS, 94300 Kota Samarahan,
Sarawak, Malaysia
Tel.: +60-82-671 000 / 672 191
Fax: +60-82-672 095
E-mail: michael@ieas.unimas.my
Deadline abstracts:
29 February 2000
Deadline full papers: 31 May 2000

Agenda



10-14 JULY 2000
Manila, Philippines
Sixth International Philippine
Studies Conference
'Turns of the Centuries:
The Philippines in 1900 and 2000'
Philippine Studies Conference 2000,
Technical Services and Information
Section, Philippine Social Science
Council, P. O. Box 205, UP Post Office,
Diliman,
Quezon City, Philippines
Tel.: +63-929-2671,
+63-922-9621 local 305
Fax: +63-924-4871
E-mail: tsis.section@skyinet.net,
pssc@skyinet.net, cidslib@cidso.org.ph,
cids@cids.upd.edu.ph

12-14 JULY 2000
Mysore, India
International seminar on Linguistic and
interdisciplinary approaches as critical
resources to development
Dr O.N. Koul, Director CILL, Convenor
International Seminar, Centre for
advanced research on indigenous
knowledge systems, P.O. Box 1
Saraswatiapuram,
Mysore 570 009, India
Fax: +91-821-542 459
E-mail: cariks@bgl.vsnl.net.in

13-16 JULY 2000
Prague, Czech Republic
The Twelfth International Conference on
Korean Linguistics
ICKL 2000, c/o Prof. Nam-Kil Kim,
Korean Studies Institute, University of
Southern California, THH 226G, Los
Angeles, CA 90089-0357,
United States of America
E-mail: nkim@usc.edu, or:
ICKL 2000, c/o Prof. Hee-Don Ahn,
Department of English, Konkuk
University, Seoul 143-701, Korea
E-mail: hdahn@kkukc.konkuk.ac.kr

15-17 JULY 2000
Lhasa, Tibet, China
2000 International Academic Conference on
Tibetan Medicine
Yang Su, Dolmachi, China Medical
Association of Minorities, No. 11 Bei San
Huan Dong Lu, Chaoyang District,
Beijing, 100029, P.R. China
Tel.: +86-10-6422 0890 / 6428 6597
Fax: +86-10-6428 7404
E-mail: cinmbucm@bj.col.com.cn
Deadline papers:
31 December 1999
Deadline registration: 14 July 2000

18-22 JULY 2000
Xiamen, P.R. China
The International Anthropological
Conference on the Existence and Development
of the Human Being in the 21st century
Convenor: Deng Xiao Hua,
Anthropology Institute of Xiamen
University, Xiamen, 361005, Fujian
Province, P.R. China
Tel.: +86-592-218 7473
Fax: +86-592-208 6116
E-mail: anthro@jingxian.xmu.edu.cn

22-26 AUGUST 2000
Lahti, Finland
EAJS Conference 2000
Secretariat EAJS, Prof. Dr Werner Pascha,
Duisburg University, East Asian
Economic Studies, D-47048 Duisburg,
Germany
Tel./Fax: +49-203-379 2002
E-mail: eajs@uni-duisburg.de

27-31 JULY 2000
Kota Kinabalu, Sabah, Malaysia
The Sixteenth Conference of the International
Association of Historians of Asia (IAHA)
16th IAHA Conference Secretariat,
Center for the Promotion of Knowledge
and Language Learning, Universiti
Malaysia Sabah, Locked Bag 2073, 88999
Kota Kinabalu, Sabah, Malaysia
Tel.: +60-88-438 440 ext. 5294,
+60-88-435706 (DL)
Fax: +60-88-435 708
E-mail: pejpib@ums.edu.my or
ahmatadm@ums.edu.my

1-4 AUGUST, 2000
Calcutta, India
Language, Thought and Reality:
Science, religion and philosophy
Dr Chandana Chakrabarti,
Elon College Campus Box 2336,
Elon College, N.C. 27244,
United States of America
Tel.: +1-336-538 2705
Fax: +1-336-538 2627
E-mail: chakraba@numen.elon.edu
Http://www.elon.edu/chakraba

5 AUGUST 2000
Durban, South Africa
The History of Religions:
Origins and visions
18th Quinquennial Congress
of the International Association
for the History of Religions
Rosalind I.J. Hackett, Program Chair,
Dept. of Religious Studies, University of
Tennessee, Knoxville, United States of
America
Tel.: +1-423-974 2466
Fax: +1-423-974 0965
E-mail: rhackett@utk.edu
Http://www.udw.ac.za/iahr

10-11 AUGUST 2000
Leiden, The Netherlands
IIAS Seminar Environmental Change in
Native and Colonial Histories of Borneo:
Lessons from the past, prospects for the future
Convenor: Dr Reed L. Wadley:
International Institute for Asian
Studies, P.O. Box 9515, 2300 RA, Leiden,
The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-527 4162
E-mail: iias@rulllet.leidenuniv.nl
Http://
www.iias.nl/iias/research/wadley/

19-20 AUGUST 2000
Bangkok, Thailand
Conference on Asia-Europe on the Eve
of the 21st Century
Dr Suthiphand Chirathivat,
Chulalongkorn University,
Chulalongkorn University,
Vidyabhatna Bldg. 3rd floor, Phya Thai
Road, Bangkok 10330, Thailand
Tel.: +66-2-218 3922 3
Fax: +66-2-215 358 0
E-mail: cuesp@chula.ac.th
Deadline: 16 August 1999

22-26 AUGUST 2000
Leuven, Belgium
The Eighth Conference on Early Literature
in New Indo-Aryan Languages
'Bhakti Conference'
E-mail: winand.callewaert@arts.
kuleuven.ac.be

23-28 AUGUST 2000
Leiden, The Netherlands
Audiences, Patrons, and Performers in
the Performing Arts of Asia
Convenors: Dr Wim van Zanten (chair),
PAATI (IIAS), and Institute of Cultural
and Social Studies, Leiden University,
P.O. Box 9555,
2300 RB Leiden, The Netherlands
Tel.: +31-71-527 3465 / 74 / 69
Fax: +31-71-527 3619
E-mail: zanten@fsw.leidenuniv.nl
and Frank Kouwenhoven, CHIME,
P.O. Box 11092, 2301 EB Leiden,
The Netherlands
Tel.: +31-71-513 3974 / 513 3123
Fax: +31-71-512 3183
E-mail: chime@wxs.nl
Http://www.iias.nl/oideion/general/
audiences.html, or:
Http://www.iias.nl/iias/agenda.
html
Deadline paper proposals:
1 March 2000

23-26 AUGUST 2000
Lahti, Finland
The 9th International Conference of EAJS
- Frank Robaschik, Office of EAJS,
Gerhard-Mercator-University Duisburg
FB5, Lotharstrasse 65, D47048 Duisburg,
Germany
Tel.: +49-203-379 2002
E-mail: eajs@uni-duisburg.de

23-26 AUGUST 2000
Lahti, Finland
The 9th International Conference of EAJS
- Frank Robaschik, Office of EAJS,
Gerhard-Mercator-University Duisburg
FB5, Lotharstrasse 65, D47048 Duisburg,
Germany
Tel.: +49-203-379 2002
E-mail: eajs@uni-duisburg.de

23-26 AUGUST 2000
Beijing, P.R. China
Hpair's Ninth annual international
conference 'Diversity and convergence:
Resolving Asia's role in the global
community.'
Emily Yang, Susan Tang,
Alex Grove, HPAIR, P.O.Box 380032,
Cambridge, Ma 02238
United States of America
Fax: +1-617-384 1158
http://www.hpair.org
Deadline 1 april 2000

28 AUGUST -
1 SEPTEMBER 2000
Bonn, Germany
First International Conference on Manchu-
Tungus Studies (ICMTS 2000)
Carsten Naehrer, Organizer &
Conference Secretariat,
Regina-Pacis-weg 7, D-53113 Bonn,
Germany
Tel.: +49-228-737 465
Fax: +49-228-737 458
E-mail: Carsten@uni-bonn.de
http://www.cms-gruppe.de/icmts2000

28 AUGUST -
1 SEPTEMBER 2000
Amsterdam, The Netherlands
Start of the IIAS/NIOD lecture series
Southeast Asia Across Borders
Herengracht 380,
1016 CJ Amsterdam,
The Netherlands
Tel.: +31-20-523 3800
Fax: +31-20-523 3888
E-mail: info@oorlogsdoc.knaw.nl

2-7 SEPTEMBER 2000
Sheffield, United Kingdom
Tourism 2000: Time for celebration
Tourism 2000 Conference, Stoddart
Building, Sheffield Hallam
University, Sheffield, S1 1WB,
United Kingdom
Tel.: +44-114-225 5335/5336
Fax: +44-114-225 5337
E-mail: tourism2000@shu.ac.uk

3-4 SEPTEMBER 2000
Sheffield, United Kingdom
British association for Korean Studies
year 2000 biennial meeting
Dr James H. Grayson, Conference
Organizer, The School of East Asian
Studies, The University of Sheffield,
Western Bank, Sheffield S10 2UJ, United
Kingdom
Tel.: +44-114-222 8418
E-mail: J.H.Grayson@Sheffield.ac.uk

3-4 SEPTEMBER 2000
Sheffield, United Kingdom
British association for Korean Studies
year 2000 biennial meeting
Dr James H. Grayson, Conference
Organizer, The School of East Asian
Studies, The University of Sheffield,
Western Bank, Sheffield S10 2UJ, United
Kingdom
Tel.: +44-114-222 8418
E-mail: J.H.Grayson@Sheffield.ac.uk

3-4 SEPTEMBER 2000
Sheffield, United Kingdom
British association for Korean Studies
year 2000 biennial meeting
Dr James H. Grayson, Conference
Organizer, The School of East Asian
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Western Bank, Sheffield S10 2UJ, United
Kingdom
Tel.: +44-114-222 8418
E-mail: J.H.Grayson@Sheffield.ac.uk

INTERNATIONAL CONFERENCE AGENDA

Agenda



4-7 SEPTEMBER 2000

Shilin Country, Yunnan, Beijing, P.R. China

Third International Conference on Yi Studies
Prof. Bamo Ayi, Department of Philosophy, Central Nationalities University, 27 Baishiqiao Road, Beijing 100081, P.R. China
Deadline: 1 July 2000

8 SEPTEMBER 2000

Leiden, The Netherlands

The Sacred City in Buddhism/
De Heilige stad in het Boeddhisme
Drs: M.C. de Jong
Tel.: +31-71-527 2539, or
Drs W.M. Valstar
E-mail: wvalstar@yahoo.com (please cite your address)

3-8 SEPTEMBER 2000

Lanaken, Belgium

Life and Afterlife and Apocalyptic Concepts in the Altaic World
Denis Sinor, Secretary-General, Permanent International Altaistic Conference (PIAC), Goodbody Hall 157, Indiana University, 1011 E. Third St., Bloomington, Indiana 47405-7005, United States of America
Fax: +1-812-855 7500
E-mail: sinord@indiana.edu (please mention your full name and address)

6-8 SEPTEMBER 2000

Fife, United Kingdom

History of Tibet Conference
John Billington (conference organizer), Brook House, Llandyssil, Montgomery, Powys, SY15 6LN, United Kingdom
Tel.: +44-1686-668 619

5-9 SEPTEMBER 2000

Edinburgh, United Kingdom

Sixteenth European Conference on Modern South Asian Studies
Centre for South Asian Studies, Department of Sociology, The University of Edinburgh, 18 Buccleuch Place, Edinburgh EH8 9LN, United Kingdom
E-mail: saconf@afbi.ssc.ed.ac.uk
Http://www.ed.ac.uk/sociol/sas/

14-16 SEPTEMBER 2000

Nishinomiya, Japan

Fourth Conference of the Asia Pacific Sociological Association
Asia Pacific Sociological Association (APSA), Prof. Kenji Kosaka, APSA President, Kwansei Gakuin University, Nishinomiya, Japan 662-8501
E-mail: kkosaka@kwansei.ac.jp
or: Dr Pauline Kent, Secretary, Ryukoku University, Shiga, Otsu, Seto, Oecho, Yokotani 1-5, Japan 520-2194
E-mail: pauline@world.ryukoku.ac.jp
Deadline abstracts: 31 March 2000
Deadline full papers (3-4000 words): 15 July 2000

18-21 SEPTEMBER 2000

Oxford, United Kingdom

Postgraduate Workshop on Fieldwork research methods in contemporary Chinese society
Dr Frank N. Pieke, Institute for Chinese Studies, University of Oxford, Walton Street, Oxford OX1 2HG, Britain, United Kingdom
Tel.: +44-1865-28037
Fax: +44-1865-280431
E-mail: frank.pieke@chinese-studies.ox.ac.uk

18-19 SEPTEMBER 2000

Vienna City Hall, Australia

The Role of the individual in Asia and Europe
D.J. Jackman Director intellectual exchange, Asia Europe Foundation, no.1 Nassim, Singapore 258466
Tel.: +65-8384 700
Fax: +65-8384 719
E-mail: dhjackman@asef.org
www.asef.org

22 SEPTEMBER 2000

(provisional)

Amsterdam, The Netherlands

One-day CLARA Labour Seminar
IIAS/IISG research programme CLARA

Programme co-ordinator:

Dr Ratna Saptari

Information:

C/o Cruquiusweg 31
1019 AT Amsterdam
The Netherlands
Tel.: +31-20-6685866
Fax: +31-20-6654181
E-mail: Chlia@iisg.nl
http://www.iisg.nl/clara

25-30 SEPTEMBER 2000

Vienna, Austria

Seventh European Conference on Central Asian Studies
Prof. Mag. Dr Gabriele Rasuly-Palczek, Institute of Social and Cultural Anthropology (ESCAS), University of Vienna, A-1010 Vienna, Universitätsstr. 7/IV, Austria
Tel.: +43-1-4277 485 06
Fax: +43-1-4277 9485
E-mail: gabriele.rasuly@univie.ac.at

25-26 SEPTEMBER 2000

Stockholm, Sweden

The Democracy Movement in Burma since 1962
Center for Pacific Asia Studies, Stockholm University, 106 91 Stockholm, Sweden
Tel.: +46-8-162897
Fax: +46-8-168810
E-mail: cpas@orient.su.se
Deadline: 15 september 2000

26 SEPTEMBER 2000

Leiden, The Netherlands

IIAS Annual Lecture
International Institute for Asian Studies, P.O. Box 9515, 2300 RA Leiden, The Netherlands
Tel.: +31-71-527 2227
Fax: +31-71-257 4162
E-mail: iias@rullet.leidenuniv.nl

27, 28 & 29 SEPTEMBER 2000

Jakarta, Indonesia

Indonesia-Portugal:
five centuries of historical relationship
Portuguese Center for the Study of Southeast Asia (CEPESA), Rua das Portas de Santo Antão, 100, 1150-269 Lisboa, Portugal
Tel.: +351-1-347 0301
Fax: +351-1-347 0305
E-mail: cepesa@mail.telepac.pt

OCTOBER 2000

2-6 OCTOBER 2000

Sarteno, Tuscany, Italy

Eighth International Conference of European Association of Southeast Asian Archaeologists
Patrizia Zolse, Fondazione Ing. C.M. Lerici, Via V. Veneto 108, 00187 Roma, Italy
Tel.: +39-06-488 0083
Fax: +39-06-482 7085
E-mail: folerici@tin.it

4 OCTOBER -

5 NOVEMBER 2000

Dakar, Senegal

Extended Workshop for Young Historians
Madame Ndéye Sokhna Guéye, Programme Sephis/Codesria, Extended workshop for young historians, CODESRIA, B.P. 3304, Dakar, Senegal
Tel.: +221-825 98 22 / 23
Fax: +221-824 12 89
E-mail: ndeye.gueye@codesria.sn

5-7 OCTOBER 2000

Goa, India

Nation-Building in Post Colonial Asia: Retrospective and prospective assessment
Goa University, Department of Political Sciences in collaboration with Portuguese Center for the Study of Southeast Asia (CEPESA), Contacts: Rua das Portas de Santo Antão, 100, 1150-269 Lisboa, Portugal
Tel.: +351-1-347 0301
Fax: +351-1-347 0305
E-mail: cepesa@mail.telepac.pt

18-20 OCTOBER 2000

Seoul, Korea

ASEM 2000 People's Forum
E-mail: pspoint@pspd.org

21-22 OCTOBER 2000

Hamburg, Germany

Conference on the Asia Pacific Economic Cooperation
Dr Jurgen Ruland, Department of Political Studies, University of Political Studies, University of Freiburg, Rempartstrabe 15, 79085 Freiburg, Germany
E-mail: rueland@uni-freiburg.de
Deadline: 30 september 1999

22 OCTOBER 2000

London, United Kingdom

Symposium on the past and present in traditional medical systems
Ms F. Houser, The Wellcome Institute for the History of Medicine, 183 Euston Road, London NW1 2BE, United Kingdom
Tel.: +44-171-611 8619
Fax: +44-171-611 8862
E-mail: d.wujastyk@ucl.ac.uk

23-26 OCTOBER 2000

Hainan, China

The Second Bi-annual ATLAS ASIA Conference (Asian Tourism in the 21st Century)
Karin Bras, ATLAS ASIA, Vrije Universiteit Amsterdam, Dept. of Culture, Organisation and Management, De Boelelaan 1081, 1081 HV Amsterdam, The Netherlands
Tel.: +31-20-444 6727
Fax: +31-20-444 6720
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26-27 OCTOBER 2000

Den Haag, The Netherlands

Labour relations in Asia and Europe: exchanging experiences and perspectives
Geraldine Ang Project assistant
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E-mail: geraldine@asef.org

26-28 OCTOBER 2000

Trivandrum, India

CLARA Workshop 'Domestic Servants and Mobility: Labour, Livelihoods and Lifestyles'
IIAS/IISG research programme CLARA, Programme co-ordinator:
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27 OCTOBER 2000

Lehigh University, Pennsylvania, United States of America

29th Annual Mid-Atlantic Region Association for Asian Studies Conference
David C. Prejsnar, Program Chair
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NOVEMBER 2000

3-4 NOVEMBER 2000

Paris, France

Ifri Conference Internationale
Ifri Conference Internationale, 27, rue de la Procession, 75740 Paris cedex 15, France
Deadline: 13 october 2000

3-5 NOVEMBER 2000

Vancouver, BC, Canada

'Women's Studies: Asian Connections'
Centre for Research in Women's Studies and Gender Relations, UBC, 1896 East Mall, Vancouver, B.C. V6T 1Z1 Canada
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Fax: +1-604-822 9169
E-mail: litton@interchange.ubc.ca
Deadline initial response: 30 November 1999
Deadline papers: 29 February 2000

8-11 NOVEMBER 2000

Kansas City, United States of America

On the Cusp of an Era:
Art in the Pre-Kushan World
Nelson-Atkins Museum of Art, 4525 Oak St., Kansas City, MO 64111-1873, United States of America
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Fax: +1-816-931 7204
E-mail: prekushan@nelson-atkins.org

14 NOVEMBER 2000

Berlin, Germany

Asia Update: Economic Potentials and Social Stability in Asia: Prospects for EU-Asia Co-operation
Organized by The Strategic Alliance (IIAS/NIAS/IfA)
Dr Werner Draguhn
Institut für Asienkunde
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16-18 NOVEMBER 2000

Taiwan

Chinese Business and Culture in Global and Local contexts
Dr Edmund Terence Gomez, Faculty of Economics, University of Malaya, Kuala Lumpur 50603, Malaysia
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DECEMBER 2000

4-6 DECEMBER 2000

Australia

Conference on Social Transformations in the Asia Pacific Region
Rachel Hennessy, Conference Organiser, Capstrans, University of Wollongong, Australia
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http://www.uow.edu.au/research/groups/capstrans/conference.html

9-12 DECEMBER 2000

Leiden, The Netherlands

Women and Crises in Indonesia: Opportunities and threats, past and present
Dr Brigitte Holzner or Dr Ratna Saptari, Werkgroep Indonesische Vrouwen Studies (WIVS), Projects Division TCZOO, Nonnensteeg 1-3, 2311 VJ Leiden, The Netherlands
E-mail: brigaard@wxs.nl or rs-bw@wxs.nl
Deadline for abstracts: 15 May 2000
Deadline for papers/exhibition material: 31 October 2000

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Bangkok, Thailand

International Conference Chao Phraya Delta: Historical development, dynamics and challenges of Thailand's rice bowl
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2001

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E-mail: 106207.2000@compuserve.com, or
Dr Gustaaf Houtman, Editorial Consultant, Anthropology Today, Royal Anthropological Institute, United Kingdom
Tel.: +44-171-394 6927
E-mail: ghoutman@tesco.net
Http://homepages.tesco.net/~ghoutman/index.htm
Deadline for abstracts: 1 June 2000

MARCH 2001

16-18 MARCH 2001

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Establishing a Discipline: The past, present and future of Korean art history
Organizers: Los Angeles County Museum of Art (LACMA) and University of California Los Angeles (UCLA)
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Deadline for abstracts: June 1, 2000

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