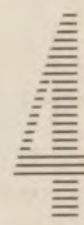


# NEWSLETTER

SPRING



1995

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## In this issue:



### IIAS News

The third IIAS research programme is entitled:  
International Social Organization in East and Southeast Asia: the function of Qiaoxiang ties and other informal linkages in the twentieth century.

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### List of Advertisers

C. Hurst & Co (Publishers) Ltd. (p.17); Asian Rare Books (p.14); Beste-breurtje (p.42); Rijksakademie van Beeldende Kunsten (p.62); Ag Marketing (p.42); KITLV Press (p.41); VU University Press (p.16); New Asia Review (p.64); Gé Nabrink antiquarian bookseller (p.37).

### General News

Before the summer of 1995 the IIAS will start running its own computer server and World Wide Web site. Our in-house trainee, Annelies de Deugd, has written an article on the Internet and Asian Studies which will give insight into this new and exciting development.



The National Museum of Ethnology at Leiden is quite possibly the world's oldest ethnological museum and now houses major collections from all parts of the world. The museum functions as a museum of general ethnology and as a centre of learning in the field of non-European cultures, more specifically concerned with historical anthropological connections, material culture, and artistic manifestations.

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### Central Asia

The conventional borderline between Europe and Asia in the north consists of the Ural Mountain Range and the Ural River. 'Central Asia' is the area located southeast of this border, east of the Caspian Sea and beyond. A large landmass featuring huge mountains, steppe, deserts and river valleys. Ingrid Nooijens explores the Boundaries of Central Asia.

With the exhibition Nomads in Central Asia, the Tropenmuseum in Amsterdam wishes to introduce the public to the cultural traditions of peoples living in a region still largely unfamiliar to western Europeans.

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### South Asia

The new Centre for Indian Studies at the Kunstkamer, St. Petersburg, Russia is the result of the reorganization of the former Institute of Ethnography (now the Museum of Anthropology and Ethnography - Kunstkamer) in which it was founded as a new department. The indologists at the museum are now formally organized.

The main purpose of the Research Centre of Indian Studies at the Catholic University of Leuven, Belgium is to contribute to the preservation of India's cultural and religious heritage. Winand Callewaert explains one of the Centre's activities: editing Indian Bhakti literature for the 21st century.

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### Insular Southwest Asia

The Mascarenes Archipelago comprises three main islands: Réunion, Rodrigues, and Mauritius. All three are indisputably creole-speaking but Mauritius is markedly different from its Indian Ocean 'sisters' as regards the ethnic composition of its population. Claude Ciffra sketches the situation of Mauritius in his article Microcosmic Mauritius.

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### Southeast Asia

Dr Peter Boomgaard has been appointed honorary professor of economic and environmental history of Southeast Asia at the Centre for Asian Studies Amsterdam. An interview.

The former Council for Cooperation with Indonesia in Legal Matters is now operating in new markets and has changed its name to: the Centre for International Legal Cooperation. An interview with its director, Jan van Olden.

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400 institutes,  
300 organizations,  
600 Asianists in Europe,  
50 newsletters active in the field of Asian Studies in Europe.  
For those of you whose name or organization has not yet been listed: here's another chance to fill out the questionnaire!

### East Asia: China

At present, a database is being developed for bibliographical descriptions of Chinese language material. This new, independent database is called ChinaBase, and will function as an online catalogue for the Sinological Institute of Leiden University.

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### East Asia: Japan and Korea

In June 1994, 9 students and graduates from the department of Japanology of Leiden University embarked on a traditional pilgrimage along 88 temples in Shikoku, Japan.

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### AAS

This new section is dedicated to the Association for Asian Studies (USA). In this issue: information about Bookprizes for which European scholars are also eligible.

Furthermore, there is the announcement of the 47th Annual Meeting of the AAS on April 6-9 in Washington DC.

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### ESF Asia Committee

Descriptions of the workshops which have been approved of and are to be funded by the European Science Foundation Asia Committee. The workshops offer a cogent sample of the scope of research on Asian Studies in Europe.

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### Supplement:

The papers presented at the Conference of the National Council on Orientalist Library Resources in December 1994, convey an interesting picture of recent developments in the provision for Asian Studies in Europe in relation to European libraries with oriental collections.



### Asian Culture

Until April 18, 1995, the Nieuwe Kerk Foundation in Amsterdam will host an exhibition, China's Distant Past, featuring objects from the Hunan Provincial Museum in Changsha. By focusing on a single region of China with a particularly rich and colourful artistic history, it is hoped that through this exhibition the viewers may get an impression of the importance of regional cultures throughout Chinese history.

For the past five years contemporary art in Asia has matured to a point where it can rival any form of art deriving from the west. With Asian socialist countries opening up to the international community, even Chinese and Vietnamese modern art have found their way to Europe and North America. However, not much is known about the arts in P.D.R. Laos. Helga Lasschuijt explores the current art situation in Laos.

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

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# Editorial

By Paul van der Velde  
Editor-in-chief

## IIAS

The official opening of the building in which the headquarters of the IIAS are located is scheduled for 10 to 12 May. Three days of activities are being planned in cooperation with the other occupants of this building, the Kern Institute, the Research School CNWS: School of Asian, African and Amerindian Studies, and the Projects division of the Department Languages and Cultures of Southeast Asia and Oceania. A seminar will be organized on Asian and African performing arts and there will be performances of dance groups from India, Malawi, and Madagascar.

During the last few months representatives of the IIAS have paid visits to prominent institutes in the field of Asian Studies in Japan and in Germany. In Leiden an agreement for the compilation of an inventory of Russian Asianists was concluded with Professor Kotovski of the Oriental Institute in Moscow during his visit in November. The visits of Professor B. Metcalf, Professor J. Campbell and Professor P. Gosling, President, Secretary Treasurer and past Secretary Treasurer of the Association for Asian Studies respectively, has further strengthened the ties already existing between the IIAS and the AAS. The IIAS will man a booth at the AAS annual meeting in Washington in April in order to make closer contact with our American colleagues. This is why you will find an AAS page in the current issue of this newsletter.

## IIAS on World Wide Web

The IIAS is planning to open its doors wider to the Electronic Super Highway and the world of internet. Before the summer of 1995 the IIAS will start running its own computer server and World Wide Web (WWW) site. For those of you who have not made the acquaintance of this fast-growing medium of communication and exchange, our intern trainee, Annelies de Deugd, has written an article on the Internet and Asian Studies which will give you an insight into this new and exciting development which will multiply the possibilities for communication between Asian scholars. Information on WWW and Asian Studies will become a regular feature in our Newsletter which itself is available through Internet. By means of the server and our WWW site we will keep those connected informed about our activities. This service will accentuate our rôle both as a national and an international institute, for up till now our electronic information was available

only through Oasis, a subsystem of the Campus Wide Information System of Leiden University.

## ESF Asia Committee

Intra-European cooperation is being enhanced, judging from the promising start made by the ESF Asia Committee. During a meeting in September, the Asia Committee selected eight workshops on Asian Studies which will be held throughout Europe in 1995. On the ESF Asia Committee pages you will find ample information on these workshops which cover the whole regional and thematic scope of Asian Studies. Besides these workshops the fellowship scheme which is dependent on national funding is beginning to take shape. So far the governments of the Netherlands and France have offered seven fellowships. It is expected that more countries in Europe will join in this promising scheme.

## EDAS and GASE

The European Database for Asian Studies (EDAS) which is an initiative taken by the ESF Asia Committee and the implementation of which has been entrusted to the IIAS is growing daily. We are building on the expertise acquired during a pilot project in the Netherlands which has resulted in the *Guide to Asian Studies in the Netherlands '94*. This project is nearly complete and information about some 1500 Asianists residing in the Netherlands has been fed into the EDAS. The *Guide to Asian Studies in the Netherlands '95* will appear in May. Enclosed in this issue of the IIASN is the preliminary *Guide to Asian Studies in Europe '95* (GASE) which has been based partly on the response to our questionnaires which we have sent with the previous issue of this newsletter. In it you will find the names of 600 Asianists, 400 institutes, 300 organizations, and 50 newsletters active in the field of Asian Studies in Europe. We hope that all parties involved will react to our request for information. In GASE you will find questionnaires which we would ask you to fill out if you have not already done so. On the basis of the additional information we receive, we hope to be able to present you with a more elaborate edition of this preliminary guide in the fall issue of our newsletter.

## Interactive Provision for Asian Studies

The supplement to this newsletter contained the speeches delivered during the official opening of the IIAS in 1993 and was entitled 'Asian Studies in Global Perspective'. The present supplement, 'Present and Future State of Provision for Asian Studies in Europe', is conceived in the same vein as the first supplement, which is to inform Asianists about the state of affairs in particular branches of Asian Studies. The second supplement contains the slightly edited papers

delivered during the conference on the present and future state of provision for Asian Studies in Europe held in Oxford in December. With the advent of new technologies, the possibilities for access to the rich holdings of the Oriental collections of the European libraries have increased. Cooperation between the libraries is a precondition for the accessibility of their holdings because a lot of the software used by the different libraries is not compatible.

## Central Asia and the CIS

There are plans afoot to found a European Association for Central Asian Studies during a conference on Central Asia which will be held in Copenhagen in August. If this is successful, all Asian regions will then have their own organization. Therefore we are happy to announce that we have succeeded in filling the vacancy of Central Asia editor: Ingrid Nooijens specializes in the 19th century history of Mongolia where she lived for more than two years. Central Asia has always been an area which is difficult to grasp as an entity. Perhaps this derives from the fact that for centuries the nomads living in the area managed to elude national boundaries. Central Asia is defined as follows: 'Mongolia, Inner Mongolia, Xinjiang-Uighur, Tibet, Turkmenistan, Tadjikistan, Kyrgyzstan, Uzbekistan, Kazakhstan, the southern part of Siberia in the north and the northern regions of Afghanistan and Iran in the south. Central Asia is featuring increasingly on the map of Asian Studies, mainly due to the emergence of the newly independent republics after the birth of the Commonwealth of Independent States (CIS). It is a pleasure to introduce our CIS editor, Leonid Kulikov, who is a PhD student at the Research School CNWS. He will function as the link in expanding our knowledge about the state of Asian Studies in the CIS.

## IIASN

The editorial staff of the IIASN now consists of 12 editors and so far more than 300 Asianists have contributed to our newsletter. The many positive reactions from our readership have been an enormous stimulus for us. With a press run of 13,000 copies we are reaching the majority of Asian scholars in Europe and a growing number of Asianists outside Europe. Through our expanding network of contributors we will be in a better position to be able to give coverage of what is going on in the field of Asian Studies today. This year the newsletter will appear three times: in March, June, and October. Several sections of the newsletter will be updated on a weekly basis. These include the international agenda section and the vacancies section which can be accessed electronically. In this manner we hope to increase the service to our readers. ◀



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

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## International Social Organization in East and Southeast Asia:

# The Functions of Qiaoxiang Ties and Other Informal Linkages in the Twentieth Century

By Leo Douw and  
Frank Pieke



The programme is concerned with the modes of social organization that have emerged over the past ten years in East and Southeast Asia, taking advantage of the upturn in the international economy. It envisages a deepening of insights into the ways in which business life and governments in the major countries in East and Southeast Asia have organized themselves and interacted to generate increases in the trade-flows, capital, and labour which have turned the region into the most important growth area in the world.

Modes of social organization encompass the whole complex of socio-political, ideological, and cultural change that has accompanied economic internationalization. The study will be historical in the sense that it compares the present ongoing phase of international economic expansion with earlier phases, the most important elements of which date back to the last quarter of the nineteenth century.

Because of the central importance played in these processes by overseas Chinese entrepreneurs, the programme will start with the network of social organization connecting South China (mainly the coastal provinces of Fujian, Guangdong, and Zhejiang), with Southeast Asia. In this region, the creation and revival of qiaoxiang ties and other informal linkages have helped to shape economic growth and integration. For practical reasons, in principle, research will be concentrated on South Fujian, which is one of the major qiaoxiang areas: both the University of Leiden and the University of Amsterdam have a long-standing relationship of academic exchange and cooperation with the History Department and the Pacific Research Institute of Xiamen University. Researchers from both institutes have many contacts in South Fujian and often know Hokkien, the local dialect. A number of them are happy to be invited to become involved in the programme, and this immediately provides us with a favourable starting position in that region. Naturally this does not rule out that applications from candi-

dates with equally favourable contacts elsewhere in South China are worthy of serious consideration.

### Qiaoxiang ties

Qiaoxiang ties, literally ties between ethnic Chinese emigrants and their home districts in China, are the most prominent mode of international social organization in this region. During the 1980s, the government in Beijing used the emotional appeal of qiaoxiang ties profitable to coax political leaders and major investors in Southeast Asia with an ethnic Chinese background. This was possible because this type of informal social tie has traditionally been the basis of organization among ethnic Chinese overseas, and remained so even after the establishment of the People's Republic of China in 1949, despite the rupture in the relations with the mother country which lasted until the late 1970s. Within the People's Republic of China, qiaoxiang has resumed its meaning of an area (a town, a village) where there is a predominant overseas Chinese interest.

Qiaoxiang ties, are not the only form of informal international organization. Others are perhaps equally important nowadays. Lineage ties, which in many cases overlap qiaoxiang ties, play a similar role. Furthermore, there is a vast array of alternative possibilities, ranging from simple friendships and companionships to religious associations. Moreover, the relationship between particular qiaoxiang ties and investment or migratory movements is no longer one-way: ancestral temples and charitable and other public works

sponsored by ethnic Chinese overseas are usually established in their actual home districts, but in many cases this serves the purpose of reaping benefits elsewhere in China. Emigrants can appeal for help to their fellow district people or kinsmen, but are not required to do so. Qiaoxiang ties can serve as the key link to investigate the complexities of present-day international social organization in South China and Southeast Asia. The study of qiaoxiang ties can also provide essential insights into the general mechanisms which regulate relations between the state and society in China and Southeast Asia and which dominate the transfer of capital from abroad, and the flows of international migration.

### South Fujian

One or more qiaoxiang areas in South Fujian will be selected for research. An investigation will be carried out into how businessmen have organized themselves in these particular areas in order to bring about economic growth. General insights will be needed into the types of enterprise that dominate the local economy: products, markets, level of technology, places where labour is recruited, labour contracts and conditions, links with firms abroad and local governments for the acquisition of inputs, technological know-how, and production and marketing licences. General insights will also be needed into the formal and informal organizations of business people which link them within China as well as with their associates or mother firms abroad, and also those which link them to the local governments in Fujian Province: friendship and religious associations, qiaoxiang and clan associations, Overseas Chinese Committees.

On the basis of these general insights, cases will be selected for a more thorough and multifaceted investigation into how international social organization works. The project will look into how decision-making is influenced by the existence of overseas links. Here, the biography of particular firms and/or organizations will be explored, extending research to Southeast Asia. Overseas links with Singapore and the Philippines are of particular relevance for South Fujian. Hong Kong is a special nexus for any research in this field, also if areas outside South Fujian are to be involved.

The quality of research in this phase can be improved by comparing the selected qiaoxiang areas with other qiaoxiang areas and with non-qiaoxiang areas in Fujian Province, and by looking back into history. In this area the cooperation with our counterparts in Xiamen can be used to some purpose. They are the best-suited for doing survey work and historical studies in Fujian Province itself. Since preparatory talks with our counterparts have already started, in all phases of research it will be necessary to consult closely with them, and with the programme directors.

### The phasing of the research

Year One. The first appointee should be working by May 1995 at the latest, in order to obtain optimal benefit from the KNAW Colloquium on South China (22-24 May). Several participants in the colloquium will be asked to stay on longer in order to advise on the programme. The appointee's main task will be to establish the definitive research programme. To do so, a solid methodological and theoretical orientation will be needed; access to oral and archival sources in the areas of research, and a plan of cooperation with the Chinese counterparts will also be needed. To facilitate this aim, the appointee will make at least one trip to the research areas, and compile an inventory of existing literature and archives.

In order to save time and relieve the burden of the first year appointee, we also propose that an assistant be appointed at postgraduate level during the second half of the first year, whose main task it will be to survey and collect research materials. This phase of research will result in a report on the definitive research programme, including concept advertisements for the remaining posts, one article on methods and theory of the programme, and a bibliography.

Year Two and Three. During the second and third years, both appointees will be at work. The bulk of the fieldwork by both appointees should not overlap. Preferably it should take place in year two for appointee one, and in year three for appointee two. This should enable the latter to benefit optimally from the experience of the former. This effect could be strengthened even more by granting a scholarship to a senior researcher for one month, timed to fall in the interval between both fieldwork periods. It should be possible for both researchers to revisit their fieldwork locations. Appointee two should prepare for fieldwork during year two. Appointee one should complete a monograph or two articles in refereed periodicals during year three. Both appointees should attend at least one international conference on the topic of research during this phase.

At the end of year three, or the beginning of year four, a workshop should be organized in close cooperation with the programme directors.

Year Four. During this year, the monograph by the second appointee should be completed, as well as the editorial work on the proceedings of the workshop. ◀

# The Rule of Law and the Remedies in Chinese Administrative Law

## Comparing from the Japanese Point of view

This is the summary of my doctoral thesis, and it consists of an Introduction, Part 1 – The Rule of Law and Remedies in Administrative Law in China, Part 2 – The Theoretical and Practical Problems of Administrative and Judicial Remedy in China, Part 3 – The Theoretical and Practical Problems of Government Compensation Law in China, and a Conclusion.

By Yong Zhang



The subject of this thesis is to make clear how the rule of law should function in a system of concentration of powers by investigating the concrete problems of the remedies in administrative law, which have developed remarkably in China since the beginning of the 1980s.

### Part 1

I concretize the subject in the light of the concept of the rule of law, and indicate the inherent problems of the remedy system in administrative law which is based on the Chinese style of rule of law. China did not have a tradition of the rule of law. After 1949, under the system of concentration of powers, circumstances were not conducive for the emergence of the idea of the rule of law, not only because of the traditional absence of the rule of law, but also because the law was regarded as an instrument of class rule. The activities of the government being dependent mainly on the Party's policies, government and politics as well as government and enterprises were integrated into the same body, and the affinity between the government and the people was emphasized, prohibiting any kind of private transactions or management. Especially because people or individuals did not own property or means of production and enterprises therefore did not have their own interests, nobody considered it necessary to pass administrative laws and build a remedy system.

The enactment of the large number of administrative laws or regulations, which started at the beginning of 1980s, meant a victory over the 'rule by the Party's policy' or 'rule by man' by the 'rule by law', which is the objective standard that excludes arbitrariness. This kind of rule of law, based on the system of concentration of power, is a new form. There are many problems inherent to this kind of Chinese style rule of law, though, when it is compared to the Japanese point of view of the same matter. Such problems include: the Legislature (National People's Congress -NPC) and its Standing Committee (PCSC) lack supreme power over its own executive organ (Executive), the status of the NPC or the PCSC is compar-

atively lower, the weakness of the safeguards of people's rights and interests in statute laws, which are mainly made by the Executive itself inherently weakens the functions of the remedy system. Furthermore, the status of the courts, which have no power to review the constitutionality of laws or administrative regulations made by the Executive itself, is also relatively lower.

However, even though the Executive has a superior position over the Legislature and the Judicature, exercising administrative power based on the principle of the 'rule by law' may be the first step towards the modernization of the Chinese legal system. In this respect, Chinese-style rule of law is significant.

### Part 2

I explain the reasons, why the system of legal remedy was ignored, and why it was difficult to build up a system of legal remedy between 1949 and 1982.

This situation in which administrative laws were non-existent changed at the end of the 1970s. In 1978, the Communist Party decided on a new policy of modernizing the Chinese economy and strengthening the Socialist legal system. After the amendment to the Constitution in 1982, the movement towards making basic laws and regulations started, and this was the third time China formally introduce basic laws that had their origin in Western countries. The formal system of legal remedy, Administrative Litigation Procedure Act (ALPA) and Administrative Objection Review Order (AORO), was established in 1989.

However, both the topics of objection and suit in ALPA and AORO are limited or designated, especially when the invasion of political or spiritual freedom and so-called internal administrative actions are eliminated from the subjects of litigation. The reason for the limiting of the subjects emanated from the principle of Constitution ('four basic principles', the preamble of the Constitution) and the characteristic of the supremacy of the Executive. Apart from the problems mentioned above, there are many technical provisions which maintain the supremacy of the Executive. These characteristics of the Chinese ALPA are similar to those of the Japanese administrative tribunal system before 1946. There are also some provisions that the Japanese Administrative Litigation Procedure Act lacks, which seem

desirable to people, such as imposing the burden of proof on the defendant, giving courts the power to order the defendant to take action, prescribing that a sentence must be passed within three months. However, it is impossible to value this properly without briefly considering the state of Chinese statute law and its short history of administrative law. For example, the normal method of administrative activities in China is authoritative administrative action or activity like administrative punishment, forced administrative measures, often imposed on a person who has transgressed a social order, or an administrative order or duty.

Compared with administrative guidance, which is called powerless administrative action or actual activity and is used frequently as a normal method of administration in Japan, the Chinese method of normal administration is quite different, but both of them may be the main reason why cases of administrative litigation in China and in Japan are limited. In Japan, administrative guidance cannot be the target of administrative litigation. Conversely in China, authoritative administrative action or ac-

tivity can be the object of administrative litigation. With regard to this point, we may perhaps be permitted to say that the rule of law in Japan lacks substance. However, because administrative authorities have many decisive powers and often use them, citizens are afraid to sue them, even though they are dissatisfied with the outcome of an administrative action. They tend not to bring their cases to court, if it is possible for them to be patient.

In spite of this, the rule of law in Japan is different from the rule of law or 'Rule by Law' in China. The phenomenon described above can perhaps occur only in Asian countries.

### Part 3

I study the history of state immunity in China, and the process of introducing the state compensation law, and analyze the characteristics and problems of the existing administrative compensation system (before the enactment of State Compensation Act), by comparing it with the situation in Japan.

As opposed to Japan or other capitalist countries, the state compensation liability does not have its roots in the tort liability in civil law, so there was a different kind of principle of state immunity in China. Because of this, the lawmakers have introduced some provisions of state compensation liability into the ALPA, which is causing considerable theoretical and practical problems. For example, the prior exhaustion for seeking damages, the limited objects or is-

ssues of compensation, the standards for judging illegality, and the burden of proof, all of these problems are linked to that of putting the provisions of state compensation into the ALPA. Excluding invasion of spiritual rights from the objects of compensation, interpreting the illegality in state compensation litigation in the same way as the illegality in administrative litigation, and treating the liability of faults in managerial and maintenance activities of public utilities as civil tort liability and letting plaintiffs seek damages from civil procedure, which is disadvantageous to sufferers and so on, all show that, under Chinese style rule of law, the liability of state has been limited.

### Conclusion

Even in the system of the concentration of power, the rule of law and the system of administrative law can be built up, and it is also possible for a remedy system to be established in that kind of administrative law. The key point, however, is to lessen the gap between the rule of law and the citizens in practice, and to shorten the distance between laws and administrative regulations and the citizens.

This thesis was based on my publications (in Japanese): *Nagoya University Journal of Law and Politics*. No 140, 143, 144, 146, 147, 148, 152, 153, 156 (1992-1994). ◀

## Cultural Traditions in 'Endangered' Minorities in South and Southeast Asia

This collaborative research programme continues a comparative study of the cultural traditions of minority groups and their relations with the cultural traditions of their dominant neighbours in South and Southeast Asia. The programme has undergone many changes and reformulations of the original research programme as the work of the researchers proceeds. Also, the programme director has changed twice. Researchers carry out in-depth investigations of individual case societies in order to develop comparative understandings. The focus now is also on intergroup relations and social change rather than on the study of single isolated societies. This programme thus has much in common with the programme on 'Changing Lifestyles...' except that the angle of focus is not on global/western influences in Asian contexts, but rather takes a more localized view of the relationship between dominant cultures and minority cultures within Asia. It does not deny 'global flows' and influences but instead looks at how they are refracted in local power relations.

By Deborah Tooker



Some of the theoretical concerns are similar, however. Thus, cultural 'traditions' are not viewed as timeless unchanging entities, but rather as sets of social practices and representations whose continuities need to be explained as much as their discontinuities. Also, the concept of 'endangerment' has been refined to mean not the passive dying out of traditions of vulnerable minority

groups, but as the active resistance and response of minority groups to the various 'dangers' presented to them in their relations with dominant outside groups. These responses are creative and diverse, depending on local contexts. Indeed, the creation of 'minority' status itself needs to be addressed. Researchers work on their individual projects and engage in comparative interchange. It is hoped that a set of comparative concepts will emerge for the understanding of the interactions of cultural traditions and the role of minority status in societies in this area.

Some of the areas of focus are:

- 1 spatial practices and power relations (Tooker, Chou, Klokke, Vischer)
- 2 the role of exchange and the effect of the introduction of a monetary economy on majority/minority relations (Chou)
- 3 the process of 'localization' or the local restructuring of external cultural traditions (Klokke, Tooker)
- 4 diversity and commonalities in processes of hierarchicalization (Vischer, Chou, Tooker)
- 5 alternative claims to authenticity or 'origin'ality and centrality (Vischer, Tooker, Chou).

There are three anthropologists (Chou, Tooker, Vischer) and one art historian (Klokke). Three work exclusively in Southeast Asia (Chou, Tooker, Vischer) and one comparatively between South Asia and Southeast Asia (Klokke). Within Southeast Asia, there is one mainland specialist (Tooker: Akha of Thailand) and three insular specialists (Chou: sea nomads of Indonesia; Klokke: ancient architecture of Indonesia; and Vischer: two different regions in Indonesia: Palu'e (Flores region), and Sumatra. ◀

On 17-19 November 1994 the IIAS hosted a seminar on the ideology and status of Sanskrit in South and Southeast Asia. Twenty-two scholars and researchers from USA, Canada, India, Germany, Switzerland, Poland, Belgium, and the Netherlands addressed questions concerning the spread of Sanskrit in South Asia and beyond, and its role in political, religious and literary contexts. The seminar focused especially on the status attributed to Sanskrit vis-à-vis other languages, dialects and varieties, and on ideologies reflecting and justifying this status. The speakers had been invited to apply and evaluate modern social, socio-linguistic, anthropological theories (or to contribute to their development) in the context of 'Sanskrit in South and Southeast Asia' and to identify strong and weak points of different methodological approaches. In addition, they had been invited to identify immediate research needs and fruitful directions for research on the ideology and status of Sanskrit in South Asia and neighbouring areas. The theme of

the seminar reflects recent developments and discussions in social and sociolinguistic theory which are based mainly on data provided by areas other than 'Sanskrit in South and Southeast Asia'. The papers, which were presented in response to an invitation from the seminar, comprised data-oriented papers dealing with a specific period and area, or with specific literary traditions, and papers addressing more directly larger issues connected with the ideology and status of Sanskrit. On the basis of the papers, reworked in the light of the discussions at the seminar, a publication 'Ideology and status of Sanskrit: Perspectives on the social history of the Sanskrit language' is now in preparation. The programme with the abstracts of most of the papers is still available at the IIAS-office.

In this report I will give a short review of the forum discussion at the end on research needs and fruitful directions of research.

17-19 NOVEMBER, 1994  
LEIDEN, THE NETHERLANDS  
IIAS SEMINAR

# Ideology and Status of Sanskrit in South and Southeast Asia

By Jan Houben



In conjunction with this forum discussion, some of the speakers, viz. Prof. B.J. Terwiel (Hamburg), Prof. S. Pollock (Chicago), Prof. M.M. Deshpande (Ann Arbor, USA), Prof. H.H. Hock (Urbana-Champaign, USA), and Prof. A. Wezler (Hamburg), had been invited beforehand to prepare and present a short statement of their views. Prof. Terwiel isolated two sorts of approaches which were also reflected in the papers at the seminar. One approach is that adopted mainly by American-trained researchers and is characterized by a willingness to tackle the larger issues more directly. The other approach is followed mainly by European trained scholars, who start, generally speaking, from detailed, textcritical studies and address thematic issues more tentatively and incidentally. His suggestion for the European-trained scholars, to whom he reckons himself, is to be a little more daring in dealing with the larger issues. Referring to the subject of the seminar, Prof. Terwiel emphasized that the enormous span of time and its geographical extent make the use of Sanskrit a difficult phenomenon to study in its entirety. Many relevant areas and periods (e.g. in the history of Java) had not yet been covered by the papers of the seminar.

Prof. Pollock believes the most promising field of future research is the world of Sanskrit after about 300-400 CE. It is here that South Asian Studies can make an enormous contribution to international scholarship on language, literature, social formations, and political identity, because of the wealth of data available for that period. In comparison to this, the European world from about 300-400 CE is largely a waste land. The South Asian data are of great importance if one tries to make sense of some crucial themes in human society and human culture. Prof. Pollock and some of his colleagues in

Chicago are particularly interested in questions of cultural practice and social practice, in what people did and what people thought. Prof. Pollock's own work concentrates on the world of literary and cultural change in about the year 1000 at the courts of Bhojarāja, in what is now Madhyapradesh, and in Kalyana its neighbour to the south. Prof. Pollock is also involved in a group that is attempting to look at literary practices and historical literary cultures in South Asia from about the 1st century CE up to the present. Here, an important reason for the prestige of Sanskrit, as well as languages such as Persian and English in later periods, is the transnational or transregional character of the language. All these languages are able to address translocal and transethnic communities. The interactions of these cosmopolitan languages and literatures and social formations with local languages and cultures deserve special attention. Moreover, there is, according to Prof. Pollock, another critical dimension to this scholarship: in the exploration of the pre-capitalist past we have a very interesting way of thinking about what has been lost in the present with the rise of capitalism and the formation of monolingual nations.

As Prof. Deshpande pointed out at the beginning of his statement, his angle of looking at the issues of the seminar is somewhat different from that of Prof. Pollock, as he is standing more at the intersection of linguistics and Sanskrit studies. He is interested in the kind of studies he has conducted so far: distinguishing attitudes and historical changes and facts and the relations between them, and studying some of the transitions that have occurred in Indian linguistic history in this light. Issues which deserve special attention according to Prof. Deshpande are:

– the shift of Prakrit to Sanskrit in inscriptions;

– the shift from Sanskrit to vernaculars in a later period;

– the shift of the Jaina and Buddhist traditions from their vernaculars to Sanskrit.

Jainism especially has been left out of consideration too much until now. Another issue with wide implications for linguistics derives from a sociolinguistic approach to Indian linguistic history: a language does not exist in some solid monolithic form, but it is a scalar phenomenon. It can be said that the variety of languages is lined up along a scale, and then not only different communities use these varieties but that the same person can shift back and forth. To illustrate such a scale, Prof. Deshpande first referred to the kind of Sanskrit reflected in the *Uktivyaktiprakarāṇa* (an early text teaching colloquial Sanskrit), which has a close connection with the vernacular: this can be placed on one point of the scale. Next, there is the variety of Sanskrit as propounded in the *Girvānapadamañjarī* and the kind of texts Prof. Wezler talked about in his paper: this is represented by another point on the same scale. Next, a sort of pre-Pāṇinian or Kālidāsa-like Sanskrit is another point on that scale. Certain people are capable of using only certain points. But then there are others who can slide depending on the context and occasion. Another discussion at the seminar which was very important in Prof. Deshpande's view concerned the notion of diglossia. Not only do linguists offer so many different definitions of diglossia, but whichever definition we choose, if we say here is a Sanskrit-and-some-other-language diglossia, we still have to look at each situation very carefully and see what the limitation of Sanskrit or that other language is in the given environment. So, in the environment of the Indian grammarian Bhartṛhari, Sanskrit probably means something completely dif-

ferent to Sanskrit in Vietnam or Sanskrit in Cambodia. If both the varieties do exist in a certain format, each individual situation has its own very distinct parameters and besides using the word diglossia or another term we need to pinpoint those specific parameters. Another set of problems concerns the use of terms such as Sanskritization and vernacularization. Again, these are tricky terms, according to Prof. Deshpande. There may in fact be a continuum of parallel, simultaneous processes, and often, the processes of something like Sanskritization or vernacularization of Sanskrit being simultaneous, they create a product which stands somewhere in the middle, and one is often faced with the dilemma of whether to call it vernacularized Sanskrit or a Sanskritized vernacular. Whichever way it is described, one has to look at it very carefully and see how it came about. The same thing applies in the context of language shifting, code switching, or variety switching. Prof. Deshpande concluded with the remark that he had the feeling that this conference would be making a good beginning in sharpening our analytical tools with regard to these problems.

Prof. Hock started by pointing out that in order to deal with the issues raised by the seminar one has to adopt a *dvaita* ('dualistic') approach: "In Indian philosophy largely *Advaita* ('monism') is the preferred mode, but I think when we want to deal with issues like status and ideology we have to take a very strong *Dvaita* ('dualistic') view. We have to look at 'the other side' too, and to see what it is that Sanskrit interacts with. And I think that this is where having been at this meeting has been very helpful for me." The two approaches referred to by Prof. Terwiel, the broad approach attempting to tackle general issues directly, and the approach starting from detailed textcritical studies; com-

28-29 OCTOBER, 1994  
 COLOMBIA UNIVERSITY, NEW YORK, USA  
 INAUGURAL CONFERENCE OF THE DHARAM HINDUJA  
 INDIC RESEARCH CENTRE

# Health, Science and the Spirit: Veda and Āyurveda in the Western World

By Jan E.M. Houben



According to a communication from the Dharam Hinduja Indic Research Centre

(E-mail of 21 September for the Indology Mailing List), the Centre was established on May 19, 1994, by Shrichand P. Hinduja in memory of his late son Dharam, 'a student in America who cared deeply about human and spiritual values and the betterment of relations between India and the United States.' According to the same communication 'The Hinduja Group, a worldwide business complex run by the four Hinduja brothers, is active in international trade, finance, banking, manufacturing, power, transport, telecommunications, pharmaceuticals, industrial project development, petroleum, and lubricants.' It has offices in Europe, India, the Middle East, the Far East and the United States and employs some 20,000 people. The Centre at Columbia University is said to be dedicated to 'research on the Veda (the earliest religious texts in an Indo-European language) and the later Vedanta (philosophical texts) of India.' Another Dharam Hinduja Indic Research Centre (DHIRC) has recently been established in Delhi, and a third one is planned in Europe (Cambridge, GB).

While the cited statement about the aims of the research centre would suggest that it is planning to focus mainly on philological studies of Indian religious and philosophical texts, the inaugural conference showed that it is developing a major interest in the Indian medical tradition. The conference was organized in collaboration with the Rosenthal Centre for Alternative / Complementary Medicine at Columbia's College of Physicians and Surgeons. At the conference, attention was paid to the textual sources of this tradition, to its religious background, as well as to the reception of the tradition in the modern Western world. After the welcoming and introductory speeches by Prof. Robert Thurman, Chair of the Religion Department of Columbia University, John S. Hawley, PhD, acting director of the DHIRC at Columbia University, Hon. Harry Cahill, President of the Hinduja Foundation, S.P. Hinduja, Chairman of the Hinduja Foundation and some visiting dignitaries, Diana Eck, PhD, Harvard University,

presented the paper *Science and the Spirit: a Century of Dialogue between India and America*, in which she reviewed the history of contacts of the US with India and the Indian traditions. Some major early events in this history were the establishment of the Vedanta Society by Vivekananda in New York, 1895, and the establishment of the Self Realization Fellowship by Yogananda in the 1920s. When the Oriental Exclusion Act of 1924 was abolished in 1965, the USA became more accessible to people from Asia, including teachers and gurus from India. Movements like the ISKCON 'Hare Krishna' and Transcendental Meditation (TM) acquired more and more followers in the US. One of the general long-term developments perceived by Diana Eck is that the difference between Indian traditions and the West in its earliest period was defined in terms of the spirituality of the Indian tradition versus the science of the West. The next step was that representatives of the Indian tradition, such as Yogananda, started to define this tradition as a 'science of spirituality'. Later on, the Indian tradition of spiritual practices was even more exclusively presented in the language of science by the TM-movement, and its Hindu religious background was strongly de-emphasized.

The next item on the programme was a roundtable discussion on Spirituality and Health, which, according to an earlier communication, was originally planned as a discussion between representatives of Indian traditions abroad, namely the Vedanta Society, the TM-movement, and ISKCON. The TM-movement withdrew its cooperation at the last moment, and the discussion became more a sort of symposium of individual practitioners of Indian spiritual and medical traditions and Western-trained doctors.

From then on, the conference focused entirely on Āyurveda. The speakers can be divided into two major groups: scholars of Āyurvedic texts attempting to understand it in its early, mainly Indian context, and modern practitioners of Āyurveda. Among the first were Prof. Kenneth Zysk (New York University) and Dr Francis Zimmerman (McGill University). The modern practitioners included traditional practitioners such as Vasant Lad, and those with a stronger western medical background, presenting Āyurveda in the language of modern science and new age, such as Deepak Chopra (author of best-sellers like

*Quantum Healing and Perfect Health*). As pointed out by Prof. Zysk, one of the striking features of modern 'new age' Āyurveda is its association with 'spirituality', whereas traditional Āyurveda was a much more pragmatic system of health and healing. The Āyurvedic tradition was approached from the point of view of history of science by Dr Francis Zimmerman. Parallels to the Indian Āyurveda in the Tibetan Buddhist tradition were highlighted by Prof. R. Thurman. Other speakers drew the attention of the audience to modern developments in the application and the gradually increasing acceptance of Āyurveda in the USA.

The conference was successful in the sense that it brought together two groups of students of Āyurveda, which usually operate at some distance of each other: those who want to apply it in a modern context, and those who want to understand it in its origins and traditional development. It is clear that each of the two groups can profit very much in its work from the achievements of the other, and it is to be hoped that the conference will lead to a more intensive exchange of information and inspiration. A better practical and theoretical knowledge of Āyurveda may be expected to contribute to solving modern problems of health and well-being, not only in the USA but also in the homeland of Āyurveda, India, where it has still retained something of its traditional prestige, and in other Asian countries. A strong point of Āyurveda in this context no doubt consists in its low-cost techniques for prevention and cure of initial stages of diseases.

It is clear that Āyurveda will remain a major focus of the Dharam Hinduja Research Centre (DHIRC) at Columbia University judging from the topic of the conference which is planned for the near future according to information kindly given to me recently by Dr John S. Hawley. This conference for which a definite date is still to be fixed, will again be organized in collaboration with the Rosenthal Centre for Alternative / Complementary Medicine and will deal with methodologies for the evaluation of non-western medicines. ◀

plement each other in a way Prof. Hock believes. And the broad approach has great advantages: it sets agendas for research. Addressing the issue of research needs, Prof. Hock can see X number of projects for individual dissertations or papers or whatever else, for instance with regard to the question of: can we say more about the Prakrits that Sanskrit is related to; can we say more about the developments in these Prakrits? Referring to "a very nice paper at the seminar (viz. the one presented by Dr Tiekens) addressing issues in the developments in dramatic Prakrits," Prof. Hock pointed out that many more studies along those lines are needed, many more tools regarding the interaction between Sanskrit and early Indo-Aryan languages have to be developed. Little work has actually been done in this area, especially beyond the areas traditionally covered of phonology and morphology. Syntax is really very much neglected. Such tools would likewise help Prof. Hock in his research regarding the issues addressed in his paper: the continuity and lack thereof in developments involving convergence. Much too little is known about many of the intermediate stages. Similarly, Prof. Hock argues we can encourage colleagues in neighbouring disciplines to furnish more work which can help us in defining Sanskrit vis-à-vis these other linguistic entities with which Sanskrit interacts, for instance Dravidian. Dr Menon's paper was very instructive in showing there is this interaction between Sanskrit and Dravidian on a mini scale.

Prof. Wezler considered the seminar successful in the sense that it had contributed to a better understanding of the problems concerning the ideology and status of Sanskrit. What we need now, according to Prof. Wezler, is a discussion in follow-up seminars, workshops, and conferences, to be able to deal more comprehensively and more critically with the problems which have been explicitly addressed by some of the participants at the seminar, or which are involved in the material discussed: "Of course, we may pursue our normal line and do our individual research; but I think it would be a better alternative to continue this discussion." Some issues addressed in the seminar and deserving further elaboration were mentioned by Prof. Wezler. For instance, the issue addressed by Dr Menon and Prof. Pollock, the use and mixture of particular languages in Indian inscriptions, in both South and Southeast Asia, mainland and (pen-)insular would be enough for a whole seminar. Or the issue of linguistic norms in India, and their relation to social norms, could be elaborated in a separate seminar. This relation was already apparent in early times. Just as Patañjali referring to 'correct' words speaks of the 'well-educated' (*śiṣṭas*) in the area called Āryāvarta (North and Central India), the Dharma śāstra literature refers to the same area and the same group of people with regard to the *dharma* (religiously and

morally correct behaviour). Another important issue to which Prof. Wezler drew attention had come up in a remark on one of the papers: the relation between power and grammar, and the question of to what extent the power a certain ruler claims to have amounts to his having real control over an area. The problem is closely related to the question of the relation between the Kṣatriyas (the ruling class) and the Brahmins (the priestly class). The relation between them is complex. It cannot be viewed merely under the category of a division of labour: liturgical work done by Brahmin priests and administration done by the Kṣatriyas. It was also a relation not without tension, most probably throughout Indian history. This could be the subject of another seminar. Another instance: Prof. Aklujkar distinguished between a narrower and a wider sense of *vāc* 'speech' in Vedic Sanskrit. Prof. Wezler would like to know what are the occurrences in which *vāc* is used in the wider sense, in where it is certain that it means language or speech as such. Then another point: Sanskrit cannot be made the subject of a sociolinguistic study without distinguishing it from the other languages, no matter whether they are Prakrits or Apabhraṃśas, or whether these Apabhraṃśas are considered to form a continuum with Sanskrit or whether they are non-Aryan languages. Taking this interaction, or convergence, whatever the right term may be into consideration, will be of great importance. Another point concerns the very strange and peculiar modern ideas with regard to Sanskrit. It was touched upon in the paper by Mr. van der Burgt. And finally, we do not know enough about the history of Sanskrit as such. After all, Louis Renou's highly informative *Histoire de la langue Sanskrit*, is only a beginning. In short, according to Prof. Wezler we have started the discussion and we have to continue it.

Unfortunately lack of time made it impossible to go much deeper into the important points raised by the panellists. It is to be hoped, as Prof. Wezler and many other speakers and participants do, that the discussions at the seminar will continue and give direction to some further research into sociolinguistic and literary problems concerning Sanskrit in relation to other South and Southeast Asian languages, which will no doubt prove to be of considerable interest not only to Sanskritists and Indologists, but to scholars working in various related and neighbouring fields as well. ◀

HUMAN RIGHTS IN AN INTERDEPENDENT WORLD

# First IIAS Asia Ambassador's Lunch

By Paul van der Velde

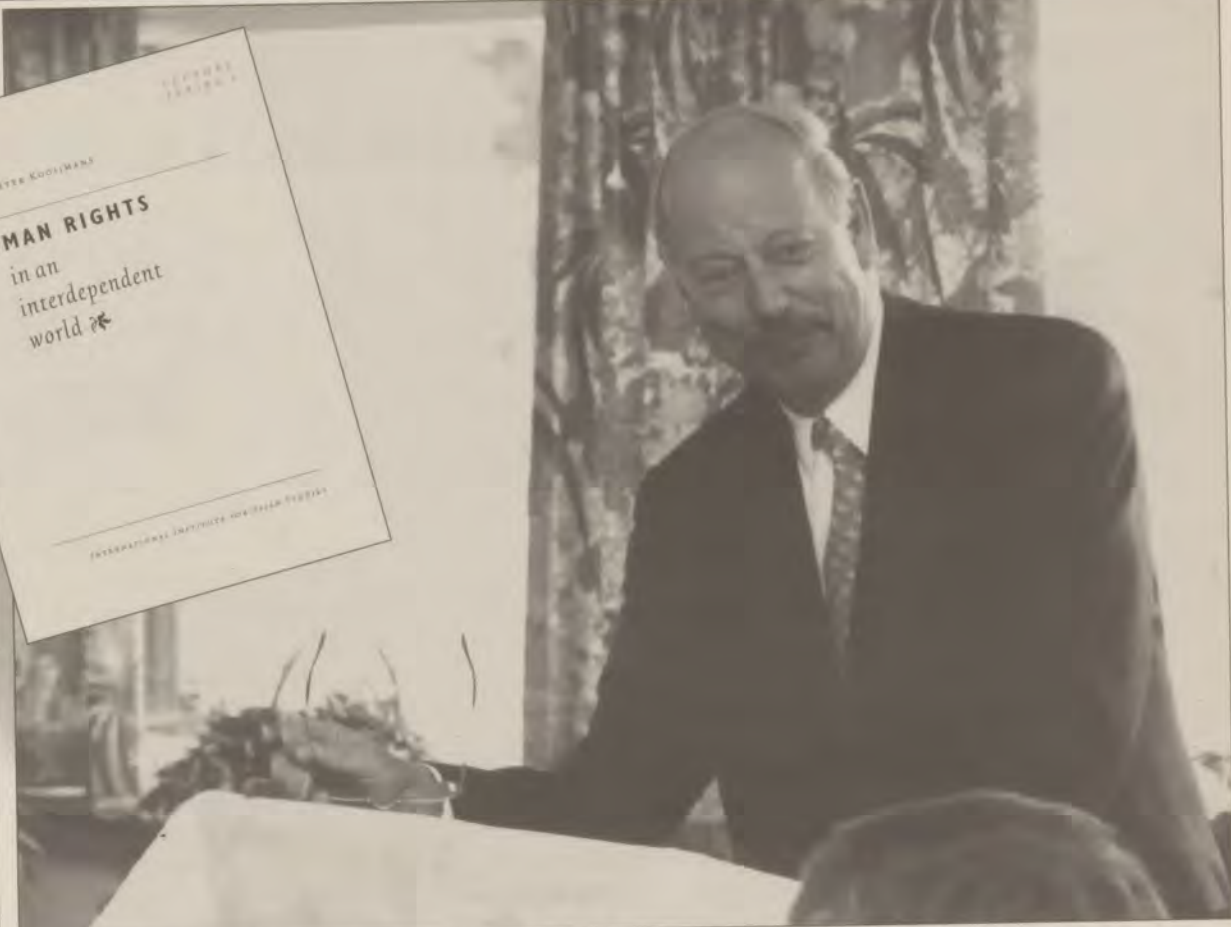


On 24 October 1994, the first IIAS Ambassador's lunch was held in Leiden on the initiative of the director of the IIAS, W.A.L. Stokhof. It was his idea to bring together the ambassadors to the Netherlands of Asian countries to create a platform for an Asia-European exchange of ideas. The former Minister of Foreign Affairs of the Netherlands, Professor P. Kooij-

mans was invited to deliver a speech.

Professor Kooijmans tackled a sensitive issue in the relationship between East and West: human rights in an interdependent world. Kooijmans believes that the key to arriving at a generally accepted notion of human rights must be sought in the way human rights are achieved nowadays using such tools as joint declarations, agreements, and so forth, which are accepted by countries both in the west and in the east.

The lecture of Prof. Kooijmans has been published as the third volume in the IIAS Lecture Series. ◀



'Professor Kooijmans addressing his audience'

19-21 DECEMBER, 1994  
LEIDEN, THE NETHERLANDS  
IIAS SYMPOSIUM

## Changing Life-styles in Asia: Consumption, Media, and Religion in contemporary India and Indonesia

This international symposium aimed at a comparative understanding of the reception and transformation of 'western' cultural forms in urban India and Indonesia. The success of this symposium, which was held on December 19, 20 and 21 1994, was considerably enhanced by the fact that the active participants represented a wide range of disciplines and interests. The lively discussions revolved largely around the fertile tension between juggling and balancing of specific, empirical data on the one hand and the theoretical constructions of 'reality' on the other.

By Will Derks, Jeroen Peeters, and Shoma Munshi



The programme of the symposium consisted of five lectures on the first two days and three lectures on the last, each lasting roughly half an hour, after which a discussant was asked to give comments and stimulate further discussion. In fact, this exchange of ideas already began to take shape during an official dinner with which the participants were welcomed by the IIAS on the eve of the symposium.

Room 1.48 at the Doelen Building provided the arena for a continuous and increasingly instructive debate on various aspects of the three main topics. After the official opening of the symposium by the director of the IIAS, Prof. W.A.L. Stokhof, the convener of the IIAS's 'Changing Life-styles Project', Prof. Peter van de Veer, made his opening remarks in which he linked general theoretical

issues with certain phenomena such as the globalization of cultural values as they are being expressed through religion, media discourse and consumer strategies.

Prof. N. Dirks (Ann Arbor) cast the die with an intriguing interpretation of two films by the Indian film director Satyajit Ray, while Dr S. Munshi (IIAS) continued with a talk on the significance of fashion among Delhi 'socialites'. Dr J. Peeters concluded the morning session with a disquisition on the Adam Malik Museum in Jakarta, demonstrating some essentials of elite consumption in the Indonesian capital.

The second session of the first day consisted of a presentation by Dr E. Tarlo (London) of how a so-called Potempkin village in Delhi was created and transformed in recent years. In conclusion of the first day, Prof Chakrabarty (Canberra) presented his reading of Khadi - a multi-significant Indian way of dressing - and its derivatives.

Dr W. Derks (IIAS) began the second day with a discussion of an emerging Malay consciousness in

Indonesia, focusing especially on the role of regionally active poets in this process. Similar phenomena were addressed by Prof Sweeney (Berkeley); although he concentrated on the life-styles of post-colonial Malaysian scholars in present-day Kuala Lumpur and beyond. Dr M. Hobart (London) concluded the first session of the day with a discussion of the dangers of over-interpretation in anthropology - 'the Juggernaut of theory' - by means of the example of television in Bali.

After the shared lunch, Dr M. Liechty (IIAS) expounded upon new interpretations and constructions of the body in Nepalese youth culture, while the second session was concluded by an analysis of East-Javanese cassette culture by Prof. B. Arps (Leiden), illustrated by the merry sounds of so called 'Gandrungan'. In the evening, a reception for the members of the conference was hosted by the Indian Ambassador, H.E.I.P. Khosla, at his residence in Wassenaar.

The third and last day consisted only of a morning session in which the first speaker, Dr M. van Bruinessen (Utrecht) gave an informative lecture on contemporary developments in Indonesian Islam. Similarly, Dr J. Bousfield (Canterbury) focused on the implications of the adaptation of high-tech technology on the organization of the Darul Al Arqam movement in Malaysia. Finally, Prof B. Metcalf (Davis) contrasted the apolitical

stance of the Tablighi Jama'at with the political strategies of the Jama'ati Islam in South Asia.

In his concluding remarks Prof. P van der Veer expressed the hope that the complexity of the data discussed at the symposium would lead to a further refinement of theoretical framework. In the near

future this agenda for further research will take the form of a follow-up to the symposium which is planned for the end of 1995. ◀

2 DECEMBER, 1994  
LEIDEN, THE NETHERLANDS  
IIAS SEMINAR

## Space and Identities in Southeast Asia

By Deborah Tooker



On December 2, 1994 in Leiden the IIAS Collaborative Research Programme on

'Cultural Traditions in Endangered Minorities in South and Southeast Asia' held a seminar entitled, 'Space and Identities in Southeast Asia'. In this seminar the work of the members of this collaborative programme was presented.

Papers were:

- 1) B. J. ter Haar, *Movement through Geographical Space among the Yao;*
- 2) D.E. Tooker, *Tribal Mandalas? The Case of the Akha of Northern Thailand;*

- 3) C. Chou, *Whose Centre: Hierarchy between the Malays and Orang Suku Laut in Riau, Indonesia;* and
- 4) M.J. Klokke, *Perceptions of Mount Meru in Ancient Java.*

Prof. Stanley J. Tambiah of Harvard University served as discussant. Prof. R. Schefold (Leiden) served as Chair of the programme and Prof. F. Hüsken (Nijmegen) gave a welcoming speech on behalf of the IIAS.

There were a number of areas of productive overlap in the papers of the fellows who are working on different topics, and there was critical and lively discussion. A number of members of the Dutch academic community participated. ◀

10-12 MAY, 1995  
LEIDEN, THE NETHERLANDS

## Seminar on Asian and African Performing Arts



On 10, 11, and 12 May 1995 the International Institute for Asian Studies, the Research

School CNWS (for Asian, African, and Amerindian Studies), Institute Kern, and the Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania intend to organize an International Seminar on African and Asian Performing Arts on the occasion of the opening of their new premises at the Nonnensteeg 1-3 in Leiden.

The rich variety of dramatic expressions indicate that theatre and music form a very important means of communication in the various cultures of Asia and Africa. Therefore it seems an unmistakable conclusion that the study of the dramatic arts and music in these regions will lead to the better understanding of Asian and African cultures, and of the processes of change which are taking place there now, not to speak of in the past. On the one hand while theatre and music performances may be studied by scholars as cultural interpretations of social ideals and processes, they may also be, and indeed have been, used by politicians to develop or suppress ideas and social institutions in accordance to their needs.

In view of the large-scale social and political changes taking place in Asia and Africa at present, scholarly discussions on African and Asian theatre have recently focused on the changes in the function and structure of performances. There are a number of issues which are relevant to both scholars and artists, such as the

important, yet disputed, role which the performing arts play in the tourist industry, the ways in which the film industry as well as television broadcasts influence the popularity of (folk) theatre/music, and the pressure exerted by the government authorities on performing artists to distribute politically desirable messages by means of popular theatrical and musical performances.

Another issue which is relevant to this period of transition is the question of how the changing channels of transmission of the arts, from very personal and often informal tuition to centrally organized and highly impersonal educational institutions, affect the structure and function of dramatic performances. An investigation is needed to determine if such changes in transmission reflect the process of transition from ritual or sacred art to secular entertainment, and how this development is related to changing social structures.

### The performer as (inter)cultural transmitter.

While scholarly research on theatre generally tends to highlight the dramatic text or the performance as the 'product' of theatrical activity, the role and social position of the actor, musician or dancer has been fairly neglected until recently. Thus there is a lack of information about the question of how actors/musicians operate and how their social function influences the messages they transmit. While actors and musicians in Asia and Africa may be stationary if they are maintained by courts or temples, there have also always been itinerant groups of artists, wandering from place to place and serving the needs of different communities.

It would be logical to expect that the highly developed form and structure of Asian and African theatre create a greater independence from the written script than the European theatrical tradition, and these also enable actors to cross regional and cultural boundaries fairly easily. Never the less, such questions as how and why actors and musicians acquire their proficiency in performance, how dependent are they on colleagues and patrons, and how do social circumstances influence which messages are transmitted, still have to be posed.

The seminar will feature theoretical as well as practical approaches. Therefore, theoretical discussions by scholars and artists in the morning will be followed by practical workshops, and audio-visual presentations of theatre/music productions in the afternoon. Special performances of African (e.g. music groups from Madagascar and Malawi) and Asian groups (e.g. Kattaikkuttu group from South India) will be presented in the University theatre in the evenings.

Through the participation of scholars, actors, and musicians in the seminar we hope to bridge the gap between theory and practice and enhance the effectiveness of communication between artists and scholars. ◀

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## Afrasia '95



The International Institute for Asian Studies (IIAS), Research School CNWS, the

Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania and Institute Kern recently moved into their new premises in a completely renovated building in the Nonnensteeg 1-3, adjacent to the Hortus Botanicus in Leiden. All institutes are engaged in specialized research on non-Western studies. Individual information about the institutes can be obtained on request.

To celebrate the official opening of these new premises all institutes will host a grand manifestation from 10 to 12 May 1995. This three-day event consists of performances by an Indian theatre troupe, plus several seminars in

which the educative role of such kinds of theatre is highlighted, as well as the central theme 'the performer as (inter)cultural transmitter'.

On May 11 the event continues with a scientifically orientated Afrasia-market offering continuous and topic-related poster sessions. All people in the Netherlands studying for their PhD or who have just obtained their PhD can introduce their field of research to other scholars by means of a poster and discussions. Another part of the Afrasia-market is directed more towards the public interested in Asia and Africa offering an opportunity to music groups, artists, several companies and organizations active in the afore-mentioned regions to make themselves known, and by presenting food cultures and other related activities.

The event will conclude with the annual IIAS Lecture on May 12 and a closing reception.

Letters have been sent to most Dutch research institutes, inviting Asia and Africa specialists to attend this event. If you have not yet received detailed information, please contact the organizing committee.

A (preliminary) programme, some background information about the theatre seminar, and details about the poster session is found elsewhere on this page. ◀

For more information, please contact:  
**International Institute for Asian Studies (IIAS)**  
Ms. drs S.J.Th.M. Evers (theatre)  
Ms. drs C.H. Yang-de Witte (Afrasia/IIAS lecture)  
Nonnensteeg 1-3  
2311 VJ Leiden  
the Netherlands  
Tel: +31-71-272227  
Fax: +31-71-274162  
E-mail: IIAS@RULLET.LeidenUniv.nl

P R O G R A M M E



## 'Asian and African Performing Arts' and Afrasia '95

WEDNESDAY 10 MAY

Theater on Asian and African Performing Arts

- 16.00 – 16.15 Welcome speech
- 16.15 – 18.00 Performance by Kattaikkuttu theatre group in LAK theatre (by invitation only)\*
- 18.15 – 20.00 Opening Nonnensteeg with speeches and reception
- 20.30 – 22.30 Performance by African music group in LAK theatre (open to public)

\* capacity of theater 188 persons

THURSDAY 11 MAY

Seminar and Workshops on Asian and African Performing Arts

- 09.00 – 10.00 Registration of participants
- 10.00 – 13.00 Lectures by three experts, followed by panel discussions with the audience
- 13.00 – 14.00 Lunch
- 14.00 – 16.00 Workshops (dance studio LAK)\*\* or: film in LAK theatre)
- 16.00 – 18.00 Open stage
- 20.30 – 22.00 Performance by Kattaikkuttu theatre group in LAK (open to public)

\*\* capacity dance studio 15 persons

AFRASIA '95

- 09.00 – 17.00 Grand Africa-Asia Manifestation in the Nonnensteeg, with: poster sessions, art and culture, software demonstrations, introduction of companies and organizations working in and with Asia and Africa

FRIDAY 12 MAY

Lectures and Workshops on Asian and African Performing Arts

- 10.00 – 13.00 Lectures by three experts, followed by panel discussions with the audience
- 13.00 – 14.00 Lunch
- 14.00 – 15.30 Conclusions of seminar, formation of work group

ANNUAL IIAS LECTURE

- 15.30 – 16.30 Annual IIAS lecture
- 16.30 – 18.30 Reception

## Poster session Afrasia '95



The scientific part of this Afrasia market consists of a poster session open to all

persons studying for their PhD degree in the Netherlands or who have just obtained their PhD. They are offered a chance to introduce their field of research to other researchers by means of a poster. (Detailed information about how a poster should be made is available at the IIAS.) Researchers give a short (visual) overview of their topic, and perhaps even highlight a problem that can be discussed. The researcher will stand by the poster display during an assigned time (usually about one and a half

hours) while other conference participants can come and read the paper and directly interact with the author.

In order to attract attention a book of abstracts will be made in advance and then distributed. All poster participants have to hand in an abstract of max. 1 A4 before Friday April 7. These abstracts will be subdivided per region and numbered in correspondence to the poster boards. ◀

For more information please contact:  
**International Institute for Asian Studies**  
Drs C.H. Yang-de Witte  
Afrasia Organizing Committee  
Nonnensteeg 1-3  
2311 VJ Leiden  
Tel: +31-71-275490 or 272227



24-26 JANUARY, 1996  
LEIDEN, THE NETHERLANDS  
IIAS WORKSHOP

# Modern China: The Literary Field

By Michel Hockx



One of the things that makes modern Chinese literature modern is its professional context. Since at least the late Qing dynasty onwards, Chinese literature as a form of cultural production has been taking place within a specific social space, including writers, critics, journalists, editors, publishers, printers, and book-sellers. Although this 'literary field' has not always possessed a large degree of autonomy, its structure has remained intact even during periods of excessive ideological interference.

Until recently, it was difficult for scholars interested in modern Chinese literature to understand its context: many of the materials needed to gain an insight into the pre-1949 literary field were not (yet) available in reprint, while since 1949 many activities had been taking place underground. A different situation existed in Taiwan, Hong Kong, and other Chinese communities outside the PRC, but these fields were studied far less intensively.

Besides this relative lack of information, the research interests of and theoretical positions adopted by scholars of modern Chinese literature tended to enhance a relative neglect of the bonds between literature and society. Whether their approaches were 'philological' (concentrating on translation and annotation), 'intrinsic' (concentrating on interpretation), 'structuralist' (concentrating on formal analysis) or 'Marxist' (concentrating on the reflection of the social condition), their questions hardly ever betrayed an evenly balanced interest in both literature and society.

This situation has changed profoundly over the past few years. Researchers no longer have to complain about a shortage of materials and sources and the prevailing 'receptionist', 'post-structuralist', 'feminist', and 'neo-Marxist' approaches to culture allow them to cross boundaries between established disciplines, such as literary criticism and sociology, almost at will. One powerful notion put forward in this context is Pierre Bourdieu's 'The Literary Field', referring to the entire gamut of positions that have been and can be taken by people engaged in literary activities, and that are determined just as much by 'rules' of the field

as by the specific 'dispositions' of those people.

The workshop 'Modern China: the Literary Field' is meant to bring together scholars interested in the social dimensions of Chinese literature and/or the literary dimension of Chinese society from late Qing times up to the present. The organizer welcomes papers contributing to discussion on the following topics and questions:

- The social position of modern Chinese authors
- The structure of the literary field and its various stages of development in Mainland China, Taiwan, Hong Kong and overseas Chinese communities.
- The various 'scenes', including popular, underground, exile literature etc.
- Literary societies, clubs, salons, etc.
- Activities of editors, publishers, book-sellers etc.
- The position of women within the literary world
- Local and regional differences in literary activity
- Social reasons for genre hierarchies ('high' vs 'low' literature etc.)
- Interaction between Chinese and foreign literary fields, translation strategies etc.

Those interested in taking part in the workshop should send a proposal for a paper, including a one-page abstract to the address below **before July 1, 1995**. Proposals will be examined in chronological order. Papers will be due before **November 1, 1995**. Papers will not be read during the seminar. During sessions, speakers will be asked to give a brief introduction, which will be followed by a discussion, opened by a discussant. Each participant will be discussant for one of the other papers. Papers will be copied and sent to all participants before **January 1, 1996**.

For information and registration:

Michel Hockx  
IIAS  
P.O. Box 9515  
2300 RA Leiden  
the Netherlands  
Tel: +31-71-275493 / 272227  
Fax: +31-71-274162

OCTOBER, 1995  
ST PETERSBURG, RUSSIA  
IIAS / IOS SEMINAR

## Islam in Central Asia



Under the aegis of the IIAS and the Institute of Oriental Studies (IOS) of the Russian

Academy of Sciences a seminar on Islam in Central Asia will be held in St. Petersburg in October 1995. The central theme of the seminar is: 'Islam, Ethnicity, and Secularism; the interaction between the newly independent states of Central Asia and the neighbouring states'. In December 1994, Dr D. Douwes visited the IOS in Moscow on behalf of the IIAS in order to discuss the form and content of the seminar with Dr I. Zviagelskaia and other members of the staff of the Russian Centre for Strategic Research and International Studies, which is attached to the IOS. Participation in the seminar is by the personal invitation of the organizers, but those who are interested may attend the seminar and are invited to contact the IIAS for information.

Central Asia has attracted a great deal of scholarly interest since the disintegration of the Soviet Union. The region is of great interest to

Asian Studies because of the religious, ethnic, and cultural bonds between the newly independent states of Central Asia and states of South and West Asia. Given the insecurity accompanying the recent state formation in Central Asia, it is not surprising that many governments in Asia, ranging from China in the east, to Iran and Pakistan in the South and to Turkey in the west, have initiated activities aimed at influencing and controlling developments in the region. Of course, not all interested parties favour an Islamization of politics and society. Most governments in Central Asia represent power groups which are predisposed to authoritarian secular policies and often regard Islamist movements as a threat to political stability and economic development. However, many citizens of these states are giving expression to their religious identity in an unprecedented manner. Many consider Islam to be a vital element in their newly acquired nationhood, especially after the long period of Soviet repression. Notwithstanding the relative smooth transformation from the Soviet rule to independence - es-

pecially when compared to developments in the Caucasian republics - there are indications that Islam can become the vehicle of opposition and protest movements in Central Asia, as happened earlier in Iran, Afghanistan, Pakistan, and parts of India as well as in Turkey. In some states Islamist movements have acquired a foothold in national politics, forcing others to adopt at the least a more pronounced Islamic vocabulary in their political programmes. Islamist movements of Central Asia are not free from ethnic or regional aspirations, especially among the Tajiks and Uzbeks. Both the models of relative success (Iran) and total failure (Afghanistan) are close by.

The seminar will examine the sources of inspiration and ideology of the dominant power groups and the Islamist movements in Central Asia in the context of the wider region. It will focus on cross-border networks, bilateral contacts, and regional cooperation, involving both governmental institutions and non-governmental organizations. ◀

For information, please contact:

Dr D. Douwes  
IIAS  
P.O. Box 9515  
2300 RA Leiden  
The Netherlands  
Tel: +31-71-272227  
Fax: +31-71-272632

27-30 OCTOBER, 1995  
COPENHAGEN, DENMARK  
IIAS / NIAS INTERNATIONAL WORKSHOP

## Democracy in Asia?



Most of Asia has resisted the waves of political liberalization that have characterized

world politics during the past 25 years. While pluralist democratic systems have been adopted in many parts of southern Europe, Latin America, Eastern Europe, and Africa, only few pluralist gains have been made in Asia. Procedural democracy has survived in India and Japan, and the Philippines, Taiwan and South Korea have established or re-established multi-party systems with reasonably free elections. A protest movement prevented the military from seizing power yet another time in Thailand. But demands for pluralism have been suppressed in many other states, most notably China and Burma. Many Asian regimes have made it clear that they prefer social stability and controlled development to the adoption of western style individualist pluralism. The Islamic world has been characterized by the challenge from various kinds of 'fundamentalist' movements for whom a pluralist democracy does not represent a goal. From a western, liberal perspective Asia is today thus the least democratic of the world's five continents.

Western dissatisfaction with the

lack of freedom in Asia has posed a challenge to Asian state leaders, politicians, and intellectuals to formulate ideas by which they can defend their political systems in relation to those of the west. The need to do so has been strengthened by economic success and the rapprochement between socialists and non-socialist regimes in the wake of the Cold War. There are discussions about such issues as the 'Asianization' of Japan and a 'greater China' (Zhonghua minzu). Malaysia has taken the lead in trying to establish a political and ideological profile for Asia, clearly demarcated against the west, and in India a powerful movement wants to build the state more clearly based on Hinduism.

Part of the effort has to do with defining 'Asian forms of democracy', more suitable to Asian cultural values than the western ones. This immediately entails the problem of defining what 'democracy' actually is. So far there have been two main kinds of definitions. The most widespread is the liberal one which may be called 'procedural'. It defines democracy as a political system based on the basic freedoms, with free elections, and a mechanism for peaceful transitions from one government to another. The other main definition, which has dominated the communist movement and has a strong influence on social democratic think-

ing, is 'participatory'. It focuses on the actual participation of the population in political decisions.

Can 'Asian democracy' be based on any of these definitions, or does it need its own definition based in Asian philosophical traditions? Will the reasoning behind Sukarno's 'guided democracy' or Suharto's 'new order' be applicable in other Asian countries, with emphasis on methods of consensus-building? Will a more Confucian definition emerge, emphasizing stability, harmony, and virtue? Or will the definition be based on governmental performance in terms of economic growth? What will the catchword be: 'benevolent democracy'? 'Developmental democracy'?

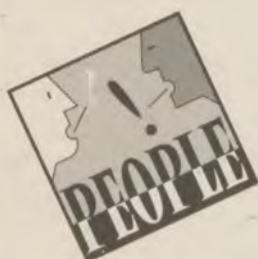
IIAS and NIAS wish to organize a discussion of democracy in Asia, on the basis of papers dealing with struggles about democracy and perceptions of democracy in the Asian countries. The papers should be written from various scholarly angles and within different scholarly disciplines.

Proposals for papers should be submitted not later than June 15, 1995 to the NIAS. The IIAS and the NIAS expect to be able to provide free accommodation and meals for the selected participants during the workshop. ◀

Address all correspondence to:

NIAS, att: Dr Hans Antlöv  
Njalsgade 84  
2300 Copenhagen S.  
Denmark  
Tel: +45-31-548844  
Fax: +45-32-962530  
Email: sec@nias.ku.dk

# Research Fellows at the IIAS



At present the IIAS is host to 13 fellows.  
Below you will find an overview of their names  
and research topics:

## Dr C. Chou (Singapore)

Dr Chou is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia on *The Orang Suku Laut (sea nomads): The Indigenous Malays of Southeast Asia*.

## Dr W.A.G. Derks (the Netherlands)

Dr Derks' topic is *The search for Malayness within the collaborative framework of Changing Lifestyles*.

## Dr L. Dong (People's Republic of China)

Dr Dong has been working on Public personnel management in the People's Republic of China and during the month of February will work on preparing a new project set up by the Centre for International Legal Cooperation. This project is called: *Judicial Cooperation between the Netherlands and the People's Republic of China*.

## Dr M.L.L.G. Hockx (the Netherlands)

Dr Hockx is carrying out research on *Literary societies and the literary field in pre-war republican China (1911-1937)*.

## Dr J.E.M. Houben (the Netherlands)

After having carried out research on *Theoretical and socio-linguistic attitudes of Bhartrhari and later Sanskrit Grammarians in 1994*, Dr Houben will now take up his second fellowship at the IIAS in April doing research on *The early history of Paninian grammar and the origin of eternal Sanskrit*.

## Dr M.J. Klokke (the Netherlands)

Dr Klokke is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia looking at *Principles of space arrangement and orientation in the ancient Hindu and Buddhist architecture of Indonesia: an example of the persistence of the Dong-Son heritage*.

## Dr M. Liechty (United States of America)

Dr Liechty is engaged in research on *Mass media and consumer culture in Nepal*.

## Dr P.P. Mohapatra (India)

Dr Mohapatra is studying *The making of a coolie: recovering the experience of indentured Indian migrants in the Caribbean sugar plantations, 1838-1918*.

## Dr S. Munshi (India)

Dr Munshi is working within the framework of the programme Changing Life-styles. Her first year was spent on carrying out research on *Clothing, women's etiquette and changing lifestyles in India from the late 19th century to the present day*. She now is engaged in research on how traditional concerns of women are being changed to global concerns in the urban scenario of India, and how new forms of identity are available to women.

## Dr J.C.M. Peeters (the Netherlands)

Dr Peeters cooperates with other fellows in the programme Changing Life-styles, investigating *Islamic youth groups in Indonesia: globalization and universalism in a local context*.

## Dr D. Tooker (United States of America)

Dr Tooker is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia on *Contextual hierarchy: the pragmatics of spatial signs among the Akha*.

## Dr M.P. Vischer (Switzerland)

Dr Vischer, working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia, is undertaking research after *Origin structures: a comparative socio-cosmological study*.

## Dr Y. Zhang (People's Republic of China)

Dr Zhang's research topic is *Administrative litigation in China and Japan*.

## IIAS alumni

Dr R.J. Barendse; Dr B. Bhattacharya;  
Dr C.R. Groeneboer; Prof. B.J. Ter Haar; Dr P. Pels;  
Dr R. Sybesma.

## Information on Fellowships at the IIAS

The IIAS, as a post-doctoral institute, employs:

- 1 research fellows who conduct research on an individual basis;
- 2 research fellows within the framework of a collaborative research programme;
- 3 (senior) visiting fellows;

Two thematic research programmes (Category 2) have been set up: 'Changing Lifestyles in Asia' and 'Cultural Traditions in Endangered Minorities of South and Southeast Asia'. A third one is in preparation: 'International social organization in East and Southeast Asia: qiaoxiang ties in the 20th century'.

Applicants for Categories 1 and 2, can apply for a fellowship at the IIAS for 1 to 3 years. Positions will be announced in the IIAS Newsletter. Applicants are required to:

- have a doctorate (PhD) based on research in the Humanities or the Social Sciences (regions South Asia, East Asia and/or Southeast Asia);
- have obtained the doctorate less than 5 years ago;
- be not older than 40.

The IIAS also offers possibilities for (senior) visiting fellows who would be able to spend a period from 1 - 4 months at our institute. Requirements for this third category are:

- applicants should have a doctorate (PhD) based on research in

the Humanities or the Social Sciences (regions South Asia, East Asia and/or Southeast Asia);

- the proposed research should fit in with the research programmes of the IIAS. In its evaluation of these proposals, the Academic Committee will pay special attention to their relevance to the general policy of the IIAS, namely: to strengthen research on Asian regions which so far have not been given much attention in the Netherlands, and to stimulate relatively underdeveloped disciplines within the Asian Studies in the Netherlands.

Applications for fellowships in Category 3 can be submitted throughout the year.

The IIAS Academic Committee and Board will evaluate the research proposal, objectives and general plans of applicants. Anyone interested (in Categories 1, 2, and 3) should send us the official application form (to be obtained from the IIAS Secretariat), with appendices consisting of:

- a fairly detailed research proposal in English including a (one A-4 sheet) resumé of the intended research;
- a time schedule;
- a fairly precise description of anticipated expenditure;
- at least three references. ◀

For further information and standard application forms, please contact the IIAS office.

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

IIAS will welcome several senior visiting fellows in 1995:

January/February: Prof. W. Marschall (Institut für Ethnologie, Universität Bern)

Field of research: Anthropology/Ethnology.

Proposed research:  
*study on ethnobotany and ethnozoology of the Hinako people and the effect of tourism on the social and economic situation in a village which has been especially exposed to it.*

February/March:

Ir Domenig (independent architect-researcher)

Field of research: Anthropology of architecture and space design.

Proposed research:  
*Preparing an outline for a comparative study of the vernacular architecture of Western Indonesia.*

March/May: Prof. F. Staal (retired professor of Philosophy and South Asian Languages)

Field of research: Ritual Studies.

Proposed research:

*The structure of Balinese ritual.*

April/July: J. Acharya PhD. (former Ambassador of the Kingdom of Nepal to the United Nations)

Field of research: Literature.

Proposed research:  
*Literature and politics: reflection of change in Nepal.*

May/August: Prof. O. Prakash

Field of research: Economic, social and cultural history.

Proposed research:  
*Trade as a variable in determining lifestyles: Indian merchants in the Indian Ocean Trade.*

September/December: Dr M. Roberts

Field of research: Ethnic violence and political culture.

Proposed research:  
*Understanding Zealotry.*

Close cooperation with the Nordic Institute of Asian Studies (NIAS) has resulted in a regular exchange of scholars. The IIAS is expecting the following scholars in the first six months of this year:

March 1995: Dr Timo Kortteinen (NIAS), *Urban peasants and rural workers: making a living in the Third World.*

April 1995: Ms. Caixa Dong (Department of Asian Studies, University of Copenhagen), *Changing the rule of order: the students' role in the 1989 Chinese Democracy Movement.*

May 1995: Dr Yeu-Farn Wang (Centre for Pacific Asia Studies, Stockholm), *Chinese entrepreneurs in Southeast Asia: historical roots and modern significance.*

July/August 1995: Dr Oddvar Hollup (Nordland Research Institute, Bodø Norway), *Islamic revivalism and political opposition among the Muslim minority of Indian origin in Mauritius.* ◀

## IIAS Masterclasses

Two or three times a year, starting in 1995, the IIAS will organize short (two-day) closed working sessions for a small selected group of postdocs and advanced PhD students (4-8 persons). These will be focused on and be under the guidance of a very prominent scholar in a particular discipline.

The participants will be given the opportunity to discuss their work with the 'Master', in the presence of and in interaction with the other participants.

The choice of the 'Master' will be determined by the research that is being done in the Netherlands by PhD students and postdocs (in consultation with the Academic Board).

The participants in the 'Masterclasses' will be recruited from the research schools and the relevant faculties and institutes. The IIAS also welcomes participants from European and non-European centres or institutes which maintain good relations with the IIAS.

The participants will be selected by the Academic Board and the Director of the IIAS, based on a short (20pp) paper on their research projects, in which particular emphasis should be placed on the subjects that are to be discussed during the Masterclass. ◀

For more information, please contact the IIAS office.

## THE INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS)

SEEKS:

# 1 Research Fellow (m/f)

specialized in the field of the Humanities or the Social Sciences

to carry out research under the IIAS Programme: 'International Social Organization in East and Southeast Asia: Qiaoxiang Ties in the Twentieth Century'.  
A full description of the programme can be obtained from the IIAS secretariat.

**Requirements/qualifications**

Applicants should:

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

**Appointment**

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

Application forms can be obtained from the IIAS secretariat. Please use the official IIAS application forms only. The closing date for applications is 15 May 1995.

**For more information, please contact:**

IIAS, P.O. Box 9515, 2300 RA Leiden, The Netherlands.  
Tel: +31-71-272227. Fax: +31-71-274162.

## IIAS Subsidie projectkosten

Het IIAS stelt ten minste de navolgende voorwaarden aan de verlening van een garantie-subsidie:

- de bijdrage dient ter versterking van de infrastructuur van Azië-studies in Nederland (gelet wordt op nationaal belang, de internationalisering van Azië-studies en de opvulling van bestaande lacunes in Nederland);
- per activiteit geldt in de regel een maximum garantiesubsidie van f 15.000,-;

- ook andere instituten leveren een substantiële bijdrage;
- het IIAS ontvangt na afloop een inhoudelijk en financieel eindverslag;
- subsidievragers stellen een verslag beschikbaar ten behoeve van de IIAS Newsletter;
- het IIAS wordt in alle betrekking hebbende publikaties als subsidieverlener genoemd;
- subsidie-aanvragen dienen **vóór 1 april 1995** te worden gezonden naar het secretariaat van het IIAS. Voor zover de middelen dit toestaan, zal ook in het najaar

(1 oktober 1994) een subsidieronde worden gehouden;

- bij de aanvraag dient een gespecificeerde begroting ingediend te worden, waarbij wordt aangegeven welk deel IIAS wordt verzocht te financieren;
- als de aanvraag een conferentie, seminar of soortgelijk betreft, moet de aanvraag vergezeld gaan van een deelnemerslijst en vermelding van de topics; ◀

Aanvraagformulieren en meer informatie zijn bij het IIAS-secretariaat te verkrijgen.

## IIAS Beurzen voor Azië Onderzoekers

Het IIAS stelt jaarlijks een beperkt aantal beurzen beschikbaar voor uitmuntende gepromoveerde (Nederlandse) geleerden die Azië-onderzoek verrichten in het buitenland.

De beurzen zijn voor een periode van maximaal twee maanden en zijn bedoeld ter verlichting van reis-, verblijfs- en/of onderzoekskosten.

**Voorwaarden en Procedure**

- Het verblijf/de activiteiten dienen te passen binnen de activiteiten van IIAS.

- Doelstellingen worden getoetst door het bestuur op advies van de Wetenschapscommissie.
- De verzoeken om subsidie dienen gedragen te worden door tenminste twee leden van het bestuur en/of Wetenschapscommissie (contact zal worden opgenomen met (relevante) leden van het bestuur en/of Wetenschapscommissie).
- Reis- en verblijfskosten voor Nederlandse geleerden zijn alleen beschikbaar indien betrokkene reeds binnen de eigen instelling gelden verwierf

en niet voor andere bestaande regelingen (NWO/WOTRO) in aanmerking komt.

- De aanvrager moet bij een Nederlands instituut werkzaam zijn en/of een permanente verblijfsvergunning bezitten.
- Aanvragen dienen middels standaardformulieren te geschieden. Deze zijn verkrijgbaar bij het IIAS-secretariaat. ◀

Voor meer informatie kunt u terecht bij het IIAS.

# Agenda

**1995****MARCH**

IIAS-Newsletter 4

On January 12 the IIAS started a series of fortnightly lectures by the research fellows on their research. The lectures are held Thursdays at lunchtime (between 12.30 and 13.30 pm). Besides luncheon lectures, the IIAS will also organize several seminars.

9

Luncheon Lecture  
by Dr J. Peeters

23

Luncheon Lecture  
by Dr M. Liechty**APRIL**

6

Luncheon Lecture  
by Dr C. Chou

20

Luncheon Lecture  
by Dr W. Derks**MAY**

4

Luncheon Lecture  
by Dr J. Houben

10-12

Opening Nonnensteeg with Theatre on Asian and African Performing Arts en 'Afrasia 95' Co-organized by IIAS, Research School CNWS, Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania, and Institute Kern.

18

Luncheon Lecture by  
Dr M. Vischer

24

Luncheon Lecture  
by Dr Y. Zhang**JUNE**

8

Luncheon Lecture  
by Dr D. Tooker

22

Luncheon Lecture  
by Dr M. Klokke**JULY**

6 July

Luncheon Lecture by  
Dr P. Mohapatra

20 July

Luncheon Lecture  
by Dr M. Hockx**SEPTEMBER**

1-2 September

'Judicial Review in East and Southeast Asia' organized by  
Dr Y. Zhang, IIAS fellow.

27-29 September

International Workshop on  
Modern Chinese Poetry, organized  
by Dr M. Hockx, IIAS fellow, and  
Prof. Michelle Yeh, University  
of California.

**OCTOBER**

'Islam in Central Asia', part I  
(in Moscow) organized by  
Dr D. Douwes and the Institute for  
Oriental Studies, Moscow.

4-6

'Riau: past, present and future'  
co-organized by Dr C. Chou and  
Dr W. Derks, IIAS fellows

28-30

'Democracy in Asia?'  
(in Copenhagen) organized  
by NIAS and IIAS

**NOVEMBER**

'The production of space in South-east Asia: rethinking center and margin, past and present' organized by Dr Deborah Tooker, IIAS fellow.

**1996****JANUARI**

'Modern China: the literary field'  
by Dr M. Hockx

Two or three times a year, IIAS will organize 'Masterclasses' centred on and under the guidance of prominent scholars. Selected post-docs and advanced PhD students will be given the opportunity to discuss their research work with the Master. For more information, see under IIAS News in this issue.

The National Museum of Ethnology, Leiden, the Netherlands

# Maintaining the heritage of non-European cultures



The National Museum of Ethnology at Leiden is possibly the world's oldest ethnological museum and nowadays houses major collections from all parts of the world. In addition to its responsibility to preserve the heritage of non-European cultures, the museum also has the duty to open up these collections to researchers from museums and from other scientific institutions all over the world. These aims underline the role of the National Museum of Ethnology as a museum of general ethnology and as a centre of learning in the field of non-European cultures, more specifically concerned with the historical anthropological connections, material culture, and artistic manifestations.

Having established its position, the aim now is to strengthen its international scientific position in collaboration with both Leiden University, as an academic centre of learning for non-Western sciences, and other universities, with foreign institutions, including museums, and in collaboration with embassies, international industry and business life, and the Dutch governmental apparatus.

By Bep de Vries

The aim of the National Museum of Ethnology (Rijksmuseum voor Volkenkunde) is to provide an image of the history and development of non-Western cultures for this and future generations. As a new element, the museum is focusing explicitly on both interactions between the various cultures and on their contacts with western culture. It hopes thereby to encourage understanding and respect for other cultures among a wide audience.

The museum also aims to develop and display a wide range of activities for a large audience, in collaboration with museums both in the Netherlands and abroad, and with other cultural and educational institutions.

At present, the museum is undergoing extensive renovation. This operation is not confined to the exterior of the museum, including the garden which will be turned into a kind of museum-park, but also includes the public exhibition galleries and the storage rooms. From the year 2000, the completely refurbished museum will provide the visitor with an entirely new display and a library and documentation centre to assist those wishing to study the collections in more detail and use the reference library.

Due to this remodelling, the public galleries are sometimes only partly opened to visitors and the storing away of major parts of the collection puts certain restrictions on the possibilities open for the exhibition programme. Yet, the museum will make every effort to reduce the inconvenience to a minimum and to continue presenting a varied programme to the public, as well as to accommodating students and scholars.

### Historical development

The fact that the bulk of the objects of artistic and ethnographical interest from non-European cultures in the Netherlands is now housed in the National Museum of Ethnology in Leiden is the result of a combination of circumstances in early nineteenth century Holland. After the French occupation of the Netherlands, ending with the defeat of Napoleon Bonaparte at Waterloo, King William I (reigned 1815-1840) tried hard to re-establish erstwhile Dutch control over large parts of insular Southeast Asia. After the period of the British Interregnum, the Dutch administration resumed the government of



Japan anno 1850. In the 19th century it was customary for women to paint their faces white.

Photo: Collectie Prentenkabinet, RUL. Copyright: Rijksmuseum voor Volkenkunde

large portions of the Indonesian Archipelago and, in 1824, the Vereenigde Oostindische Compagnie (generally abbreviated to VOC), which was liquidated in 1799 found a successor in the Nederlandse Handel Maatschappij. Batavia, present-day Jakarta once again became the centre of the Dutch trade with all of Asia.

During the term of office of Baron G.A.G.Ph. van der Capellen as Governor-General (1816-26) of the Netherlands Indies, great attention was paid to fostering interest in research. He was an enthusiastic supporter of the mission of Prof.

C.G.C. Reinwardt (1773-1854) who had been commissioned to explore the colonies carrying out a thorough investigation of its pedology, its natural history, and its culture. Although Reinwardt spent six years in the Indonesian Archipelago, he published only very few of his findings. His legacy to the country was the famous 's Lands Plantentuin, the botanical gardens, in which many of the plants and trees collected on his travels were cultivated, and the ethnographic and antiquarian items preserved by the Bataviaasch Genootschap. The collections he intended to bring back to Holland, alas, fell victim to repeated shipwrecks.

Proof of the king's great determination to further trade and industry and of his wide scientific interests is that, in July 1816, he established the Koninklijk Kabinet van Zeldzaamheeden (Royal Cabinet of Curiosities) to house the collection formed by Jean Theodore Royer, which he had been bequeathed in 1814. This collection consisted mainly of Chinese and Japanese curiosities, assembled by Royer in the second half of the eighteenth century. A letter from the commissioner-general in Batavia in 1817 addressed to the director of the Cabinet, confirms that the trading post on Deshima, Japan, of which Jan Cock Blomhoff (1779-1853) was the chief from 1818, had been specifically requested to collect objects of interest for the newly established Cabinet. It is probably this interest emanating from the Netherlands which did indeed inspire Cock Blomhoff decide to bring together a collection of Japanese artefacts. In 1818 he began by sending a wooden model of the island of Deshima to the Cabinet, which was followed by some more donations after his return in 1824. The bulk of his collection, however, was offered for purchase on a purely commercial



Woman reading a letter (1792) from the series 'Ten types of women' by Utamaro (1754-1768).

Copyright Rijksmuseum voor Volkenkunde

basis and was bought by the king in 1826. In 1827, Cock Blomhoff completed the catalogue he had made of his collection.

A few years later, when J.F. van Overmeer Fisscher (1800-48) also offered his collection, formed in Japan in the years 1819 through 1829, to the king, an advisory commission was installed, probably because Van Overmeer Fisscher had been merely a clerk. Von Siebold, who formed part of this commission, had to admit that the books, paintings, and coins especially formed a valuable core of this collection. But, even though he wrote somewhat disparagingly about the overall value of the Fisscher collection, Von Siebold explicitly indicated that it might possibly harm his own interests, the compilation of a large treatise on Japan, were the collection to be acquired by some foreign country. It was thus bought by the king in 1832.

As for the collection formed by Philipp Franz von Siebold himself, there was probably never any doubt about whether it should be acquired. However, although the

principal decision had been taken as early as in 1831, it was only in 1838 that it was officially purchased by the king, for a much larger sum than either of the earlier two collections. Since the Royal Cabinet of Curiosities could not even provide sufficient space to exhibit all of the Fisscher collection, Von Siebold was given permission to keep the collection in his house in Leiden, where it was opened to the public.

In the years to come, the Siebold collection remained under his own supervision, and under the supervision of his house-keeper during the times Von Siebold was travelling in Europe. When leaving for his second journey to Japan, in 1859, the collection was left in the custody of Dr Leemans, director of the Archaeological Cabinet. Leemans moved the collection to more suitable premises, which were then called the National Japanese Museum Von Siebold, the direct precursor of the later National Ethnographical Museum which then already also housed objects from all over the world. In 1883, the majority of the non-Eu-



'Small Hare', Netsuke, carved from elephant ivory.

Photo: Carol Winkel. Copyright: Rijksmuseum voor Volkenkunde

ropean collections housed until then in the Royal Cabinet of Curiosities were also moved to this museum.

During the closing decades of the nineteenth century especially, the collections of the National Ethnographical Museum, as it was then called, were considerably augmented, expanding to contain objects from other areas, such as Africa, Indonesia, Tibet, Siberia, Oceania, Central and South America, in particular Surinam, and North America. Major acquisitions included the transfer of large collections of Hindu-Javanese antiquities and archaeological objects from Central and South America from the National Museum of Antiquities (Rijksmuseum van Oudheden) to the National Museum of Ethnology, in 1903. This is the way the museum came to obtain its now world-renowned collection of Hindu-Javanese statues and the equally famous 'Leiden plate'. The acquisition of the important group of Benin bronzes from Africa also dates from 1903.

In the early twentieth century, the museum collections were further enriched with valuable material from Indonesia, either presented as a gift to the Dutch Government, or as a fortuitous by-product of interior upheavals.

During most of this century, the museum's collections have grown at a steady rate. However, major coherent collections brought together as a result of fieldwork carried out by members of the museum staff only became a more general practice after World War II. Since many of the earlier collections have often also already been complemented by valuable documentation, even today, these too can, still be considered unique subjects for scientific research.

#### The present situation and plans for the future

What makes the many collections of the museum so valuable for research is not only the early date at which they were assembled, but also the fact that the

work of the early collectors has been continued over a longer period of time, up to and including the present. It is this which will also enable the Museum to realize in the future, at least in many instances, a diachronic presentation of the cultures. In the renovated galleries, there will be room for the permanent display of no less than 6000 objects (of the total 200,000). Until that planned display has, indeed, been realized, the museum will have to manage to continue its programme of temporary exhibitions to the extent these are permitted by the ongoing construction work. All of these will be complemented by additional activities, such as guided tours, lectures, films and demonstrations, as well as by regularly organized symposiums.

#### Publications

The museum has become world famous for the publication of a series of volumes presenting the collections, primarily those of the Indonesian Archipelago. In more recent times, a new series focusing on the collections has been started, under the title of 'Collections of the RMV'. This series will be continued from this year in a different format. In addition, the museum issues the serial publication 'Mededelingen van het Rijksmuseum voor Volkenkunde', coming out at the rate of one or two volumes per year. ◀

The museum is open on weekdays from 10 to 17 and on Saturday and Sunday from 12 to 17 (closed on Mondays). A specialized bookshop is open during the same hours. Those wishing to consult the library – open in the afternoon only – are advised to call in advance (071-168800). Monthly leaflets giving details on all programmes conducted in the museum can be obtained even at the entrance.

**Bep de Vries** is Public Relations Officer for the Rijksmuseum voor Volkenkunde, Leiden.

#### Rijksmuseum voor Volkenkunde

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P.O. Box 212  
2300 AE Leiden  
The Netherlands  
Tel: +31-71-168800  
Fax: +31-71-128437

## Exhibitions in 1995

For this year, the following exhibitions have been scheduled:

#### – Japan around 1850

Impressive lacquerware, head-rests, bowls and chopsticks, as well as many more examples combining beauty and functionality, serve to illustrate the everyday life of the merchant class in nineteenth century Japan. (for several years)

#### – Djenné, Africa's most beautiful town

Because its renowned architecture, Unesco has listed the city of Djenné among the world's monuments. With detailed models and reconstructions, one can almost walk through the city itself. Children, too, are in for surprising discoveries. (until 27 August)

#### – Netsuke: Japanese culture in a nutshell

Originally a functional device to prevent the loss of treasured objects like pipes, tobacco-pouches, and medicine boxes, netsuke developed into miniature sculptures serving the additional purpose of showing one's refinement, wealth, or sense of humour. The almost reflex action of collecting them probably dates back to the early nineteenth century, and still contin-

ues today. (from 27 January until the end of the year, with four different showings)

#### – Ukiyoe: Japanese idols and ideals

An exhibition of a fine selection of Japanese prints from the collections of the Museum and of the collection of the Rijksmuseum Amsterdam – at both locations. The Leiden venue focuses on the elegant beauties of Harunobu and Utamaro and the actors on stage as seen by Sharaku and Toyokuni. Lovers of the landscape prints of Hokusai and Hiroshige will find their choice in Amsterdam, plus a wide array of the nineteenth-century feminine ideal of beauty in the works of Eisen and Kunisada. (from 18 February until April)

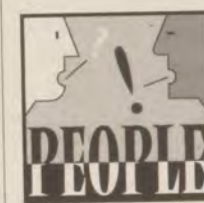
#### – Malukku Tenggara, the forgotten isles

A comprehensive exhibition devoted to the culture of the virtually unknown Southeastern Moluccas, Maluku Tenggara, in which boats play an essential role in symbolism. (from October 1995)

The museum also has its Society of Friends who, in addition to having free entry to the museum, also benefit from extra activities such as special lectures.

## Czech Sinologist appointed member of IsMEO

By J. Kolmäs



The Italian Institute for the Middle and Far East (IsMEO) has decided to appoint Professor

Augustin Palát, doyen of Chinese Studies in the Czech Republic and former vice-director of the Oriental Institute of the then Czechoslovak Academy of Sciences, as 'Corresponding Member' of the Institute.

'We feel sure,' writes Professor Gherardo Gnoli, Director of the IsMEO in his letter to Professor Palát, 'that by such an appointment your relations with our Institute and with the Italian culture will be further strengthened and tightened. We hope therefore, that you will accept to become a member of our Institute and give us your precious collaboration, also in this new capacity, thus helping the IsMEO to attain its institutional aims.' ◀

# The Internet and Asian Studies

Some of you who will read this, will probably have heard of and already know what the Internet is. You will have happily been sending your electronic mail messages around the world, accessing information in far off places through the World Wide Web, and reading up on the latest developments in your subject area or interests through the discussion groups and mailing lists. But, for those of you to whom most of this still means little, I want to give a brief description of the Internet and what it can do for you.

By Annelies de Deugd

Internet is the name of a worldwide network that connects thousands of other computer networks to each other thus offering the possibility for information access and exchange. The Internet is an outgrowth of a network called ARPANET, established about 25 years ago to meet the needs of researchers working in the defence industry in the USA. From the beginning it aimed to be a network free of charge. This means of communication proved very popular and in 1986 the US National Science Foundation established NSFNET to provide more network connections to more research institutions. Nowadays over 20 million computers are connected globally in this network and these form the Internet. What started as an academic network has grown to a worldwide public utility for the general public that offers both information access and a fast, inexpensive means of communication since the free of charge principle still holds true. The Internet has become a sort of digital community with citizens and all kinds of digital amenities. People can find information about almost everything, make contacts, and even form romantic relationships. Losing the face to face element has changed the way people speak to each other on the Internet but this is something with which psychologists can keep themselves occupied for years to come.

People can get access to Internet by using computers which are connected to the physical network. This can either be at home via your own PC, modem and phone line, or, most likely, through the computers at the institution at which you work. Most institutions have a local computer network these days and provide access to the Internet in some form or other. I do not want to get into the technical stuff here of how to get connected or the technicalities that make all this communication between computers possible.

I will assume you have access to the Internet somewhere, somehow. Depending on your kind of access you can either get on to the Internet through FTP, E-mail, Telnet, Gopher, WAIS, or World Wide Web.

Now I will discuss all of these topics and give a few examples.

## FTP: File Transfer Program

This is a computer programme which allows you to transfer any sort of files between any pair of computers on the Internet. You can use it to load files from your network to your PC and vice versa. Through a version of FTP which is called 'anonymous' FTP you can access FTP sites all over the world that contain files on all kinds of topics. You use a special login name, **anonymous**. You will be asked to supply something (for example your e-mail address) that identifies who you are and how you can be reached. After that you are logged in and you can start looking for and copying the files you want. The program allows you to copy these files from the computer that contains the FTP site you are interested in ('the host' computer) to your own PC ('the local' computer). If you have this program at your disposal, you start a FTP session by typing the address of the site you want at the FTP prompt. Example:

```
FTP name.domain.qualified.fully
```

The problem, of course, is how do I know where I can find what I am looking for? There are several ways of finding out what is out there. There is Yanoff's list which names at least forty sites providing information on various topics available through FTP and the addresses of further archives in which files can be found. The address is:

```
ftp.csd.uvm.edu
```

There is also a database and tool that let you query this database that contains the names of files and directories that are available via anonymous FTP with keywords. All this is called **Archie**. For this, however, you need an **Archie** client program. If this **Archie** client programme is not installed on your computer system, it is also possible to access this by electronic mail. All you have to do is send an e-mail message to:

```
- address: archie@archie.unl.edu
- subject: (empty)
- message: help
```

You will get back a short user guide for the e-mail interface to Archie. This brings us to Electronic mail or e-mail.

## E-mail

Electronic mail is the possibility to send and receive messages via your computer. Most institutions will have this and your access to it will consist of a login name and password for you to use when you connect to the service that provides the e-mail, an e-mail address, something that looks like this: `name@host.domain.country` and you will have a mailbox. When you connect to the e-mail service you will use a programme called a 'mailer'. There are a lot of different programmes with different facilities depending on the computer system that you use. But most likely one will be provided by your network.

All that is needed now to start is the e-mail address of whoever you want to contact and you are on your way. It is possible to attach files and graphics to your messages, the ease with which this goes depending on the mailer programme you use. Sending messages to people is only one of the things you can do with e-mail. You can, as I wrote above, use the Archie database, join mailing lists which are discussion groups that communicate entirely by e-mail for all sorts of interests and topics, and it is also possible to access FTP sites via e-mail. To find out about which mailing lists exists you can send a message to:

```
- address: listserv@listserv.net
- subject: (empty)
- message: list global
```

You will get back a very large message with all the names of existing lists. To access FTP sites via e-mail you can send a message to:

```
- address: ftpmail@decwrl.dec.com
- subject: (empty)
- message: help
```

You will get a message back with a command summary, usage notes, and a number of examples of how to do this.

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```
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```

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```
SUBSCRIBE listname your name
```

Replace 'listname' with the name in the first column of the table, replace 'your name' with your own name.

## Telnet

Telnet is a network programme that you can use to log in to one computer on the Internet from another. Telnet connections are general-purpose. What you can do with it depends on what the remote computer has to offer. Usually you require a login name and password but many sites are public space and have special logins or no logins at all. You need a host name to identify the computer that you want and to connect to it. You activate the Telnet programme and type, for example:

```
telnet edinfo.ed.ac.uk
```

You then will get a welcome screen where you are asked most of the time to give a login and a password. If this is a publicly accessible computer site you might get the login provided or you can just give enter. Once in you can browse around to see what this site offers. Normally you will be able to go on from that site to others on the Internet. Some sites offer the possibility to mail documents to yourself. Through Telnet you can also log in to the Archie sites to look at the files that are kept in the Archie archive.

```
type:
telnet archie.unl.edu
```

```
and log in as:
archie
```

Telnet can put you in touch with lots of different services, but finding the right one you need takes time.

This is where Gopher and World Wide Web come in.



## Gopher

Gopher is a tool with which you can search the Internet for information, mostly plain text files. It is a cross between FTP and Telnet with menus. The aim is to bring you that information seamlessly. It works either through its own programme, Gopher, which you can install on your computer or, when you use Telnet to connect to a site, you can log in as gopher. If that site supports Gopher then you will get a menu from which you can choose where to go further.

for example:  
telnet rulcri.leidenuniv.nl  
log in as:  
gopher

Gopher has its own search tool, like Archie, called **Veronica** which will help you to find the gopher sites about subjects you are interested in.

## Wide Area Information Server, WAIS

WAIS, is an application for performing full-text searches on databases containing indexed documents. There are more than 500 WAIS databases world wide on a variety of topics. The WAIS servers are scattered throughout the Internet. Each WAIS server manages some databases. Again the question, 'How do I find what I want?' Through anonymous FTP you can get a listing of WAIS databases at:

```
sunsite.unc.edu
```

```
in the directory:
/pub/wais
in the file:
pub/wais/waisources.tar.Z
```

Getting this listing involves decompressing the file. Ask the system manager of the network you are connected with how to do this if you are not familiar with this.

You can get the same sort of information also through telnet by connecting to:

```
telnet quake.think.com
login:
```

```
wais
no password
Gopher and World Wide Web offer gateways to WAIS as well. The gopher site to try is:
```

```
gopher: tc.umn.edu
```

```
choose:
Other Gopher and Information Servers entry:
WAIS-based Information
```

```
WWW:
http://server.wais.com/waisgate-announce.html
```

More about this in the following.

#### World Wide Web, WWW

WWW is a client/server application similar to Gopher. It will let you retrieve information without having to know where on the Internet that information is stored, and it provides an interface to other Internet applications like Gopher, Telnet, and FTP. The difference is that Gopher is ordered in a tree structure that terminates in dead ends and WWW is set up as a web structure in which there are as few dead ends as possible. The software you need to access this WWW is called a Browser. There are ASCII browsers and graphical browsers. If you have an user interface on your computer like XWindows, Windows, or Macintosh then you can install graphical browsers programmes like Mosaic, Cello, and Netscape with additional viewer and sound programmes. These are the best and allow you to see all the graphics, photos, and if you have a computer which is capable of producing sound and video, you can hear text and see moving images. A good starting point for asianists is the following location. If you have access to WWW, try:

<http://Coombs.anu.edu.au/WWWVL-AsianStudies.html>

<http://Coombs.anu.edu.au/WWWVL/Pages/WhatsNewWWW/Asian-wwwnews.html>

These are a few sites that give you a good starting point for finding information on Asian Studies in the Web.

#### Electronic Publishing

Another area in connection with the Internet that is developing quickly is that of electronic publishing. Using the Internet as the medium to disseminate academic literature is becoming rapidly widely recognized as a very fast and powerful tool for the academic researcher in almost any scientific area. Literature that is published in journals is affected by the current development of the possibilities of the Internet. At this moment there are several scientific journals that only appear in electronic format. Though the number of journals that are published in this way is still quite limited, and are mainly journals on physics and medical subjects, it is expected that within a few years the Internet will deal with an important part of the publishing of academic research. It is also likely that newspapers are going to discover the possibilities of Internet. There are already a few newspapers that are published on the World Wide Web. Not only the publishing of electronic journals and newspapers are a proof of the advantage of the Internet, also the way the traditional journals are distributed among academic researchers is affected by it.

Several publishers are experimenting with publishing their journal electronically. The TULIP program of Elsevier and the Carl/Uncover program are two exam-

ples of this. In these partly experimental programs, the users are enabled to browse online through the contents of their favourite journals. They can select articles they find interesting and order them. These articles can be printed locally (as in the TULIP program) or centrally, and sent to the user who ordered them. There is also a vast majority of pre-print papers and articles that are disseminated through Internet. In this way a researcher can collect comments by many more people on his work before its official publication than would be possible in the traditional way. This is a very fast and efficient way of improving the output of a researcher and communicating about publications with other researchers. In the years to come the tool of electronic publishing will come to its full potential.

A site to look at for this is the Electronic Newsstand. Here you will find lots of different magazines on a wide range of topics. It is very nice to browse through. Just one warning, subscribing to some magazines will cost money. You will find it at:

WWW:  
gopher://enews.com  
or  
<http://enews.com>  
telnet:  
enews.com  
login  
enews

How does all this connect with Asian Studies? Lots of institutes and universities offer access to their stored information through the Internet. Researchers can access all kind of documents, consult catalogues of libraries to find books that are uncommon, and stay in touch with developments and colleagues through e-mail and mailing lists much quicker than by normal mail. Files can be easily transported back and forth. More and more articles, perhaps even books, in the future will only appear in electronic form. Like it or not, the Internet is here and will probably stay. Asian Studies will have to go with the flow and join in this new means of communication and try to extract the best from it.

The IIAS intends to be accessible on the Internet as well. Towards the end of January 1995 the Newsletter will be available electronically. You will find us for the moment at:

**OASIS**, a subsystem of the Campus Wide Information System of Leiden University, which is accessible through Gopher and WWW

(<http://www.leidenuniv.nl>  
choose oasis)

This address will change in the course of 1995 as the IIAS will have its own computer server and WWW home page. ◀

(With many thanks to René van der Voort for the information about electronic publishing.)

# The Research Centre Religion and Society, Amsterdam

**The official opening of the Centre for the Comparative Study of Religion and Society was held on Thursday March 10, 1994. The Centre is a recent initiative of the University of Amsterdam and is part of the Faculty of Political, Social, and Cultural Sciences. Its aim is to study religion from a comparative perspective that is backed up by social anthropology and social history. The research programme examines the social force of both religion and nationalism over the last one hundred years. It will specifically focus on the role of the state in the discourse of 'religious/ethnic community' versus 'nation'.**

By Peter van der Veer



The programme of the Centre is devised to compare developments in Asia with

those in Europe. It wants to look at religion and nationalism in two pairs of societies: India and Great Britain; Indonesia and the Netherlands. It focuses on the modern period, between 1850 and the present, which is the period of both high colonialism and high nationalism, as well as their aftermath. The programme is based on the idea that a combination of metropolitan and colonial perspectives should lead to very different kinds of conversations and insights than have previously been possible among scholars who tend to work along the divide of colonizing and colonized nations. It also suggests that comparative work on these issues on both sides of the divide might show that what seemed entirely separate is, in fact, related. In this way the programme will revitalize the discussion of the place of religion in modern society which theories of secularization have brought to a dead end.

The programme includes the post-colonial situation. The relationship between nationalism and religion has, of course, undergone dramatic changes during the post-colonial period. To study these shifts, one must again cross the dichotomy between colonizers and colonized. Given the facts of post-colonial migration, the programme can thus throw new light on the extent to which the new nation-states have continued colonial ways of thinking about religion and the ways in which the formerly imperial nation-states have reacted to the religions of the new immigrant groups now settled in the old metropolises.

#### New colonial and post-colonial perspectives

The programme will thus make a contribution to a new perspective on colonial and post-colonial relations. It is unique in bringing this perspective to bear on two sets of colonizing and colonized societies and their post-colonial transformations. This requires the joint effort of a team of scholars in

historical anthropology and historical sociology. It will derive its data and its inspiration as much from doing ethnography as from working in the archives. As such, the programme belongs to the field of historical anthropology, but its strongly comparative focus opens it up to new impulses, derived from the emerging field of post-orientalist cultural and sociological studies which look at issues of globalization, ethnicity and migration.

The Research Team consists of a specialist on India, Professor Peter van der Veer, a specialist on Indonesia, Dr Patricia Spyer, a specialist on Britain, Dr Gerd Baumann, and a specialist on Holland, Dr Peter van Rooden. In 1994 the Centre had three visiting fellows: Hugh McLeod, professor of Church History, University of Birmingham, Thomas Gibson, associate professor of Anthropology, University of Rochester; Ronnie Po-Chia Hsia, professor of History, New York University. Professor McLeod is a specialist on 19th century Christianity in Western Europe. Professor Hsia is a specialist on early modern religion in Western Europe, but has also worked on the Jesuits in China. Professor Gibson has written on the Buid in the Philippines and is currently working on Islam in Sulawesi (Indonesia). Professor McLeod's visit was supported by the British Council and Professor Gibson was the recipient of a Fulbright Fellowship.

#### Conferences and seminars

The Centre regularly organizes conferences in which there is a strong Asia component. It hosted a symposium on Precept and Practice in Buddhism, in which Professors Gombrich (Oxford), LaFleur (Pennsylvania), Kamstra (Amsterdam), and Vetter (Leiden) were the speakers. With the Universities of Leiden and Nijmegen it co-organized a symposium on Religious Conversion, in which speakers on Asia were Professors Dirks (Michigan), Vishwanathan (Columbia), McKean (Chicago), Keane (Pennsylvania), Van der Veer (Amsterdam), Spyer (Amsterdam), and Kamstra (Amsterdam). In 1995 it will host a conference on 'Religion and Nationalism: a comparison of Asia and Europe' in conjunction with the Max Planck

Institut für Geschichte and a conference on Fetishism.

It also organizes regular seminars. Seminars with an Asia focus have been given by Arjun Appadurai, Sudhir Chandra, Thomas Gibson, Ronnie Po-Chia Hsia, and Deborah Tooker. A series of seminars have been given by Talal Asad, professor of Anthropology at the New School for Social Research, New York, on his recent book *Genealogies of Religion: discipline and reasons of power in Christianity and Islam* (Baltimore: John Hopkins University Press, 1993). In this book Asad explores how religion as a historical category emerged in the West and has come to be applied as a universal concept. The book deals with medieval Christianity, so-called fundamentalism in Saudi Arabia, the Rusdhie Affair, and more.

In conjunction with the Centre for Asian Studies Amsterdam (CASA), the Centre (Professor van der Veer in particular) trains Ph.D. students whose research often has an Asia component. Currently these are Swee Sekhon, working on religion and identity in Malaysia, Yolanda Tieman, working on Tibetan nuns in Nepal, Marieke Bloembergen, working on the representation of Indonesia in Dutch contributions to world exhibitions, Suzanne Legene, working on the representation of the East in Holland in the first half of the 19th century, and Margit van Wessel, working on globalization and communal identity in Baroda (India). ◀

# CASA Publication Programme Comparative Asian Studies

One of the first tasks the Centre for Asian Studies Amsterdam (CASA) set itself after its establishment was the launching of a publication programme. With so many researchers from different backgrounds joining the Centre for longer or shorter periods it was only natural that CASA would try to create an outlet for their creative impulses and enable them to present their work to a larger audience.

Initially CASA launched a series of Monographs containing larger volumes, often first presented as a PhD thesis. At the same time, the better MA theses, conference papers, and internal reports found a place in the CASA Documents ('Werkdocumenten') of which 28 issues have so far appeared. The main emphasis, however, has been laid on the Comparative Asian Studies (CAS) series, better known as the CAS booklets.

By Dick Kooiman



**T**he CAS series consists of studies which deal with social and economic problems in

Asia from a comparative perspective. They transcend the boundaries of the individual disciplines represented in CASA and aim to understand the dynamic forces at work within Asia during the colonial and post-colonial periods. Patterns of cultural and structural change are analyzed in a framework which is comparative in both time and place. A recurrent concern of the CAS series is the integration of intellectual rigour with compassion and social concern.

The books contain about 100 pages, require a short production time, and are given a wide-scale distribution by the VU University Press. Asian institutes with an exchange relationship with CASA receive the CAS publications free of charge. A list of the more recent issues of the CAS series as well as a brief announcement of the two latest publications can be found on this page.

CASA also started the Wertheim Lecture series in recognition of W.F. Wertheim's major contributions to the European tradition of historico-sociological research on modern Asia. The first lecture was delivered by André Béteille in 1990 and since then several scholars of international repute have delivered lectures which have since seen the light of day by publication in the Wertheim lectures series. A list of these publications, may also be found on this page.

## Publications

– Mario Rutten, 'Asian Capitalists in the European Mirror', *Comparative Asian Studies* 14 (1994).

Capitalist entrepreneurs in South and Southeast Asia are usually considered to be deformed, pseudo, or non-genuine capitalists. This is indicated by the widespread use of such concepts as 'rent capitalists', 'commercialists', 'merchant capitalists', 'trader industrialists', 'ersatz capitalists', 'statist capitalists', and 'capitalist bureaucrats'.

What all these characterizations have in common is disapproval of the behaviour of the present-day rich farmers, traders, and industrialists in South and Southeast Asia. Underlying this common view is the assumption that, either during the present or in the past, either in Asia or in any other part of the world, there once existed a class of pure, genuine, and true capitalists. Without explicitly referring to the European path of industrial transition, it is this path and its leading to a class of industrial capitalists that is frequently invoked as model or paradigm for the behaviour of the capitalists operating in South and Southeast Asia today. It is generally assumed that the early European industrialists, i.e. those entrepreneurs who operated in Europe at the time of the Industrial Revolution – mid-eighteenth to the mid/late-nineteenth century – did meet the characteristics of truly genuine capitalists the present-day South and Southeast Asian entrepreneurs are said to be sadly lacking.

To what extent are these assumptions tenable in the light of the findings of historical studies on the European industrialists? And what light do these findings cast on the issue of characterizing the capitalist class in contemporary South and Southeast Asia? Following the analysis of these issues, Mario Rutten questions the prevailing views on the emergence of the capitalist class in South and Southeast Asia. He argues that, partly because scholars studying Asian society have seldom made use of new insights among the European economic historians to question their tacit assumptions about the early industrialists in Europe, our view on the emergence of the capitalist class in South and Southeast Asia has been a distorted one.

Mario Rutten is a post-doctoral fellow of the Royal Netherlands Academy of Arts and Sciences, and is based at the Centre for Asian Studies Amsterdam. He has done research among rural entrepreneurs in West India, Central Java, and North Malaysia.

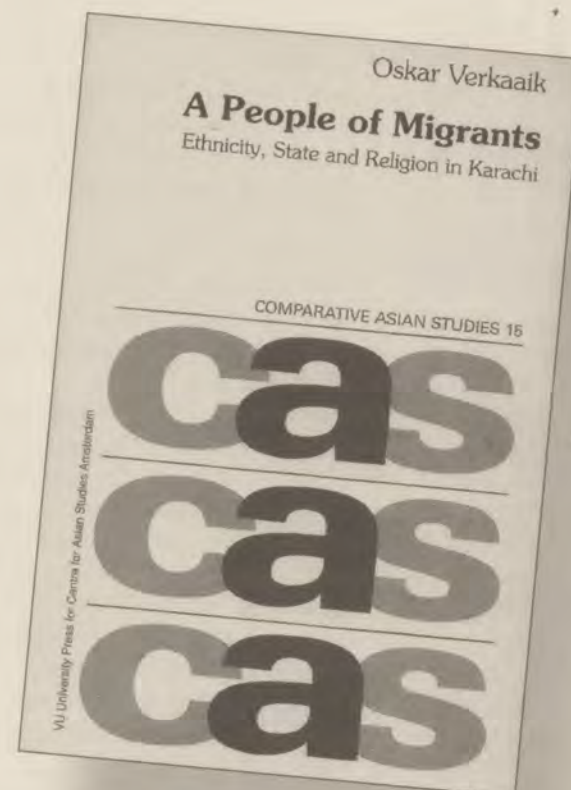
– Oscar Verkaaik, 'A People of Migrants: ethnicity, state and religion in Karachi', *Comparative Asian Studies* 15 (1994).

As the son of a Muslim migrant who travelled from Bombay to Karachi a few years after Partition, Salman Khalil Arab had always been proud of his name. Arab, especially, he felt, proved that his family had a past beyond the arrival of Islam in India. As a member of a nation distinct from the Hindu nation, his father, therefore, had had little choice but to go to Pakistan, a homeland for Indian Muslims. Recently Salman had married a girl from Bombay. More importantly, however, out of hundreds of waves of migrants from India, a new community of people had grown in Karachi. They called themselves mohajirs and as their binding source took, among other things, their Indian heritage. The past of which his surname Arab was redolent was now something Salman felt rather awkward about.

Telling and interpreting individual stories like these, Oscar Verkaaik describes the changing perception of mohajirs, who replaced their former national, all-Pakistan, all-Muslim ideology for a radical ethnic one in the 1980s. Hand in hand with anthropological methodology, however, goes an historical approach. Present stories about the past are compared with contemporary press reports. This enables Verkaaik to show how individuals constantly reinvent the past as the ideology of their community undergoes several changes. A people newly born cry out for a new culture, in which names, national heroes, cloths, languages, kites, religion, the city of Karachi, and so on, are given new symbolic meanings.

Mohajir ethnicity, Verkaaik argues, cannot be understood without taking into account the role of the Pakistani nation-state as well as the colonial and post-colonial project of modernization. In this respect, he makes a comparison with India. Although sympathetic to the programme of Indian Subalternists which aims to focus on subaltern groups of people in order to avoid a modernist perspective, Verkaaik argues that ethnic groups like mohajirs are themselves spun in webs of modernity to such an extent that they find it hard to think outside its idiom. Ethnicity, he argues, is not so much a reaction against as a reaction within modernization. Its domain is not outside the nation-state; it is more a strategy to get access to its institutions.

Prior to conducting fieldwork in Karachi as a student of anthropology, Oscar Verkaaik had visited the city as a journalist several times since 1986. Besides making a contribution to the debate on the construction of identities, the present study focuses attention on a so far under-studied group of people which is playing a major role in the socio-political changes that are taking place in Karachi and Pakistan. ◀



## Wertheimlecture series

- Wertheimlecture 1, 1990  
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- Wertheimlecture 2, 1991 (sold out)  
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# Centre for Pacific Studies

## University of Nijmegen, the Netherlands

CENTRE FOR PACIFIC STUDIES

The Centre for Pacific Studies (CPS) at the University of Nijmegen, the Netherlands, was established in September 1991. Developed from the former Centre for Australian and Oceanic Studies, the CPS has an interdisciplinary character and covers Oceania and Southeast Asia. As a result of national agreements within the discipline of cultural anthropology in the Netherlands, the CPS carries a special responsibility for the promotion of Oceanic studies within the Netherlands. The Centre defines Oceania as including the Pacific Islands, Papua New Guinea, Irian Jaya, Australia and New Zealand. At the University of Nijmegen and within the context of the research institutes and research schools in which the CPS is embedded (see below), the Centre also coordinates research in Southeast Asia.

The Centre aims to advance basic and applied research in the regions mentioned. In addition, it offers regular courses and coordinates teaching programmes within its fields of interest, while it also provides information about these regions.

To further these ends, the Centre initiates and promotes research of both senior and junior staff, provides a platform for discussion, exchanges information on ongoing research, and organizes regular workshops, conferences, seminars and exhibitions.

By Toon van Meijl



The staff consists of anthropologists, legal anthropologists, development sociologists, geographers, historians, and linguists at the University of Nijmegen and at the Max Planck Institute for Psycholinguistics in Nijmegen. At present 25 senior and 14 junior staff are working at or affiliated to the Centre.

These research programmes have been initiated and carried out by staff from the Departments of anthropology, development studies, international law, and geography, as well as at the Cognitive Anthropology Research Group of the Max Planck Institute. The Centre is affiliated to the Nijmegen Institute for Comparative Studies in Development and Cultural Change (NICCOS) and the Centre for Resources Studies (CERES). In the field of Southeast Asian and Oceanic Studies it cooperates closely with the Centre for Non-Western Studies (CNWS), the Centre for Asian Studies in Amsterdam (CASA), and the International Institute for Asian Studies (IIAS).

Internationally the Centre for Pacific Studies has close contacts with a number of other institutions in Europe, Southeast Asia, Australia, and the South Pacific. Members of the CPS participate in ongoing research projects of the department of anthropology of the Australian National University, in Canberra; the Ateneo de Manila University in the Philippines; the University of Tokyo; Gadjah Mada University in Yogyakarta, and the 'Irian Jaya Studies Project' of the University of Leiden, The Netherlands.

### Teaching

The research topics of the Centre for Pacific Studies have become integrated into the teaching programmes of the various departments affiliated to it, both at graduate and undergraduate levels. The Centre supervises MA and PhD research in Southeast Asia and Oceania and organizes courses related to this research.

### Documentation

The Centre has established a Documentation Centre which aims to provide students, staff, and others with information on ongoing research in the Oceanic region. An electronic mail discussion list (CPS-L) has also been established for members of the Centre for Pacific Studies and others.

### Newsletter

The Centre publishes a Newsletter of Pacific Studies, entitled *Oceania Newsletter*, which appears twice a year. This Newsletter includes progress reports on research projects of members and affiliated members of the CPS as well as short articles on topical issues concerning the Pacific. It also contains announcements of workshops, seminars, conferences, and exhibitions on the Pacific, and a list of recent publications on Oceania (including Australia). An electronic version of the *Oceania Newsletter* can be accessed through CPS-L.

### Research

The research programmes of the Centre for Pacific Studies include: colonial and post-colonial developments in the South Pacific; anthropology of law in Indonesia; rural and economic development in Southeast Asia; Asian plantation societies; women in post-colonial societies; ethnic minorities in Southeast Asia and the Pacific area; and spatial conceptualization and shape discrimination in Australia and Melanesia.



Wooden figure of an ancestor on the top of the gable of a Maori meeting house.

### Publications

The Centre has a publication series which include monographs and proceedings of conferences. Recent publications are:

- 1989: Paul Haenen and Jan Pouwer (eds.), *Peoples on the Move: current themes of anthropological research in New Guinea*  
 1991: Kenneth Maddock (ed.), *Identity, Land and Liberty: Studies in the Fourth World*  
 1991: Ton Otto, *The Politics of Tradition in Baluan: social change and the construction of the past in a Manus society*  
 1991: Toon van Meijl, *Political Paradoxes and Timeless Traditions: ideology and development among the Tainui Maori, New Zealand*  
 1993: Eric Venbrux, *Under the Mango Tree: a case of homicide in an Australian Aboriginal society*

### Board

At present the board of the Centre consists of Ad Borsboom (chairman), Toon van Meijl (academic secretary), Ton Otto (research coordinator), Paul van der Grijp, Gerrit Huizer, Frans Hüsken, Ton van Naerssen, Gunter Senft, and Herman Slaats.

The editor of the *Oceania Newsletter* is Eric Venbrux.

The coordinator of the Documentation Centre is René van der Haar. ◀

More information on the Centre's activities and its research and teaching programmes can be obtained through:

**Centre for Pacific Studies**  
 (attention of Academic Secretary)  
 University of Nijmegen  
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 6500 HK Nijmegen  
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## SEPHIS

## South-South Exchange Programme for Research on the History of Development



Sephis was initiated by the Netherlands Minister for Development Co-operation in 1994.

Its main objective is to make critical reassessments of development trajectories, their origins, course and effects. In this way, the Sephis programme expects to contribute to the search for new concepts with which to explain the social transformations currently taking place in the post-Cold War world. The programme encourages the formation of a South-South network of researchers concerned with comparative historical research into long-term processes of change. It initiates and supports innovative, comparative historical research in the South, especially by researchers from the South. Sephis holds that different views of the past impinge directly on our future. For this reason, it considers it a challenge to give voice to alternative visions on development and history, especially visions held by those who usually are not in a position to participate in political and historical debates on development. In other words, Sephis looks into the past in order to bring out the various options which are open to us now.

#### Historicizing modernity and development

Sephis' general theme is 'Historicizing Modernity and Development.' It looks at the advance of modernity as a contradictory process which opened up new opportunities but also created new oppositions and barriers in all contemporary societies. It is important to make these contradictions visible. In order to structure Sephis activities during the first phase (1994-1999), two sub-themes have been selected:

- 1 'Nationhood, citizenship, ethnicity and history'
- 2 'Equity, economic and social transformations'

Important new contradictions which the advance of modernity has thrown up result from the formation of modern states, the idea of nationhood and the invention of national histories. The two sub-themes explore these contradictions from two angles. The first sub-theme focuses on the search for new identities, and the meaning which categories such as class, community, religion, ethnicity, and nationhood have for different groups of people in the South. The

second sub-theme focuses on problems of equity in the context of the economic and social transformations which have attended the advance of modernity in the South.

#### The research programme

Sephis encourages cooperation between historical researchers located in various regions of the South. It organizes workshops and funds research projects. It also makes it possible for invited scholars from the South to visit other parts of the South in order to compare different research traditions as well as the different historical experiences from which these traditions spring. Sephis aims at using alternative sources of historical information (e.g. oral history) and opening up the historical debate on development to a wider audience. To this end, it initiates a dialogue between professional historians and various other groups with a stake in development, e.g. non-government development organizations, labour unions, government policy makers, women's groups, indigenous organizations, environmental organizations and journalists. It will also explore the possibilities of involving such groups in Sephis activities.

#### The Sephis grants

The focus of Sephis is on strengthening research capacity in the field of the history of development in the South. Every year Sephis offers a limited number of grants to historians from Africa, West Asia, South Asia, Southeast Asia, Oceania, Latin America, and the Caribbean. There are three types of Sephis grants.

#### 1 Grants for lecture tours

Universities or research institutes in the South can apply to Sephis to invite an established scholar from another part of the South for a lecture tour. During this tour the scholar, whose research should be directly related to the Sephis themes, can meet with colleagues and advanced students, advise on academic programmes, and explore the possibilities of collaborative research. Preference will be given to funding requests in which the inviting institution presents a coherent local programme involving several site visits directly related to the expertise of the lecturer. It is expected that tours will range from between four and nine weeks in length. All travel, accommodation, and translation costs, as well as costs for the visitor which cannot be

expected to be covered from her/his regular salary will be met by Sephis. One or more of the lectures will be published and distributed by Sephis.

#### 2 Fellowships for post-doctoral research

Applications for funding of post-doctoral research projects are evaluated according to quality, relevance to the Sephis themes, comparative potential, and their contribution to South-South co-operation. Funding is provided for travel costs, research costs, and salary according to local standards. These fellowships extend from a minimum of three months to a maximum of two years.

#### 3 Grants for PhD research

Applications for funding of PhD research projects are evaluated according to quality, relevance to the Sephis themes, comparative potential and their contribution to South-South cooperation. PhD grants are provided for a period from one to three years. The project to be funded may have started before Sephis becomes involved. The application to Sephis should include a period of research and should make clear that the applicant can realistically complete his or her draft thesis within the allocated time. Funding is provided for travel costs, research costs, and salary according to local standards.

#### Sephis Newsletter

Sephis publishes a newsletter twice a year. The newsletter gives information about Sephis activities. Inquiries about subscription (free of charge) are to be directed to the Sephis secretariat.

#### The Sephis Steering Committee

Sephis is an independent research programme under the aegis of an international Steering Committee. The members of the Steering Committee are:

Willem van Schendel - Chair (Department of History, Erasmus University Rotterdam, Rotterdam, the Netherlands); Mamadou Diouf - Co-Chair (Programme Section Recherches, CODESRIA, Dakar, Senegal); Hilary McD. Beckles (Department of History, University of the West Indies, Bridgetown, Barbados); Jan Breman (Centre for Asian Studies Amsterdam, Amsterdam School for Social Science Research, Amsterdam, the Netherlands); Peter Geschiere (Institute of Cultural and Social Sciences,

Leiden University, Leiden, the Netherlands); Jomo Kwame Sundaram (Faculty of Economics and Administration, University of Malaya, Kuala Lumpur, Malaysia); Gyanendra Pandey (Department of History, University of Delhi, Delhi, India); Silvia Rivera Cusicanqui (Department of Sociology, Universidad de San Andrés, La Paz, Bolivia); Abdul Sheriff (Department of History, University of Dar es Salaam, Dar es Salaam, Tanzania); Heather Sutherland (Institute of Cultural and Social Sciences, Free University, Amsterdam, the Netherlands) ◀



## Sephis Fellowships and Grants

#### Fellowships for Post-doctoral Research

In 1995, five fellowships are available for post-doctoral research. Funding will be provided for travel and research costs, and salary according to local standards. These fellowships extend from a minimum of three months to a maximum of two years.

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

#### Grants for PhD research

In 1995, ten grants are available for PhD research. PhD Grants will be provided for a period from one to three years. The proposal must include a period of research and should make clear that the applicant can realistically complete his or her draft thesis in the given time. Salaries are not normally included in Sephis PhD grants.

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

#### Applications

Applications should include: a research proposal (maximum of 5000 words) including a timetable. Applicants for post-doctoral fellowships should indicate the form of publication (book article, etc.), applicants for PhD grants should indicate the period needed to complete the draft thesis.

For further information on the Sephis programme please contact:

**Sephis Secretariat**  
Faculty of History & Art Studies  
Erasmus University Rotterdam  
P.O. Box 1738  
3000 DR Rotterdam  
The Netherlands.  
Tel: +31-10-408.2404 or 31-10-408.1020  
Fax: +31-10-452.4503  
E-Mail: bosma@sephis.fhk.eur.nl

- an academic curriculum vitae
- a letter testifying to institutional affiliation
- a copy of the PhD certificate (for post-doctoral fellowships)
- names and addresses of two referees (including telephone and possibly fax and E-mail numbers)
- a letter of recommendation by the thesis supervisor (for PhD grants)
- preferably, an example of the applicant's work
- a budget

Research proposals will be selected by the Sephis Steering Committee, which consists of historians from different regions in the world. The applications will be evaluated according to quality, relevance to Sephis themes, comparative potential, and contribution to South-South co-operation. The application must be received before April 30 1995. ◀

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

**Sephis Grants Programme**  
Faculty of History & Art Studies  
Erasmus University Rotterdam  
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13-14 JANUARY, 1995,  
LEIDEN, THE NETHERLANDS

# Ethnic Soldiering and its Impact

This seminar was organized by the Research School CNWS (IGEER-cluster) in cooperation with the Moluccan Historical Museum (Utrecht). The topic was 'ethnic soldiering': the conscious use of soldiers of a different ethnicity to the people being colonized and governed during the course of colonialism.

The focus of the seminar was on the dialectical relations that exist between ethnicity and soldiering in a (post-) colonial context, and concentrated on a fourfold impact: the impact of ethnic soldiering upon the societies they were stationed or were used against; that upon the societies from which they were drawn; the phenomenal impact upon the soldiers themselves; and that upon today's national policies.

The goal of this seminar was to facilitate the exchange of ideas and insights, specifically amongst AIOs/post-graduate students. Other scholars with related interests were also welcome. A total of eighteen speakers presented a paper during four sessions over two days. The sessions were introduced by a guest speaker who also acted as a discussant at the end of each session.

By Ron Habiboe



After the official opening of the seminar and an introduction to the topic by Prof

Dirk Kolff (director CNWS), the first session could get under way. It was concerned with the impact of ethnic soldiering on the societies in which the soldiers were stationed or against which they were used. Jaap de Moor (Leiden University) was invited to be guest speaker for this session and talked about *Guardians of Empire: the Javanese and Timorese*. After him Mark de Lannoy (CNWS) spoke on *Europeans in the Service of the Radja of Travancore in the 18th Century*; Dr Sylvia de Groot (Amsterdam) gave a paper entitled *From Donkos to Guides. African Recruits in the Surinamese Army, 1840-1886*; and Carol van Driel-Murray (University of Amsterdam) on *Ethnic Soldiers, Native Wives. A Case Study in Roman Britain*.

The second session was on ethnic soldiering and its impact on the societies from which the soldiers were drawn. As guest speaker, Dr Robert Gordon (University of Vermont) talked about *Beyond Omega: Demilitarization of the Bushmen*. The other speakers were Randolph Vigne (London) with *The Loss of the Troopship Mendi with 615 African Volunteers, and its Impact on Black-White Relations in South Africa*; Inge Brinkman (CNWS) with *Maji Maji, Ethnicity, Warriors and Soldiers (Tanzania 1905)*; Dr Ingo Schröder (Institute of Anthropology, Munster) with *Ethnic Soldiers of Northern New Spain. Pima, Ópata and Apaches Mansos as Auxiliaries of Spanish Colonialism (17th-19th century)*; and P. van Wiechen (Breda) with *Calabar, a Memorable Deserter in Brazilian History*.

The theme of the third session was the impact of ethnic soldiering upon today's national policies. Dr Herman Obdeijn (Leiden University) was invited to be guest speaker and illustrated the present situation of the Harkis in France: *The Harkis. Algerian Soldiers in the French Colonial Army*. Other papers were presented by Prof Heike Behrend (University of Cologne) on *Militarization of Refugees: The History of the Ruanda Patriotic Front*; Henk Smeets (Moluccan Historical Museum, Utrecht) on *The Consequences of a Failed Demilitarization*; and Dr Bert Tahitu (National Centre of Education for Moluccans, Utrecht) on *Moluccan Soldiers and Their Families: from Tangsi to Barracks in the Netherlands. The Policy of Dutch and Moluccan Authorities towards the Malay Language*.

The last session discussed ethnic soldiering and its impact upon the soldiers themselves. Guest speaker was Prof. Cynthia Enloe (Clark University) who talked about *Masculinity and Colonial Soldiering*. The other contributors were Klaas van Walraven (Leiden University) with *Sawaba and the Insurrection in Niger 1964-1965: A Case of Ethnic Soldiering?*; Dmitri van den Berselaar (CNWS) with *Ethnicity, the State and the Army in Nigeria*; Wim Manuhutu (Moluccan Historical Museum, Utrecht) with *From Belanda Hitam to Andjing Belanda, from Black Dutchmen to Dogs of the Dutch: the Moluccan Soldiers as a Military Race in the Netherlands-Indies*; and Jan Bart Gewald (CNWS) with *The Life and Times of Mbadamassi: A Soldier for King and Kaiser*.

The first day was attended by an audience of 34; the second day by 39. Three participants came from the USA (Clark University and University of Vermont), and Great Britain (London). Five participants came in from Germany (University of Cologne, Institute of Anthropology Münster, Hamburg, Han-

nover). The rest of the participants were from the Netherlands (University of Amsterdam, University of Leiden, Moluccan Historical Museum Utrecht, National Centre of Education for Moluccans Utrecht, Breda, Amsterdam, Nijmegen). The participants represented various fields of science: History, Anthropology, Archaeology, and Linguistics.

## Discussion issues

During the discussion on the impact upon the societies in which the soldiers were stationed or against which they were used, the historical (constructed) image of capable or non-capable, collaborating or not-collaborating soldiers in Indonesia, India, and Suriname was discussed. The relations between the soldiers and local women were also brought up. It is interesting to note that part of archaeological research on the reconstruction of community life of Roman soldiers, by analyzing conserved leather shoes, could not be reconstructed by taking later European armies as an example, but only by collecting data on the Dutch colonial army in Indonesia during the twentieth century.

The discussion about ethnic soldiering and its impact upon the societies from which the soldiers were drawn, touched the changing relations between tribes in North America, and the development of

already extant ethnic-relations in South Africa during the First World War. The transformation of a traditional society in modern times, and related socio-economic problems, were discussed in the case of Bushmen society. It was also stressed that ethnic soldiering can be used by any society, colonial and otherwise, and that otherwise even the change of loyalty of soldiers in the distant past, can linger on as an unanswered question in today's national history.

With the discussion on the impact of ethnic soldiering upon today's national policies saw the introduction of actual politics in France, Ruanda, and the Netherlands into the debate. In both present-day France and the Netherlands there are communities of demilitarized soldiers and their descendants as a result of the decolonization of Algeria and Indonesia. A comparison between these two communities looked at similarities and differences in policies of integration, and in retention of an ethnic cultural and political identity. Another issue concerned the problem of maintaining an anti-ethnic, anti-racist discourse, and keeping an eye on more radical elements influencing politics in Ruanda.

The role of gender came up during the discussion on the impact of ethnic soldiering upon the soldiers themselves. A link

between the masculine self-image and the role of women has scarcely been recognized, although it is clear that women of different ethnicities have various influences on the masculine self-image of soldiers. Another issue broached was changing ethnic and cultural self-identification as a result of a favoured recruitment policy by colonial armies, loyalty to these armies and colonial government, and western education. During this discussion ethnic soldiering was also sketched, not merely as a colonial concept of 'divide and rule', but also as a tool to balance the ethnic make-up of the population governed, which played its own role by creating a concept of unity in a multi-ethnic state as was the case in Niger.

During scheduling the seminar programme it had already emerged, and during the course of the seminar it was confirmed: the issue of ethnic soldiering has many facets and can be approached from a wide range of angles. A very wide range of papers was presented during the two-day seminar. Organizers as well as other participants were satisfied about the papers and the exchange of ideas and insights. A lot of answers were given, more questions arose. Let us be honest, who could imagine that there is a link between ethnic soldiering and Roman shoe sizes? ◀

15-17 DECEMBER 1994  
BASEL, SWITZERLAND

## The Basel Conference of the European Society for Oceanists (ESO)

By Jürg Wassmann and  
Verena Keck



From December 15 to 17 1994, the Basel conference of the European Society for Oceanists (ESO) was held at the Institute of Ethnology of the University of Basel, Switzerland. The general theme of the conference was 'Knowing Oceania: Constituting Knowledge and Identities'. The topic was discussed in ten working sessions under the following titles:

- 1 Local and imported knowledges; chair: Maurice Godelier
- 2 Common worlds and single lives; chairs: Andrew Strathern and Christina Toren
- 3 Cultural practices of identity construction and nation building; chairs: Barbara Glowczewski-Barker and Toon van Meijl
- 4 Genealogies: land and titles; chair: Ton Otto
- 5 Competing and converging systems of exchange; chair: Allen Abramson
- 6 Ecological pluralism? chair: Ulla Hasager
- 7/8 Scrutinizing regional systems and modelling Oceania; chair: André Iteanu
- 9 Identity of objects - objects of identity; chairs: Michael O'Hanlon and Mark Busse
- 10 Ethics and politics of field work; chair: Gunter Senft
- 11 Informal audiovisual working session; chair: Rolf Hussmann

Around 200 participants from European and overseas countries were present. A total of 90 papers was presented by researchers from different disciplines with an interest in Oceania.

Marilyn Strathern, Robert Tonkinson, and Jonathan Friedman were invited to give the keynote speeches elaborating the main theme from the viewpoints of Melanesia, Australia, and Polynesia. It was a special honour to have a contribution from Sir Raymond Firth presented by Michael O'Hanlon. The discussants were Maurice Godelier, John Morton, Serge Tchekézo, Christine Jourdan, Ton Otto, Meinhard Schuster, and Andrew Strathern.

The next conference will be held in 1996 ◀

22 NOVEMBER 1994  
BRUSSELS, BELGIUM

## The Social Dimension of Economic Development in Asia

The European Institute for South and Southeast Asian Studies (EISSEAS) held a seminar on 'The Social Dimension of Economic Development in Asia' on November 22, 1994. This examined a crucial issue that currently needs to be addressed as Asian economies industrialize, while traditional family structures break down. Most traditional societies are caring societies, where care is provided through the extended family structure, village community, or local religious foundations. However, as traditional societies breakdown, these forms of support disappear and others have to be put in their place. If this is not done, then the emergence of social problems will undermine the performance of these market economies.

By Deepa Mann-Kler



We were proud to welcome speakers from the ILO, ICF-TU, EC, academics, and representatives from Asia. We had George Matthew, Director of the Institute of Social Sciences in New Delhi from India and Nikom Chandravithun, Chief Advisor to the Minister of Labour & Social Wel-

fare in Thailand. Unfortunately our opening speaker Shah Kibria, Former Executive Secretary of ESCAP, was unable to participate in the seminar at the last moment, due to serious political developments in Bangladesh.

The seminar opened by examining the general environment of events that are forcing these changes in Asia today and also introduced the scope of the points that would be examined during proceedings of the day. We began with how social security, labour

conditions, and trade union rights are being tackled across these regions as a whole; then examined these problems from an international and European perspective, looking at how a social dimension affects international economic relations; what the EU is able to do to develop this social dimension in its co-operations with South and Southeast Asia today; and finally discussing two case-studies, to see how the challenge of developing a social dimension is being met or failing to be met, in Thailand and India.

Michael Sebastian, from the Bureau for Workers' Activities, ILO, examined the conditions necessary for social change, which he diagnosed as discontent, awareness of discontent, and the capability to mobilize the discontent. One of the methods for building social consensus favoured by Stephen Purséy, head of the Economic & Social Policy Department in the ICF-TU, is through tri-partite discussion. The method favoured by the ILO in its technical cooperation agreements has been one of engagement, as opposed to sanctions. However, of late there has been disenchantment with the alarming increase in cases brought before the 'Committee of the Free-

dom of Association'. The mood now is to strengthen the supervisory mechanism to promote effectiveness of the ILO.

The two case studies from Asia essentially confirmed the dangers of economic growth without a social dimension. In both countries, not only is the poverty incidence very high but income disparity between groups has increased. Hence, only a small minority has benefitted from economic growth. Thailand, for instance, did not initially include any social objectives in its development plans and when it did, it failed to provide the necessary budgetary support. This implied that the governments had failed to value human resources and acknowledge this as a

vehicle and goal of development. In India, Kerala provided an example, where the situation is significantly better. The reason for this being that 59% of state revenue goes on salaries and pensions, with state distribution reaching every household. The situation remains bleak for India's poor.

Any conclusions to be drawn can only be ones of warning, summarized by Professor Chandravithun, who said that industrialization and modernization do not automatically result in a developed economy. Therefore, personal models of development, based on social and cultural foundations need to be developed, to create the balance between economic and human resource development. ◀

13-15 JUNE 1994

AMSTERDAM, RESEARCH CENTRE RELIGION AND SOCIETY

## International Symposium on Conversion

This symposium sought to elucidate the concept of 'conversion' by looking at the ways it is used in different cultural and historical contexts. Seeing 'conversion' as a social process of cultural communication, we wanted to pay attention to the bringers of the message, the message itself, and to the receivers of the message. Obviously, the nature of the missionary project and its understanding of 'conversion', as well as the nature of the society which is the target of the missionary effort are of crucial importance in the understanding of 'conversion'.

By Peter van der Veer



Extensive work, both historical and anthropological, has been done on conversion to Christianity in the colonization of Asia, Latin America, and Africa. In this symposium this scholarship has been drawn into a comparative framework with what we know of the missionary campaigns of Reformation and Counter-Reformation in seventeenth century Europe. Finally, while the effects of missionization on the target peoples have been studied, the effects on the societies that supported the effort have been ignored. This symposium has aimed at bringing this comparative perspective to bear on the notion of 'conversion' by focusing on three sets of issues which are central to the scholarly debate on the phenomenon.

### Concept of person

The first set of issues to be addressed has to do with the concept of the person. The Pauline model of conversion, which portrays conversion as an act of suddenly seeing the light thanks to divine grace, is part of the discourse of Christian conversion, but, as such, it is based on a particular concept of the person, in which notions of 'personal commitment', 'the reflective self', 'free will' are cru-

cial. Moreover, it tends to think in terms of reified 'belief systems': an individual opts for replacing one religion for another. However, the discursive certification and authorization of boundaries between religions themselves have to be critically examined. Also, notions of 'free will' and 'the reflective self' in conversion as a religious choice and personal commitment belong to a set of beliefs and practices which have become paramount in Protestant Christianity and Western modernity. They cannot be taken simply as analytic terms in the cross-cultural understanding of 'conversion'. A great number of papers addressed this issue, including three papers on Oceania by Margaret Jolly, Ton Otto, and Eytan Bercovitch, two papers on Eastern Indonesia by Patricia Spyer and Webb Keane, two papers on 16th and 17th century Europe by Keith Luria and Judith Pollmann, two papers on Africa by Achille Mbembe and Rijk van Dijk. The gender issue was specifically raised in this connection by Jose van Santen on Africa and Willy Jansen on the Middle East. Webb Keane's paper on Sumba showed the importance of discourse analysis in dealing with conversion.

### Sociological changes

The focus on the personal level in the first set of issues tends to conflate processes of cultural transformation, as in the colonization and missionization of Africa,

22-24 SEPTEMBER 1994  
VIENNA, AUSTRIA

## Old Age and Ageing in Japan and Other Asian Countries: spiritual conditions and social reality past and present

Designed to shed light on both the culturally rooted images of old age and the actual living conditions of the elderly in Asia past and present, the conference gathered scholars currently engaged in research on these and related topics and involved them in a discussion along comparative lines which, it is hoped, in the long run will be fruitful for socio-gerontological studies as a whole.

By Susanne Formanek



With the 'greying' of the population in Western industrialized countries, popular and academic interest have increasingly been drawn to the cultural construction of old age in past centuries and in other regions of the world. Among these, Asia and especially Japan, have received a fairly large amount of consideration because of their alleged traditional respect for the elderly or the concept of filial piety. At this conference, the section for Japanese Studies of the Research Institute for the Cultural and Intellectual History of Asia of the Austrian Academy of Sciences, which for several years has been engaged in the study of the history of old age in Japan, attempted to give an, albeit incomplete, overview of the research done in this field, combining sociological and humanistic approaches.

The 19 papers by participants from Austria (3), Germany (2),

the Netherlands (1), the USA (11) and Japan (3) geographically covered India (2 papers), Tibet (1), China (3), Korea (1) and Japan (12). They fell broadly into three categories. One group of papers dealt with the religiously and culturally rooted views of old age. Thus religiously inspired disengagement in old age in Hinduism or the early Buddhist view of the painful inescapability of decrepitude, which would prompt people to try to escape the cycle of rebirths, were discussed, as well as the much more positive image of old age in Chinese Taoism or in the Japanese syncretistic view of ageing as an awe-inspiring maturation process. These positive views in turn were challenged by papers dealing with some more specific areas of Japanese culture, revealing conspicuous demonization of elderly women in Japan's past and highly negative stereotypes of old age harboured by the present-day Japanese.

Another group of papers explored the impact of societal change on the status of the elderly. The traditional Confucian concept of filial piety was analyzed with

regard to its outcome in the process of modernization in different countries of the region, as well as the unforeseen impacts of the communist revolution and the recent trend towards market-oriented socialism on the elderly in China. With Tibet as an example, it was argued that in view of the tremendous changes in inter-generational relations in the course of modernization, policies for the aged should no longer be exclusively directed towards their families, but should foster their financial independence.

Among a third group of papers focusing on the present situation of the elderly, mostly in Japan, many took a closer look at the circumstances of home-based care for the elderly, emphasizing and elucidating the role of women in caring for the elderly.

On the whole, the cross-cultural and interdisciplinary approach of the conference was felt to be both gratifying and stimulating and the considerable regional and historical variation as regards the valuation of old age and the elderly, despite close cultural ties in this part of the world, was acknowledged to be useful in comprising any unidimensional explanations.

As with former conferences organized by the Institute for the Cultural and Intellectual History of Asia, it is planned to publish the conference papers in a volume of the proceedings. ◀

26-28 APRIL, 1995  
AMSTERDAM, THE NETHERLANDS

# Memory and the Second World War in International Comparative Perspective

The year 1995 will mark the fiftieth anniversary of the end of the Second World War. The occasion will be celebrated by the Netherlands State Institute for War Documentation in Amsterdam with a three-day conference. The conference, organized to commemorate the end of the Second World War, will be devoted to the memory of the Second World War in its many aspects in an international comparative perspective. The organizers of the conference hope to encourage comparative studies bearing on the view that the present historical phase of the public memory has certain common features that are currently undergoing adjustment to what can be described as the post-national era of memory.

By Madelon de Keizer



The conference is organized by the Netherlands State Institute for War Documentation

(Amsterdam), the Department of Women's Studies (Utrecht University, the Netherlands), and the Institute for the History of European Expansion (University of Leiden, the Netherlands), in association with the Rutgers Center for Histor-

ical Analysis (Rutgers University, USA).

The first session of the conference (Wednesday 26 April) will be devoted to paying attention to a range of important issues concerning memory and the Holocaust. The next day, the focus of the conference will shift to 'Gender and the Memory of the Second World War', and 'National and Post-National Memory and the Second World War: Western and Eastern Europe'. The conference will examine the question of the construction of the collective memory

national politics of forgetting and remembering in Japan, Taiwan, and China. In the first place Japan, as the defeated country, experienced a drastic change of image from the 'Prussia of Asia' to the 'new and peaceful Japan'. This process required that the war be depicted as the result of irresponsible militaristic elements in society and as an 'aberration' and a 'conspiracy'. Memory should be purged of this traditional image and adopt a new one. The politics of forgetting was carefully orchestrated by the government through symbolic manipulation, e.g. of the image of the emperor. Simultaneously, organizations of veterans kept the cult of the war dead intact and encouraged the memorization of the war in different terms.

The questions to be addressed in the Friday afternoon session concern changes in the memory of the Second World War in Asia and in Europe under the influence of the loss of empire. In Indonesia, the memories of the Pacific War were



of the Second World War and the representations and uses of the past in the last fifty years, not only in Europe and the US but also in Japan, China, and Southeast Asia. By focusing on the memory in the Pacific and the Second World War in a special session, the conference is aiming to confront obvious Eurocentric tendencies in the national memories of the Second World War in the West.

### Japan, China, Taiwan, and Southeast Asia

In the Pacific the Second World War resulted in a huge number of military and civilian casualties and witnessed the genesis and spread of racial hatred and image-building on an unprecedented scale. During its last year especially, the war assumed the shape of a ferocious, ideological total war between peoples. After the war, the feeling that a new beginning should be made was widely felt, particularly in Japan, strongly stimulated by the rise of Communist China and the emerging Cold War. The construction of public memory was to play an important role in this process.

The Friday morning session of the conference will deal with the

displaced by the memories of Dutch rule before and after the Japanese occupation of the country in 1942. More than the Pacific War, the national struggle for Independence, resulting in the Dutch granting of sovereignty to its former colony in 1949, became the formative moment in the young nation's memory. What shifts can be discerned in the content of this process of forgetting and remembering in Indonesia?

By contrast, in the Netherlands initially the experiences of decolonization were entirely discarded and forgotten. Conflict associated with decolonization was not commemorated at all - at least not on a national scale, the more so since decolonization came to be linked with the issue of the Cold War. All commemorating activity focused on the Second World War in Europe. In the 1970s and 1980s, pressure groups of veterans gave rise to a proliferation of the memory of decolonization. This was accompanied by a process of rediscovery of the Second World War in Asia and the beginning of a national public commemoration of this war in the Netherlands. ◀

## CONFERENCE PROGRAMME

### Friday 26 April

#### MORNING SESSION

##### Memory in the Pacific and the Second World War

Chair: Ian Buruma (London)

Speakers: Theodore F. and Haruko Cook (William Patterson College, USA), Arthur Waldron (Brown University, USA), Hui-yu Caroline Ts'ai (National Chung-Hsing University, Taiwan)

Commentators: Willem Rummelink (Japan-Netherlands Institute, Tokyo), Matt K. Matsuda (Rutgers University, USA)  
Special guest: Carol Gluck (Columbia University, USA)

#### AFTERNOON SESSION

##### National and Post-National Memory and the Second World War during and after decolonization: Indonesia and the Netherlands

Chair: Michael Adas (Rutgers University, USA)

Speakers: Anthony Reid (Australian National University, Canberra), Petra Groen (Military History Section, the Hague)

Commentator: Elsbeth Locher-Scholten (Utrecht University, the Netherlands)  
Special guest: Taufik Abdullah (Indonesian Institute of Sciences, Jakarta)

#### Registration Fee

The whole conference:  
Dfl. 220 / \$125 (reduced rate of Dfl. 150 / \$85 for students and graduates in training)  
A single session:  
Dfl. 65 / \$35 (reduced rate of Dfl. 35 / \$20 for students and graduates in training)

These fees include lunch, coffee/tea, receptions, and documentation material.



Please register at the secretariat of the conference:

Monique van Hoogstraten  
Netherlands State Institute for War Documentation (RIOD)  
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the Netherlands  
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Fax: +31-20-6278208

with acts of spiritual transformation. There is certainly a relationship between the two, but this relationship itself should be problematized. A well-known argument here is that of Robin Horton who suggests that African conversion to Christianity is directly related to a process of modernization. This argument has been criticized for its intellectualist and teleological assumptions, but we wanted to bring the debate on to a more sociological plane by looking more closely at what conversion offers to the converted in terms of citizenship, literacy, technological efficacy, and economic mobility. In this context it is of great importance to look at the role of schools, hospitals, and trade in what amounts to 'conversion'. A number of papers addressed these issues, including those of Birgit Meyer on Africa, Nicholas Dirks on India, Jacques Kamstra on Japan, M.R. Spindler on Madagascar.

### Religious history of the West

The third set of issues concerns the religious history of the West. In the historical and anthropological study of the missionary project there has been an almost exclusive interest in the effects of missionization on the target peoples. It is, however, important to look also at the other end of the missionizing process. The effect of organizing for missionary endeavours on the religious history of the Western countries needs to be studied. In early modern times, Protestant churches had always been closely tied to a particular political regime. They had had neither the opportunity nor the desire to organize missions. The great Protestant missionary societies, founded at the end of the eighteenth century, were not controlled or run by churches. They were the first real mass-organizations and played a crucial role in the transformation of Protestant churches from the spiritual part of the social order to organizations within society. Yet, their effects have hardly been studied, and they are ignored in these modern times of enlightened sociability. Papers which addressed this issue were those of Peter van Rooden on Holland, and Gauri Visvanathan and Peter Pels on Britain.

To sum up: the symposium dealt successfully with conversion to modern forms of religiosity. As such, conversion entails a whole set of transformations of personhood, political, and economical agency and group identity. In the nineteenth and twentieth century these transformations have been tied up to the larger historical formations of colonialism and nationalism. Christian missionaries worked as agents of cultural modernity. They did so not only by converting people to Christianity, but more profoundly by changing the cultural landscape within which everyone, Christian and non-Christian, had to define his or her identity.

A selection of the papers will be edited for publication by the author, who has already signed a contract with Routledge. ◀

INTERNATIONAL SYMPOSIUM  
23-24 JUNE, 1995  
JAPANISCH-DEUTSCHES ZENTRUM, BERLIN

## Economic Regionalization in East Asia and Corporate Strategies: Challenges and Opportunities for Europe

The economic dynamism of East Asia, including China, Japan, the Newly Industrialized Economies (NIEs), the ASEAN countries, and Indochina, coupled with changes following the end of the Cold War and the uncertainties about the future of China will have enormous implications for a wide range of policy and strategic issues concerning the European Union.

A better understanding of Asia Pacific dynamism is vital to developing better policies in the business world. Although a great deal of work on these issues has been undertaken in Japan, the US, and Australia, there is an urgent need for a distinctive European approach, which examines the dynamics of the region from a European perspective.



### Main themes

This encounter will be a follow-up to an international symposium on the regionalization in East Asia and the role played by large companies in the process held in Waseda in July 1993 (see F. Gipouloux [ed.] *Economic regionalization in East Asia: a comparative perspective*, Nitchi-Futsu kaikan, Tokyo, 1994). The main objectives of the Waseda symposium are as follows:

- The creation and strengthening of networks of expertise among scholars, and the business and policy communities.
- The deepening of expertise on the key aspects of East Asian affairs, including:

### The Emergence of Subregional Economic Zones in East Asia

New dynamic clusters are emerging at the borders of nation states. Each of these clusters has its own dynamics fed by foreign direct investment made by multinational corporations and intra-regional trade. Examples of such subregional zones include:

- The Sea of Japan Economic Area
- The Yellow Sea Economic Zone (Kyushu, the Korean peninsula, the Liaodong and Shandong peninsulas in China)
- The South China Sea Economic Zone (Taiwan, Hong Kong, Guangdong, and the Fujian provinces in China)
- The SIJORI Growth Triangle (Singapore, Johore, Riau)

To what extent can a common thread be found in these regions despite the differences in the economic development and social systems of the countries involved? Will Japan play a leading role by providing an open market to Asian goods?

### A Comparison of Japanese and European Corporate Strategies in East Asia.

Of particular importance are the new patterns of Japanese investments in East Asia, aiming not only at securing raw materials and energy procurements, but also at market access, especially in China. The influence of recent developments in the liberalization of capital markets, coupled with the international subcontracting and

'hollowing out' effects are of great significance to the industrializing countries of East Asia.

This analysis will rely, in its initial stages, on the presentation of field studies conducted in 1994, by a research team based at the Maison Franco-Japonaise. These field studies focus on the differences between European and Japanese joint ventures operating in telecommunications and automotive sectors in the coastal areas of China. The focus of the study will be extended to other Asian countries later. Four topics have been selected in conducting these investigations:

- The reasons European and Japanese firms invest in East Asia, especially in China (labour costs, market access, monetary factors - e.g. *endaka*, in the case of Japan)
- Technology transfer procedures and the risks at stake for parent companies (hollowing out effect)
- The transfer of management techniques: the difficulties encountered in combining European and Japanese management techniques with local culture
- The effects of foreign direct investment on the recipient country's industrial web: the creation of a subcontractors network, or a mere enclave for exports?

### Cooperation and Tension between Chinese Networks and Japanese Networks in East Asia

Two networks are operating in East Asia: one ethnic Chinese and the other Japanese. Both differ widely in their form, structure, and practices. Will they cooperate or compete in the future? The emergence of a yen-zone in East Asia, and the growing financial importance of savings generated

by ethnic Chinese must be taken into consideration.

### The Emergence of New Institutional Frameworks

The interdependence between the countries and regions has so far manifested itself most prominently in the fields of economics and technology, as well as in politics: New organs for multilateral political and economic cooperation have entered the stage: APEC, the Malaysian initiative for an East Asian Economic Caucus (EAEC), the ASEAN Free Trade Area (AFTA). All these frameworks differ both in form and content from the European Union integration mechanism.

The symposium will last two days and will include four sessions devoted to the above-mentioned themes. ◀

For further information, contact the Symposium Coordination:  
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5-6 OCTOBER, 1995  
AMSTERDAM, THE NETHERLANDS

## Asian Entrepreneurs In Comparative Perspective

By Mario Rutten and  
Hein Streefker



The recent interest in big business in South and Southeast Asia has led to a renewed

awareness of the need to build up knowledge about the increased economic activity and prosperity of business groups operating at the provincial or regional level of the economy. Over the past decades, various studies have been devoted to the politico-economic and social aspects of current capitalist development at the medium and small-scale levels in South and Southeast Asia. These studies - often based on local research or sector-wise surveys - have given us detailed knowledge of the economic behaviour and life-style of a particular group of rural/regional entrepreneurs operating in a specific locality or subsector of one of

the Asian societies, at present or in the past.

Characteristic of these local studies on the capitalist class in South and Southeast Asia is that they are not only based on empirical data collection in one country, but that their data are presented and discussed within the framework of the theoretical debate specific to the Asian region concerned. Studies on small and medium-scale entrepreneurs in Southeast Asia usually address themselves to different questions than these examined in studies on the same category of entrepreneurs in South Asia. Although studies on the rural/regional capitalist class in South and Southeast Asia share a common subject of research, there have been no attempts to discuss the findings on the nature of this class in South and Southeast Asia within a common analytical framework.

At the core of the conclusions on the capitalist class in South and Southeast Asia often seems to lie a specific notion about the origin

and nature of the capitalist class in Europe and East Asia (Japan), at present and in the past. Viewing the persistence and value attached to these characterizations, it is important that the tenability of these assumptions is tested by scholars who have done work on the capitalist class in Europe, Japan and the Newly Industrializing Countries in East Asia, at present and in the past. Such a comparison will help us in our analysis and understanding of the economic and social characteristics of the emergence of the class of rural/regional capitalists in South and Southeast Asia, and most recently in China.

### The workshop

With this in mind, the Centre for Asian Studies Amsterdam (CASA) has decided to organize a workshop on *Asian Entrepreneurs in Comparative Perspective* on October 5-6, 1995 in Amsterdam. This workshop is sponsored by the European Committee for Advanced Asian Studies of the European Science

Foundation in Strasbourg. The aim of the workshop has a dual nature. First, we want to obtain a more precise social profile of rural/regional entrepreneurs (including those living in small towns) who operate at the local and regional level in Asia and who constitute an important section within the emerging middle classes of Asia today. Second, the aim is to study the Asian entrepreneurs in comparative perspective. Comparisons will be made between empirical findings and theoretical perspectives on entrepreneurs in different regions of Asia - South, Southeast and East Asia - both new and in the past, and with their earlier and present counterparts in Europe. The workshop will bring together scholars who have done contemporary and historical research on the class of small and medium scale entrepreneurs in different regions in Asia and Europe, representing various disciplines in the social sciences: sociology, anthropology, economics, and history.

The participants will be asked to analyze the entrepreneurial class in a specific region with the theoretical debates in other regions at the back of their mind. The comparative perspective we envisage will enlarge our understanding of the specificity and similarity of the emergence of the entrepreneurial class at the medium and small-scale levels in Asia and provide us with new ideas for future research. Active participation in the workshop is possible only by personal invitation of the organizers, but there is some room for attendance by those who are interested. ◀

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1995

MARCH

20-23  
Collège de France, Paris, France  
European Thought in China:  
the scientific revolution in  
early 17th century China

22-24  
University of Vienna, Austria  
The Institute for Japanese Studies,  
International Conference  
The Culture of Japan as seen  
through its Leisure

29-31  
University of Durham, UK  
15th Annual Conference of the  
Association of Southeast Asian  
Studies in the UK (ASEASUK)  
Gender and the Sexes in  
Southeast Asia

APRIL

5-7  
London, United Kingdom  
Centre of South East Asian Studies,  
SOAS Workshop  
The Canon in  
South East Asian Literatures

6-9  
Washington D.C., USA  
Association of Asian Studies (AAS)  
47th Annual Meeting

11  
Leiden, the Netherlands  
Seminar on Tantrism

21-23  
Athens OH, USA  
Ohio University Conference  
Growing into the 21st century:  
progress and prospects for the  
Southeast Asian region

21-25  
Prague, Czech Republic  
17th Biennial Conference of the  
Association for Korean Studies in Europe  
(AKSE)

22  
Leiden, the Netherlands  
The 4th National Day for Indologists

26-28  
Amsterdam, The Netherlands  
International Conference  
Memory and the Second World War in In-  
ternational Comparative Perspective

27-29  
London, UK  
Soas Workshop  
South Arabian Migration  
in the Indian Ocean:  
the Hadhramaut case

MAY

3-5  
Aix-en-Provence, France  
The European Vietnam Studies  
Conference  
Sources and Approaches

10-12  
Leiden, the Netherlands  
International Seminar  
Asian and African Performing Arts

12-13  
Copenhagen, Denmark  
International NIAS Workshop  
Perspectives on Social Structure in Asia

International  
Conference  
Agenda



17-20  
Leiden, the Netherlands  
International Workshop  
Colonial Anthropology  
of East and Southeast Asia

18-22  
Oslo, Norway  
NASA Conference  
Rural and Urban Environments  
in South Asia

19-21  
Tucson, Arizona, USA  
Fifth Annual Meeting of the Southeast  
Asian Linguistics Society, SEALS V

22-24  
Amsterdam, the Netherlands  
South China: state, culture, and social  
change during the 20th century

23-24  
Leiden, the Netherlands  
The Spirit of Multatuli

JUNE

2-4  
Austin, Texas, USA  
17th South Asian Languages Analysis  
Roundtable (SALA)  
Verbal Constructions in  
South Asian Languages

9-12  
Bloomington, Indiana, USA  
Conference on Religion in South  
India CRSI  
Meaning of the Body in  
South Indian Religions

15-16  
Dipoli, Espoo, Finland  
Nordic Conference on Japanese  
Information  
The Practical Approach to  
Japanese Information Sources

17-22  
Berlin, Germany  
European Colloquium on Indonesian  
and Malay Studies (ECIMS)  
The Indonesian and Malay World at the  
End of the 20th Century: continuity,  
adaption, and change

22-24  
London, United Kingdom  
Centre of South East Asian Studies,  
SOAS Workshop  
The Eurasian Context of the Early Modern  
History of Mainland South East Asia,  
c.1400-1800

23-24  
Berlin, Germany  
International Symposium  
Economic Regionalization in East Asia  
and Corporate Strategies: challenges and  
opportunities for Europe

26-27  
Berg en Dal (Nijmegen),  
the Netherlands  
8th Annual Workshop, European  
Social Science Java Network (ESSJN)  
The Politics of Violence, the Violence  
of Politics

27-30

The University of Wisconsin,  
Madison, USA  
Fourth International Conference on  
Chinese Linguistics (ICCL-4) and the  
Seventh North American Conference  
on Chinese Linguistics (NACCL-7)  
Typology

29-1 July, 1995  
Leiden, the Netherlands  
First Conference of the European  
Association for Southeast Asian Studies

JULY

1-4  
University of Auckland, New Zealand  
Eleventh New Zealand Asian Studies  
Conference

3-10  
Sydney, Australia  
Third International Bali Studies  
Workshop  
Bali in the Late Twentieth Century:  
global communications, national identity,  
and local connections

5-9  
Leiden, The Netherlands  
International Workshop  
Fukien and Taiwan in the 19th and 20th  
Centuries: contacts and contrasts

AUGUST

17-18  
Istanbul, Turkey  
pre-IFLA Workshop  
Orientalist Libraries and Orientalism

21-25  
Kuala Lumpur, Malaysia  
World Congress on Malay Language  
and Literature

21-26  
Copenhagen, Denmark  
Fifth European Seminar of Central  
Asian Studies  
Central Asia in Transition

28-30  
Leiden, the Netherlands  
12th International Ramayana  
Conference  
Ramayana in Text, Folklore,  
Performance, and Sculpture

Late August-  
early september 1995  
Beijing, Shanghai, and Kaifeng; China  
The Museology Institute of Fudan  
University, Symposium  
History of Jewish Settlements in China  
and the Commemoration of the Jewish  
Refugee in China during the European  
Nazi Holocaust

September, 1995  
Leiden, the Netherlands  
Second International WIVS  
Workshop  
Indonesian Women in the Household and  
Beyond: reconstructing the boundaries

SEPTEMBER

1-2  
Leiden, the Netherlands  
IIAS Seminar  
Judicial Review  
in East and Southeast Asia

3-6  
Paris, France  
8th International Sinology  
Colloquium of Chantilly  
China Seen From the Western Perspective  
in the 19th Century:  
transformation of image

11-14  
Rotterdam, The Netherlands  
The Second International Conference  
of the European Foundation for  
Chinese Music Research, CHIME  
East Asian Voices

25-29  
Leipzig, Germany  
XXVI German Orientalists Day  
Advancing the Unknown

27-29  
Leiden, the Netherlands  
IIAS Workshop  
International Workshop  
on Modern Chinese Poetry

29 September-7 October, 1995  
Islamabad, Pakistan  
International Symposium  
Karakorum-Hindukush-Himalaya:  
dynamics of change

September/October, 1995  
Collège de France, Paris, France  
State and Ritual in East Asia

OCTOBER

October, 1995  
St. Petersburg, Russia  
IIAS / IOS (Institute for Oriental  
Studies) Conference  
Islam, Ethnicity, and Secularism:  
the interaction between the newly  
independent states of Central Asia and  
the neighbouring states

4-6  
Leiden, The Netherlands  
IIAS Conference  
Riau in Transition:  
the globalization of a peripheral region  
in Indonesia

5-6  
Amsterdam, The Netherlands  
CASA Workshop  
Asian Entrepreneurs in  
Comparative Perspective

21-22  
University of New England,  
Armidale, NSW, Australia  
Ninth Colloquium of the Malaysia  
Society of Australia  
Research on Malaysia: recent advances

17-18 AUGUST 1995  
ISTANBUL, TURKEY

Pre-IFLA Workshop on  
Orientalist Libraries and  
Orientalism



The IFLA  
Round  
Table on Li-  
brary History  
and the De-  
partment of Li-  
brary Science

of the University of Istanbul an-  
nounce their workshop on Ori-  
entalist Libraries and Orientalism on  
Thursday 17 and Friday 18 August  
1995 at the Department of Library  
Science at Istanbul University.

The Workshop will be com-  
prised of a series of papers on the  
history of the orientalist societies

27-30  
Copenhagen, Denmark  
NIAS/IIAS International Workshop  
Democracy in Asia?

November, 1995  
Leiden, the Netherlands  
IIAS Seminar  
The Production of Space  
in Southeast Asia: rethinking centre and  
margin, past and present

Fall, 1995  
Japanese-German Center, Berlin,  
Germany  
Identity and Canon:  
canon as a means of modernization  
in Japan and Europe

1995  
Leiden, The Netherlands  
International Symposium  
The Application of Western Methods  
of Interpretation in the Analysis  
and Interpretations of sources from  
non-Western Traditions

1996

JANUARY

8-10  
Bangkok, Thailand  
Fourth International Symposium on  
Language and Linguistics  
Pan-Asiatic Linguistics

24-26  
Leiden, The Netherlands  
IIAS Workshop  
Modern China; the literary field

MAY

1-4  
Universidad de Santiago,  
Santiago de Compostella, Spain  
The 1996 JAWS Conference  
Pilgrimage and International Encounters

AUGUST

21-24  
Copenhagen, Denmark  
14th European Conference on  
Modern South Asian Studies

of Europe and America, on Euro-  
pean libraries in the East, and on  
the library history of orientalism,  
together with visits to historic li-  
braries in Istanbul and social  
events. ◀

For further details and a registration form,  
please contact:

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# The Boundaries of Central Asia

High stately mountains of Khentei, Khangai and Soyon,  
Forests and thick-wooded ridges – the beauty of the north  
The great Gobi – the spaces of Menen, Sharga and Nomin  
And the oceans of sand deserts that dominate the south

This, this is my native land

(from: *My Native Land*, translated from  
Mongolian by G. Rinchindorj)

These were the words the Mongolian poet Dashdorjiin Natsagdorj used to describe some of the features of 'Mongolia's lovely land'. A nation that at the time of the author's birth, in 1906, did not exist as such. The same applies to the other parts of the region between the Caspian Sea in the west and the mountains of Manchuria in the east.



By Ingrid Nooijens

At the dawn of this century, this huge landmass which comprises steppe, deserts, river valleys and mountains, was divided between vast realms: Chinese and Russians both indulged their expansionist passions in this area. An area where for centuries nomads (their Greek name means 'cattle-drover') and sedentary people lived side by side in a relationship characterized by need or greed. The pastoral nomads traded the products of their cattle for the grain and manufactured goods of their sedentary neighbours. Occasionally, when their appetite for luxury grew beyond the reach of their simple economy the nomads plundered the fields and cities of their 'civilized' neighbours.

Geographically speaking, it is not easy to define the term 'Central Asia'.

## An exploration

Some geographers call the region 'Central Eurasia' to express its location in the heart of the two continents: Europe and Asia. The conventional borderline between Europe and Asia in the north consists of the Ural mountain range and the Ural River. These geographical barriers could stop neither the Mongol hordes of Genghis Khan nor the Russian Cossacks and other conquerors of 'the East' like Stalin, who arbitrarily split up Centralasian peoples into separate nations.

'Central Asia' is the area located Southeast of this conventional border; east of the Caspian Sea and beyond. A large landmass that comprises all the features Natsagdorj mentions in his poem to describe his Mongolian land: huge mountains, steppe, deserts, and river valleys.

### Landlocked

The only common geographical feature of the area is its complete enclosure by land. No part of the region reaches the ocean and no part has navigable rivers leading to a sea. This determines the climate; moderating oceanic influences are minimal, which results in extreme aridity in the bulk of the region. Another consequence is the total absence of possibilities for maritime exploration or overseas trade. The inhabitants of this region are bound to the soil. This

landlockedness resulted in one prominent socio-economic feature of the area: the enduring omnipresence of nomads. Pastoral nomadism proved an adequate way of life to survive in the extreme climate that afflicts larger parts of the region. Nomadism is not an intermediate stage on the evolutionary path from hunting to farming; in fact agriculture is earlier than pastoral nomadism and farming people were major contributors to the origin of nomadism.

Throughout the ages, the Central Asian steppe has been home to many different nomad peoples; among them well-known and feared people like the Huns and the Mongols. Agriculture has been carried out around oases, where water was readily available and the climate more moderate. At these places famous centres like Bukhara, Khiva and Samarkand, evolved transit stages on major medieval trade routes. According to Denis Sinor, Central Asia is the region that lies beyond the borders of the great sedentary civilizations. 'Essentially its borders are formed by a cultural barrier which lies in the heart of man'. The British writer Rudyard Kipling described it in more gloomy terms as 'the back of beyond'. As great sedentary civilizations tend to expand, they incorporate more and more 'barbarians', thus diminishing the

territory in which nomads live. Thus, according to this idea, Central Asia diminished geographically with the assimilation of 'barbarians'.

Indubitably, in the western part of the region, the great empires of the Persians and Arabs left marks that cannot be erased; the Chinese did and still try to do the same in the eastern part. However, the common nomad past may be seen as the unifying feature of the Centralasian region.

In brief, defining the borders of Central Asia is difficult. For the scope of this newsletter, Central Asia may be viewed as a group of landlocked countries and regions located east of the Caspian Sea; where nomads used to live alongside their sedentary neighbours. Thus, without respect for 'official' borderlines, Central Asia may be defined as the area comprising, from east to west: Mongolia; the three 'Autonomous Regions' of China: Inner Mongolia, Xinjiang-Uighur, and Tibet; the five former Soviet Republics: Turkmenistan, Tadjikistan, Kyrgyzstan, Uzbekistan, and Kazakhstan; the southern part of Siberia in the north, and the northern regions of Afghanistan and Iran in the south. ◀





EXHIBITION, UNTIL 20 AUGUST, 1995  
THE TROPENMUSEUM, AMSTERDAM

# Nomads in Central Asia

It is becoming increasingly clear that the now independent Central Asian republics in the Southeast of the former Soviet Union can be interesting partners. In presenting the exhibition 'Nomads in Central Asia' the aim of the Tropenmuseum, a department of the Royal Tropical Institute, is to introduce visitors to the cultural traditions of peoples living in a region still largely unfamiliar. Over the past hundred years these people have seen a huge number of changes. Under the tsarist regime, peasants entered the steppes, ploughed up the grasslands and blocked off the routes used by the nomads. After the Bolshevik revolution, Moscow likewise saw Central Asia as an area rich in resources. The communists forced the nomads to adopt permanent settlement with millions of people and animals being killed.

By F.C. van Leeuwen



The livestock kept by the Central Asian nomads consists of millions of sheep and a smaller number of horses. The horse is their favourite animal. Horses are essential for rounding up the large flocks of sheep. Without horses it would also be impossible to cover the long distances characteristic of the endless steppes and the mountain areas. The nomads owe their livelihood to their sheep, but horses are their



true passion. This is also expressed in such sayings as 'The horse is the plough of mankind'

## Tent dwellers

The round, domed nomad tent found in Central Asia is called a yurt. There is a fine example in the centre of the exhibition. The yurt is the ideal dwelling in the extreme continental climate of the nomad environment. The round shape means that the tent stands firm even in severe gales. A felt roof-covering insulates the tent-dwellers from the extremes of heat and cold. An imaginary line divides the yurt into a female half and a male half. Each member of the family has his or her fixed place. Immediately opposite the entrance there is a place of honour for guests.

Travelling with tents, household items, and herds requires a considerable degree of organization. The nomads do not simply wander about looking for a place to graze. They travel with their animals from pasture to pasture. Before they move on, experienced herds-men explore the route to be taken. They estimate the quantity and quality of the grass in the new grasslands. They forecast what sort of weather is to be expected and translate the amount of rainfall into growth of grass and shrubs. They also investigate the availability of drinking water in wells, springs, and streams. Only when it

becomes absolutely necessary do the nomads once more fill the saddle bags with household items, roll up the carpets, take down the tents, and pack up the animals. Man and beast can now set off on their travels.

Up to the end of the nineteenth century, the yurt was the only home the nomads knew. Nowadays a traveller in Central Asia may often see a house standing alongside the traditional tent. The latter is probably being used as a kitchen. In the winter the people live in their permanent homes. The animals are kept in sheds until they are driven out in the spring. From spring until the end of the autumn most nomads are on the move, travelling over the low-lying steppe pastures and the grasslands at the foot of the hills.

Others go into the mountains in spring, taking their flocks to the summer pastures. During the winter they stay in the lower-lying valleys, where they are sheltered from the cold winds and blizzards. This type of stock-breeding is also found in Europe, in areas such as the Alps and former Yugoslavia.

From the 8th century onwards, Islam gradually penetrated the Central Asian region. In these areas, Islam developed in its own way and enjoyed a golden age in the tenth century. The peoples in the mountainous Kyrgyzstan and the vast steppes of Kazakhstan proved much more difficult to

Kazakhstan, cameldriver near the Kolchoz 'Lenin' in the steppes west of Almaty, 1993.

Photo: J. de Jonge, Tropenmuseum.



Two dolls, depicting Chinese soldiers, belonging to the 'Chadir Zhamol' puppet theatre.

Collection:  
Russian Museum of Ethnography, St. Petersburg.

Photo: Irene de Groot, KIT.

F.C. van Leeuwen is curator of the Islamic Department, Utrecht University

reach. Here the nomads remained under the influence of shamanism.

In the 1920s, the Communists began to suppress virtually all forms of religious expression. In Central Asia mosques and Islamic schools were closed and religious courts of law were banned. In the city of Bukhara alone nearly all the mosques were demolished; only three were left standing. Islam went underground. Well-organized religious orders had long been a feature in Central Asian society and they were able to keep Islam alive, in secret, over a period of roughly seventy years. Notwithstanding, three generations have been alienated from their faith. Few new mosques are being built and very few people go to the mosque. For a number of reasons, and especially as their languages are related to Turkish, most Muslims are orientated towards Istanbul in Turkey rather than to the Shiite fundamentalism emanating from Teheran in Iran. Moreover, questions of national sovereignty, economic problems, hyperinflation, corruption and crime, minority problems and ecological disasters are all of more consequence to the population than Islam. Young people – for the time being at any rate – seem disinterested.

In 1991 the new republics emerged on the world scene as independent states. During the communist period all livestock had been herded on to state farms; private ownership was banned. These stock-breeding enterprises are now gradually devolving into private hands and orienting themselves towards the free market. Livestock-breeders seem to be turning into ranchers, just like their more experienced counterparts in Australia, North America, and South Africa. They are producing live animals, wool, milk and meat – products which are being sold at market prices.

#### Embroidery and Puppet Theatre

The exhibition presents more than thousand very divergent objects showing the former life-style of the Central Asian nomads and what still remains of this traditional way of life. Among these objects are various items of clothing. The clothes worn by nomads are richly embroidered. The women devote a lot of time to decorating garments and weaving items such as saddle bags, rugs, and tent bands. The favourite material used for garments is striped cloth with lots of red in it. Red represents purity and the vital force of nature. Red is a protection against evil and has a beneficial effect on pregnant women. Hats, caps, and other head-coverings also frequently have a protective function. Children start wearing a cap only a few days after birth; these caps are replaced by bigger ones as the children grow. From the age of six the girls wear a miniature version of the clothes worn by adult women. Protective amulets are sewn onto the clothing, human hair being considered especially efficacious; human hair grows rapidly and is thought to convey

power to the wearer. Under the age of six little girls wear the same clothes as boys. Many men receive a sash as a wedding present. The sash serves as a purse, as a prayer mat and, when travelling, as a table-cloth. Tradition has it that the man will lose his vigour if he gives away or loses his sash.

Another item at the exhibition is the puppet theatre. For many centuries there were performances by puppeteers in the villages and towns. Puppetry is said to date back to the early Middle Ages, during the reign of Tsar Solomon. Shaitan, no less than the devil himself, is said to have invented the theatre. The themes and stories are very similar to those of the Russian Petrushka theatre. The puppet theatre was still a feature of life until the 1950s. The puppeteer travelled from village to village and from aul (a compound of yurts) to aul to perform. The puppet theatres have now disappeared, television taking their place.

Other exhibits include the skull of a sheep and some simple small dolls, made of cotton and wooden sticks. They were used by the shaman who tried to transfer the illness of a patient into the dolls. These and the skull, were placed at a crossroads as far as possible from the yurt of the patient. In this way it was hoped that the illness would not be able to find its way back to the patient.

A Dutch language volume on Central Asia has been published in the Country series (Landenreeks) to accompany the exhibition. The English language publication 'Nomads in Central Asia', KIT, 1994, deals with the history of Central Asia from the end of tsarist times, the cultural traditions of nomads, and modern livestock-breeding practices. ◀

Tropenmuseum  
Linnaeusstraat 2  
Amsterdam  
Tel: +31-20-5688200

## First English-Language Journal from Mongolia

By Henry G. Schwarz



1994 marks the year when Mongolia published its first English-language scholarly journal.

Issued by the Institute of Oriental and International Studies of the Academy of Sciences, *The Mongolian Journal of International Affairs*, ISSN 1023-3741, offers articles by leading scholars and public officials.

The table of contents includes: Preface (Editor), 'Regional Economic Cooperation in Northeast Asia' (T. Batbayar), 'The Changing International Order and Mongolia's Se-

curity' (R. Bold), 'Changing Mongolia in a New Environment' (M. Dugersuren), 'Current Sino-Russian Revolutions and their Impact on Mongolia' (L. Hashbat), 'Mongolia's Political Transformation: observations and comparisons' (H. Hulan), 'Development Aid in Northeast Asia' (S. Lhagva), 'Some Issues of Mongolia's Transition to a Market Economy' (T. Tsolmon), 'China's Foreign Policy after the Collapse of the USSR' (G. Tumurchuluun), 'Similarities and Differences of the 1911 Revolutions in Mongolia and China' (L. Jamsran), Statement by Foreign Minister (Tserenpillin Gombosuren), Interview with J. Enkhsaikhan (Secretary of the National Security Council of Mongolia). ◀

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Source:  
AAS, Asian Studies Newsletter

21-26 AUGUST, 1995  
COPENHAGEN, DENMARK

## The Fifth European Seminar on Central Asian Studies: Central Asia in Transition

By T. Atabaki



In 1985 a group of Western European scholars from the Netherlands, Germany,

France, Great Britain, and Denmark working in Central Asian Studies decided to establish an informal cooperation for the purpose of promoting joint research and interdisciplinary studies among European scholars of Central Asia. The University of Utrecht, Department of Oriental Languages and Cultures took the initiative of organizing the first and founding conference of a European Seminar on Central Asian Studies (ESCAS), to which scholars from Central Asia were also invited.

The purpose of the conference was to define the geographical area of Central Asia, which it was agreed upon would cover the, at that time, Soviet Republics of Kazakhstan, Uzbekistan, Kirghizstan, Tajikistan, and Turkmenistan as well as adjacent areas of Mongolia, northern Iran, northern Afghanistan, and northwestern China.

One of the main aims of establishing the ESCAS was to give Central Asian Studies status as a research field in its own right, independent of Soviet and Eastern European studies. It was also vital to re-establish research links with disciplines working within the

same historical and cultural continuum in adjacent areas, and to create opportunities for direct cooperation between scholars of the former Soviet Central Asia and scholars in adjacent areas.

It was agreed to hold biennial conferences in order to maintain and develop European research cooperation and information exchange.

ESCAS II, III, and IV were held successively in London (1987), convened by the School of Oriental and African Studies, Paris (1989), convened by the Centre de Recherches Scientifiques en Sciences Sociales et Politiques, and Bamberg (1991), convened by the University of Bamberg, Department of Oriental studies.

The 5th ESCAS conference is scheduled to be held at Copenhagen University. The conference will take place 21-26 August, 1995. The general theme will be 'Central Asia in transition', divided into four workshops, covering the following themes: 'The past and the present', 'Identity and nation building', 'Central Asia's place in the world', and 'Environment and resource management'. One of the major results of the conference is expected to be the formal establishing of a European Association for Central Asian Studies. ◀

Further information about ESCAS V and application forms can be obtained from:

The Organizing Committee for ESCAS V  
Nordic Institute of Asian Studies  
84 Njalsgade  
DK-2300 Copenhagen  
Denmark  
Tel: +45 31 54 88 44  
Fax: +45 32 96 25 30

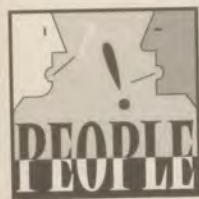
Dr T. Atabaki is a specialist on Iran and Central Asia of the Dept. of Oriental Studies Utrecht University.

New themes, old technique

# Experiments with Bharata Natyam

## An example

The last decades have shown an increase in experiments with the classical Indian dance form Bharata Natyam, both by Indian and non-Indian dancers and choreographers. Recently Annemette P. Karpen has choreographed the poem *Erotocritos* employing the technique of Bharata Natyam. Dr Karpen is employed at Lund University. Her main field of interest is Indian performing arts, especially Indian dance and drama. Besides this, she herself is considered one of the finest and most innovative of the new generation of Bharata Natyam dancers performing in Europe and the United States.

By **Netty Bonouvrié**

Nearly four centuries have passed since Vitsentzos Kornaros composed his poetic romance

*Erotocritos*, the best known and most admired work of Cretan Renaissance literature. The poem recounts a tale of innocent love between a princess and a commoner, and the trials and tribulations they must undergo before being happily joined in marriage. More than just a charming and entertaining love story set in the age of chivalry, it is the author's intention to convey social and moral messages about the nobility of spirit and about prejudice – subjects that are as apposite and meaningful to modern audiences as they were in Kornaros' day.

### *Erotocritos* – the poem

The story takes place in Athens during some indefinite time in antiquity. After many years of childlessness, King Heracles of Athens and his queen, Artemis, have a daughter, Aretousa. As she grows up, Aretousa is often in the company of the young *Erotocritos*, the son of the King's counsellor, Pezostratos. *Erotocritos* falls in love with the princess and confides in his friend Polydoros. He serenades Aretousa without revealing his identity and, with Polydoros' help, fights 10 of the king's men sent to capture him, killing two of them. Aretousa begins to pine for the unknown singer, while *Erotocritos*, at the instigation of Polydoros, journeys to Egripos to try to forget his passion. During his absence Aretousa pays a visit to *Erotocritos*' sick father; in the course of her visit she finds conclusive evidence that *Erotocritos* is her secret admirer. On his return *Erotocritos* finds that his love poems and painting of Aretousa are missing from his room. Since only she had entered, he knows that his secret is out. Fearful of the consequences he stays away from the palace and puts it about that he is ill. Aretousa sends him a gift of apples and,

with this encouragement, he then resumes his visits to the palace. Far from being angry – as he had feared – Aretousa appears to reciprocate his affection revealed in her covert glances.

A tournament is organized by King Heracles with the aim of providing entertainment for his daughter and, at the same time, finding her a suitable husband. Princes and noblemen come from many lands to take part, but it is *Erotocritos* who is victorious and is crowned by Aretousa.

Their love now becomes more daring; they meet secretly at night and talk through a barred window. At Aretousa's instigation, *Erotocritos* asks his father to approach the King and seek his daughter's hand in marriage. The King's reaction is savage and arrogant: marriage with a commoner is totally unacceptable and *Erotocritos* is punished by being sent into exile. After a passionate farewell, in which *Erotocritos* receives a ring from Aretousa and they swear eternal love, *Erotocritos* leaves Athens.

Suspecting Aretousa's complicity in the affair, King Heracles determines to marry her to the prince of Byzantium. When she refuses, he throws her and her nurse, Phrosyne, into a dungeon. After three years in exile, *Erotocritos* learns that war has broken out with Vlachia and that Athens is under siege. Disguised as a black man, he makes several raids on the enemy, inflicting heavy casualties. In one foray he saves King Heracles' life, and is offered half his kingdom as a reward. Later he successfully fights a duel with the Vlachian champion, Aristos, and thus saves the kingdom of Athens from its enemies.

*Erotocritos* is gravely wounded in the duel and lies at death's door, but he slowly recovers his health. King Heracles shows his gratitude by offering *Erotocritos* (who is still disguised) all his realms, but the latter asks only for the King's daughter's hand in marriage. At first, Aretousa does not recognize him and rejects his advances, but finally, convinced of her fidelity, he reveals himself to her and then



Annemette P. Karpen in '*Erotocritos*', a Bharata Natyam performance.

to the King. Heracles consents to the marriage and *Erotocritos* and Aretousa reign happily for many years.

### The performance

The dance medium in which this adaptation has been choreographed is the classical Indian dance form Bharata Natyam, a solo dance style in which one performer portrays all the characters. Traditional Bharata Natyam, performed in colourful and elaborate costume, is characterized by a highly developed vocabulary of hand gestures, facial expressions, and body positions inspired by the temple sculptures of Southern India.

For the scenic realization Annemette Karpen has chosen to keep as close as possible to Bharata Natyam. *Erotocritos* has been created as a solo dance drama, utilizing the costume, jewellery and make-up of a Bharata Natyam dancer.

For the purposes of realizing *Erotocritos* as a dance drama, the original verse structure of the poem has been adapted into an English-language prose narrative accompanied by North Indian classical flute. The text has been created with non-native English speakers in mind and, together with the illustrative dance, should be readily understandable. ◀

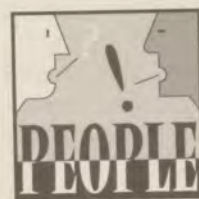
If you are interested in this performance, please contact

**Annemette P. Karpen**  
Kastrupvej 98A  
2300 Copenhagen S  
Denmark

### Sources:

A.P. Karpen. Brochure *Erotocritos*  
A.P. Karpen. 'New Themes for Bharata Natyam, the Classical Dance Drama of Tamil Nadu'. Paper read at the 13th European Conference on Modern South Asia Studies, Toulouse (France), August 30 – September 3, 1994.

## Dr Schokker Retires



Dr G.H. Schokker has retired from the Department of South and Central Asian

Languages and Literature (Kern Institute, Leiden University) on January 1, 1995. After having studied Indology in Groningen, Dr Schokker was appointed to the Kern Institute to prepare his PhD thesis under the supervision of Prof. F.B.J. Kuiper. In 1958 he de-

fended this thesis *Śyāmilaka, the Pāṭarāḍitaka. A Text-Critical Edition* (The Hague/Paris: Mouton & Co., 1966). Appointed lecturer at the Kern Institute in 1965, he grew more and more interested in Old Hindi and bhakti literature. Besides giving courses in this field, he has spent most of his time studying the bhakti literature of North India. The past few years he has been working on texts ascribed to Keśavadās, the results of which will be published in the years to come. ◀

Indian Studies, KULeuven, Belgium

# Editing Indian Bhakti literature for the 21st century

When the low-caste Raidās sang his songs of surrender in 16th century Benares and invited the scorn of the Brahmans, he could not have imagined that, at the end of the 20th century, a temple in his honour would be built on the banks of the Ganges, to the east of the main ghats. In recent years Raidās has become the focus of political activity, especially in the state Uttar Pradesh, where a 'low-caste' coalition ruled in 1994. In imitation of the (Brahman) Tulsidās temple more to the west, the inner marble walls of the temple were to be inscribed with all the songs of Raidās. Unfortunately, there was space for about 200 songs, whereas our critical edition defined about ninety songs 'as most probably composed by Raidās'. The large walls of the temples lead to the question of what is the message of the songs of Raidās?

By Winand M. Callewaert



This is only one example illustrating the need for scholarly research to contribute to the preservation

of India's cultural and religious heritage. This is exactly what has been the main purpose of the Research Centre of Indian studies at the KULeuven, Belgium, in collaboration with centres in universities elsewhere.

The challenge of research in this area is first the fact that little of this literature has been edited critically and is only accessible in manuscripts; second, the 'classical' stemmatic approach to a critical edition has to be modified, and third, the language in which these songs were sung has been studied only imperfectly, — although a lot of progress has been made in the last 20 years.

The result of our research has not only been the preservation of numerous decaying manuscripts (on film) and several critical editions and translations into English, it has also made possible an innovation in the handling of texts preserved in manuscripts. This has been done by emphasizing the oral aspect of the variants found in manuscripts. With this approach one can — for this literature at least — abandon the traditional 'stemmatic' method and look for variants introduced into the repertoires during the period of oral transmission. As a result: critical editing is no longer only a reconstruction of an 'archetype'. The distinction between 'oral' recensions allows the scholar to go back further in history than a scribal stemma would allow, thus bringing the scholar closer to what Raidās and others possibly sang.

### Inaccessibility of the sources.

The songs of these mystic reformers were originally sung, and only around AD 1600 were they written down. Hence, since we have no recordings of the period,

our only way to discover the original 'sung' version is through a comparison of manuscripts now scattered all over the region, often in remote villages. For the last 20 years I have travelled extensively all over Rajasthan, as well as to Delhi, Benares, Punjab, Pune, and even Thanjavur. Every year I discovered new — often private — collections with ancient material and along with the increasing databank of bhakti literature on film, grew the conviction that the preservation of manuscripts and critical text-editions are the first priority for a student of Indian culture. The economic situation in India is such that the preservation of manuscripts is not the highest priority, although serious efforts are being made. Yet, thousands of manuscripts disappear every year, either through decay and lack of care, or because they are sold to tourists.

The first 'Bhakti Conference' (see IIASN 3, p. 29) was organized in the KULeuven and it can now be said with satisfaction that 'Hindi' bhakti literature has gained in interest in Indological centres all over the world. Scholars are now more aware than before of the challenging mass of interesting material in this field, and quite a few young scholars have joined the group of researchers specializing in this field.

### Critical editions

It was in the course of research on Nāmdev that the hypothesis about the relation between 'manuscripts representing repertoires' was developed and tested. Using this hypothesis, much bhakti literature and its transmission during the oral and the scribal period can now be studied in a different light. In 1971 I came back from India, after six years of study, and had a clear picture of what the research would consist: the copying of manuscripts and preparation of critical editions of original texts, with translation. On the basis of the manuscripts found, one should reconstruct, we thought, the archetype of the texts one wanted to edit. Since scribes committed er-

rors, intentionally or unknowingly, these variant readings should enable researchers to establish the relationship between the manuscripts. On the basis of these relationships the stemma should allow the reconstruction of the 'critical' text: a classical, scholarly approach to manuscripts leading to the Archetype! It all looked very simple and easy, but this was misleading, and it became an even more exciting adventure, when we started to discover the singers in the manuscripts.

### Mixed medium

The language of this bhakti literature is a mixed medium that was borrowed not only from Sanskrit and Persian but also from the local idioms and dialects; the itinerant singers adopted many terms and expressions as they travelled from one region to another. A comparison of the Ādi Granth and the Rajasthan versions of the songs of e.g. Nāmdev and Raidās shows that variations were introduced where sections of the text in linguistic styles were unfamiliar to some of the singers. This is particularly evident where the songs were in the Perso-Arabic style or where they incorporated Sanskrit diction. In some instances this led to obscurities in the text, while in others it simply led to the substitution of similar New Indo-Aryan

terms for Perso-Arabic terms. Such changes are indicative of the influence of oral transmission. Such linguistic muddling is a type of change which could be expected if a song had been learnt by listening to it at an assembly of devotees, rather than learnt directly from Kabīr or another Santa and their followers. Such changes point to the fact that in the performance texts were often altered during transmission because of the limitations in the abilities of the performers. If all these factors are taken together, it is no wonder that the versions of the songs are found vary to the extent they do. In fact, it is remarkable that they are as consistent as they are.

So far, this language has not been described in exhaustive grammars and detailed dictionaries, as has been the case with Sanskrit. Consequently, each fresh edition in this field requires a new grammar and fresh glossaries and a student of this literature has to be acquainted with different linguistic areas in order to produce a translation. Here again new tools have to be made. Often a parallel passage can be useful for comparing forms not found in any dictionary. (In view of such a comparison we have published *Nirgun-bhakti sāgar. Devotional Hindī literature. 2 vols, 1175 p., Süd Asien Institut, Heidelberg, Manohar Book Publica-*

*tions, Delhi, 520p., and The Sarvāṅgī of Gopāldās, 2 vols, Manohar Book Publications. A computer-produced Index to the Śrī Gurū Granth Sāhib (4 vols) appears in 1995.)* These publications may be useful to both philologists engaged in translation of parallel texts, and to linguists studying the language of the 16th and 17th century in north-west India. At the same time the abundance of Bhakti material now made available in Leuven can help in studying the language and its development. ◀



Dr Winand M. Callewaert is the Director of the Research Centre of Indian Studies at the KULeuven, Belgium

### ANNUAL WORKSHOP

9-12 JUNE, 1995

UNIVERSITY OF INDIANA CONFERENCE CENTER, BLOOMINGTON, INDIANA, USA

## Conference on Religion in South India: Meanings of the Body in South Indian Religions



The Conference on Religion in South India (CRSI) is an independent organization

of scholars who have particular interest in the religious traditions of South Asia and their influence on the subcontinent and beyond. The CRSI holds annual workshops on themes of shared interest and assists in providing scholarly communication among interested participants. The administrative office for the CRSI is maintained in the Department of Religion, Emory University, Atlanta, GA USA.

This year's Conference on Religion in South India (CRSI) Workshop will focus on religious meanings of the body in South India. We invite presentations on ways in

which the human body and its metaphors are situated within religious discourses and practices in historical and contemporary South Indian contexts. Topics might include discussions, boundaries, and functions; 'spiritual' bodies in ascetic and esoteric traditions; body metaphors in texts, rituals, shrines, landscapes, communities, and politics.

The format for CRSI Workshops includes a relatively small number of formal presentations followed by extended opportunities for discussion in a relaxed and collegial atmosphere. The Workshop will commence Thursday evening and conclude Sunday noon.

The estimated cost for the Workshop, including all meals and lodging, is \$180 for faculty, and \$150 for graduate students. The

Conference Center is located near Bloomington on a lake in a delightful Midwestern rural setting. Transportation from the Indianapolis airport will be provided at cost. ◀

Registration materials will be available after April 1, 1995

Please send one page proposals for papers by March 15 to:

**Paul B. Courtright**  
Conference on Religion in South India  
Dept. of Religion  
Emory University  
Atlanta, GA 30322  
USA  
Tel: +1-404-7277541  
Fax: +1-404-7277597  
Email: relpbc@unix.emory.edu

ST PETERSBURG, RUSSIA

# Centre for Indian Studies at the Kunstkammer

The new Centre for Indian Studies of the department of South Asian and the Middle East Studies is the result of the reorganization of the former Institute of Ethnography (now Museum of Anthropology and Ethnography – Kunstkammer) in which it was founded as a new department. There was already a group of indologists at the museum, but they were not formally organized. In the past they had produced a few collective monographs on India and the museum contained many rich ethnographic collections from South Asia.

By **N.G. Krasnodembskaya** and **I.Y. Kotin**



The Museum was founded by Peter the Great as a Kunstkammer, or collection of curiosities. Indian collections have been built up since the 18th century and among them are masterpieces which were donated by Russian tsars, diplomats, and scholars. More than 10,000 exhibits collected in India are kept in the Museum. They need care and description.

However, the activities of the group are not solely confined to the mere care and description of these collections. Intensive investigations are focused on such topics as the caste system in India, religions and national minorities, immigration from India, Indian village life, and Indian ethics. In collaboration with some colleagues in Moscow and St. Petersburg, the group has prepared the Handbook of Hinduism, Jainism, Sikhism for publication. Now they are working on *The Encyclopaedia of Hinduism*. In 1993 the Moscow Publishing House 'Nauka' published the book *Caste system in India* by Prof. M.M. Kudryavtsev. At present, the indologists at the Centre are preparing a collective monograph *Ethos and Caste in India*. They are also collaborating with the Anthropological Survey of India and have organized three joint seminars with their colleagues in Leningrad/St. Petersburg and Calcutta.

Indologists at the Museum are active participants in the orientalist and anthropological conferences held in St. Petersburg. They submitted four papers for the Kuner Memorial Conference held on December 23 1993. These papers represent the variety of topics in which the Centre is interested, so they are worth discussing in some detail below.

Sofya A. Maretina (PhD) presented the paper entitled 'Andaman Islands: society and nature'. She is well known as an expert on the

minority peoples of India and the author of the series of monographs on the Naga and other tribes of the North-Eastern India as well as on the aboriginals of the Andaman Islands. In her paper dealing with society and nature in the Andaman Archipelago she analyses the Andaman style of life and the relationship between the people and nature. Viewed from the historical perspective, many people have cultivated their land and changed the previous ecological balance. Man first changed the natural surrounding, then he changed his mode of life and social organization in order to achieve a new equilibrium with the altered pattern of nature. In the Andaman Islands, the inhabitants made little impact on nature because they remained hunters and collectors of nuts and fruits. There was enough food for the aboriginal population, so there was no necessity for innovation. So far, there has been no change in methods of obtaining food there. N.G. Krasnodembskaya (PhD) is well known as an expert on Sri Lanka, with a special interest in Ceylonese Buddhism. She has donated the ethnographic collection she assembled in Sri Lanka to the museum; she is also engaged in collecting traditional household utensils for the Museum. Her paper dealt with methods of caring for and collecting new exhibits for the Museum collections in the new situation in which the Museum finds itself confronted with some financial problems.

I.Y. Kotin (MA) dedicated his paper to the memory of Oscar Lewis. Forty years ago Lewis had settled in the village of Rani Khera not far from Delhi. He lived in Rani Khera for one year, which inspired him to publish articles and a book *Village life in modern India*, describing the village Rani Khera under the name Rampur. Igor Kotin visited Rani Khera 40 years after Lewis. In his paper he tries to analyze what has happened in this Northern Indian village since Lewis left it.

The paper by V.N. Mazurina deals with mid-summer feasts and festivals among Hindus and Buddhists in Nepal.

In February 1994 the indologists at the Centre submitted their papers to the All Russia Conference 'Object in culture'. In her paper, N.G. Krasnodembskaya describes the traditional belongings of a Buddhist monk in Sri Lanka. S.A. Maretina presented a paper 'The costume and weapons of the Naga and their symbolic significance'. Igor Y. Kotin submitted two papers to the conference: 'On the symbolism of the ceramics of the Meos in Harvana and Rajasthan' and 'On the symbolism of Muslim relics in an Indian context'. ◀

For further information on the Centre's activities please contact:

**Nina G. Krasnodembskaya and Igor Y. Kotin**

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2-4 JUNE 1995  
UNIVERSITY OF TEXAS, AUSTIN, USA

## SALA XVII The 17th South Asian Languages Analysis Roundtable: Verbal Constructions in South Asian Languages



Proposals for Papers are invited on any topic related to subordination and clause connection, including: the morphology / syntax interface; case frames; phonological processes; role in discourse structure; discourse structure.

In addition, proposals for panels and papers will be accepted in other areas of languages and linguistics, including syntax, semantics, phonology, teaching South Asian languages, language acquisition, sociolinguistics, translation theory, poetic theory, and diachronic linguistics.

Keynote Speaker will be Edgar C. Polomé. This year's SALA meeting will be held in honour of Edgar Polomé, who for a half-century has contributed to teaching and scholarship in Sanskrit, Indo-European, and South Asian Linguistics. ◀

### Proposed panels:

Meeting of South Asian language Teachers Association (SALTA)  
Teaching of first-year Sanskrit (Patrick Olivelle, jpo@uts.cc.utexas.edu)

Abstracts will be considered for acceptance immediately. Abstracts (one page plus data and references) and panels proposals (including one-page abstracts for each paper and a cover letter) should be sent to the Organizing Committee:

**Rodney Moag and Herman van Olphen**  
Organizing Committee, SALA XVII  
Dept. of Asian Studies  
WCH 4.130, G9300  
University of Texas  
Austin, Texas 78712  
USA  
Email: moag.rod@utxvm or lyhhv@utxdp.dp.utexas.edu

## Traditions: transmission or invention?

The research project 'Traditions: transmission or invention? Systems of knowledge used and shared among Hindus and Muslims in South Asia' will enquire into the observance or discontinuity of traditions in India, and it will look at models and modes of the transmission of knowledge in various contexts – literate and in 'popular' media, and whether the knowledge is orthodox or not – among both Hindus and Muslims both today and in the past.

By Jackie Assayag



More precisely, starting from fieldwork investigation, research in archives, or the reading of texts, it will compare 'continuous' or 'discontinuous' models of tradition in order to assess their relevance when applied to different contexts. It will also evaluate potential or original combinations of features, borrowed from one or the other model, which complicate the functioning, use, and representation of the social construction of tradition in particular cases that may be observed or studied, such as reform movements, schisms, or 'returns to text'.

### Transmission

The first model, which has a retrospective nature, presupposes the existence of fundamental knowledge reproduced without variation from generation to generation. It stresses the permanence of what is transmitted and the homogeneity of those who transmit it by implying that a conservative, hereditary conception of individual and collective memory is at work; nevertheless, this model is often also dominated by the idea of a continual degradation of information over the course of time. \*

### Invention

The second model considers that old materials help to establish invented traditions. It underscores such features as the capacity to forget or the creative imagination more than mechanical memory,

and it assumes that in the play of successive manipulations, imperceptible but repeated, an innovative tradition is sometimes founded, so as to create a perfect orthodoxy that is, however, unknown to tradition in the hereditary sense.

In simultaneously comparing the content and mechanism of the transmission of knowledge among Hindus and Muslims, it is necessary to inquire into the relative importance of normative religious traditions which are apparently exclusive, even though they seem mobilized to display an affiliation to or membership of a group endowed with an identity. In appropriate circumstances the actual use of these traditions, however, provides evidence about cultural forms which have become stabilized to a greater or lesser extent, and have been constructed from crossovers, additions, superimpositions, and innovations that also vary between castes, sects, 'schools', and local, regional, or national traditions. ◀

Dr Jackie Assayag is the head of the department of Social Sciences at the French Institute of Pondicherry.

## 1994 Gonda Lecture by Richard W. Lariviere

# Protestants, Orientalists, and Brahmanas: Reconstructing Indian Social History

Indologists have strayed from the hard-core, philological work necessary to reconstruct what ancient Indian society must have been like. This was the main argument in the second Gonda Lecture, held on November 4, 1994, by Richard W. Lariviere, Ralph B. Thomas Regents Professor of Asian Studies at University of Texas at Austin.

By G.W. Muller



Recently severe criticisms have been levelled to philologists who have chosen to study India. Western indologists have been accused of having 'created' to some extent the India that they study. There is no doubt that this 'created India' has no basis in reality and has been formed to serve a constellation of interests, all of which benefit Westerners and are inimical to the Indians. A second reproach is that they have created 'essences' of India and Indian society. In doing so, they have again denied the reality of what India was and is, and have developed a manageable but grossly distorted view of India. Finally Western indologists are supposed to have



Richard W. Lariviere.

Photo by Martha Grenon

warped ideas found in Indian culture and have used them with nefarious intent elsewhere.

Lariviere argues that each of these three types of criticism – the orientalist, the essentialist, and the distortionist criticism – has some degree of merit. And in his view there is a fairly straightforward an-

swer to them: in most cases where there is merit in the criticisms, it is due to the fact that indologists have strayed from the sort of hard-core, philological work that is necessary to reconstruct what ancient Indian society must have been like.

In Lariviere's view, for instance, for far too long scholars have been attempting to reconstruct Indian social history using *dharmaśāstras* (handbooks of law and custom) without having edited the texts critically. A clear example of this situation is the *Manusmṛti*, the most important of the metrical *smṛtis* because of its wide acceptance both geographically and chronologically (*smṛti* is another name of *s'āstra*). This text has never been properly edited. Every edition is based either on a single manuscript or on a random collection of manuscripts corrected by an 'editor'. Yet it has been translated into many languages.

Of course, it is valid to ask what we might learn from editing such texts as the *Manusmṛti* critically. First and foremost, it is the only

hope we have of ever being able to establish anything like a reliable chronology of these texts. Chronology is the first step in giving back these texts a context. Without knowing the context we can never use the texts in order to find evidence about the evolution of society and social concerns in classical India.

It could be argued that to rely on these texts for evidence of Indian social norms is to acquiesce to brahminical distortion and deliberate deception. Lariviere's response to these criticisms is that the sort of scientific, detailed philological study necessary to prepare critical editions is just the sort of work that is required to find the voice of subordinates, i.e. those elements of society who were not able to preserve their concerns and values as well as the brahmanas did. ◀

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

AUGUST 1994  
WOUDSCHOTEN, THE NETHERLANDS

## Fourth International European Workshop on Bangladesh: Facing the 21st Century

In August 1994, the European Network of Bangladesh Studies (ENBS) held its fourth international workshop, this time at Woudschoten (Zeist), the Netherlands. The theme of the three-day workshop was 'Facing the 21st Century: Social Mobilization, Cultural Change and Sustainable Development in Bangladesh.' About 60 people from thirteen countries participated, and 33 papers were presented.

By Iet de Groot



Under the sub-theme of 'Social Mobilization,' separate panels were devoted to opportunities for and constraints on social mobilization, the state and social control, and development and training. The first set of panels explored the meaning of 'mobilization,' 'participation,' and 'empowerment' (all popular terms in the contemporary development discourse), by looking at e.g. projects aimed at mobilizing mothers for the improvement of their children's school attendance; sweepers' communities' strategies to gain social esteem and upward mobility; the tension between foreign models of participation in

water management projects and Bangladeshi models of local organization and local knowledge; and the sustainability of movements and non-government organizations striving to help landless people to obtain access to government (khas) land. The panel, dealing with the state and social control, addressed the historical systems of disciplining

the 'depressed classes' which continue to influence power relations in Bangladesh; the links between military rule and the rise of fundamentalist politics; and the way in which donor countries ignore their own human rights criteria when it comes to violations of human rights of the indigenous peoples in the Chittagong Hill Tracts. Finally, the panel on development and training examined non-traditional training for women in skilled manual trades;

and the application of intermediate technology to small-scale food processing.

The subtheme of 'Cultural Change' covered panels devoted to Cultural identity, fundamentalist politics and intellectuals; language and publishing; women, children and the law; and culture and the media. The panel on cultural identity dealt with early Muslim women writers in Bengal and parallels with the current Taslima Nasreen case; the resurgence of fundamentalist politics and the reactions of intellectuals to this. In the panel on language and publishing, a paper was presented which dealt with the difficulties encountered in writing a Bengali language course for English-speakers; another paper dealt with the vicissitudes of scholarly publishing in Bangladesh. The third panel dealt with the position of children in Bangladeshi society; the impact of family law on women; and the gendered nature in which land is inherited in rural Bangladesh. The final panel discussed the role of the media in cultural change; the coming of satellite television; the

visual representation of developing countries by development agencies and western media; and the way in which the media in Bangladesh depict communal and ethnic differentiation.

Under the subtheme of 'Sustainable Development' there were panels on development and infrastructure; reproductive rights; new governance; food production and the environment; foreign aid; and development institutions. All panels explored the concept of 'sustainability.' The first panel looked at road building and urban transport policy. The second addressed population control and the rights and power of women. The third panel looked at sustainability and the state. Various perspectives – summed up in the terms franchise state, new governance and development regime – were explored. The fourth panel connected sustainability with environmental concerns, especially in connection with expanded commercial shrimp cultivation, increasing rice production, and environmental degradation. The final panel looked at the institutional side of sustainable de-

velopment. The two fields which were explored were institution-building in primary education, and the role of Japanese Christian NGOs.

Throughout the workshop, discussants stressed the need to connect various debates within Bangladesh studies which have hitherto remained largely separate, especially those on development, politics and cultural change. The country's future depends vitally on new, more positive links between development, politics and cultural change, and these need to be explored by social scientists. ◀

The next workshop will be held in Norway in August 1996.

For further information on the European Network of Bangladesh Studies, its newsletter, and its workshops, please contact:

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# The Story of a Self-Willed Lady Louise Ouwerkerk in India

Completing your study but finding no job: the problem sounds disturbingly familiar, but it is not only a present-day problem.

It also happened to Louise Ouwerkerk, born in England of Dutch parents who attained an MA degree in economics from Cambridge in 1925. It was a bad time for employment-seekers and it grew steadily worse. One day she saw an advertisement inviting applications for a professorship in economy and history at the Maharaja's Women's College in Trivandrum. This College was founded by the Maharaja of Travancore, a semi-autonomous princely state on the south-western tip of India and Trivandrum was its capital. Louise applied, got the appointment, and sailed for India in 1929.

By Dick Kooiman



For several years I have been exploring the history of this part of India, working my way

through a huge pile of Residency records produced by the local representative of the British Paramount Power. During one of these study periods in London I happened to come across the Ouwerkerk Papers which had recently been transferred to the Oriental and India Office Collections. These papers contained the correspondence, diaries, and files of Louise who had died in 1989. They also included an unpublished manuscript entitled 'No Elephants for the Maharaja', describing Travancore politics when she was teaching at the College and later the local University (1929-1939).

I jumped for joy when I found this manuscript. Louise dwells extensively on the rise of political movements and their fight with the maharaja's government for greater participation in the state's administration. The fierce rivalry between Hindus, Muslims, and Christians led to a pillarized political system and strong feelings of communalism. Social groups were mobilized for political ends by a selective appeal to community symbols with religion as the major identity marker. It perfectly suited my own interest in the relationship between religion, power and development and my first thought was to squeeze the last drop of information out of this source for my own research. Gradually, however, I became convinced that this manuscript deserved to see the light of day as a publication in its own right.

### Idealist and activist

Why publish a text after so many years? Louise wrote 'No Elephants for the Maharaja' long before Independence and could not benefit from the many studies about communalism and Travancore history that have appeared since then. Moreover, the manuscript is not conspicuous for theoretical or comparative analysis and breathes an air of parochialism with its strong emphasis on local events. Finally, the organization of

the text and bibliography leaves much to be desired.

However, the great value of the manuscript is its strong narrative, written by a woman with an independent mind who was an eyewitness to most of the events she describes. Louise was both an idealist and an activist. As a student she was actively involved in the ecumenical movement and international student federation. Aboard ship she caused an upheaval by dancing with the one and only Indian. Most of the women 'cut me dead', she wrote to her mother, and the worthy memsahibs warned her 'You wait till you get out East, then you will understand the colour bar'. But Louise did not care a damn about what people said and went her own way. She reminds me strongly of Adela Quested, one of the key figures in Forster's famous novel *A Passage to India*. Uninhibited by any prejudice she wanted 'to meet the real Indian'.

In Trivandrum she soon found herself at the centre of a wide social network. She was closely acquainted with the few British officers on the spot and talked politics with the men at the Club,

whereas the other women knitted their brows over their needlework. She went to the cinema with the Resident, dined with the local missionaries, and was kind enough to entertain European planters at her home when they came down from the hills for an occasional visit to the city. But she also maintained many-sided contacts with Indians and that made her a special case.

She had strained relations with her Indian colleagues, especially after she became head of a department with mainly male teachers senior to her in age. But among the students, whom she visited at home, she was popular. She spent much time studying local villages but was also a frequent visitor to the royal palace where she played tennis with the maharaja. She had intensive dealings with the dewan, the renowned Sir C.P. Ramaswamy Aiyar, for whom she felt a mixture of admiration ('the perfect dinner partner') and hate ('the power-hungry autocrat'). Nowhere you will find such vivid and colourful descriptions of the dewan and other local politicians as in this manuscript of Louise who knew them intimately and observed their activities keenly.

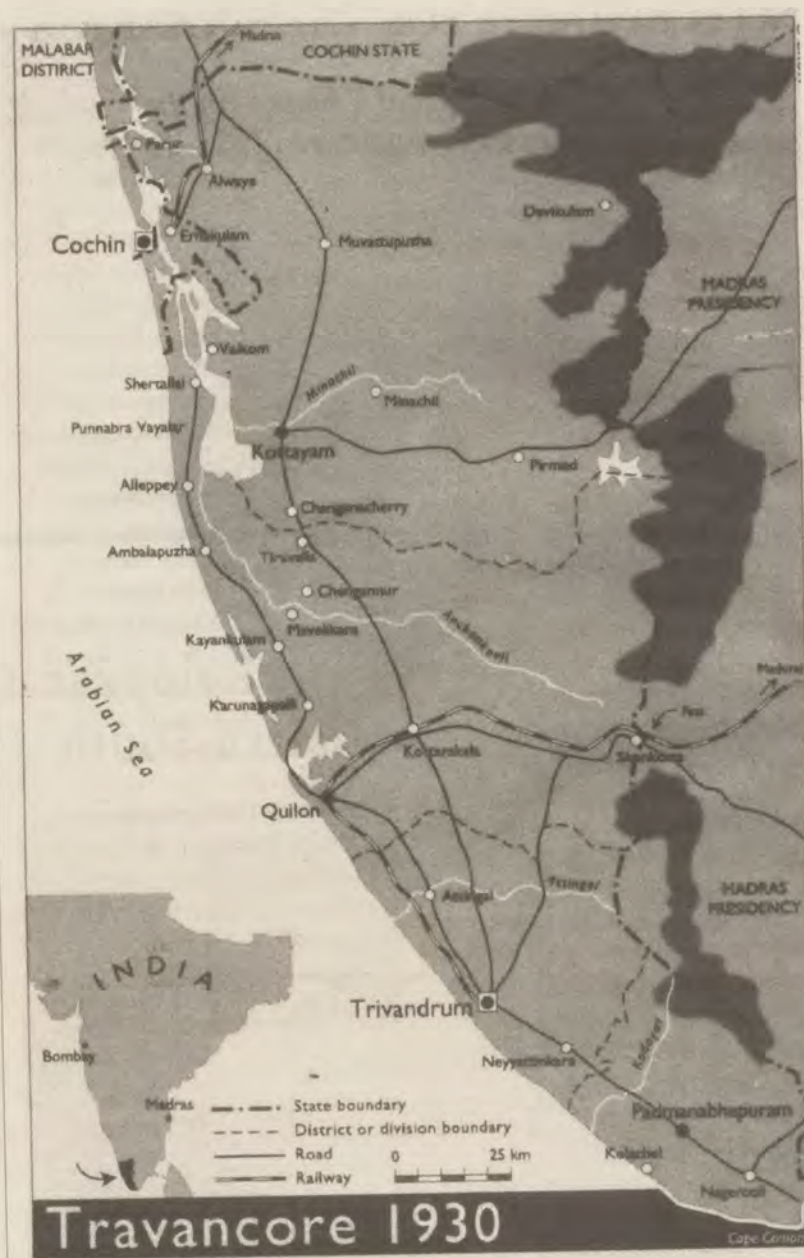
In the end it was the same dewan who banned her from the state. The reason was that Louise had thrown herself into politics. True to her student convictions, she tried to bring the leaders of different communities together and unite them behind a common programme for a more responsible form of government. She founded a Communal Harmony Group, which later changed to the Travancore State Congress. From her personal files I gather that her involvement in that Party was much greater than she is willing to acknowledge in her manuscript. These political ventures, however, brought her into conflict with the dewan who sought to retain his power by an astute policy of divide-and-rule. When she was on leave in Europe in 1939, she received a letter from the Travancore Government telling her that she was dismissed from service. She returned to India but only after Independence was she permitted to return to Travancore.

### Under Heaven One Family

I was kindly received by her surviving sister Miss Petronella Ouwerkerk who lives in Banstead, Surrey. She is over ninety years of age and still speaks a nice word of Dutch over a glass of sherry. She was pleasantly surprised by my interest in her sister's manuscript and after some hesitation allowed me to change the chapterization, amend the bibliography, and add an introduction and a few notes.

As the text is especially of interest to Indian readers, I was happy to find an Indian publisher. I take it that there are still many people living in this part of India who have personally known Louise. M.M. Thomas, a founding father of the World Council of Churches and honorary doctor of Leiden University, was one of her students. Last year the book appeared in print. In spite of her own active involvement, she has succeeded in keeping that critical distance which makes reading her history both entertaining and rewarding. I regard this publication as a late tribute to a fine woman with an independent and difficult character who - judging from her diaries - often felt very lonely, but always remained true to her lofty ideal of 'Under Heaven One Family'. ◀

Distributing agents: M/s Jaya Books, 240 B Kentish Town Road, London NW5 1DD, UK and South Asia Books, Box No. 502, Columbia, MO 65205, USA



12-15 JUNE, 1995  
BONN, GERMANY

## 7th Colloquium of the International Association for Ladakh Studies



Only in the last few decades has Ladakh (north-west India, once known as Little Tibet)

been readily accessible for study, but in that short time it has been the focus of a great deal of attention by students in many disciplines. Among the features which have attracted them are an interest in its physical situation at high altitude in the rain-shadow of the geologically active Himalayas; the natural ecology of this rugged desert and the skilful adaptations of pastoralism and agriculture; the sociology, history and cultural tradition, especially as a surviving

example of Tibetan Buddhism; and by the problems presented by modern development and conservation.

The International Association for Ladakh Studies (IALS) was formed with an international committee of distinguished scholars concerned with a wide variety of topics. Among the functions of the IALS are to provide contacts between all who are interested in the study of Ladakh, and to disseminate information about proposed and completed research and publications. To do this the IALS organizes colloquia, arranges publication of the proceedings, and publishes an occasional newsletter, *Ladakh Studies*.

The colloquia of the IALS have been organized regularly since

1981. Konstanz, Germany (1981); Pau, France (1985); Herrnhut, German Democratic Republic (1987); Bristol, UK (1989); London, UK (1992), and Leh, Ladakh, India (1993). The proceedings of these colloquia have been published or are currently in the press.

The 7th colloquium of the IALS will be held 12-15 June, 1995 at Arnold-Janssen-Haus, Sankt Augustin (about 20 minutes by public transport from Bonn), Germany. It will be organized by the Institute of Central Asian Studies (Heinz Räther and Thierry Dodin), University of Bonn, Germany. About 30 papers will be given in different sessions (ethnology, Tibetology, history, geography, biology, developments

studies and so forth). One of the main subjects of this colloquium will be the relationship between Ladakh and Central Asia.

A picture exhibition as well as films and slide shows on Ladakh will complement the scientific sessions of the colloquium. Participants are also warmly invited to give information about their current research and planned projects on posters. ◀

For registration and further information:

**T. Dodin and H. Räther**  
Zentralasiatisches Seminar  
Universität Bonn  
Regina-Pacis-Weg 7  
53 113 Bonn, Germany  
Tel: +49-228-737465  
Fax: +49-228-737458

18-22 MAY, 1995  
KOLBOTN, NORWAY

## The Third Conference of the Nordic Association for South Asian Studies: Rural and Urban Environment in South Asia



South Asian human and natural environments will be the topic of a three and a half day conference to be

held near Oslo from the evening of May 18 to the morning of May 22, 1995. The meeting will bring together people from several disciplines to present their ideas and experiences to colleagues from Nordic and other countries.

The conference will provide a forum for discussion of political, social, cultural and material dimensions of 'the environment.' It will have themes contemplating natural and the human-made environments, the sustainable and unsustainable practices of villagers, industries, and government departments, as well as local, trans-local and international patterns of co-operation and conflict characterizing environmental issues in South Asia.

Keynote speakers will include Tushaar Shah of the Institute of Rural Management, Gujarat, Radha D'souza of Bombay, a lawyer dealing environmental issues; Ann Grodzins Gold of Syracuse University; and Ronald Herring of Cornell University.

The conference organizers have decided to combine Nordic and North American models in organizing the conference. This means that we plan participation through workshops with panels. Persons attending the conference, then, will not necessarily devote their time to one workshop which meets regularly throughout the conference. Workshops will contain panels of three or more person each. Panel sessions will be timed to enable participants to join successive sessions of their choice.

### Themes

The politics of natural resource management in dry areas; the politics of natural resource management in wet areas; urban environments; environmentalism; environmental perceptions; state-society relationships in terms of natural resource management. ◀

For more information please contact:

**NASA Conference**  
c/o Pamela Price  
Department of History  
University of Oslo  
Blindern Pb. 1008  
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Tel: +47-2-2856877  
Fax: +47-2-2855278  
E-mail: pamela.price@ihs.uio.no

21-24 AUGUST 1996  
COPENHAGEN, DENMARK

## 14th European Conference on Modern South Asian Studies



The 14th European Conference on Modern South Asian Studies will take place in Copenhagen, 21-24

August 1996. The conference will cover the following themes: development, forests, water management, economics, religion, literature and history. Suggestions for panels are most welcome. ◀

For further information please contact:

**Dr Henriette Bugge**  
Dept. of History  
University of Copenhagen  
Njalsgade 102  
2300 Copenhagen S.  
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Tel: +45-35-328245  
Fax: +45-35-328241

or

**Dr Peter B. Andersen**  
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Ethnic composition

# Microcosmic Mauritius

The Mascarenes Archipelago, in the South-Western part of the Indian Ocean, comprises three main islands: Réunion, a French Overseas Department, Mauritius, independent since 1968, and Rodrigues, which forms part of the Mauritian territory. All three are indisputably creole-speaking. Everyone will also agree that Réunion and Rodrigues - like the Seychelles, some two thousand kilometres away to the north of the Mascarenes - are 'Creole lands'. However, Mauritius is far from being obviously 'Creole', though it is called Réunion's 'sister island'.

By Claude Cziffra



In Mauritius, the term 'Creole' seems to have been problematic at least since 1886, when the British colonial authorities set up a Legislative Council where coloured 'Democrats' struggled against white 'Oligarchs'. Since that time, unlike in the other Caribbean and Indian Ocean islands - apart from the Seychelles - the term Creole can no longer include Whites. But the contemporary reason why many Mauritians are reluctant to consider their society a creole one lies elsewhere. In fact, this island is markedly different from its Indian Ocean 'sisters' as well as its Caribbean 'cousins' as regards the ethnic composition of its population. On this score, a rapid comparison between Mauritius and Rodrigues, which is clearly a Creole island, shows an ethnic plurality with a major Indian component on the former, as opposed to the homogeneity of a population from non-Asian origin on the latter.

### Communities and communalism

The British-inspired Constitution, which has been in force since 1968, states that 'the population of Mauritius shall be regarded as including a Hindu community, a Muslim community, and a Sino-Mauritian community; and every person who does not appear, from his way of life, to belong to one or another of those three communities shall be regarded as belonging to the General Population, which shall itself be regarded as a fourth community'. Accordingly, the 1972 census showed the following distribution among the Mauritian population:

So, Hindus constitute an absolute majority and Indo-

community comes from the Indian experience, characterized by the cleavage between Hindus and Muslims. But the contexts are basically different. The singularity of Mauritius rests so far on achieving a peaceful coexistence between its various population groups.

As the island was uninhabited until it was colonized, nobody can arguably claim an absolute right of ownership to the land. All Mauritians are fundamentally descendants of immigrants, whether early settlers or comparative newcomers. This first fact can still moderate any potential hegemonic ambitions. Moreover, the smallness of the land (1,865 km<sup>2</sup> for 1.1 million inhabitants) makes any attempt at separatism hardly viable. Besides, a relative isolation and a lack of mineral riches help protect Mauritius from the possible greed of more powerful neighbours. And, last but not least, everyone senses that prosperity is forever vulnerable, in particular to tropical cyclones.

global membership of a community.

This resulted in abundant particularism, with 45 religious groups in 1990 (against 15 or so in 1972 and 140 in 1983) and 15 usual languages (as compared to 10 in 1972 and 22 in 1990).

### Sociolinguistic situation

The following table shows the evolution of languages claimed as being usually spoken at home by Mauritians over the last forty years:

NB: Due to a common sociolinguistic phenomenon, Bhojpuri was not taken into account until 1983. Besides, the option of bilingualism appeared only in the 1990 census.

Actually, the most widespread languages in Mauritius have always been Creole and Bhojpuri. The former has often been considered as a low prestige variety of French, and the latter has been in the same position vis-à-vis Hindi. Further, these diglossic couples are linked

	1952	1962	1972	1983	1990
Creole	44.2%	42.4%	51.9%	54.0%	60.5%
Bhojpuri	-	-	-	20.4%	19.7%
Hindi	39.0%	30.4%	31.7%	11.5%	1.3%
Urdu	2.6%	6.0%	2.8%	2.4%	0.7%
O.I.S.L.*	3.2%	4.7%	7.1%	6.6%	2.1%
Chinese	2.5%	2.0%	1.1%	0.6%	0.4%
French	8.1%	7.8%	4.7%	3.8%	3.4%
English	0.2%	0.3%	0.3%	0.2%	0.2%
Other	0.2%	6.4%	0.4%	0.5%	0.6%
Bilingualism	-	-	-	-	11.1%
<b>Total:</b>	<b>100.0%</b>	<b>100.0%</b>	<b>100.0%</b>	<b>100.0%</b>	<b>100.0%</b>

\*O.I.S.L.: Other Indian Standard Languages

In a move towards 'decommunalizing', the Mauritian society, the Parliament unanimously voted an amendment to the Constitution in 1982, to the effect that the 1972 census would set once and for all the population percentage - hence the maximum number of parliamentary seats - that each community could claim. Therefore, the item 'Community' would no longer appear in subsequent census questionnaires. The idea was to discourage 'communalism', which can be defined as a 'play of communal identification, opposition and rivalry' [J.C. Lau Thi Keng].

However, a striking phenomenon could be observed when the next censuses were carried out, in 1983 and 1990. In the days preceding the set date, various socio-religious organizations published notices in the press, urging their members and sympathizers to give standardized answers to the census questions relating to religious group, language of forefathers, and language usually spoken at home. It was a way of making up for the present impossibility to assert one's identity by claiming

by the existence of a mixed diglossia where Creole plays the part of an acrolect and Bhojpuri plays the part of a basilect. Such a complex sociolinguistic situation, where the use of Creole is prevalent but not exclusive, can be called polyglossia.

### Identity handling

Like the linguistic one, many other aspects of the Mauritian culture - in the anthropological sense - are pluralistic. Identities are difficult to define. They could be compared to atoms, each one with its central nucleus and its cloud of peripheral electrons whose trajectories are partly random, some of them being able at times to cross over to the next atom. And the complex molecule formed by these atoms could symbolize the Mauritian culture.

A polar metaphor could also be used, each identity pole comprising a distinct central area characterized by precise norms, but also a marginal area with a fuzzier outline and more flexible norms. Three such identity poles may be seen as prevailing, in that they account for more than 95 % of the

Mauritian population. The Hindu identity pole is the most significant, demographically and politically. It implies originating from India, practising a form of Hinduism, claiming an Indian linguistic heritage and displaying an Indianized lifestyle. The Muslim identity pole entails a strong tendency to overlay the Indian substratum (quite similar origins and linguistic heritage) on which it has developed with the constant assertion of a world-view and observances minutely prescribed by Islam. The Creole identity pole evokes the image of a nebula. It is characterized by miscegenation - to any degree - between at least two of the human groups brought together on the island, Christianization, the loss African ancestral languages and a linguistic repertoire based on the French-Creole diglossia, as well as a globally westernized habitus.

Such are, briefly sketched, the salient features that distinguish each identity pole from the others. The distances separating them may increase or decrease depending on individual and collective situations or issues. For example, Mauritians of Asian descent, that is Indo- and Sino- Mauritians, hold compatible views about kinship and tend to be in favour of an extended family pattern - although they may put it less and less into practice, whereas Creoles and Whites generally form western-type nuclear families. Another kinship practice, polygyny, is claimed as a right by Muslims, but is quite rare in actual fact. At a higher level of integration, the hypothesis has been put forward that a 'pan-Mauritian identity would be contained within the code of conduct which all Mauritians subscribe to and which forms part of their socialization process. This code internalizes and governs ethnic relations in such a way as to weaken the possibilities of open hostility and conflicts in most contexts' [A. Nirsimloo-Ananden].

Now that Mauritius has been put on the world map thanks to its recent economic success, it is about time that its social dynamics become an object of study for anthropologists. A first appeal in this sense made by J. Jensen in 1985, following a research project initiated by A. Kuper, has not had sufficient impact. Yet, the pragmatic strategy evolved in this microcosmic society to handle diverse and potentially conflicting group identities definitely deserves scientific attention and theorization, especially at a time of renewed ethnic hostilities in more and more parts of our planet. ◀

Claude Cziffra is a PhD scholar at INALCO, Paris

Hindus:	428,167;	51.8%
General Population:	236,867;	28.7%
Muslims:	137,081;	16.6%
Sino-Mauritians:	24,084;	2.9%
<b>Total:</b>	<b>826,199;</b>	<b>100.0%</b>

Mauritians, i.e. Mauritians of Indian origin, whether Hindus or Muslims, make up more than two-thirds of the total population. The rest, a little less than one-third, comprises mainly Creoles (Christian Coloureds) conventionally forming the General Population together with Franco-Mauritians (Whites). Sino-Mauritians are a small minority. The Mauritian concept of

# The Indian Immigration Archive in Mauritius

The complexity and richness of Mauritian studies belies the geographical smallness of this Indian Ocean country. An island of 720 square miles, named after a Dutch *stadthouder*, Mauritius was captured for the British Empire from the French in 1810. Within a few decades the island had been transformed into a major sugar producer and experienced an unprecedented demographic revolution as existing Creole and European populations were dwarfed by an immigrant Indian community which rapidly gained majority status.

By Marina Carter



The Indianization of Mauritius was a deliberate policy of the British who selected the island to be the site of 'the great experiment' in the use of 'free' rather than slave labour. Mauritius was chosen because it was perceived to be a new and expanding plantation economy unlike the 'exhausted' West Indian sugar producers, and because of her proximity to India. Thus, Mauritius became the first British colony to be allowed to export labour under a government regulated indenture system from 1834. The indentured workers were so called because they were obliged to sign contracts of varying duration which bound them to serve for a fixed wage. Because the migration was designed to prove a viable alternative to

slave labour, indenture was a system under scrutiny. As a result the entire proceedings, from recruitment, through shipping, allocation to estates and employment history was recorded. Individual data were compiled to describe and differentiate migrants, and from the 1860s photographs of Indian immigrants were taken to complete the system of control. The registers in which this bio-data was recorded are collected at the Indian Immigration Archives of the Mahatma Gandhi Institute, Mauritius. The Archive houses unique ship registers, migrant certificates and photographs relating to one of the largest of the modern Indian diasporas; these comprise migrant data recorded at the point of entry, and records of subsequent employment, and settlement patterns of Indians in Mauritius. The size, comprehensiveness, and quality of the database (circa half a million migrants) is unique. In no other territory to which Indians migrated as labour-

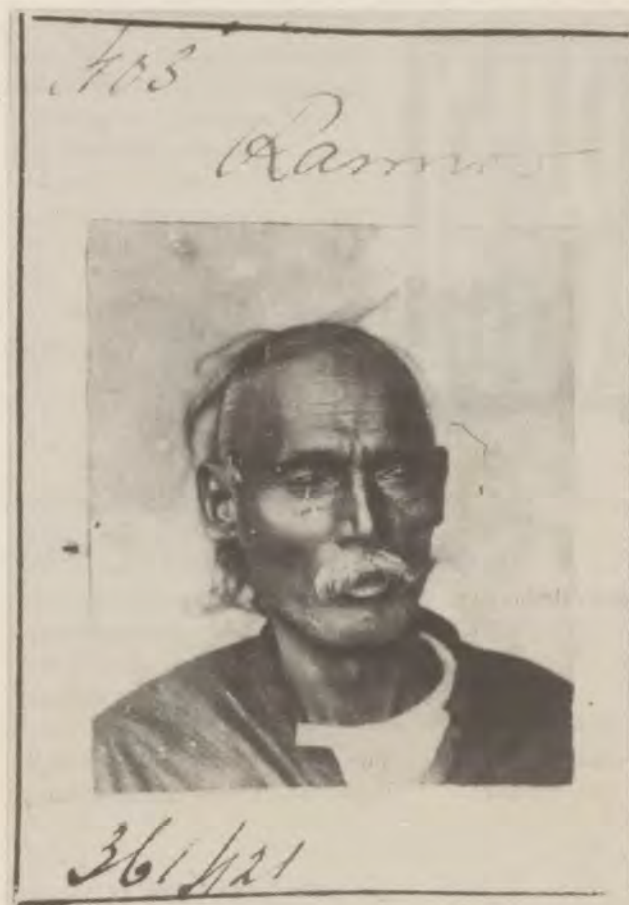
ers (for example the Caribbean, South Africa and Sri Lanka) is statistical material available which can enable the historian to match individual bio-data (region, caste, age, gender) with subsequent employment and settlement records (marriage, death or return dates).

The study of this material will enable us to recreate a unique picture of the transplantation of an essentially rural or 'peasant' population into a plantation society. The data reveal aspects of the living and working conditions of indentured labourers (through birth and death rates) so that scholars specializing in the quantitative study of coerced labour would find much of interest in the records. Correlations between death rates and migrants' region of origin can provide new information about the epidemiological conditions of the subcontinent. In addition, the analysis of the Indian population data can provide us with an insight into the modification of traditional customs and practices in the new setting - for example, the selection of marriage partners in Mauritius by the children of immigrants entailed adaptation from the caste endogamous patterns which their parents had followed. The photographs (the collection dates from 1868) and personal data (e.g. height, family

status) recorded for individual migrants can also be used to provide Indian demographers, historians, and anthropologists with a valuable new source of socio-biological information concerning the 19th century Indian populations (including tribals, Bengalis, Telugus, and Marathis as well as Tamils

and Biharis who were numerically the most significant migrant groups). ◀

*Marina Carter is a historian and currently a MacArthur Fellow based at the University of London and the Mahatma Gandhi Institute, Mauritius.*



## The Hardyman Madagascar Collection at SOAS Library

In 1991, the Library of the School of Oriental and African Studies, University of London, was extremely fortunate in becoming the beneficiary of a unique collection of books and other material on Madagascar. For this we are greatly indebted to Mr. J.T. and Mrs. M. Hardyman who selected SOAS Library as the most appropriate home for their collection, which has taken a lifetime to build.

By Barbara Turfan



Mr. Hardyman has described the background to the Collection and his own interest in books on Madagascar as follows: 'The Hardyman Madagascar Collection started in a very simple way when I was a boy of eleven or twelve years old. My parents were working in Madagascar with the London Missionary Society, now the Council for World Mission. When I came to England, after spending my first few years on the Island, they chose as my guardians the Rev. and Mrs. J.H. Haile who had also been with the London Missionary Society in Madagascar. So the stage was set for me to take a strong interest in Madagascar.'

My first book was a secondhand copy of a book written by an anonymous Englishman, calling

himself 'A Resident'. It was published in the 1840s and has become quite uncommon. A reference in another book to Oliver's 'Madagascar' in two huge volumes (1886) further stimulated my interest and eventually a copy of the book was obtained. Hundreds of pages about Madagascar!

From that time on, every opportunity was taken to obtain relevant material, especially as we lived for so many years in Madagascar (1946-1973). It has been used to good effect not only by its owners but by others who have written for information to help with research.

But the time has come to give the Hardyman Madagascar Collection a new home. My wife and I are therefore donating it to the Library of the School of Oriental and African Studies, London.'

The Hardyman Madagascar Collection is the largest personal collection on Madagascar in existence - and larger than the Library's own collections on Madagascar and the Malagasy language - and is quite clearly the result of a lifetime's devoted labour. It consists of some sixty shelves of books and journals, chiefly in English, French,

and Malagasy, with works also in Norwegian, Welsh and other languages. The subject range is broad but emphasis is on those subjects in which Mr. Hardyman has most personal interest; history, missionary and church history, anthropology and works on and in the Malagasy language comprise the larger share, with smaller sections on geography, geology, flora and fauna, law, music and hymnology, arts and crafts, medicine, numismatics, and philately. Much of the material is rare and difficult, if indeed possible, to obtain. It includes some runs of periodicals, several unpublished doctoral theses (mostly French) and a large number of unpublished typescripts and manuscripts.

The Library and the School are well aware of the value to scholarship of this unique Collection and of our duty to make it available at the earliest opportunity to researchers from around the world. The Collection will be maintained by SOAS Library as a discrete collection within the Africa Division. Since it arrived in the building, it has been consistently used by a variety of scholars from different

countries, even though much of it was rather inaccessible for some time.

About two-thirds of the Collection has been catalogued to date on the Library's on-line computer system (accessible on the JANET network) - namely the reference, periodical, most of the history, and the church and mission history sections. This has been achieved partially from the Library's own funds and partially with the help of funding from the British Library. We hope soon to obtain additional grants to catalogue a further section and to rebind the bulk of the collection. In the longer term, we aim to attract funding to catalogue the archival material in the Collection and to publish a printed catalogue.

We hope that through this generous donation by Mr. and Mrs. Hardyman, SOAS will be able to contribute towards both the preservation of the Hardyman name and the promotion of Madagascan studies. ◀

*Mrs. Barbara Turfan is the Librarian of the Africa Division at SOAS Library.*

26-31 AUGUST, 1994

MAHATMA GANDHI INSTITUTE, MOKA, MAURITIUS

# The Concept of Mauritian Studies

The Mahatma Gandhi Institute was founded in 1970 by the Government of Mauritius in collaboration with the Indian Government. The institute aims to provide the academic and cultural basis for the promotion, consolidation, and dissemination of the Indian traditions and contribute to a developing Mauritian culture by creating an awareness of the richness of the Mauritian heritage and by providing a forum for a creative interaction between its diverse components. Besides this, the Mahatma Gandhi Institute develops teaching and research programmes in the focal areas of the institute, namely Indian Studies, Performing Arts, Fine Arts, Mauritian Studies, and Chinese Studies, thus contributing to an extension of the frontier of the Tertiary Education Institution Network.

By **U. Bissoondoyal** and  
**P. Dhayam**



The Mahatma Gandhi Institute today comprises the faculty of Indian Studies, faculty of

Indian Music and Fine Arts, and the Centre of Mauritian and Other Area Studies. Since 1984, in an attempt to create an awareness of the richness of the world heritage of which Mauritius is the beneficiary, the Mahatma Gandhi Institute has been organizing conferences on events and subjects that have had an over-riding effect on Mauritian society. The topics of these conferences have been: Indian Labour Immigration (1984), Slavery in the South-West of the Indian Ocean (1985), L'Île Maurice et La Révolution Française (1989), Maintenance of Indian Languages and Culture Abroad (1994).

Although research in Mauritian Studies had been under way for some time, an urgent need was felt to define its areas of action, establish it as an area of research, and eventually of teaching, and to network the research action of the institutions in Mauritius as well as abroad. The seminar on the 'Concept of Mauritian Studies' that was held August 26-31, 1994 was attended by scholars from the U.S.A., France, India, the Netherlands, Australia, La Réunion, South Africa, Trinidad, UK, and more than thirty Mauritian researchers. The seminar offered a platform for scholars to make their scientific contribution and give practical suggestions for the definition and organization of Mauritian Studies.

At the logistical level a plea was made for more national and international cooperation between various scholars and institutions working on the Indian Ocean in general and Mauritius in particular.

## Regional approach

Defining and developing Mauritian Studies as an Area Studies Programme poses a lot of problems because it is extremely difficult to limit the scope of the programme at a regional level since the origin of the population of Mauritius is very diverse. It is a creation of European hegemonic powers. The Dutch, French, and English imported African and Malagasy slaves as well as indentured labourers from India and China. Since the population of Mauritius thus has its origin on four continents it is not advisable to limit Mauritian Studies to a certain region.

Professor Cowan from the University of California held an exposé on the experience with the organization of American Studies in the United States, since the ancestors of the Americans are just as diverse as those of the Mauritians. He promoted the idea of structuring Mauritian Studies according to a thematic programme instead of a regional one. The same plea was made by Professor Haraksingh of the University of the West Indies. He spoke of the evolution of Caribbean Studies and brought forward a comparative reference for Mauritian Studies. In this light, he gave the example of the striking similarities in history and current composition of the Trinidadian and Mauritian population.

Professor Kenneth McPherson, executive director of the Indian

Ocean Centre for Peace Studies in Australia also said he was aware of the problems of confining Mauritian Studies in a narrow regional manner. Despite this, he pointed out the need to integrate Mauritius more into Indian Ocean Studies. This would not only eliminate the relatively isolated position of Mauritius, but also aid more regional cooperation between the islands in the South-West Indian Ocean. The study of Mauritius can further lead to a better understanding of the processes of globalization.

Globalization and Mauritius was also the theme of the lecture of Professor Houbert of the University of Aberdeen. He sees the population of Mauritius as a visualization of globalization: "Mauritius is universally acclaimed for its modern democratic state and its capitalistic mode of production. The modern state as part of the worldwide system of states and the global reach of capitalism are the two outstanding features of the modern world. Unlike the other countries surrounding the Indian Ocean, Mauritius is entirely a creation of the process of globalization."

## Themes of Mauritian Studies

In different lectures scholars made clear that a regional organization of Mauritian Studies did not seem useful. A thematic approach appears more fruitful. Many themes were already discussed during the seminar. As there were

papers on: languages, economy, history, literature, the press, development, slavery, legacy of slavery, administration, politics, education, health, immigration/migration, anthropology, geography, and related fields. In the concluding formal and informal sessions, the scholars agreed on the following two themes as guiding lines for developing an agenda for future research on Mauritius:

Research into the colonial history of Mauritius, focusing not only on the immigration history of Indian and Chinese indentured labourers but also on the African past: the slave trade and slavery. Another focal point of future studies will be research into the dynamics of cultural/ethnic identities in the specific plural context of Mauritius. During the Seminar many local scholars presented their research on this theme. In this area of research it is particularly important to develop a research approach from an interdisciplinary level: historians, linguists, and anthropologists should work together to be able to grasp the meaning, and the political and social implications of Mauritius as a multi-cultural society fully. ◀

*Mr U. Bissoondoyal and Mr P. Dhayam are respectively director and administrative officer of the Mahatma Gandhi Institute*



## Peter Boomgaard appointed (In)between Leiden and Amsterdam

Since 1991, Dr Peter Boomgaard (48) has been the director of the Royal Institute of Linguistics and Anthropology (KITLV) in Leiden. In May 1994, he was appointed honorary professor of economic and environmental history of Southeast Asia, Indonesia in particular, at the Centre for Asian Studies Amsterdam (CASA), University of Amsterdam.

By Mario Rutten and  
Henk Schulte Nordholt



Peter Boomgaard studied history at the Free University in Amsterdam, majoring in social and economic history. His M.A. thesis focused on demographic developments in Mexico. Following a short-term lectureship in social history at the Erasmus University Rotterdam, Boomgaard returned to the Department of History of the Free University as a lecturer in social and economic history in 1972. Due to practical reasons, he had to change the location of his doctoral research from Latin America to Java. His teaching load at the Free University did not allow him a sabbatical leave to conduct his planned demographic historical research in Latin America. He then decided to change his focus to the demographic history of Java, as he expected most of the data to be available in the archives in the Netherlands. Although he soon discovered that this was only true for a small part of the data needed, he had by that time become senior enough to be allowed a sabbatical leave to conduct archival research in Jakarta. Changing his focus to Java allowed him to follow up on an earlier discussion in the Netherlands on demographic history in Java, conducted by Wim Wertheim, Jan Breman, Bram Peper and others. In 1987, Boomgaard defended his PhD thesis, which was entitled *Children of the Colonial State; Population Growth and Economic Development in Java, 1795-1880*, at the Free University in Amsterdam (published as CASA Monograph 1 in 1989). From 1983 to 1987, Peter Boomgaard worked on secondment at the Royal Tropical Institute in Amsterdam. As successor to P. Creutzberg, he became the new editor of the series *Changing Economy in Indonesia*, a selection of statistical source material from the early 19th century up to 1940 (initiated by W.M.F. Mansvelt), published by the Royal Tropical Institute. In 1991, Peter Boomgaard left his senior lectureship at the Free University to become the director of the Royal Institute of Linguistics and Anthropology (KITLV) in Leiden and in May 1994 he was appointed honorary professor at the Faculty of Social Sciences of the University of Amsterdam and the Centre for Asian Studies Amsterdam (CASA).

Your honorary professorship at the University of Amsterdam is linked to the KITLV, what is the history of this chair?

The Royal Institute of Linguistics and Anthropology (KITLV) is an institute linked to the Royal Netherlands Academy of Arts and Sciences (KNAW). It is a national institute, based in Leiden. In order to strengthen the ties with different universities in the Netherlands and with the various disciplines taught there, the board of KITLV has an interest in a fair distribution of chairs in different universities in different fields, occupied by senior staff members of the institute. One honorary professor was already appointed for the study of Islam in Indonesia at the University of Leiden (Dr C. van Dijk) and one for the study of the Caribbean at the University of Utrecht (Dr G.J. Oostindie). The socio-economic historical profile of the third chair matched the Asian programme of the University of Amsterdam. As a senior lecturer at the Free University, I had already participated in CASA from the time of its establishment in 1987; I had been chairman of the editorial board that had set up various series of publications. The board of CASA and of the faculty of Social Sciences were enthusiastic about setting up a chair in environmental and economic history of Southeast Asia within the University of Amsterdam in order to strengthen the historical and socio-economic components in their Asian studies programme.

You have been appointed professor in the economic and environmental history of Southeast Asia, particularly Indonesia. Can you tell us something about your field of study?

I consider economic and environmental history to be only part of my future research and teaching programme. If it had not been such a lengthy title, I would have preferred the chair to be named a chair for 'economic, environmental, social, medical, and demographic history of Southeast Asia'. All these aspects are very closely interrelated and it is my ambition to study them in connection to each other. It is very difficult, even impossible, to study the economic history of a society without understanding its social history; or to study the economic development of a region without paying attention to its environmental history. Knowledge of epidemic diseases, for example, and of concomitant developments in the medical profession, are very important in un-

derstanding economic and demographic changes in a specific country over time. The emphasis on traditional medicine within medical anthropology today is strongly in need of a historical component. Traditional medicine in Indonesia today is different from what was in the 1880s for example. Traditional medicine in Indonesia is not something static, but has developed in interaction with Western and Chinese medicine.

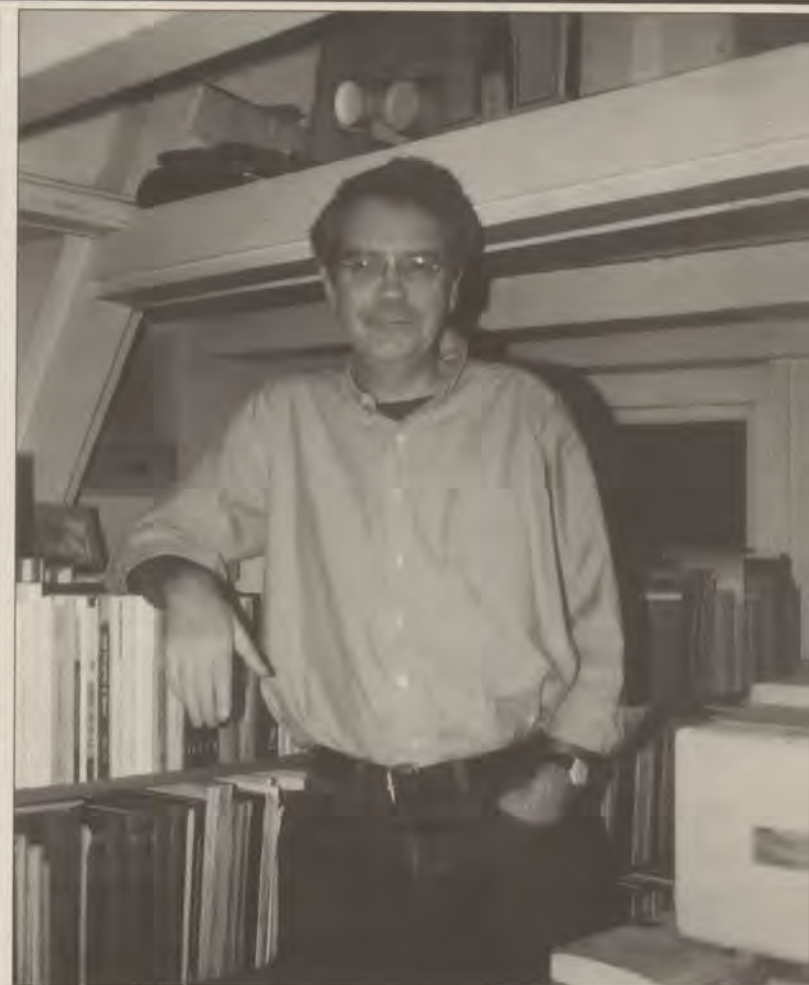
In my new position I would therefore like to initiate interdisciplinary research projects along the line of the so-called EDEN project (Economy, Demography and Ecology in Nusantara) of the KITLV. This project gravitates around the study of ecological history in Indonesia, but at the same time has a clear emphasis on demographic and economic changes. As a professor at the University of Amsterdam, I can therefore envisage guiding PhD students in social, economic, environmental, and medical history of Southeast Asia.

Your main field of study is the socio-economic history of Indonesia. What is your opinion about the study of Indonesia in the Netherlands?

Dutch scholars on Indonesia have always studied Indonesia in isolation from Southeast Asia. Over the years, I have become more and more convinced that the different societies located in Southeast Asia should be studied in relation to each other. The fact that my chair for the study of economic and environmental history deals with Southeast Asia is not just a matter of window-dressing; it is something I really would like to pursue. Indonesia is located in Southeast Asia and should be studied as such.

The study of Indonesia in the Netherlands is not only characterized by a narrow focus, but also by a lack of theoretical reflection. To the extent that Dutch scholars have attempted to make theoretical analyses, they have almost always fallen back on the same few authors, such as Boeke and Geertz. Within the literature on Indonesia, there have been hardly any references to theories on economic development that have developed with regard to Africa and Latin America. In general, the study of Indonesia in the Netherlands has been rather parochial. In my new position, I hope to contribute to a broadening of the perspective in the study of Indonesia, first by studying Indonesia as part of Southeast Asia and second by putting more emphasis on theoretical reflection.

The study of Indonesia in particular and of Southeast Asia in general is heavily biased towards the study of peasants. This is mainly the result of our pre-occupation with the Cultivation System which resulted from a fascination with



rice cultivation, with sawahs. Our interest in Southeast Asia stops at the border of the village. Most of us have never considered the 'modern' sector to be an interesting topic of research. In my view, this is the result of the dominance of Boeke's concept of the dual economy, a concept which has done much harm to the study of Southeast Asia. It has given us a pre-occupation with the study of peasants because we have always been under the impression that peasant society in Southeast Asia has been unaffected by outside influences. It gave us the idea that if you wanted to study Asian society, you had to study peasant society, because all other sectors of the economy were considered to be a western *Fremdkörper* and therefore an alien part of Asian society. We now realize more and more the one-sidedness of this approach and the damage it has done to our understanding of Southeast Asian society. We should do away with the concept of the dual economy once and for all and put more emphasis on the study of the urban and non-agricultural sectors of the economy, and of those people living in the forests, the so-called tribal people.

One final way in which I want to broaden the perspective in the study of Southeast Asia is to bring in my background as a European trained historian. I have always been interested in the debates on the differences in developmental paths in Western Europe and Asia. The historical study of European economic development is far more advanced than that of Asia. Maybe this is less so in the case of India, China, and Japan, but it certainly is in the case of Southeast Asia. As a European-trained historian, I hope to contribute to a new comparative perspective within the study of history of Southeast Asia by bringing in the comparison with European history. I am therefore particularly looking forward to future collaboration with colleagues within the Amsterdam School for

Social Science Research (of which CASA forms a part), which concentrates on the study of Asian and European societies in comparative perspective. In order to make such a comparison successful, however, we do need to have much more knowledge on the history of Asia in general and that of Southeast Asia in particular.

With your appointment at the University of Amsterdam and your directorship of the KITLV in Leiden, you operate simultaneously in the two main centres for Asian studies in the Netherlands, both having a different academic tradition. Is this an interesting or a conflicting combination?

I certainly feel that my present position is a very interesting one. Leiden has a tremendous know-how with regard to the study of linguistics and culture of Asia. In this, it has a clear advantage over Amsterdam. In terms of library facilities, Leiden is also much better equipped than Amsterdam, even if we include the collection of the library of the Royal Tropical Institute. Theoretically, however, Leiden is much less interesting. An exception to this might be the study of anthropology, which is able to compete with the French anthropologists. If I compare the academic tradition in Amsterdam and Leiden, however, I find Amsterdam theoretically more interesting. I am therefore looking forward to the possibility of increasing interaction with my colleagues in Amsterdam. You can say that by working in Leiden and Amsterdam simultaneously I definitely have the best of both worlds in terms of Asian studies in the Netherlands. The only problem is that, having my home in Amsterdam, I am too often not only academically but also physically in between Leiden and Amsterdam. ◀

## Interview with Jan van Olden The Centre for International Legal Cooperation

'Setting up effective projects is like mixing a cocktail. Find the proper mix of academic expertise, practical experience, political nous, projects management, and last but not least, the personal touch, and any project will have a reasonable chance of success. By the same token, an unbalanced mixture of very tasty ingredients can make a project flop.'

This may be called the motto of the Centre for International Legal Cooperation which is based in Leiden. Originally institutionalized in the mid 1980s, what was then called the Netherlands Council for Cooperation with Indonesia in Legal Matters, the 'Centre' is now operating in new markets. The Centre is based in Leiden and is the guest of Leiden University. Mr. Jan van Olden is the director.

By Dick van der Meij



In April 1992 the relationship between Indonesia and the Netherlands as far as

development cooperation was concerned was breached. The 'Council', not unlike many other institutions in the Netherlands, found its future seriously jeopardized. No projects with Indonesia were possible and thus no more funds were available to sustain our position. However, our expertise, built up over the years, was felt to be too important to be lost. Nowadays we are active in projects in central and eastern Europe and in Asia.

In the past, the work of the 'Council' used to be organized in a number of projects, in the first place cooperation at an academic level. In Indonesia workshops were organized to discuss legal matters crucial to a uniform legal system throughout Indonesia, and a sandwich PhD programme was executed. Indonesian candidates were trained by Indonesian and Dutch staff and defended their PhD theses in Indonesia. Secondly Indonesian judges were trained, and thirdly a course in legislation and law-making was organized at the Ministry of Justice in Jakarta.

All programmes included the provision of relevant literature and the translation of important juridical works. A jurisprudence databank was also set up to provide a solid base for sound legal practice.

All programmes were acknowledged by broad appreciation both in Indonesia and in the Netherlands.

However, after April 1992 the 'Council' was dissolved and new ways of using the expertise which had accumulated during its existence between 1985 and 1992 were sought. In 1993 the Centre for International Legal Cooperation was established. It operates mostly in countries currently reforming their legal systems. Fortunately, the past ties with Indonesia have been renewed and are resulting in

new projects. A project in China is also being prepared.

'Our network in the Netherlands and in Indonesia, and the expertise we have in organizing, advising and implementing programmes are both extensive. The same holds true of our experience in translating and publishing. This is now being sought by the countries which are developing their legal system. I sometimes find myself really amazed that people in countries as far away as for instance Mongolia call upon us for help. Apparently our name has spread to those places, and that is all to the good.'

Van Olden is happy that the ties with Indonesia are still maintained and at present have resulted in four programmes in Indonesia which are being planned or are already being executed. A new project for a renewed cooperation be-

tween Dutch and Indonesian universities is in a preparatory phase. A seminar on the new Dutch Civil Code (implemented in 1992) was held in Jakarta in June 1994; new joint seminars will follow.

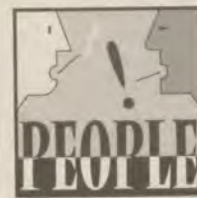
A small project on environmental legislation in Indonesia is sponsored by the Dutch Ministry of Education, Culture, and Sciences. It consists of research done by the Van Vollenhoven Institute for Law and Administration in Non-Western Countries in Leiden and a joint seminar in Indonesia.

One of the projects conducted by the Centre itself is an Indonesian - Dutch Law Dictionary. This work is being carried out by Mr. Marianne Termorshuizen, Drs. Ab Massier, Drs. Laura Lancée, and from April 1995 onwards, Drs. Caroline Supriyanto - Breur. The aim is to compile a comprehensive dictionary of about 500 pages based on Indonesian law and legislation. Material is extracted from numerous sources comprising the whole field of Indonesian law in the broad sense of the word. The library of the Van Vollenhoven Institute forms the basis of the inventory of legal terms and terminology. Funding has been obtained from the Dutch Ministry of Justice and the Ministry of Education, Culture, and Science. The work started in August 1993 and is scheduled to be finished around 1998. ◀

## First Professorial Fellow for Thai Studies at Leiden University

On Tuesday 3 January 1995, the first professorial fellow for Thai studies, Miss Archara Pengpanich, PhD, arrived in the Netherlands. Dr Pengpanich received her doctoral degree in Applied Linguistics at the University of Wales in Great Britain. In Thailand she is lecturer of English, linguistics, and applied linguistics at the department of English and Linguistics in the Faculty of Humanities of Ramkhamhaeng University in Bangkok. Dr Pengpanich has also been active teaching Thai to foreign students and children of diplomats.

By Yvonne A. van Genugten



On 25 September 1992, an Agreement of Cooperation between Ramkham-

haeng University, Thailand, and Leiden University, the Netherlands, was signed. Later, in February 1993, both parties agreed on the Memorandum of Understanding (MoU) concerning the establishment of a Special Programme of Thai studies at Leiden University to extend over a period of five years. In the MoU it is agreed that every one or two years, a professorial fellow of Thai origin, will lecture on Thai Humanities, i.e. either Thai language, Thai culture, or Thai history at Leiden University. After some initial organizational problems, the Thai programme in Leiden was able to get under way in January 1995.

With the establishment of the Thai programme, a *piet à terre* for Thai studies in Europe has been created. The programme has been set up in a similar way to the Chair for Malay Studies which was established in January 1993, also at Leiden University. This Malay programme, which has been sponsored by several Dutch companies in Malaysia, the government of Malaysia, and the Netherlands Ministry of Development Cooperation, has boosted Malay-Dutch scientific relations. Since its inception almost a dozen Malay scholars have visited The Netherlands for study seminars, a sabbatical year, or scientific research. Some of these scholars have also participated in the acculturation courses organized by the Inter Consultancy Bureau (ICB) of Leiden University for Dutch business and government employees going to Malaysia. Furthermore, several students from the Netherlands have visited Malaysia for language courses and research. In short, the new Malay Chair has meant a mutual strengthening of contacts between the two countries involved, both in a cultural and scientific way, not to mention economics. A similar strengthening of contacts is expected from the Thai programme as well.

Of no less importance for the Thai programme in particular is the fact that Europe has a long history of Asian studies, going back to the time of the European expansion eastwards between the sixteenth and eighteenth centuries and the subsequent build-up of

colonial empires in many parts of Asia. As a whole, European countries have probably the world's largest professionally organized repositories of materials on Asia and many well-established scholarly traditions for the study of Asian languages, cultures, and societies. In all respects the field of Asian Studies displays as varied a picture as Western Studies. It covers a wide range of subjects, including classical languages and cultures as well as the study of modern Asian societies. The Thai Chair will contribute to the acknowledged importance of Asian Studies for Europe.

The Thai programme is sponsored by several Dutch companies in Thailand, Ramkhamhaeng University, Leiden University, and a private person. Dr Pengpanich is stationed at the Department of Languages and Cultures of Southeast Asia and Oceania of Leiden University. As the first professorial fellow, she has been asked to offer courses in Thai Language and Literature and to give seminars on Thai Culture. In February, the first courses on Thai language and Thai culture will start. Besides this, she will also participate in the acculturation and language courses, organized by the Inter Consultancy Bureau. ◀

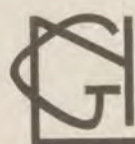
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# The STSI-SOAS Television Project

In 1990 a collaborative research project was set up to document and investigate the effects of television on the transformation of Indonesian society. The project has systematically recorded broadcasts on Indonesian national and commercial channels and engaged in preliminary research on the findings. The project currently has an archive of about 700 hours of Super-VHS recordings and has three scholars researching on the materials.

By Mark Hobart



The original goal was to record all programmes broadcast on Balinese culture and religion. In 1993 the project expanded to include all broadcasts on Islam and the range of other programmes of general interest to scholars. The project also holds a number of recordings of live theatre performances of plays previously broadcast on television. All recordings have been transcribed in the original language onto IBM disks in ASCII.

## Aims

Indonesian television companies have no facilities for storing master tapes. Granted the growing importance of television in Indonesia, the preservation of, and research into, a unique collection of cultural and documentary materials was the first priority. These materials are of great potential value to local and international scholars working on Indonesia, in performance, cultural and media studies, and those interested in changing social, economic and political processes. The recordings and transcriptions of the project are designed to provide an extensive resource for teaching and research across a wide range of disciplines. The project therefore has three main aims. The first is to record and transcribe broadcasts for archival purposes. The second is to make these materials available for the use of Indonesian performers and academics for teaching and research. The third is to document the development of Indonesian television, to promote research on the materials and on the impact of television within Indonesia more generally through seminars and publications notably involving Indonesian scholars and performers.

## Organization

The project is a collaborative venture between STSI, the Indonesian Academy of Performing Arts, under the Directorship of Professor Madé Bandem, and the School of Oriental and African Studies, with

additional involvement of staff from two other British Universities, University College Swansea and the University of Kent. The project is run by the author of this article, who is a specialist on Balinese society at the Department of Anthropology and Sociology, SOAS, University of London, with research interests in postmodernism, development and international media studies. Dr Felicia Hughes-Freeland of the Department of Sociology and Anthropology, University College Swansea, is a specialist in Indonesian theatre, visual anthropology and television, assisted the setting up of the project and works on theatre and television in Indonesia. John Bousfield, Lecturer in Theology and Religious Studies and member of the Centre for Social Anthropology and Computing, the University of Kent, is responsible for research into television and religion in Indonesia, with a particular interest in Islam. We are currently considering with Indonesian colleagues what form of organization is the most appropriate for the administration and dissemination of the project's materials in the long run.

## Logistics

The recordings are made in Bali on Super-VHS machines with VHS back-up and audio copies for transcription. The recordings are made and tapes kept in a special dehumidified studio, with special aeri-als and boosters, uninterrupted power supplies and back-up generators to ensure the continuity and quality of recordings. The British National Film and Television School has analyzed sample tapes and confirms that the recording quality is extremely high. An Australian ethnomusicologist, Dr Douglas Myers, who is a specialist in video, carries out a monthly quality check on all installations. Tapes are stored in the studio until they are brought back at regular intervals to the U.K.

Recording and transcription to computer is carried out by Balinese who have been trained by myself over a period of twenty years, and are periodically supervised by Dr Myers. They have proved extremely reliable.

The recording of broadcasts and their use exclusively for academic research and teaching purposes by the participating institutions to the project is permitted under a copyright agreement between STSI and the Indonesian television companies concerned. The copyright of the transcriptions lies with the project.

## Funding and Related Projects

The project has been funded since 1990 by the School of Oriental and African Studies and the British Academy, with additional technical support from the University College Swansea and the University of Kent. Bousfield has a Nuffield Foundation grant for research into the impact of television on Islam in Indonesia. We are currently seeking future funding from the U.S. National Endowment for the Humanities and other bodies through Professor Fredrik de Boer, Theatre Department, Wesleyan University.

The project has started to attract related research proposals. For instance, Dr Adrian Vickers, University of Wollongong, and Dr Carol Warren, Murdoch University have submitted a large project to the Australian Research Council, on *Industry and cultural change in Bali*, which depends on and ties in closely with the television project. There are a wide range of possible future directions in which the project's archives might be developed beyond the initial goal of research by Indonesian and other scholars working on Bali. Subject to negotiating the appropriate copyright agreements, these include the possibility of developing the multimedia uses of selected materials for teaching purposes and the dissemination of Indonesian cultural performances to a wider interested academic audience.

## Dissemination of Results

The project now has sufficient holdings that we plan to proceed to the dissemination of the results in various ways. We are currently publishing details of the project and its holdings through various newsletters and journals for scholars with particular interests in Indonesia and the performing arts.

The first intended use of the materials is for teaching. The archive is already in active use by STSI for teaching and staff seminars, once again subject to copyright agreements, the material has extensive potential for language teaching. This could include the production of university-level teaching mate-

rials on theatre and performing arts, consisting of tapes, translations and notes for teachers. Such teaching packages could equally be designed for religious or media studies. The longer term aim is to attract more students, for example from other disciplines, to Indonesian studies, which the new multimedia technology would make more accessible.

The second form of dissemination is through seminars. We propose to organize a series of seminars in Indonesia in conjunction with STSI with the aim of bringing together scholars and performers to consider the effects of television on changing genres and performance styles. Dr Hedi Hinzler, Department of Languages and Cultures of Southeast Asia and Oceania, Leiden University, has suggested a possible future seminar series on broader aspects of Balinese culture using the project's materials. Bousfield is exploring the possibility of organizing a parallel series on Islam and television in Yogyakarta. The author of this article is currently discussing possible collaboration with Asian Media Studies' specialists at Murdoch University on a seminar and collection on articles on Indonesian television.

The third form of dissemination is the publications of the current and future — researchers on the project (see below).

There is a proposal to set up a National Cultural Centre in Indonesia. We have already offered our materials, both recordings and transcriptions, to the centre when it is built and are in touch with the chairman of the committee, Professor R.M. Koentjaraningrat. It is precisely through this kind of future initiative, especially in Indonesia, that we hope to disseminate and make full use of the recordings.

We are currently considering other ways of making use of the project's materials and existing research. Suggestions are invited.

## Research Possibilities

Although the initial aim of the project is archival, this is intended as the basis for a range of research projects. Each of the scholars involved is working on their own research linked to the project. I am researching into the effects of television on Balinese society, including the question of audience response, and is planning a project with Bousfield on the impact of television in Pacific Asia, with special reference to Indonesia. Hughes-Freeland is working on the effects of television on changing genres in theatre and dance. Bousfield is engaged in research on Islamic movements in Indonesia and Malaysia, and the impact of television on representations of religion.

The project even on its present scale opens up exciting possibilities for research and publication. The range of materials and possible research avenues are far beyond the capacity of the existing researchers, who have to date only been able to undertake research during vacation time. There are a number of evident possible re-

search areas. The first is specialized aspects of Balinese studies including performing arts, theatre, dance and music to social change, modernization and development, tourism and representations of Bali in the media. A second is the role of television in representations of religion in Indonesian societies, the link with the state ideology of Pancasila, comparison of broadcasts of different religions and the effects of television in producing hegemonic or standardized representations. Another is the broader effects of the media, such as the impact of television on changing patterns of consumption and life styles, on an emerging middle class, representations of cultural identity and responses to foreign television programmes and life styles. A further area is research into the use of television for the dissemination of government ideology, representations of the policy and civil society, the analysis of forms of resistance and social criticism and the study of implicit 'sub-texts' in different programmes and genres. There is extensive scope for research on non-Western media studies, for instance on the relationship between the imagined, or planned, uses of television and its actual effects in Indonesia, such as the relationship between the intended 'message' or theme and the problematic question of the audience response, the creation of audiences and their expectations, new forms of genre, narrative and image and their adoption in daily life.

## Future Plans

The project therefore has potentially valuable materials for researchers across a wide range of disciplines. Two possible uses of the materials seem particularly interesting in the immediate future. The first is their use by research students. Given the tight restrictions on postgraduate funding both within Indonesia and abroad, the project's holdings are ideally designed as the basis for doctoral theses, supplemented by short research trips if need be. The second is the development of research programmes into some of the themes outlined above. Two are of special interest to the present researchers. The first is the effects of television on consumption, life styles and identity. The second is the impact of television on the representation of religion and its implications for social attitudes and action. Such research would be most effective if carried out by more than one scholar working as part of a broader research programme.

The importance of the media, especially television, in South East Asia remains vastly underappreciated and the television project opens up avenues for future research which have not been discussed above. As the project continues and develops, we hope to explore some of these possibilities with other interested scholars. ◀

## Call for Contributions

Birds in Southeast Asia:  
Aesthetic and Symbolism

The research theme that motivates this call for contributions rests on this hypothesis: most Southeast Asian societies accord, in general, greater importance to birds than to mammals and other animals. Can this privileged relationship, which seems to exist physically and intellectually between these men and women on the one hand and birds on the other, be understood culturally, and on what elements is it founded?

By Pierre Le Roux



The position held by birds in Southeast Asia within the realm of symbolism is major and engenders particular types, like civilizer bird, mediator bird or messenger bird, omen bird etc.

In many societies, the mythical bird and the real bird are not the object of an actual differentiation. Origin myth references often involve a bird. Representations of garudas, nagas, and phoenix, along with other mythical figures very often constitute recurrent ornamental motives (on fishing boats, ritual posts, for tattoos etc.), or key personages of oral literature. Among these figures, birds

are opposed to aquatic animals. The former (e.g. the Garuda) are often associated with the dry season and the latter (e.g. the naga) with the rainy season.

Omens connected with birds are numerous: for example, among Malays nocturnal birds are put in the same class as ghosts and *Geopelia* turtle-doves bring good fortune. In the Philippines, there is a veritable magical ornithology that plays a considerable role in everyday representations and beliefs. Certain birds are linked to the kinship system (e.g. cockatoos and hornbills). Others, such as the birds of paradise, hover between the origin and the outcome of a myth (in this case, in connection with their apodictic or 'absence of feet').

However, we do not wish to limit contributor's approaches too precisely to these tracks, preferring to keep the theme open. At the end

of this research project, the types of symbolic birds will emerge more clearly.

It is, therefore, a question of attempting a comparative analysis of different ways of conceiving and perceiving birds, their role, their function, their place in nature, and in the supernatural of human societies of this cultural area (in the broad sense – continental Southeast Asia, the Indian Archipelago, Madagascar, and the Indian, Chinese, and Austronesian fringes). Descriptive analyses (e.g. the technique of fishing at sea or in rivers with the help of a trained bird) blend, in numerous cases, with an aesthetic approach of this theme – for example, the singing competitions of turtle-doves in Singapore and Thailand, and of cocks in Indonesia; and the presence of pet birds in Malay and Chinese (of the diaspora) homes.

We will be interested, in particular, in cultural and social motivations throwing light on the attraction or repulsion of a society with regard to birds (for example, as pets), but also notions and concepts that are attached to this category of animal life such as beauty,

femininity, and liberty in the west). Apart from the question of why, we will also try to respond to the question of how, through an ethnoscientific approach taking into account indigenous typologies: what animals are part of the bird world? Hens, do they qualify as birds? and so on.

This work should give prominence to the various types of mythical birds and lead to their classification. The project will attempt to explain why certain birds in particular form the support for these beliefs,

## Implementation

The work of deliberation will be directed by a basic working group who, beyond their work of comparative research, will be able to serve as a reading committee for contributions received.

The results of this project will be published in the form of a joint, interdisciplinary volume to be published in the 'Grand Sud' collection following upon 'Le Sel de la Vie and Asie du Sud-Est', with contributions coming from the field of ethnology, ornithology, ecology, philology, history, and art history.

## Participants

Jean Baffie (IRSEA, CNRS UMR 9962); Helga Blazy (University of Cologne); Pascale Bonnemère (CNRS); Robert Dentan (New York university); Christian Coiffier (CNRS UPR 191); Jacques Ivanoff (IRSEA), Pierre Le Roux (IRSEA); Charles MacDonald (IRSEA); Albert-Marie Maurice; François Robinne (IRSEA); Bernard Sellato (IRSEA); Jean-Christophe Simon (ORSTOM).

Ornithological advisors: Prof. Jean Dorst (Muséum National d'Histoire Naturelle); Jean Larivière (Foundation Ushuaia).

## Form of Contributions

This 'call for contributions' is addressed simultaneously to researchers and institutes in Europe, North America, Australia, and Asia. The deadline for receipt of contributions is **30 September 1995**.

For further information please contact

**Pierre Le Roux**

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12-14 SEPTEMBER, 1994  
JAKARTA, INDONESIA

Indonesian and other Asian Textiles:  
A Common Heritage

The conference, organized by the Museum Nasional in Jakarta, was opened by Professor Edi Sedyawati, director-general of the Indonesian Ministry of Education and Culture. The objectives of the conference were to survey current research on Asian textiles, to promote such studies, and to stimulate international discussion and cooperation in the field of culture.

By Itie van Hout



Over 100 participants from Asia, Australia, Europe, and North-America attended the conference, which consisted of 28 presentations and an excursion to a private collection of Indonesian textiles. The participants, most of whom deal with Indonesian textiles professionally, represented museums, universities, and associations of conservators. Several collectors also attended.

Most of the presentations examined the religious, sociological, and symbolic aspects of textiles, but there were also contributions on textile conservation and classification. Indonesian textiles were

the theme of the majority of the papers. The remainder dealt with Indian, Filipino, Thai, Burmese, and other Asian textiles. The papers are to be published in Indonesia.

In a paper called 'Textile Tales: narrative scenes on Southeast Asian cloth', Robyn Maxwell of the National Gallery of Australia explained that although textiles with figurative designs, including stylized human and animal motifs, are to be found all over the region, narrative scenes are quite rare. In Southeast Asia, textiles showing such scenes tend to be linked to Hindu-Buddhism. Cambodian and Burmese religious hangings are a case in point. However, Indo-European batiks of the late 19th and early 20th century often depict scenes from secular stories like Little Red Riding Hood and Snow

White and the Seven Dwarfs.

Maria Wronska-Friend of the James Cook University in Australia gave a lecture on 'Batik and European Textiles at the Turn of the 19th and 20th Centuries'. She demonstrated how western artists at the turn of the century were inspired and influenced by the batiks of Java. These artists included Toorop, Lebeau, Thorn Prikker, and Lion Cachet. Lion Cachet was captivated by the Javanese textiles he had seen at the Tropenmuseum in Amsterdam. From Holland, batik art spread to Belgium, Germany, and France.

Jasleen Dhamija from India surveyed what she called 'The Geography of India Textiles: a study of the movement of Telia Ruma, Asia Ruma, Real Madras Handkerchief, George Cloth, and Guinea Cloth'. This wonderful presentation showed how a relatively simple fabric was transformed into an important ritual object, a valuable item of exchange, and an important commodity for trade. Originating in India, these textiles were supplied to Southeast Asia, the



'Dra. Suwati Kartiwa (Museum Nasional) and Dr Michael Hann (University of Leeds)'

Middle East, as well as various regions in Africa and the Pacific. Other informative papers were: 'The Application of Symmetry Classification to the Analysis of Patterns from Different Cultural Settings and Historical Periods', 'Lombok Textiles as Aspects of Traditional Cultures', 'Moslem Dress in Indonesia', 'Sumbanese Textiles Today', and 'Puzzling Textiles: twillweaves from Central Borneo'.

The seminar was a fruitful experience not only because of the lively discussions which arose during breaks, but the opportunity to look at, feel, and discuss textiles was especially rewarding. Several participants brought part of their textile collection to the seminar, and this

was highly appreciated.

During the final session, Ms. Suwati Kartiwa, director of the Museum Nasional, suggested setting up a platform for 'Indonesian and other Asian Textiles' and that another seminar be organized in 1997 in Jambi, Sumatra. The participants enthusiastically accepted this proposal.

Itie van Hout is the Curator of Textiles at the Tropenmuseum in Amsterdam, The Netherlands.

# Microfilming and Cataloguing Indonesian Manuscripts

The rich manuscript tradition of Southeast Asia is well known. Indonesia, for example, is the proud inheritor of manuscript traditions dating back centuries and representing a wide range of languages and literatures. As handmade objects manuscripts are by definition unique and each one has a value of its own. Thus, if a manuscript is lost to the ravages of age or climate or improper treatment, a unique manifestation of the culture it stems from will have vanished, too. Such a loss is particularly distressing in Southeast Asian societies such as Indonesia where only a small fraction of the texts written down in manuscripts have ever been edited or published in book form. (Imagine, by analogy, that the sonnets of Shakespeare were preserved in just a few paper manuscript copies!)

Given a tropical climate that makes storage of perishable materials like paper or palm-leaf a daunting task, Indonesia's manuscripts have not always fared well and their future well-being is far from assured. This problem was recognized by several scholars, mostly American, when they were conducting research in Central Java. Recently two such scholars with some experience dealing with issues of manuscript preservation in Indonesia happened to be in Leiden and I managed to discuss those issues with them.

By Dick van der Meij



Dr Timothy Behrend, currently a lecturer at the University of Auckland, New Zealand, was a visiting lecturer at the University of Leiden from October–November 1994. Alan Feinstein, formerly program officer for the Ford Foundation's Southeast Asia Office in Jakarta, is from November 1994 to September 1995 a Visiting Fellow of the KITLV and of the University of Leiden where he is writing up research on Javanese manuscript sources on Javanese music.

## Recent history

One of the first persons to draw attention to the problem of preserving manuscripts in collections in Indonesia was Dr Nancy Florida, currently assistant professor in the Department of Asian Languages and Literatures, University of Michigan—Ann Arbor. She conducted research in Solo in the mid-1970s and, at the behest of officials of the library of the Mangkunagaran palace there, she and her husband, Dr John Pemberton, in 1980 obtained a grant from the National Endowment for the Humanities and from Cornell University to catalogue and microfilm the manuscripts of the Mangkunagaran library. Florida carried out the bulk of the work of cataloguing the large collection and Alan Feinstein (who replaced the indisposed Pemberton) filmed the documents using a portable microfilm camera. Seeing the value of the work being done at the Mangkunagaran, officials of the other palace in Solo, Kraton Surakarta, and of the Radyapustaka Museum became interested in having their own collections filmed, as well. Florida obtained additional funds, from Cornell University and from the

Ford Foundation, to carry out that work and by 1984, all of the manuscripts in the three collections had been catalogued and preserved on microfilm. Copies of the films are held at the individual depository libraries and at Cornell University; the original negatives are held by the National Archives of Indonesia. Cornell University's Southeast Asia Program in 1993 published the first volume of a projected three-volume series written by Florida, *Javanese Literature in Surakarta Manuscripts*, a pioneering effort in the area of Javanese studies.

In 1984 Dr Jennifer Lindsay was conducting research in the libraries of the Kraton Yogyakarta for her dissertation from the University of Sydney and found the state of the manuscripts there to be extremely worrisome. Taking the Solo manuscript project as her model, she proposed a project to several libraries and funding institutions in Australia and to the Ford Foundation's office in Indonesia. After funding was secured, that project ran from 1985 to 1987, with Lindsay, Feinstein, and R. M. Soetanto carrying out the work of describing the manuscripts, and an Indonesian photographer serving as microfilm photographer. Copies of the films are held in libraries in Indonesia (at the Kraton, at the Museum Sonobudoyo in Yogyakarta, at the National Library of Indonesia), Australia (National Library of Australia and University of Sydney Library), and the United States (Center for Research Libraries, Chicago), while the original negatives and copyrights are held by the National Archives of Indonesia.

Follow-up projects, which were funded mainly by the Ford Foundation with additional contributions of film from the Southeast Asia Microforms Project (SEAM), a consortium of mostly American libraries specializing in Southeast Asia, were then carried out at the



Disusun oleh Jennifer Lindsay, R. M. Soetanto, dan Alan Feinstein

Museum Sonobudoyo in Yogyakarta (1987–1988), the library of the Faculty of Letters, University of Indonesia (1989–1993), and, at the National Library of Indonesia (1990–present). All three of those projects emphasized the need to train and involve Indonesian scholars and technicians as much as possible. Dr Timothy Behrend served as consultant to all three projects. Following Behrend's departure for New Zealand, Dra. Titiek Pudjiastuti is now finishing up the catalogue of the University of Indonesia collection, and numerous staffpersons at the National Library continue to work on making very brief descriptions of the manuscripts (much briefer than those at the Solo and Yogya collections, since the National Library collection is so large) that are entered into a large database; camera operators continue the painstaking work of microfilming the thousands of manuscripts.

The evolving 'Indonesianization' of these manuscript preservation projects is noteworthy: for, though most of them were initiated through the concern of scholars from abroad and though funds to carry them out have come mainly from foreign sources, Indonesian scholars and institutions have been increasingly crucial in preservation efforts. Thus, Dr Edi Ekadjati of

Padjadjaran University in Bandung completed in 1991 a two-year project to catalogue manuscripts in public and private collections throughout the province of West Java. And Dr Mukhlis of Hasanudin University in Ujung Pandang is currently in the second year of a projected three-year project to identify, describe and film manuscripts throughout the provinces of South and Central Sulawesi. Those two projects were also funded mainly by the Ford Foundation. The interest of a string of program officers in charge of Ford's program in education and culture—Terence Bigalke, Mary Zurbuchen, Alan Feinstein, and the newly appointed Jennifer Lindsay—and the commitment of Ford's financial support over the years cannot be appreciated enough.

It is noteworthy, too, that the projects expanded beyond Javanese-language materials in public or quasi-public institutions. Ekadjati's and Mukhlis's work shows clearly that thousands of Indonesian manuscripts are in private hands—often as tiny collections inherited or used by single owners. Some of these manuscripts are in an advanced state of deterioration, but by capturing their contents on a durable medium such as film, the life of the texts can thus be prolonged indefinitely. A pilot

project carried out in 1993 under the auspices of the National Library (and of which I myself was a member) to uncover manuscripts in private collections in Lombok has also borne this out: my colleagues and I found hundreds of manuscripts in a very limited time frame and geographical area. For indeed, in many parts of Indonesia, such as Bali and Lombok, manuscripts are still very much a part of daily life and ritual.

## Problems

Behrend and Feinstein pointed out to me that many problems were encountered in the efforts to preserve manuscripts in Indonesia. In numerous cases, manuscripts in private hands or in public collections had decayed beyond repair and could be read and filmed only with the greatest of trouble. Using portable microfilm equipment in often highly unsuitable field conditions was also a problem. The Solo project required that films be checked in the United States and numerous technical problems and costly and time-consuming delays were all too common. Learning from past experiences, though, the equipment used and a scheme of checking and rechecking films in Indonesian laboratories resulted in a far more efficient operation and far more reliable products. The invaluable role of the staff of the National Archives of Indonesia which helped from early on in processing and evaluating project films must be acknowledged, Feinstein points out.

## Future Developments and Plans

One of the main benefits of the various manuscript cataloguing and preservation projects carried out in recent years has been the potential access they have opened up for scholars worldwide to manuscripts in hitherto closed or unknown collections. Both Behrend and Feinstein emphasized that it was necessary to disseminate the information gathered so far through the publication of indexed catalogues and computerized databases. The later Ford Foundation-funded projects included funds to subvene the publication of the first volumes of what is seen as a union catalogue of manuscripts in Indonesian collections, the so-called *Katalog Induk Naskah-naskah Nusantara*. To date, volumes one and two have already appeared: the first, covering the Javanese manuscripts of the Museum Sonobudoyo and edited by T. E. Behrend, et al., was published by Djambatan in 1990, and the second, describing the Javanese manuscripts of two libraries of the Kraton Yogyakarta and edited by Lindsay, Soetanto, and Feinstein, was published by Obor in 1994. Obor has committed to publishing the fu-



ture volumes in the series: volume three, the Javanese manuscripts of the Faculty of Letters, University of Indonesia, compiled by T. E. Behrend and Titiok Pudjiastuti; volume four, Sundanese and Javanese manuscripts in the province of West Java, compiled by Edi Ekadjati; volume 5, Bugis and Makassar manuscripts, compiled by Mukhlis; Javanese and Balinese manuscripts of the National Library of Indonesia, compiled by Behrend, et al.; Malay manuscripts of the National Library of Indonesia, compiled by J. Jusuf, et al. It is to be hoped that collections in Lombok, Aceh, Madura, and other parts of the archipelago whose manuscripts have as yet received scant attention will also be included in similar future projects.

Behrend mentioned the goal of developing a world-wide comprehensive database of Indonesian manuscripts that had been discussed during the Seventh International Workshop on Indonesian Studies organized by the KITLV in Leiden from December 14-18, 1992. At the meeting, an informal committee was elected to consider standardizing formats for manuscript descriptions. That committee (of which Behrend is a member) has not put forward anything of substance yet, but Behrend himself and his colleagues at the National Library of Indonesia have already compiled and distributed a database of some 22,000-plus items, which needs now to be added to and refined.

I asked Feinstein about the future prospects of microfilming as a

preservation technique and specifically whether digitalized storage—i.e., optically scanning an image into a computer—is not the wave of the future. 'Book conservators are inherently conservative in their attitude to new technologies, and, to my knowledge, microfilm is presently still considered the only archival storage medium agreed upon by librarians and conservators world-wide. But, yes, certainly the day will come when standards for storage of and access to digitized media are agreed upon and maybe at that point the contents of all the microfilms of Indonesian manuscripts so far produced could be transferred to the new digital media. But, the results of recent pilot projects to scan Indonesian manuscripts using ordinary scanners and microcomputers have not proved particularly successful. In fact, there is some concern that forcing books open on a flatbed scanner (much like a photocopy machine) and exposing them to high levels of light and heat for several minutes at a time per page may in fact be doing unnecessary damage to the original items. Preservation ethics dictate that any preservation technique must avoid such unacceptable side-effects. So, for preservation on microfilm should continue to be the rule for some time to come.' ◀

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THE THIRD INTERNATIONAL BALI STUDIES WORKSHOP

## Bali in the Late Twentieth Century: Global Communications, National identity, and Local Connections



A Five-day interdisciplinary workshop that will bring together scholars of Balinese society

from the social sciences and the humanities will take place in Sydney in July, 1995. The workshop will focus on key issues confronting Balinese society in the late twentieth century including the politics of Bali's participation in the Indonesian nation, the commodification of culture, and the ecological and economic pressures associated with the various forms of development which are currently unfolding on the island.

Continuing the tradition of the First and Second International Bali Studies Workshops held at Leiden University, the Netherlands, in 1986, and Princeton University, USA, in 1991 respectively, the aims of the workshop will be:

- 1 to foster interdisciplinary and international dialogue between scholars of Balinese society and culture.
- 2 to consolidate and advance social science and humanities research on Bali.

The workshop will be of five days duration. Four days will be devoted to discussion of papers. An extra day will be allocated to informal discussion and other activities. It will also provide an opportunity to visit two important exhibitions which will coincide with the workshop: 'Pictures of Power', an exhibition of 1930s paintings from Batuan curated by Professor Hildred Geertz; and an exhibition of Balinese art curated by Robyn Maxwell from the National Gallery of Australia. Approximately 20 papers will be invited, and they will be pre-circulated to participants. In other words, the workshop will be geared towards scholarly discussion of pre-read

papers rather than presentation of papers.

Some suggested panels are: Art and Commodification; Ecology and Tourism; Bali in the Indonesian State; Cultural Revivals and Extinctions; Economics of Everyday life; Marketing in Bali; Migrations; Hierarchy; Women.

It is planned to make a selection of the papers for publication after the workshop. ◀

## New Publications from the KITLV

In the field of Indonesian studies, the Royal Institute of Linguistics and Anthropology has once again published a number of interesting publications.



The first is the doctoral dissertation of 'Our Man in Tokyo' Willem Remmelink, entitled: *The Chinese War and the Collapse of the Javanese State, 1725-1743*, Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde 162, 1994, X + 297 pp.

It is the first study to give a detailed account, based on Dutch archives and Javanese traditional *babad* ('historical literature'), of Javanese history during the years 1725-1743, a period of comparative peace brought to a disastrous end by a devastating war, which resulted in the collapse of the Javanese state.

The second is *The Late Colonial State in Indonesia; Political and economic foundations of the Netherlands Indies 1880-1942*, Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde 163, 1994, XII + 295 pp.

This volume includes 14 contributions, written by scholars from

Australia, Indonesia and the Netherlands, which examining various aspects of the colonial state, ranging from racial discrimination to the operations of the colonial secret police, from land-revenue systems to forestry policy, from financial relations with subjugated indigenous rulers to the earliest social scientific inquiries into public welfare. According to the back-cover, the reader will not only find fascinating details about the Netherlands Indies state in its heyday, but also intriguing precursors of some of the characteristic features of the modern Indonesian state, including government-owned commercial enterprises and military involvement in the administration.

The book has been edited by Robert Cribb, who is a senior lecturer at the University of Queensland.

The twelve contributions in *Halmahera and Beyond; social science research in the Moluccas*, edited by Leontine Visser, XI + 249 pp., is the first Proceedings published by the KITLV. The aim of this new series is to publish papers presented at

scholarly meetings of various categories organized under the auspices of the KITLV. It presents the outcome of the Fifth International Workshop on Indonesian Studies organized by KITLV in 1990. This volume brings together articles by 12 internationally acclaimed scholars and provides an insight into current issues in the academic debate on Eastern Indonesia and regional development. The achievements and shortcomings of international scholarship in this area in the 1980s are also discussed. The bibliography at the end of the book, constitutes a necessary complement to Katrien Polman's bibliographies of the North (1981) and Central Moluccas (1983) both also published by the KITLV. ◀

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### New Titles from KITLV Press

GENTLE JANUS, MERCHANT PRINCE

*The VOC and the tightrope of diplomacy in the Malay World, 1740-1800*  
Reinout Vos

Verhandelingen (VKI) 157, xii + 251 pp., ISBN 90 6718 062 9, NLG 45

The Janus face of the Dutch East Indies Company – representing a merchant on one side and a prince on the other – has long puzzled historians. This book, based on Company archives and Malay historical material, offers a reconstruction of the VOC's double role in the complex world of eighteenth-century Malay court politics. It describes the successes and failures of the VOC's political trade system as practised in its tin trade in the Straits of Malacca from 1740 to 1800.

Reinout Vos (1960), a staff member of the Department of History of the University of Utrecht from 1986 to 1990, is at present working at the Netherlands embassy in Cairo.

NEW CHALLENGES IN THE MODERN ECONOMIC HISTORY OF INDONESIA

*Proceedings of the First Conference on Indonesia's Modern Economic History*  
J. Thomas Lindblad (ed.)

vi + 298 pp., ISBN 90 6006126 6, NLG 45

This volume comprises the proceedings of the First Conference on Indonesia's Modern Economic History (1815-1990), held in Jakarta in October 1991. The conference brought together scholars from Indonesia, Australia and the Netherlands. There are 14 papers, grouped into sections on agriculture, non-agriculture, economic policy, mentality and method, and the Outer Islands, covering developments in the 19th and 20th centuries. The editor, J. Th. Lindblad, has provided an introduction on key themes in modern Indonesian economic history.

SUMATRAANS SULTANAAT EN KOLONIALE STAAT

*De relatie Djambi-Batavia (1830-1907) en het Nederlandse imperialisme*  
Elsbeth Locher-Scholten

Verhandelingen (VKI) 161, xii + 368 pp., ISBN 90 6718 068 8, NLG 50

In this book a graphic account is given of the relations between the South Sumatran Sultanate Djambi on the one hand, and the Dutch colonial authorities – the Colonial Office in The Hague, its representatives in Batavia and the officials on the spot – on the other. It reflects all the vicissitudes of Dutch colonial policy, with its clear long-term tendency to expand Dutch authority and curb the Sultan's power, a process that came to an end in 1907.

Elsbeth Locher-Scholten (1944) is a historian affiliated with the University of Utrecht and has published on the Dutch Ethical Policy in Indonesia, colonial ideology and Indonesian women.

Requests for further information and orders may be sent to KITLV Press, P.O. Box 9515, 2300 RA Leiden, The Netherlands, Phone +31 - (0)71 - 272372 / Fax +31 - (0)71 - 272638



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## Dutch-Vietnamese Vietnamese-Dutch Dictionary



January 1995 has seen the publication of the Dutch-Vietnamese/Vietnamese-Dutch

Dictionary. This dictionary is indispensable to Vietnamese people in the Netherlands, Dutch students who study Vietnamese, and everyone else who is interested.

It contains words which occur in daily conversation, illustrated by practical sample sentences, proverbs, and expressions. Words in the area of work, commerce, education, medical care, law, and politics are also recorded.

This standard work consists of two parts in one volume: Dutch-Vietnamese and Vietnamese-Dutch. Each part consists of approximately 15,000 entries. The clear layout makes the dictionary particularly user-friendly.

The dictionary has been carried out under the auspices of the Projects Division, Department of Languages and Cultures of Southeast Asia and Oceania, Leiden University, by order of the Ministry of Welfare, Public Health, and Culture. Drs Truong Van Binh has compiled the dictionary, in cooperation with Ngo

Thuy Truc Lam, Dr G.P. Reesink, and under the ultimate responsibility of Prof. W.A.L. Stokhof. The price of the dictionary is Dfl. 35,- (including VAT, excluding postal charges). It contains 1200 pages and its format is 13 x 18,5 cm. It is a hard-

bound copy with a cover in two colours. ◀

The dictionary can be ordered from:

**NBLC**  
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# ChinaBase: An online catalogue for the Sinological Institute, Leiden

ChinaBase is the name for a database-in-development for bibliographical descriptions of Chinese language material. As an independent database ChinaBase will be linked to the Online Shared Cataloguing System (GGC). Title entry is done through a customized version of IBW3.

I guess you have all come across 'one of those' in the Online Public Access Catalogue (OPAC): some weird title, set in a transcription you cannot make head or tail of. It is good to realize this: there is no transcription so strange, but someone in Leiden will be able to make sense of it. In the case of an OPAC title like, for instance, 'Hong wu zheng yun', the shelf mark is SINOL. My! such a small word, but what a great world it represents!

By Marc van der Meer

SINOL stands for the library of the Sinological Institute, the only place in the Netherlands where material is being collected for the benefit of education and research on the Chinese cultural world. The library holdings amount to some 250,000 titles, of which eighty percent is in Chinese. I can hear you think: 'And all of those titles are available in OPAC?' The answer, dear reader, saddens me: 'If only that were true...' Computer programmes for library use are not capable of working with Chinese characters. Added to this is the fact that the Chinese language does not allow an unambiguous and unequivocal translation from transcription back into characters. Entering all titles in transcription is therefore useless. How were we going to get an OPAC for Chinese?

## Chinese and computers

Chinese characters are more difficult for a computer to compute than ordinary digits and letters. The reason for this is that there are

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so many different characters. Existing programmes that work with characters have a set of at least nine thousand, and many more exist. To be able to give all of these a unique code that is machine-readable, every character gets a code made

out of two bytes. (Normal digits and letters only have a one byte code.) A programme that works with Chinese has to be specifically able, where necessary, to treat two byte packages as one single sign.

This extra step in translation was the reason that Chinese was an out-cast in the computerworld for a long time. Fortunately, this has now changed, and with the arrival of Windows especially it is all made much more simple, but the ground lost in libraryland is frightening.

## Pica saves the day

The saying: 'when the going gets tough, Pica gets going!' also applies in this case. In the summer of 1994 good news reached us from Pica, the Dutch Centre for Library Automation, namely that their Micro-OPAC had been made suitable for the use of Chinese characters, and shortly thereafter it became clear that the regular IBW programme could be customized in a moderately straightforward way.

Before any of this happened, I had tried to figure what the odds were that there was someone walking around in the Netherlands who understood computers and libraries and Chinese: discouragingly small. The chance that somebody like that would also work at Pica was negligible, but...

After the first euphoria had subsided, Sinology, in consultation with Pica, the University Library and the Faculty of Letters, came up with a plan of action for the development of an online catalogue, and applied to NWO, the Dutch Organization for Scientific Research for financial aid. Pending the latter's decision, titles are being entered on a small scale into the database that already has outgrown the experimental stage.

## ChinaBase

Early in November 1994, 350 titles had been entered, and the system was considered stable enough to switch over to regular production. I admit that 350 titles is a mere drop in the ocean, but every title we enter adds one to the total. The experience we get now will enable us, if and when financial aid is given, to start full force with further developing the programmes and filling the database.

The final result will be that ChinaBase will hold title descriptions like the ones in the GGC, with all data relevant to the book made out in characters (figure 1). For every description an extra 'shadow description' is made, in which all characters are replaced by their transcription (figure 2). The user who searches for a title in ChinaBase by entering a search string in characters, gets the title description in characters, plus the possibility to see the title in transcription, and vice versa.

Apart from this, all 'shadow descriptions' will be copied to the

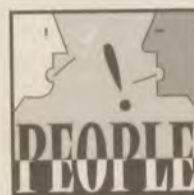
GGC, so that the description in transcription can be searched directly and without problems via the regular OPAC. In the long run (two, three, four years?), thanks to greater graphical options of the OPAC, it will be possible to show characters on any screen, without special hocus pocus. Then the difference between ChinaBase and the regular GGC will have disappeared for the users at least.

## In conclusion

For a birth announcement card this piece is already quite long. I shall refrain from boring you with all sorts of complications, such as online availability and the usage of data from external databases, there will be time for that later. For the time being it will suffice to note that all parents concerned are 'a little tired but satisfied' and that the baby is healthy and growing. ◀

Translation by the author of an original article in Dutch, first published in *Boek & Byte*, Informatieblad van de Universiteitsbibliotheek Leiden, No. 10 (December 1994)

## Personnel Changes at the Sinological Institute, Leiden



From September 1 1994, Anthony J. Saich, professor of Contemporary Chinese Politics and Management, has taken a period of extended leave from the Sinological Institute. During his three years' absence, he will take up the position of representative for China of the Ford Foundation in Beijing. Professor Saich's wife, Mrs. Zeng Yinyin, has left her position as teacher of Modern Chinese at the Institute in order to accompany her husband.

From February 1 1995, Dr Ngo Tak-wing will assume the position of researcher and lecturer at the Documentation and Research Centre for Contemporary China of the Sinological Institute. His activities will be in the fields of Chinese Foreign and Domestic Politics. As

such, he will take over the teaching responsibilities of Professor Saich. Dr Ngo, who was awarded a PhD in Political Science at the School of Oriental and African Studies (SOAS) of London University, has previously taught classes in Chinese Politics at the University of Macao and at the Hong Kong Polytechnic.

In the last quarter of 1994, Dr Barend J. Ter Haar took up the position of professor of the Social and Economic History of China at the University of Heidelberg, Germany. Since 1984, Dr Ter Haar has been attached to the Sinological Institute in various capacities. After having obtained his PhD in 1990, he was awarded a Research Fellowship by the Royal Netherlands Academy of Arts and Sciences KNAW (1991-1994). Subsequently, he was attached to the International Institute of Asian Studies in Leiden. ◀

## International Institute of Social History and China



In 1995, the International Institute of Social History in Amsterdam, the Netherlands, hopes to continue to foster its good relations with its various counterparts in the People's Republic of China.

The Institute has a number of China-related publications lined up for 1995. They include the third - and final - volume in the series *Inventory of the Collection Chinese People's Movement*, Spring 1989, edited by Dr Frank N. Pieke; and a con-

solidated catalogue of materials related to the Chinese workers' movement present in the International Institute of Social History and the Sinological Institute of Leiden University. This latter volume will be edited by Dr Wu Yongping. ◀

More information can be obtained from:  
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# Beijing as a Sacred City

On December 2, 1994, Professor Kristofer Schipper delivered his inaugural address, thereby officially succeeding Professor Erik Zürcher to the chair of the History of East Asia at the Sinological Institute, Leiden University. His address was titled 'The Temples of Beijing', and its theme was the endurance of popular religion in China throughout the ages. Chinese popular religion is a mixture of elements borrowed from Daoism, Confucianism and Buddhism, with a sprinkling of remnants of even earlier pantheistic beliefs added.

By Stefan Landsberger



In his oration, Schipper reconstructed the history of the worship of Taishan (The Great Mountain), a mountain in Shandong Province in East China, which became the most sacred site in Chinese religion. This worship was started in the 13th century by the Daoist Zhang Liusun, who was employed by the Mongol Emperor Kubilai Khan. Towards the end of his life, Zhang built and consecrated a temple devoted to the worship of Taishan in Beijing as well. This temple, the Dongyue Miao, was not intended for a closed Daoist community, but for all the people. The Dongyue Miao became the most cherished sanctuary of the inhabitants of Beijing.

In later times, the content of the Taishan-cult underwent gradual changes. A female deity appeared on the scene, the Jade Maiden of Divine Immortality. A small mountain, the Miaofeng Shan, close to Beijing, was dedicated to her. In

the cult of the Jade Maiden, the middle-class city dwellers of Beijing experienced their finest hour. In the fourth month of the lunar calendar, all citizens visited Miaofeng Shan and the Dongyue Miao. All expenses involved in the journey to the mountain were taken care of by the guilds (*hang*) of Beijing; this not only meant free tea, free lodgings, and free theatrical performances, but also free medical care along the route.

After the great persecutions of Chinese popular religion which started in the 1930s and were exacerbated after 1949, it seemed to have been successfully suppressed. The Dongyue Miao, for example, was converted into a police academy and closed for the public. Recently, the strict attitude of the Chinese Communist Party towards religion seems to have softened a little. Taishan Mountain is once more visited by throngs of people, in the past few years alone some 50,000 pilgrims have visited Miaofeng Shan. The temple complex of Dongyue Miao also will be restored and opened to the public once more.

## Interlocal networks

The theme of Schipper's address is closely connected to the major research project that he has initiated. The project, which will be completed in three years, is entitled 'Beijing as a Sacred City: liturgical structures and civil society.' The aim of the project is to study the history, location, and denomination of the approximately 1,000 temples and other sacred structures which existed, and in general were still active, in Beijing during the first half of the 20th century. The study of these religious foundations and the relevant historical material is of paramount importance for the understanding of Beijing's 'civil society' as it was organized into guilds and corporations (*hang*), associations and leagues (*hui*). Such organizations were often part of interlocal networks. These largely unofficial and independent groups were always of a religious nature, established as cult communities in honour of a tutelary deity or patron saint. None the less, such organizations often cooperated closely with the imperial court and with the administration. They built temples and monasteries and organized festivals, processions, and pilgrimages. More than 1,000 temples and other religious structures in Beijing were owned or supported by these *hui*.

The need for a project of this kind is all the more essential as the city of Beijing is now being subjected to major transformations. More and more ancient sites and

buildings are being torn down and replaced by modern high-rise constructions. Moreover, the memory of the ancient city and its traditional society is vanishing rapidly. In the light of this development, two aims have been formulated for the project:

The first aim is the preparation and publication of a map showing the locations of the temples in the city. The various denominations will be indicated by different colours (yellow for Buddhist temples, green for Daoist, etc.). A separate booklet will be produced which will list all temples, their present address, the date of their foundation and other major facts. It has also been proposed that a map showing the temples of Beijing at the end of the Ming dynasty (early 17th century) be included. By producing such materials, for the first time it will be possible to get a glimpse of the liturgical structures which dominated the social, economic, and cultural life of the Chinese capital. The publications will be produced in both Chinese and English.

The second aim is to copy, edit, and publish all available commemorative inscriptions that belonged to these temples. The materials include the inscribed steles that were erected at the time of the foundation and after subsequent restorations of the temples, as well as the many inscriptions that were produced by the associations (guilds, corporations, and other societies) which had their headquarters there

or were responsible for the place and its maintenance. Such materials provide a unique source for in-depth research of Beijing society. At present, rubbings of some 2,000 inscriptions have been preserved, while another 500 have been preserved in local gazetteers and other sources, but they are in danger of being lost. These materials will be published in Chinese, with an English presentation.

The project, which started on January 1, 1995 is set up as a cooperative undertaking involving the Universities of Leiden and Beijing, under the joint direction of Schipper and Professor Hou Renzhi, the nestor of historical and geographical studies of Beijing. Other organizations participating in the project are the École Pratique des Hautes Études and the Centre National de la Recherche Scientifique (Paris), The Royal Netherlands Academy for Arts and Sciences (KNAW), and the International Institute for Asian Studies (Leiden). Professor Li Xiaocong of Beijing University, a close associate of Professor Hou who is responsible for establishing the maps, has arrived at the Sinological Institute for a three-month research visit, funded by the International Institute for Asian Studies. ◀

19-21 DECEMBER, 1994  
UNIVERSITY OF HONGKONG, HONGKONG

## The ISSCO Conference

In 1993, the International Society for the Studies of Chinese Overseas (ISSCO) was established in response to the rising tide of overseas Chinese studies. In November 1992, a first worldwide conference on the subject was held in San Francisco, then, at the end of 1993, a regional conference in Shantou (PR China) followed. Last December, the University of Hong Kong was responsible for the first general ISSCO conference, held on its campus, which is built against a steep cliff on Hong Kong Island. There was no other way to the (excellent) lunches and dinners for the nearly 200 participants except to descend about ten staircases; one of those lodged in Robert Black College counted 170 stairs to be ascended from the conference floors.

By Leo Douw and Frank Pieke



This was the ideal conference for establishing and renewing contacts. The atmosphere was easy-going and relaxed, there was ample time between sessions, and even though presentations and discussions were lively and often intense one could easily move from one panel to another. The

main problem was getting hold of the papers. Because none had been distributed beforehand and the obligatory number of copies was only 50, there was a continuous rush on papers, and it was easy to miss one. Never the less, the written programme and address list did a lot to compensate for this.

The 'shopping' character of the conference was reinforced by the large number of topics and themes, and the large diversity in the backgrounds and competence of the speakers. There were nearly 160 papers distributed over 53

panels. The organizers had intended to emphasize comparative perspectives, concentrating on the past half century. The most systematic effort at comparison had been taken by Karen Harris, who shared her two presentations on the ethnic Chinese in South Africa with Jan Ryan on the Australian Chinese, and Frank Pieke on the Dutch Chinese. Most of the other papers were not as systematic, even though some panels made lots of comparisons, like those on the theme 'Chinatown Re-Oriented'. More important as a background to the presentations was the importance attached to the ethnic migrant communities in North America and Australia. In his keynote speech, Prof. Wang Gungwu mentioned 'the migrant upgrading by the developed industrial countries in the West, as perceived by Southeast Asians of Chinese descent, particularly in North America and Australasia' as the central fact in Chinese migration history over the past fifty

years. The sensitivities that remain were more articulately present in the Li Ka-hsing Distinguished Lecture by Prof. Tien Chang-lin from Berkeley, University of California, who suggested that there are still obstacles confronting ethnic Chinese who wish to enter higher education in the United States. It may be no coincidence that about 35% of the presentations was on the ethnic Chinese in North America and Australia, a remarkably large number. If one adds the sessions on European and Japanese ethnic Chinese, it becomes obvious that the emphasis in the contemporary overseas Chinese studies has shifted somewhat away from the ethnic Chinese communities in Southeast Asia.

The latter were given ample treatment in the main themes of the conference, economic change, migration, political participation in the host countries, popular culture and ethnicity, and family structure and gender issues. The comparative intentions of the conference came out best in the papers which treated the Southeast Asian ethnic Chinese communities categorically, like those by Prof. Gary Hamilton and Dr Numasato Ichiro. Some, but in fact surprisingly few, papers were also pre-

sented on what must surely be poised to become a hot topic in the near future, the booming links between the ethnic Chinese abroad and the PR China. Relatively little was available on Hong Kong and Taiwan. Apparently, the IIAS Programme on International Social Organization in East and Southeast Asia: The Functions of Qiaoxiang Ties and Other Informal Linkages During the Twentieth Century, which the undersigned are preparing, is in the vanguard of overseas Chinese studies.

By and large, the First ISSCO Conference has shown how dynamic and many-sided overseas Chinese studies are at present. They offer rich opportunities for studies in the Humanities. During the final session a decision was taken to organize general ISSCO conferences once every three years, and regional conferences more often. The next two regional conferences will be held in Taipei and Xiamen respectively. The ISSCO is experiencing some difficulty finding financial support. It is to be hoped that this can be solved without much resort to big business funding. ◀

## Stockholm Journal of East Asian Studies, Vol. V



The fifth volume of the Stockholm Journal of East Asian Studies has just arrived from the press.

This latest volume contains the following contributions:

- Kenzaburo Oe, 'Japan the Ambiguous, and myself. Nobel Lecture 1994'
- Liu Zaifu, 'Literature Exiling the State'
- Joseph S.M. Lau, 'China Deconstructs: the Emergence of Counter Traditions in Recent Chinese Writing'
- Liu Qingfeng, 'Moral Idealism and Asceticism'
- Zhu Weizheng, 'A Gentleman's Dream: the Idea of 'Self-Reform' in the Late Qing Dynasty'
- Wang Yuanhua, 'A Letter to a Friend'

- Marja Kaikkonen, 'From Knights to Nudes: Chinese Popular Literature since Mao'
- Richard King, 'Preface to an Unwritten Memoir: Kuai Dafu in the Cultural Revolution'

The Stockholm Journal of East Asian Studies is published by the Center for Pacific Studies at Stockholm University, Sweden. The editors aim at publishing articles on Chinese, Japanese, and Korean society, culture, politics, and literature that are relevant for understanding East Asia in modern times. In doing so, it is also their ambition to demonstrate the relevance of historical studies for interpreting the contemporary scene in East Asia. Annual subscriptions rate US\$ 25 (including surface mail). ◀

For further information, please contact: Bert Edström, Center for Pacific Studies, Stockholm University, S-106 91 Stockholm, Sweden, Fax: +46-8-168810

5 - 9 JULY, LEIDEN, THE NETHERLANDS

## Fukien and Taiwan Workshop



In July 1995, the Sinological Institute of Leiden University and the College of Liberal Arts of National Taiwan University will organize a joint international workshop, entitled 'Fukien and Taiwan in the 19th and 20th Centuries: Contacts and Contrasts' in Leiden.

During the workshop, which will be held 5-9 July, participants will explore the characteristic elements of social organization and cultural forms in both Fukien and Taiwan from a multidisciplinary perspective. The conference will focus on the processes by which patterns of organizational and cultural expres-

sion have been transplanted from Southern Fukien to Taiwan, and on the ways in which these patterns have then been further developed. The adaptation of traditional social organizations and cultural forms to the various modernization processes in both regions will be given special emphasis. ◀

More information can be obtained from:  
**'Fukien and Taiwan Workshop'**  
c/o Dr E.B. Vermeer  
Sinological Institute  
Leiden University  
P.O. Box 9515  
2300 RA Leiden  
The Netherlands  
Tel: +31 71 27 25 27  
Fax: +31 71 27 26 15  
E-mail: Docchin@Rullet.LeidenUniv.NL

9-13 JANUARY, 1995  
LEIDEN, THE NETHERLANDS

## Conference on Chinese Rural Collectives and Voluntary Organizations

By Woei Lien Chong



One of the conclusions reached was that the employment of concepts such as 'state' and 'society' are inadequate for understanding what is going on at present in the Chinese countryside, as the intermeshing between the various sectors is very pronounced. While there is a process of specialization and professionalization taking place within the policy-making organizations, economic activity has now also spread beyond administrative boundaries, which means that all local conditions are now changing. A whole set of new articulations is emerg-

Eduard B. Vermeer, Frank N. Pieke, and Woei Lien Chong organized an international conference on 9-13 January 1995, hosted by the Sinological Institute of Leiden University, on the theme: 'Chinese Rural Collectives and Voluntary Organizations: Between State Organizations and Private Interest'. The conference focused on the functions and position of collective and voluntary organizations vis-à-vis state organizations and rural households. More specifically, it focused on the role of voluntary organizations in the management and development of common property resources.

ing between local level state agencies and the farmers. The previously unified property and resource control have now been split up between different types of actors. Many new actors such as cooperatives and technical associations have arrived on the scene.

It was observed that the current success of certain areas is based on



The aim of the conference is to bring together specialists of East Asian folk literature and religion, and musicologists and anthropologists who have collected musical materials in the field. The focus of the conference will be on living traditional music and vocal rituals as these can be found in China, Japan, Korea, and other East Asian countries. The sub-themes of the meeting will be Voices addressing the gods; and Voices addressing mortals. With this in mind, the various sessions and workshops will cover Buddhist, Daoist and Confucian traditions as well as several genres of lyric and narrative poetry, including *nanguan* and *pingtan*, rural work songs, wedding songs, and funeral laments. Some of the themes suggested for panel discussions are: Time and Cadence in East Asian Epic Songs; Folk Songs in History Compared with Present-Day Traditions; 'Thanking God' Rituals; Shamans and Mediums; and Buddhist and Daoist Liturgy. One of the aims of the meeting is to reach a cross-cultural comparison of some of these genres. In addition to presentations of papers and panels, there will be musical inter-

mezzi, film and video reports on recent fieldwork in East Asia. There will be an opportunity for on-the-spot fieldwork as well, in the form of interviews with folk musicians from the region who will be invited to attend.

### The aim of the conference

So far, it has been rare for East Asian musical repertoires to be studied from a ritual and literary perspective. The intricate links between music and religion, music and poetry, and music and stories - especially with respect to their combined impact in performance - have been fairly neglected. One such grossly underrated field of study in the West is Chinese oral literature. Although it is respected in Western sinology, it is seen mainly as a reservoir of raw materials for the Chinese popular novels and stories of the 16th century and later, and not as a cultural world in its own right. Despite some important American initiatives designed to upgrade this approach, only a small number of folklorists and religion specialists have followed suit.

It is time to adopt a new attitude. After all, how can one collect music without paying attention to folk stories and the ritual contexts? How can East Asian traditional music be understood if it is ap-

proached merely as 'music' in the narrow 20th century Western sense of 'organized sound'? 'East Asian Voices' intends to stimulate such new research, and to help adopt such a new attitude.

### Fees, Papers & Presentations

The conference fee is set at Dfl.150. This amount will cover full participation in the programme (papers, workshops, films, concerts), and a book of abstracts. Papers and presentations will be given in English. The proceedings will be published in two special issues of the CHIME Journal.

Those who wish to present a paper on one of the given themes should send an abstract (one page A4 maximum) to the address below.

Although the Committee reserves the right to select not only on the basis of the quality of the papers, but also on possible combinations for the panels, those interested in participating in a panel about one of the themes should not hesitate to make this interest known. Papers can have a duration of 10, 15, or 20 minutes. A strict time schedule will be observed. Do not forget to indicate the length of your presentation and the audio-visual equipment that is needed. The closing date for the proposals is set at April 30, 1995. ◀

More information can be obtained from:  
**CHIME Programme Committee**  
P.O. Box 11092  
NL - 2301 EB Leiden  
The Netherlands  
Tel: +31-71-133123  
Fax: +31-71-123183  
E-mail: Zanten@RULfsw.LeidenUniv.NL

ference in the level of economic development in each area, instead of a uniform, artificial model of development being imposed equally upon all areas. Heavy emphasis was also laid on the need for democratic participation of the peasants. There is a pressing need for the clarification of the role of institutions in order to regulate behaviour and establish better coordination. Moreover, means should be devised to compensate those who lose out in the changed conditions in the Chinese countryside, and whose continued discontent could endanger the social stability needed for the reforms to continue. ◀

For more information, please contact:  
**CRCVO Conference,**  
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## The Shikoku Henro: A pilgrimage along 88 temples

At the end of June 1994, a group of 9 students and graduates from the department of Japanology of Leiden University, under the guidance of their teacher in Buddhist Studies, H. van der Veere, took the first steps on one of the oldest pilgrimages in Japan. This pilgrimage which is located on the mountainous, southern island of Shikoku, covers a distance of almost one thousand miles and takes the pilgrim along 88 temples.



By Marc Buijsters

The origin of the pilgrimage in its present form goes back to the 17th century when some monks on Mount Koya re-institutionalized it, but literary sources from the 12th century indicate that even at that time the Shikoku pilgrimage had already been established. According to the tradition, this pilgrimage was begun by Kōbō Daishi Kūkai (774-835), founder of one of the most important Buddhist schools in Japan, the Shingon Mikkyō. The reasons this pilgrimage is undertaken are mani-



The Dutch pilgrims

fold but the wish to seek recovery from illness, to show repentance, to express gratitude, or just pure devotion are the most common. Most of the Japanese pilgrims nowadays, and it is estimated that each year about 200,000 of them come to Shikoku, perform the pilgrimage by bus, taxi, car, or bicycle but there are still some who do it as everybody used to do in earlier centuries: on foot.

Our plan to walk the Shikoku pilgrimage originated some eight months before the actual start. At that time, the group had already been studying the historical and doctrinal developments of the Shingon Mikkyō school in general and texts written by Kūkai in particular for some time. Gradually the idea took shape that some actual experience would be a prerequisite in order to get a better understanding of what was being studied. It soon became obvious that a thorough preparation would be compulsory for the realization of our project. The next eight months we worked hard on our physical condition, managed to collect the necessary funds from both Dutch and Japanese sponsors, prepared our equipment, and solved most of the logistical problems. We were going to do the

pilgrimage in the traditional way: on foot, in white pilgrim clothes, shaven-headed, following the Buddhist precepts as closely as possible, and performing the usual rituals at all of the 88 temples. We only had one slight disadvantage: because of the fixed university holiday periods, we had to walk the pilgrimage in the hot, humid summer season.

Afterwards it turned out that 1994 was Japan's hottest summer since 1875. Temperatures during the 54 days it took us to complete the pilgrimage varied between 35 and 38 degrees Celsius, only interrupted once when a typhoon hit us on the road. Because of the heat, we soon adjusted our daily schedule. Each morning we awoke at four o'clock, had some breakfast, and went on our way an hour later.

Apart from the white pilgrim clothes we wore, each of us had a traditional Japanese straw hat, a wooden walking stick symbolizing Kūkai (in Japanese this custom is called *dōgyō ninin*: the pilgrim is accompanied on his way by Kūkai, who protects him), and a small white bag containing items like a small prayer book, a *kesu* (surplice), a tiny bell, incense, and a rosary.



Determining the route to the next temple.

One of the customs that still exists is giving alms to the pilgrims. On our way we met all kinds of people, varying from a hermit, a famous TV-actor, a shaman for housewives, students, monks, and businessmen. We were often given *fuse* (alms) which we could use for ourselves or which we would offer at the next temple. These alms could be food, soft drinks, and money but we were also given flowers, raincoats, and even lodging for the night. The shaman we met gave one of us, who was suffering from a painful ankle, medical treatment in the form of magical incantations which turned out to be quite healing.

The road took us through many woods, rice-fields, and green valleys, over steep mountains, along highways, across rivers, through tiny villages and big cities, and of course, to the 88 temples. Each time we arrived at one of the temples, we followed a prescribed ritual. First the pilgrim washes the dust from his walking stick, then he washes his own hands and mouth. After the ritual cleansing the pilgrim goes to the *hondō* (main temple hall), in front of

which he recites several Buddhist sutra, especially the popular *Hannya-shin-gyō* (Wisdom Heart Sutra). A popular custom is to buy a blank book at the beginning of the pilgrimage and have a calligraphy painted in it at each of the 88 temples. It is believed that one after one's death, when one can show this book to the deity at the gate of heaven, one obtains permission to enter this heaven immediately regardless of one's sins. The ritual of reciting sutra is repeated in front of the *Daishi-dō* (hall dedicated to Kūkai). Finally, the pilgrim offers incense and sometimes some coins as well.

It is difficult to describe the impression made on each of the members of our group, but apart from the fact that afterwards each of us realized that he or she had undergone a unique experience, the main conclusion seems to be that, as one of the monks we met on our way already stated, there is a big gap between the doctrinal, metaphysical teachings laid down in the texts and the way people, monks and laymen alike, actually experience and express their belief. ◀

## In Memoriam Prof. A.A.G. Peters (1936-1994)

On October 12 1994, Professor Anthonie Alexander Gijsbert Peters, member of the Academic Committee of the IAS and occupant of the part-time chair of Law and Society in Japan at the Department of Japanese and Korean Studies of Leiden University, passed away. Professor Peters had been ill since the beginning of 1993.

By Paul Wijsman



Born in 1936, Professor Peters studied law at Leiden University, where he was awarded his doctor's degree in 1966 for a thesis on intent and culpability in criminal law (*Opzet en schuld in het strafrecht*). He then worked for three years at the United Nations Asia and Far East Institute for the Prevention of Crime and Treatment of Offenders in Tokyo. Here he developed a lasting interest in Japanese law, in particular with regard to the question of how a legal system which was originally Western functions in a

traditional Eastern society. The next three years he occupied an assistantship at the Center for the Study of Law and Society in Berkeley.

Upon his return to the Netherlands he was appointed professor of Criminal Law at the University of Utrecht, a position which he held until 1975, when he became professor of the Sociology of Law at the same university. This last function offered him the opportunity to direct more of his attention to the study of the role of law in Japanese society.

In 1984 Professor Peters started to give regular guest lectures on law and society in Japan at Leiden University and in 1990 this university offered him a part-time professorship in its Department of Japanese and Korean studies. His last great achievement was the or-

ganization of a symposium on the comparison of Dutch and Japanese law, held in Tokyo in the autumn of 1992, at which he brought together a number of the most prominent Dutch and Japanese legal scholars.

It is particularly tragic that his fatal illness overtook him just when he was about to realize what had become his greatest wish: to be able to devote himself exclusively to the study and teaching of Japanese law. The University of Amsterdam had offered him a full-time chair on Law and Society in Japan, from February 1 1993. Under the circumstances, however, he was no longer able to fulfil this position. Yet, until the very end he continued to give his lectures in Utrecht as well as in Leiden.

Professor Peters will remain in our memories as an exceptionally inspired and inspiring scholar and teacher. Thanks to his efforts the study of Japanese law in the Netherlands has gained a momentum that it is not likely to lose in the years to come. ◀

# The Japan Prize Winner's Programme

The posters appeared last Autumn. A sudden eruption like late flowering poppies. Mount Fuji shrouded in cloud in the middle distance. The rising sun behind. A bullet train hurtling through the foreground. Obviously Japan. But not for tourists. The call was for twenty outstanding students – *uitblinkers* no less, and not only outstanding but blessed with talent, ambition, and grit. No mean requirements. Plainly this was to be no holiday. In fact, the call came from the Dutch Ministry of Education, Culture, and Science and the intention was far from touristic. The posters advertise the Japan Prize Winner's Programme – the single major educational initiative on Japan in the Netherlands in recent years.

By Richard A. Boyd



The programme is the outcome of discussions involving the Ministry, the Federation of Dutch Employers (VNO) and leading Dutch universities. Those discussions were born of a sharp awareness that the centre of gravity in world affairs has shifted eastward, and that Asia and particularly East Asia has come to have a significance which cannot be ignored without detriment to the Netherlands. The conclusion was that where once educational programmes and exchange schemes were developed to prepare leading Dutchmen and women for a world centred upon the United States of

America, with the result that American attitudes and behaviour became familiar, and Dutchmen and women in all walks of life came to have close and regular contacts with American colleagues, the challenge is now to do the same for Asia and, specifically, for Japan.

The task of equipping a generation with a broad and serious knowledge of any country is formidable. It is all the greater when that country is such as Japan – a complex, sophisticated, dynamic, and elusive civilization articulated in terms simultaneously stranger to and familiar to the Western tradition. And then there is the language – a difficult writing system (which the Japanese themselves take quite some time to master) and a dense grammar. Plainly Japanology and Japanese studies, imaginatively conceived and well taught, cognizant of the facts of fundamental and constant change, undeceived by a society which mimics its own traditions with the same wit and ease as it does those of others, is a substantial part of the answer. But constraints of time, finance, aptitude, and interest dictate that other solutions be found for those young scientists, economists, engineers, and lawyers who will not become 'Japan specialists' but who will in-

habit a professional world in which Japan is a significant force. In the Netherlands, as elsewhere, the preferred solution has been for 'immersion' in the form of a one year post-graduate course – the Japan Prize Winner's Programme – together with an extension of existing exchange schemes, to complement the traditional BA and MA programmes.

The Ministry is to make available 20 scholarships a year to Dutch nationals who graduate from a wide range of discipline, with excellent grades, within the statutory four years. The 20 'uitblinkers' will undertake a period of intensive language work in the university of Leiden prior to their departure for Japan. The language programme is specifically designed for the purpose and is to be taught by native speakers qualified in teaching Japanese as a foreign language. This preparatory period will be completed by lectures and seminars on a range of aspects of contemporary Japan – from the most basic and factual (economic, geographic, and demographic statistics etc.) to the more analytic and interpretive. The lectures will combine the comments of academics with the experience of officials, business people and others. Specialist language and lecture

work (again featuring both academics and practitioners) will be continued in Japan under the aegis of the Japan-Netherlands Institute. The core of the programme in Japan is the placement – not only in companies, but also in local and central government, scientific agencies, law firms etc., in accordance with the professional interest of the individual student. The programme will be concluded in the Netherlands where the 'prize winners' will report on their experience and communicate this to a wider Dutch audience.

The programme is scheduled to run initially for five years. The intention is to continue it beyond that date and to internationalize it, that is to open it to foreign nationals. The first group of students will start in September 1995. Nearly seven hundred enquiries have already been received. The posters have come down at the end of January – the closing date for entries. Classrooms are being prepared in Leiden. The Japan-Netherlands Institute in Tokyo has had a fresh coat of paint. Local residents have been warned: the Dutch are coming! ◀

For more information, please contact:

Dr R.A. Boyd

The Inter-University Programme for Modern Japan

University of Leiden

P.O. Box 9515

2300 RA Leiden

The Netherlands

22-24 AUGUST, 1994  
COPENHAGEN, DENMARK

## 7th Conference of the European Association for Japanese Studies EAJS

By Heinrich Menkhaus



The Seventh Triennial Conference held at the University of Copenhagen was attended

by over 400 participants from the following countries: Australia, Austria, Belgium, Brazil, Bulgaria, Canada, The Czech Republic, Denmark, Estonia, Finland, France, Germany, Hong Kong, Hungary, Iceland, Israel, Italy, Japan, Malaysia, The Netherlands, New Zealand, Norway, Poland, Russia, Slovenia, Spain, Sweden, Switzerland, Taiwan, Turkey, The United Kingdom, and the United States of America.

The conference opened with words of welcome from the Rector Magnificus of the University of Copenhagen, K. Møllgård; the Japanese Ambassador to Denmark, Mr. Karita Yoshio; the executive Vice-President of The Japan Foundation, Mr. Kusaba Muneharu; and

the President of the EAJS, Prof. Adriana Boscaro from the University of Venice. During the conference participants could enjoy two receptions, one offered by the City of Copenhagen at the Town Hall and the other in the restaurant Nimb at the Tivoli, sponsored by The Japan Foundation.

After Prof. Olof Lidin, head of the Japanese Department of the University of Copenhagen and also the head of the Local Organizing Committee for the conference, had given his lecture: *Tanagashima – the arrival of the first Europeans in Japan*, deliberations began in the 8 sections: Urban and Environmental Studies (1); Linguistics and Language Teaching (2); Literature (3); Visual and Performing Arts (4); Anthropology and Sociology (5); Economics / Economic and Social History (6); History, Politics and International Relations (7); and Religion and the History of Ideas (8). In three days a total of 169 papers was presented including the keynote lectures delivered by Japanese guests whom the EAJS

were able to invite to each section with the financial support of The Japan Foundation. Detailed conference reports based on the contributions from the section convenors: Halina Dunin-Woyseth and Paul Waley (section 1); Stefan Kaiser and Bjarke Frellesvig (section 2); Mark Morris and Tzvetana Kristeva (section 3); Timon Screech and Nicola Liscutin (section 4); Ian Reader, Lise Skov and Arne Kalland (section 5); Werner Pascha and Sarah Metzger-Court (section 6); Ian Neary (section 7); Joseph Kyburz and Jean Pierre Berthon (section 8) will be published in the Bulletin of the EAJS No.41, due to be mailed to members in March 1995, and the Japan Foundation Newsletter, due in May 1995.

After being founded in 1973, the European Association for Japanese Studies began a tradition of holding triennial conferences. They were held in Zürich (1976), Florence (1979), The Hague (1982), Paris (1985), Durham (1988), and Berlin (1991). For re-

ports of these conferences see: NN: '1st International Japanese Studies Conferences of the EAJS', The Japan Foundation Newsletter (JFN), Vol.IV/No.4 (October 1976), p. 2; Fosco Maraini: 'The Second International Conference of the European Association for Japanese Studies', JFN, Vol.VII/No.4 (October/November 1979), pp. 6-7; Olof G. Lidin: 'The 3rd International Conference of the European Association for Japanese Studies', JFN, Vol.X/No.5 (January 1983), pp. 9-13; Hartmut O. Rotermund: 'Fourth International Studies Conference on Japan, European Association for Japanese Studies, EAJS', JFN, Vol.XIII/No.5 (March 1986), pp. 10-17; Ian Nish: 'The Durham Conference, 1988: European Japanologists in Debate', JFN, Vol.XVI/No.4 (March 1989), pp. 13-20; and Sepp Linhart: 'Plurality and Specialization, Report on the sixth International Conference on Japan of the European Association for Japanese Studies (EAJS), Berlin, September 16-19, 1991', JFN, Part 1, Vol.XIX/No.4 (February 1992), pp. 14-23, and Part 2, Vol.XIX/Nos.5-6 (May 1992), pp. 12-15. ◀

Dr Heinrich Menkhaus is the Director of the P.O. of the European Association for Japanese Studies, Leiden, the Netherlands.

5-8 OCTOBER 1994  
BONN, GERMANY

## The fifth annual conference of The European Association of Japanese Resource Specialists



From October 5 to 8, 1994 the Japanologisches Seminar der Universität Bonn acted as host for the European Association of Japanese Resource Specialists (EAJRS) which held its fifth annual conference. The EAJRS, founded in 1989, is an organization which aims to promote the development and dissemination of information and library resources for Japanese studies in Europe.

About 45 participants from all over Europe and Japan had gathered for the conference. In variance to previous years, the fifth conference started with a special workshop on sources of Ryūkyūan history and culture in Europe. The lectures gave a good overview of the collections available concerning the Ryūkyū Islands (nowadays Okinawa Prefecture) in various European countries. Although Chinese and Japanese influence was strong on these islands, of which Okinawa is by far the largest in terms of both size and population, the archipelago was the domain of the Ryūkyū Kingdom. Apart from some appearances by British and French warships in 1816 and 1844, there were almost no contacts with Western countries, but thanks to some individuals many

European museums and libraries have a small (sometimes even a big) collection of Ryūkyūan textiles, lacquerware, and other materials.

The second part of the programme was devoted to all kind of subjects: the present situation in the main Moscow libraries, the collection of Japanese Company Histories in the British Library of Japanese Science and Technology, the Electronic Library Service of NACSIS, and many other topics were aired.

Although the programme of the conference was quite full, there was also the opportunity to talk with colleagues about the daily work in a library with Japanese materials. For example, the automation of libraries with East Asian collections is still in an early stage; in Great Britain a union catalogue for Japanese materials has been set up for the five biggest collections with the help of the Japanese cataloguing system NACSIS-CAT, but in many other countries there is not yet a computerized catalogue of Japanese or Chinese books. It seems difficult to get all countries to take one line: to choose one system in order to create an European union catalogue of Japanese books and magazines.

The next conference is to be held in Vienna, September 27-30. ◀

22-24 MARCH, 1995  
VIENNA, AUSTRIA

## The Culture of Japan as seen through its Leisure



The Institute for Japanese Studies, Vienna University, has the great pleasure to announce that it will hold an International Conference with a grant from the Tamaki Foundation, Seattle - Tokyo, on 'The Culture of Japan as seen through its Leisure', from March 22-24, 1995. With the growing interest in the research concerning time, in recent years many scientific disciplines have increasingly laid emphasis on studies of leisure as opposed to the study of working hours. Since the study of leisure in Japan is still widely neglected in favour of the study of working hours it seems worthwhile to try to make an account of diverse approaches concerning leisure in Japan. The period of study dealing with this subject is not specified or limited. Hence, representatives of various scientific disciplines will participate in the conference.

### Location of the conference

Bildungshaus Neuwaldegg  
Waldegghofgasse 5  
A-1170 Vienna, Austria  
Tel: +43-1-4853605-0 (Mrs. Zaruba)

### Preliminary Programme

- Peter Ackermann (University of Erlangen-Nürnberg, Germany):  
Respite from every-day life. Recollections in Kōtō-ku, Tōkyō.
- Anne Allison (Duke University, Durham, NC, USA):  
Nightwork: sexuality, pleasure, and corporate masculinity in a 48 Tōkyō hostess club.
- Eyal Ben-Ari (The Truman Institute, Hebrew University, Jerusalem, Israel):  
Golfing culture: organization and 'consumption careers' among Japanese business expatriates in Singapore.
- Annegret Bergman (University of Bonn, Germany):  
From pleasure to leisure: attempts of decommercialization of Japanese popular theatre.
- Eckart Derschmidt (University of Vienna, Austria):  
The disappearing of the 'jazu-kissa' in Japan. Some considerations about the changing attitudes and behaviour of jazz-listeners in Japan.
- Roland Domenig (University of Vienna, Austria):  
Takarazuka and Kobayashi Ichizō's idea of 'kokumingeki'.
- Wolfram Eils (University of Vienna, Austria):  
Time, space, and money: cultural dimensions of the 'Pachinko'-game.
- Susanne Formanek (Austrian Academy of Sciences, Austria):  
Religious pilgrimages in the Edo-period - forerunners of modern tourism?
- Sabine Frühstück (University of Vienna, Austria):  
Then science took over: sex, pleasure, and medicine, 1908-1930.
- Henning Gödicke (University of Bonn, Germany):  
Japanese overseas travel.
- Nelson H.H. Graburn (University of California, Berkeley, CA, USA):  
Is the countryside becoming Japan's playground?
- Shōichi Inoue (Nichibunken, Kyōto, Japan):  
A history of the Japanese swimsuit: from the ages of 'koshimaki' and 'fundoshi'.
- Shun Inoue (Ōsaka University, Japan):  
Martial arts ('budō') as an invented tradition.
- Hiroyoshi Ishikawa (Seijō University, Japan):  
History of theories of leisure in Japan from the 1920s to the 1990s.
- William Kelly (Yale University, CT, USA):  
'Samurai' baseball: American game, Japanese rules?
- William H. Kelly (Ōsaka Gakuin University, Japan):  
Training for leisure: 'Karaoke', tennis, and the seriousness of play in Japan.
- Sepp Linhart (University of Vienna, Austria):  
From 'kendō' to 'janken' - the deterioration of a game from exotism into ordinariness.
- Nobuhiro Nagashima (Hitotsubashi University, Tōkyō, Japan):  
Licensed gambling and changing Japanese attitudes towards it.
- Angelika Oehrl (University of Bonn, Germany):  
Amusement parks: the emergence of a new leisure pattern.
- Emiko Ohnuki-Tierney (University of Wisconsin, Madison, USA):  
'Hanami' (Cherry Blossom Viewing): historical changes and the role of social agents in the Japanese leisure activity.
- T.J. Pempel (University of Wisconsin, Madison, USA):  
Collectivism versus individualism in contemporary Japanese athletics - participants and spectators.
- Jennifer Robertson (University of Michigan, Ann Arbor, USA):  
Staging leisure: the politics and pursuit of leisure in interwar Japan. ◀

Since the number of participants is limited, those interested are requested to contact the address below for registration and booking of accommodation formalities:

### Institute for Japanese Studies

Vienna University  
Universitätsstrasse 7  
A-1010 Wien  
Austria  
Tel: +43-1-40103 / 2021  
Fax: +43-1-4020533 'Japanology'  
Email: a7611dae@awiuni11.edvz.univie.ac.at

1995, LEIDEN, THE NETHERLANDS

## International Symposium on the Application of Western Methods of Interpretation in the Analysis and Interpretations of Sources from Non-Western Traditions

By Kurt W. Radtke



Dr Earl Kinmonth, Sheffield University, and Dr Klaus Antoni, the University of Trier (Germany), visited the Japanese Department of Leiden University during the period November 30 - December 2, 1994, and had discussions with several scholars in the field of Asian Studies, in particular Drs Rogier Busser, Dr Anil Khosla, Dr Kurt W. Radtke, and Drs Dick Stegewerns (Japanese Department, Leiden University).

Dr Kinmonth, whose visit to Leiden University was sponsored by the Research School CNWS, gave a paper entitled 'Japanese Militarism and the Labour Market for Graduates during the Thirties', as well as meeting Leiden University PhD students and researchers for a discus-

sion on the influence of the thirties on Post-War Japan.

The focus of our discussion was directed towards the question of 'continuity' as an important factor in the interpretation and conceptualization of modern societies in Asia. Under the heading 'continuity', we discussed themes like the modern constructs of identity and their political significance, the re-emergence of national myths of identity, and religion, to mention a few examples. We focused on the relevance of such phenomena both at the level of group organization (state, enterprise) and the level of the individual. Another important and related theme was the application of Western methods of interpretation in the analysis and interpretations of sources from non-Western traditions. We agreed to set up a working group to organize an international symposium on that theme, to be held in Leiden in the present year (1995). ◀

Interested scholars are invited to contact us at the following address:

Prof. Kurt W. Radtke  
Japanese Department  
University of Leiden  
P.O. Box 9515  
2300 RA Leiden  
The Netherlands  
Tel: +31-71-272550  
Fax: +31-71-272215  
E-mail: Radtke@rulle1.leidenuniv.nl

## Korea Foundation Scholarships in Korean Studies

Scholarships are available for the academic year beginning September 1995 for postgraduate research in Korean Studies. Students will work in one or more of the following subject areas: Anthropology, Art and Archaeology, Economics, History, Literature, Language and Linguistics, or Music. Applicants must hold a good honours degree of equivalent in a relevant discipline. They should also have a demonstrated ability in Korean language, which for the taught MA will normally be equivalent to two years university training, and for the research-based MPhil/PhD will be adequate to use sources in Korean. Korean nationals are not normally eligible to apply. The value of the scholarships will vary, but is unlikely to be less than the remittance of fees at the home student level and a bursary of £5,000 per year. Scholarships for the MA will be for 12 calendar months; MPhil/PhD scholarships will be tenable for three years subject to satisfactory assessment of research progress. **Closing date for applications: 1 May, 1995.**

Application forms and further particulars are available from: **The Registrar** (Ref: Korea Foundation Scholarships), School of Oriental and African Studies, Thornhaugh Street, Russel Square, London WC1H 0XG, Tel: +44-171-6372388, Fax: +44-171-4364211



6-9 APRIL, 1995  
WASHINGTON D.C., USA

# AAS 47th Annual Meeting



## The International Institute for Asian Studies

The International Institute for Asian Studies (IIAS) was founded in 1993. The IIAS is an international facilitating institute which draws its strength from the long and rich tradition of Dutch Asian Studies.

The aim of the IIAS is to promote Asian Studies in the Humanities and Social Sciences and to set up interdisciplinary programmes in these fields of study for Dutch and foreign researchers.

It also organizes international seminars, workshops and conferences.

The IIAS sees the exchange of fellows and the reciprocation of information through its European Database for Asian Studies and the IIAS Newsletter as contributions to the realization of international cooperation in the field of Asian Studies.

You can obtain more information about the IIAS and a free copy of the IIAS Newsletter at **BOOTH 104**

You can also contact the IIAS:

Visiting Address:  
Nonnensteeg 1-3  
Leiden  
The Netherlands

Postal Address:  
The International Institute  
for Asian Studies  
P.O. Box 9515  
2300 RA Leiden  
The Netherlands  
Telephone: +31 71 27 22 27  
Telefax: +31 71 27 41 62  
E-Mail:  
IIAS@Ruks.LeidenUniv.NL

IIAS NEWSLETTER 3



The Association for Asian Studies will hold its 47th annual meeting this

spring in Washington D.C. from April 6 through 9. We cordially invite members as well as non members of the AAS to attend. Details follow which give brief information about the meeting and its activities. It is not necessary to become a member of the association in order to attend, but the costs of registration are less for AAS members, and members accrue other benefits as well, such as the quarterly *Journal of Asian Studies*, the five-times-per-year *Asian Studies Newsletter*, special member prices for other AAS publications, and of course, a special member rate for registration at annual meetings. Unfortunately at present, AAS is

not in the position to waive registration fees or to assist with travel and lodging, but if travellers can secure institutional or other support, we feel that the AAS meetings provide some rare benefits: a chance to interact with colleagues from all over the world, an opportunity to peruse and purchase publications from 100 or more publishers, attend any of 170 panels, more than 100 focused meetings in conjunction, and more. Attendance is expected to be around 3,500. Two members from IIAS who will be there are IIAS Director, Professor W.A.L. Stokhof and IIAS Editor, Paul van der Velde. They will be on duty at Booth 104 in the Exhibition Hall. ◀

For more information, please contact:  
**Association for Asian Studies, AAS**  
Tel: +1-313-6652490  
Fax: +1-313-6653801

## AAS CIAC Levenson Prizes for books in Chinese Studies

The AAS China and Inner Asia Council will offer two \$1,500 Joseph Levenson Prizes for nonfiction scholarly books on China published in 1994. The Merlin Foundation, established by the late Audrey Sheldon, has provided for the two awards, one for works whose main focus is on China before 1900 and the other for works on twentieth-century China. The prizes will be awarded to the English-language books that make the greatest contribution to increasing understanding of the history, cul-

ture, society, politics, or economy of China. Works in all disciplines and in all periods of Chinese history are eligible, but anthologies, edited works, and pamphlets will not be considered. In keeping with the broad scholarly interests of Joseph Levenson, special consideration will be given to books that, through comparative insights or groundbreaking research, promote the relevance of scholarship on China to the wider world of intellectual discourse. To be eligible, books must have a 1994 copyright

date: A copy of each entry, clearly labelled 'Joseph Levenson Prize', must be sent to each member of the appropriate committee by June 15. Either presses or individuals may submit books, and it is suggested that authors consult with their presses concerning submission. The winners will be announced at the AAS Annual Meeting next year. ◀

Please contact the AAS office for further information.

## AAS SAC Coomaraswamy Bookprize

The South Asia Council of the AAS has announced this year's competition for the \$1000 Ananda Kentish Coomaraswamy Book Prize, which will honour the author of the best English-language work in South Asian studies. The committee particularly seeks nominations of broad scholarly works with innovative approaches that promise to define or redefine understanding of whole subject areas. Nominations for the book prize may be made by authors, publishers, or other interested members in the field. To be eligible, nominated books must be original, scholarly, nonfiction works with a 1994 copyright date, and must be the

first publication of this text in English anywhere in the world. The book's subject matter must deal with South Asia (India, Pakistan, Nepal, Sri Lanka, Bangladesh) and may concern any topic in any discipline, or it may cross disciplinary lines. Works are not eligible if they are reference works, exhibition catalogs, textbooks, essay collections, poetry, fiction, memoirs, or autobiographies. Translations will be eligible only if they include a substantial introduction, annotation, or critical apparatus. Sponsoring presses are allowed to nominate up to six titles a year. Nominators must send a copy of each work nominated to each of the three

members of the review committee below. These three copies must be received by the committee members no later than **July 1**. The winner will be announced at the AAS annual meeting next spring. **AKC Prize Committee:** Stuart Blackburn (Chair), Department of Languages & Cultures of South Asia, School of Oriental & African Studies, University of London, Thornhaugh St., Russell Square, London WC1H 0XG, U.K.; John C. Holt, Religion Department, Bowdoin College, Brunswick, ME 04011; Sumathi Ramaswamy, Department of History, 207 College Hall, University of Pennsylvania, Philadelphia, PA 19104-6379. ◀

## AAS The John Whitney Hall Book Prize

The Northeast Asia Council of the Association for Asian Studies announces the third annual \$1,000 prize, named to honour the distinguished historian John Whitney Hall, to be awarded for an outstanding book published on Japan or Korea. Nominations must bear a **copyright date of 1993 or 1994**. Works may treat any historical period from ancient to modern, so long as their subject matters fall within the humanities and social sciences. Translations are eligible if they include a substantial introduction, annotation, or critical apparatus. Reference works, ex-

hibition catalogues, textbooks, multi-authored essay collections, poetry, fiction, memoirs, or autobiographies are not eligible. Authors need not be AAS members. Nominations are to be made by trade book publishers and university presses. Presses are allowed to submit two entries and must notify the Review Committee Chair in writing of intent to submit - by **June 30, 1995**. They must also send one copy of each submission to each of the four members of the review committee below. These copies must be received by **June 30, 1995**. Each entry

should be clearly labeled: 'John Whitney Hall Prize'. The recipient of the John Whitney Hall Book Prize will be announced at the 1996 AAS Annual Meeting. **John Whitney Hall Committee:** Henry D. Smith, II (Chair), East Asian Institute, Columbia University, New York, NY 10027; Chalmers Johnson, 2138 Via Tiempo, Cardiff, CA 92007-1208; Susan B. Hanley, Jackson School of International Studies, DR-05, University of Washington, Seattle, WA 98195; David R. McCann, 303 Fairmount Avenue, Ithaca, NY 14850. ◀

## AAS Harry J. Benda Prize

The Harry J. Benda Prize of AAS is being given annually to an outstanding new scholar from any discipline or country specialization of Southeast Asian studies. There are no citizenship or residence requirements for nominees, who need not be AAS members. The Benda Prize Committee, appointed by the AAS Southeast Asia Council, is seeking nominations from trade book publishers, university presses, or any interested AAS member. Self-nomination is discouraged. Only original, scholarly, nonfiction

works with a copy right date of 1993 or 1994 are eligible. Reference works, exhibition catalogues, translations, textbooks, essay collections, poetry, fiction, travel books, memoirs, or autobiographies are not eligible. Nominators must send one copy of **each** nominated work to **each** of the five committee members listed below, to be received by them no later than **August 1**. **Each entry must be clearly labeled 'Benda Prize'**. The winner will be announced at the AAS annual meeting next spring.

**Benda Prize Committee:** Jean-Paul Dumont (Chair), 2015 Allen Place NW, Washington, DC 20009-1507; Jane Monning Atkinson, 7110 S.W. 55th Avenue, Portland, OR 97219; Frank E. Reynolds, Swift Hall, 1025 E 58th Street, Chicago, IL 60637; Hue-Tam Ho Tai, Fairbank Center for East Asian Research, Harvard University, 1737 Cambridge Street, Cambridge, MA 02138; Kohar Rony (alternate), SEA Collection, Library of Congress, 1009 Adams Building, Washington, DC 20540. ◀

# The Asia Committee of the European Science Foundation (ESF)

During the past decades, Asia's populous civilizations have rapidly emerged as major forces in world economy and politics. Asia is rapidly supplanting Europe on a global level in these respects. Two thirds of the world's population live in the area which has become a focal point of international security questions, industrialization and development policies, new processes of state formation and unprecedented economic expansion. These dynamics are also reflected in the fields of education and research. Asian countries are massively investing in the future, capitalizing on existing knowledge and age-old traditions. The search for knowledge is reflected in a stream of students from Asia to Western educational establishments and research institutes.



A new world is being created which will be different from what we in Europe have so far taken for granted. Our conventional perceptions, in which the lands and cultures of Asia often have occupied an exotic position outside the mainstream, are in urgent need of adjustment. Asian studies are increasingly called upon to fill the gap that society, politicians, media, and policy makers feel there is in our knowledge of Asia, as there is an urgent need for the countries in Europe to develop a more profound understanding and competence in this area if Europe wants to retain its share in the formation of the coming world.

The need to strengthen research on Asia in Europe applies to both the social sciences and the humanities, to the study of modern Asian societies and the historical study of Asian cultures. There are strong indications that Asian expansion is propelled not only by economic competition but also by fundamental cultural traditions. Therefore, there is a particular need to develop a more profound understanding of the basic religious and philosophical assumptions underlying Asian civilizations and the ways in which people in these civilizations see and rationalize their interests.

Many European countries have long and illustrious traditions in different fields of Asian studies. They can be credited with important discoveries in the fields of sociology and linguistics, history of science and religion, to name a few among a great many. In this

respect, Europe has a profound role to play in global scholarship, in addition to the new traditions of research in North America, Australia, and Asia itself. But to achieve this, the different centres in Europe have to synergize their efforts in order to meet the challenge of the new world order and, in close cooperation with scholars and institutions from the Asian countries provide the knowledge needed today. The conventional argument that Asia is becoming more important to the West must be enlarged towards the realization that the very texture and substance is going to change at the global level, as the concept of Eurasia is beginning to take shape. These dynamics have to be reflected in new types of knowledge and scholarship.

#### The need to establish a committee for advanced Asian studies

Europe has a long history of Asian studies, going back to the time of the European expansion eastwards in the sixteenth to eighteenth centuries and the subsequent build-up for colonial empires in many parts of Asia. Taken together, the European countries have probably the world's largest professionally organized repositories of materials on Asia and many well-established scholarly traditions for the study of Asian languages, cultures and societies. The wide range of subjects, including classical and vernacular languages and cultures as well as the study of contemporary Asian societies and their economic, social and political developments.

Asian studies in Europe have been losing ground since the Second World War. Looking at intellectual and scholarly achievements,

the frontiers of research in many fields of study have been taken over by North American and lately also by Australian universities. These have made great efforts to build up area studies programmes promoting multi-disciplinary work. They have coordinated the efforts of different universities, created their inter-university facilities and established large networks integrating the scholarly communities. They have also managed to create a climate promoting collaboration between academics and policy-makers.

The situation in Europe is characterized by a separation of different national traditions of scholarship, partly as a result of different colonial heritages. Europe is also characterized by a relative lack of multi-disciplinary cooperation and many walls stand between the humanities and social sciences. The academic milieus are, with a few exceptions, small and scattered. Difficulties of funding on a national or university level are widespread. Making a career in Asian studies has become problematic. There is an uneven distribution of expertise and a lack of coordinating structures. In addition, the scholarly knowledge on Asia is under-utilized in policy-making, in business undertakings and international cooperation in general.

It is in the interest of European societies as a whole and European scholarship in particular that Europe reasserts its role in Asian studies and reconsiders how it can best make use of its considerable expertise and resources.

It is also widely recognized that stimulating Asian studies should take place concurrently both on the national and international levels and that this requires a centrally organized coordinating effort in order to attain a critical mass and visibility.

#### Existing cooperation at a European level

During the past years, initiatives have been taken to establish collaboration across national borders in Europe in a number of sub-fields of Asian studies.

At an institutional level, more or less informally organized coopera-

tion between major institutes on a bilateral basis has increased. Multilateral cooperation has in particular gained strength within the framework of the Erasmus programme. One of the largest projects in the field is the Erasmus/European Southeast Asia Studies Network which was established 1988. There is also an Erasmus/European Network of Chinese Studies established in 1988. There is also an Erasmus/European Network of Japanese Studies, the so-called Leiden Group, existing since 1987 and presently comprising 12 universities. The Group exchanges faculty staff and students and organizes workshops.

Where European cooperation in the field is more all-embracing, is among the professional networks in which scholars participate on an individual basis. Chinese studies, for instance, have a long tradition of European cooperation, the best example being the leading scholarly journal *T'oung Pao*, published jointly by French and Dutch scholars since more than a century. Effective cooperation started after World War II. A number of cooperative programs, such as the *Sung Project* (1958-1972) and the *Revue de Bibliographie Sinologique* (regularly published since 1960) were initiated. The European Association for Chinese Studies (EACS) was founded in 1976. It organizes a bi-annual conference and sponsors many others. It has conducted three European cooperative programs. As a subsidiary to the EACS, there is the European Association of Sinological Librarians, which meets every year. For Japan there is the corresponding European Association for Japanese Studies (EJAS), founded in 1974. It organizes tri-annual conferences. The latest was held in Copenhagen in 1994. This Association has set up its own office in 1994 in Leiden. In Japanese studies there also exists a separate network for anthropologists, 'The Japan Anthropology Workshop' (JAWS), which originally was founded in Europe in 1984 but now operates in collaboration with North American scholars; the 8th JAWS was held in Copenhagen in 1994. Also focusing on East Asia, the Association for Korean Studies in Europe (AKSE) has been organizing conferences for fifteen years, the last ones in Warsaw (1990), Paris (1991) and Berlin (1993). There is a Joint Committee on Europe-North America Cooperation in East Asian Studies, which has been working since 1988. This Committee, consisting of European and North American scholars in Chinese and Japanese studies, organizes symposia, preferably in connection with larger orientalist conferences on both continents. The Committee plans the next symposium in Paris in 1995.

A rudimentary Central Asia network was formed in the 1950s, the 'Permanent International Altaic Conference' (PIAC), by scholars working in Atlantic languages. Today, there exists the 'European Seminars on Central Asian Studies' (ESCAS), which organized their

latest conference in Bamberg, Germany in 1991; the next one is currently planned to be held in Copenhagen 1995.

A professional network for scholars in Southeast Asian Studies, the European Association for Southeast Asian Studies (EU-ROSEAS), was established in 1992. It has its secretariat in Leiden, issues a substantial newsletter and plans to hold its first conference in 1995 in Leiden/Amsterdam. EU-ROSEAS fulfils an umbrella function above more specialized networks in Southeast Asian studies such as the 'European Colloquium for Indonesian and Malay studies' (ECIMS), which held its 10th European conference in Hull in 1993, the 'European Social Science Java Network' (ESSJAW), which held its 5th meeting in Geneva in 1993, the 'European Network for Vietnamese Studies' (EUROVIET), constituted at a conference in Copenhagen in 1993, and the 'European Association of Southeast Asian Archaeologists' which held its latest conference in Rome in 1992. A well-organized network also exists on an extra-European basis in Thai studies, the 'International Conferences on Thai Studies', which held its 5th meeting in London in 1993.

Scholarly cooperation at a European level is not as firmly organized in South Asian studies where much has been organized on a rotational basis via the 'European Conferences on Modern South Asian Studies'. The first meeting was held in Cambridge in 1968; the latest one (the 11th in the series) was held in Toulouse in 1994. In addition, archaeologists, historians and numismatists meet within the framework of the 'International Congress of South Asian Archaeologists in western Europe'. The International Association for Sanskrit Studies organizes conferences. The ninth World Sanskrit Conference was held in Melbourne, Australia, in 1994.

As for the Middle East, a European Association for Middle Eastern Studies (EURAMES) was founded in Paris in 1990. It organizes European colloquia and exchanges information within the framework of a newsletter run by the Association.

There exists, then, a loose structure for European collaboration in the field of Asian studies at grass-root level. European associations or conference-networks exist for Japan, China, Korea, Central Asia, Southeast Asia, South Asia and the Middle East. Primarily, they organize regular conferences; some of them also issues newsletters. Most of them suffer from problems of discontinuity due to financial weakness and there is very little communication between them. This structure together cannot fulfil the strategic role envisaged by this Committee.

This paper offers the terms of reference for an ESF Committee which will focus its activity on creating possibilities for research at post-doctoral level, hence the

term 'Advanced' Asian Studies. The Committee is a platform for trans-national discussions and collaboration which can support and contribute to the coordination of existing scholarly networks and promote new types of research necessary to cope with the new Eurasian World in the making. Through its connections with European Research Organizations and with universities this Committee will be the central European forum for Asian Studies and provide expertise for European and national policy-makers.

**History of the initiative**

The idea of establishing a European 'foundation' or other form of organization was first suggested in a report, commissioned by the Netherlands government in 1990, on the situation of the study of languages and cultures which attract few students in the Netherlands. The report of the advisory committee, chaired by Professor F. Staal from Berkeley, California, made recommendations for strengthening, among other fields, Asian studies both on the national and European levels. What had started as a discussion among scholars was picked up and continued at government level in both France and the Netherlands. At the initiative of the French and Dutch governments, several discussion meetings have been held with mainly French and Dutch participation. The need was felt to extend participation to other countries as soon as possible, in order to create a truly European group. The French Minister of Research and Technology, H. Curien, and the Netherlands Minister of Education, Culture, and Science, J. Ritzen, wrote to Professor U. Colombo, President of the ESF, to ask ESF for advice on the further coordination of Asian Studies in Europe. In its answer to the ministers, ESF offered to explore the possibility of establishing a European Committee for Advanced Asian Studies under the aegis of ESF. The close structural links with member research organizations in all European countries, the small size of ESF, its experience in coordinating science and in operating scientific programmes, the proximity of Standing Committees for Humanities and Social Sciences, and the non-governmental status of the organization were all considered the proper structural environment for such a Committee.

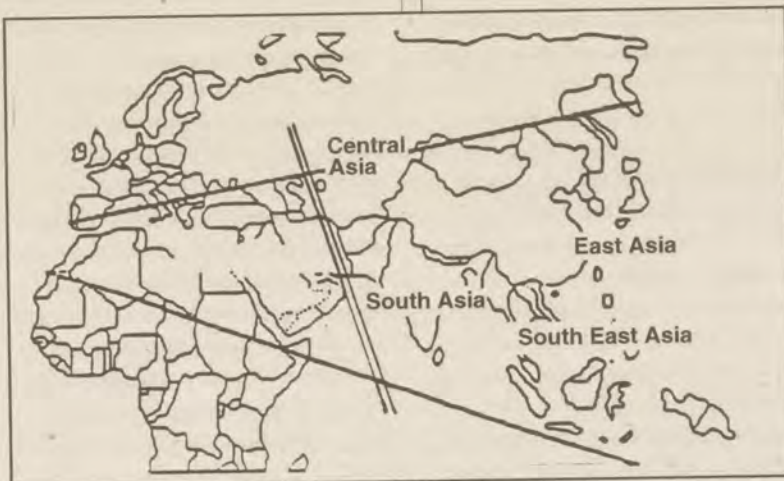
Under the supervision of the ESF Standing Committee for the Humanities, a first meeting was held in Strasbourg on 17 May 1993. Scholars were invited in consultation with governments and research organizations. The French and Dutch governments were represented by observers. Professor G. Oberhammer formed the liaison with the Standing Committee for the Humanities (SCH). Professor J. Martinussen will act as liaison with the Standing Committee for the Social Sciences (SCSS). The participants agreed on an agenda for future action and planned to come together again to discuss the activities in more detail on the basis of

a more elaborate working-document. The Standing Committee for the Humanities endorsed the Committee's plans and approved another meeting to continue the work.

A second meeting of the Committee took place in Strasbourg on 15-16 November 1993. Purpose of that meeting was to reach a broad and general agreement on the tasks and plans of the Committee. Main point on the agenda was a preliminary proposal to establish the Committee under the aegis of the ESF. A final document with the terms of reference of the Asia Committee was approved by the ESF Standing Committees for the Humanities and for the Social Sciences in February 1994. On the strong recommendation of both Committees, the ESF Executive Council in March 1994 decided to establish the Committee under the umbrella of the ESF. It was decided that the IIAS would run the secretariat of this Asia Committee for the first four years.

**Definition of disciplinary and geographical scope**

Although the term 'Asian Studies' in the broad sense may be taken to encompass an area as large as the Near East, including North Africa and Asia Minor, and the areas further East as far as Japan and New Guinea, the term is used here in a more restricted sense. There are good intellectual reasons for considering the entire area as con-



'The area East of the double N/S line represents the area covered by the ESF Asia Committee.'

nected culturally in several respects (for instance through Islam), but there are equally good reasons, both pragmatic and cultural, for limiting the area between the river Indus and Japan, with links to areas further West and in Central Asia. After a few years' experience, this definition could be reviewed and an inclusion of or shift to areas further West could be considered. The definition should therefore be the following:

The disciplinary and geographical scope of the European Asia Committee covers the (ancient and modern, humanities and social sciences) of the languages, cultures, societies and economies of South Asia, Central Asia, Southeast Asia, and East Asia. ◀

**Terms of reference**

**Tasks**

The task of the Committee will be to:

- 1 Stimulate and support Asian studies in Europe;
  - a strengthen European cooperation in Asian studies and create a network of existing centres of expertise and institutions specialized in Asia;
  - b set up a fellowship scheme, select post-doctoral fellows and exercise control of progress made;
  - c initiate activities such as symposia, summer courses and other projects with a European participation;
  - d promote exchange of information and collaboration among institutions in Europe concerned with Asian Studies;
  - e promote the creation and functioning of major scholarly networks;
- 2 Provide a forum for the discussion of priority action in the entire field of Asian studies and pool expertise;
- 3 Promote cooperation with scholars and research institutions in Asia;
- 4 Increase the visibility of Asian Studies in Europe;
  - a interact with national agencies (research organizations, universities, institutions, governments) which have responsibilities for Asian studies and organize international support;
  - b initiate contacts with other international bodies;
  - c maintain close contact with the congruous bodies in Asian countries, Australia and North America;
  - d improve contacts with other relevant scholarly fields, such as European studies;
  - e improve contacts between scholarly community and policy makers;

Additional tasks may be added on the recommendation of the Committee and upon the agreement of the ESF Standing Committee for the Humanities and the ESF Standing Committee for the Social Sciences.

**Asia Committee members:**

- Prof. dr J.C. Breman (CASA, University of Amsterdam)
- Prof. E. Collotti Pischel (Milan)
- Prof. G. Dudbridge (Institute for Chinese Studies, University of Oxford)
- Prof. Gh. Gnoli (Istituto per il Medio ed Estremo Oriente, Rome)
- Prof. T. King (Centre for Southeast Asian Studies, University of Hull)
- Prof. I. Hijiya-Kirschner (Fachbereich Philosophie und Sozialwissenschaften II, Ostasiatisches Seminar, Freie Universität Berlin)
- Prof. W. Klenner (Fakultät für Ostasienwissenschaften, Sektion Wirtschaft Ostasiens, Ruhr-Universität Bochum)
- Prof. B. Kölver (Indologie und Zentralasienwissenschaften, Universität Leipzig)
- Dr U. Kratz (School of Oriental and African Studies, University of London)
- Prof. dr D. Lombard (École Française d'Extrême-Orient, Paris)
- Prof. C. MacDonald (Institut de Recherche sur le Sud-Est Asiatique (CNRS-IRSEA), Aix-en-Provence)
- Prof. W. Marschall (Institut für Ethnologie, Universität Bern)
- Prof. J. Martinussen (Institute of Development Studies, Roskilde University)
- Professor G. Oberhammer (Vienna)
- Prof. dr K.M. Schipper (Sinological Institute, Leiden University)
- Prof. Dr W.A.L. Stokhof (International Institute for Asian Studies, Leiden)
- Prof. Th. Svensson (Nordic Institute of Asian Studies, Copenhagen)
- Prof. P-E. Will (Collège de France, Paris).

**Executive group:**

- Prof. G. Dudbridge (Institute for Chinese Studies, University of Oxford)
- Prof. W. Klenner (Fakultät für Ostasienwissenschaften, Sektion Wirtschaft Ostasiens, Ruhr-Universität Bochum)
- Prof. dr D. Lombard (École Française d'Extrême-Orient, Paris)
- Prof. dr K.M. Schipper (Sinological Institute, Leiden University)
- Dr M. Sparreboom (European Science Foundation, Strasbourg Cedex)
- Prof. dr W.A.L. Stokhof (International Institute for Asian Studies, Leiden)
- Prof. Th. Svensson (Nordic Institute of Asian Studies, Copenhagen).

**Observers:**

- Ms. M. van Hall (Ministry of Education, Culture, and Science, the Netherlands)
- Ms. M. Boiteux (Ministère de l'Enseignement Supérieur et de la Recherche D.R.E.I.F., Paris).

**At the next pages:**

**ESF Asia Committee Workshops**

By Paul van der Velde

In the following pages you will find descriptions of the workshops which have been approved by the ESF Asia Committee during a meeting in Paris in November 1994 and which will be funded by the Asia Committee. The workshops offer a cogent sample of the scope of research on Asian Studies in Europe or, should we say, the world because lots of participants are from Asia, America, and Australia. It is an unmistakable sign of the increasing international cooperation in the field of Asian Studies.

The workshops are included chronologically. All the presentations follow the same order. After an introduction the scientific ob-

jectives are stated, followed by expected participation in the workshops which are planned for the spring of this year. In the next issue of the newsletter an update, with a programme and a list of participants, will be given for the autumn workshops. Under each contribution you will find the names of the initiators of the workshops and the addresses of the organizing institute(s). The initiators of each of the workshops plan to publish the papers either in the form of a book or as special issues of journals in their particular field of research.

These contributions are slightly edited versions of the original proposals to the ESF Asia Committee. For the sake of brevity footnotes have been omitted. ▶

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20-23 MARCH, 1995  
COLLÈGE DE FRANCE, PARIS

## WORKSHOP 1

## European Thought in China: the scientific revolution in early 17th century China

This workshop addresses the Chinese reception of European culture in the 17th and 18th centuries. Jacques Gernet's book *Chine et Christianisme*, published in Paris in 1982 (Gallimard), has given a new impetus to research on the Chinese reception of European culture in the 17th and 18th centuries, mainly – but not only – in Europe. This research is co-ordinated, among others, under the European project 'Europe in China: Scientific, Religious, and Cultural Interactions in the 17th and 18th Centuries', initiated mainly by Jacques Gernet and Erik Zürcher. Its first meeting was held in Paris, at the Fondation Hugot, in October 1991. That research on this theme should be especially lively in Europe is due to three factors: first, the abundance of source material available in many European countries (mainly in missionary orders archives). Also, this subject is relevant to the question of the European discovery of and exchanges with other major civilizations; it is therefore crucial to European history, especially if one wants to understand the latter in its world-wide context. Finally, and as a consequence of the two points just made, 'Europe in China' is a topic for which Europe is a privileged partner of East Asian scholarship: it can therefore help enhance Europe's role in scholarly exchanges with China and Japan. In view of all this, it seems important to keep promoting such studies in Europe, and to make them widely known by opening collaboration to non-European scholars.

### Xu Guangqi

Such is the background against which the present workshop was set up. Its plan was based on the 'Europe in China' network: twelve of its participants are working in European academic institutions. In order to allow the expression of various viewpoints, and gather all necessary competencies, after consulting the members of the 'Europe in China' project, participation has been extended: five scholars from North America, and six from East Asia, all known for their research in connected fields, have been invited to contribute.

In line with the methodological concerns of the project, both historians of science and specialists concerned with social, political, and cultural history will contribute. The conference will bring together scholars of very different disciplinary background, including both junior and senior scholars (who will typically participate as discussants).

The focus of the workshop will be on the works of the Chinese scholar and statesman Xu Guangqi (1565-1633). The late Ming scholar and official Xu Guangqi is a crucial figure in late Ming cultural history, as well as in the history of exchanges between Europe and China. The workshop will aim at a comprehensive understanding of Xu's life and work in a historical context. The envisaged publication will reflect this common understanding and contribute not only to Chinese studies, but also to the history of contacts between Europe and other civilizations.

### Scientific objectives

Xu Guangqi (1562-1633) is an important figure of Chinese intellectual history, especially as concerns the study of contacts between civilizations and the Chinese reception of European culture since the 17th century. One of the first converts to Catholicism, he translated Euclid's *Elements of Geometry* into Chinese, together with Matteo Ricci (1552-1610), the founder of the Jesuit mission of China. He was also in charge of the calendar reform using European calendrical methods at the Imperial Astronomical Bureau (1629-1635). A high official and a minister, he proposed reforms which he tried to implement partially, in the field of military and coastal defence as in that of rural economy; in the latter he relied on agronomic experiments which he had conducted.

Xu has been the subject of a large number of special studies, most of them in Chinese, many of them of high quality. The amount of work already devoted to him is fully justified in light of the amazing scope of his scholarship and of his significance for late Ming culture. However, the very extent of that literature confronts historians with the challenge of developing a comprehensive understanding of his life and thought, an understanding that must reflect both the Chinese and the international significance of his work.

Xu's views shaped those of later scholars in China, first because of his translations of several important scientific texts and secondly because of his initiatives in reforming the calendar. Because he was one of the first and foremost converts to Christianity, Western historiography has until quite recently tended to overemphasise his religious dimension, sometimes reducing him to being merely 'one of the three pillars of Christianity in China' (the two others being his contemporaries Li Zhizao (1565-

1630) and Yang Tingyun (1557-1627), according to Jesuits with whom they were in close contact). However, if one wants to do justice to the originality of his attitudes and thought, it is not sufficient merely to take him as an epitome of a so-called 'Chinese response to the West'. Chinese historiography on the other hand has often described him as 'a great scientist and patriot', without perhaps sufficiently questioning what these categories might imply in regard to Xu's late Ming context.

The idea of the present project originates from the acknowledgement of the two problems just indicated: namely, the difficulty of dealing competently with the diverse fields of scholarship relevant to Xu Guangqi, and the danger of imposing ready-made by possibly inappropriate categories to those fields and to Xu's thought generally.

The aim of the workshop is thus to overcome both these obstacles and to contribute to a comprehensive understanding of this crucial historical personage. The aim will be to achieve a multifaceted portrait that will illuminate the originality of Xu's work, his particular views regarding the many fields in which he was versed (from coastal defence to Euclidean geometry) and the relationships between those particular views. The conference will also address Xu's personality and historical roles as an official, a convert, and a scholar. One of the project's methodological concerns will be to integrate the history of science and technology with other types of historical study.

### Expected participants

Blue, Gregory (Professor, University of Victoria, Canada). 'Xu Guangqi in Western historiography'; Bray, Francesca (Senior Research Fellow, Wellcome Unit, University of Manchester, England). 'The specificities of the *Nongzheng quanshu* in the Chinese agrarian tradition'; Brook, Timothy (Professor, University of Toronto, Canada). 'Xu Guangqi in his context: the world of the Shanghai gentry'; Cartier, Michel (Professor, EHESS, France). 'Xu's contribution to the late Ming debate on demography'; Calanca, Paola (PhD candidate, EHESS, France). 'Xu's proposals for coastal defence and military policy'; Engelfriet, Peter (PhD candidate, Leiden University, The Netherlands). 'Xu Guangqi and the translation of Euclid's *Elements*'; Gernet, Jacques (Emeritus Professor, Collège de France), discussant; Golas, Peter (Professor, University of Denver, USA). 'Xu Guangqi's approach to technology'; Hashimoto, Keizo (Professor, Kansai University, Japan). 'Xu's conception of scientific knowledge, Chinese and Western'; Horng, Wann-Sheng (Professor, National Normal University, Taiwan). 'The posterity of the *Jihe yuanben*'; Huang, Yilong (Professor, National Tsing-hua University, Taiwan). 'Xu's view of popular religion'; Jami, Catherine (Researcher, CNRS, France). 'Xu Guangqi as a shixue scholar'; King,

Gail (Curator, Harold B. Lee Library, Brigham Young University, USA). 'Xu Guangqi's idea of the moral life'; Lackner, Michael (Professor, University of Göttingen), discussant; Lin, Jinshui (Professor, Fujian Normal University, China). 'Chinese scholarship on Xu Guangqi since the 1930s'; Métailié, Georges (Researcher, CNRS, France). 'Economic aspects of plants in Xu's writings'; Siu, Man-keung (Professor, University of Hong-Kong). 'Xu's mathematics against the background of Chinese tradition'; Spence, Jonathan (Professor, Yale University, USA), discussant; Standaert, Nicolas S.J. (Professor, Catholic University of Leuven, Belgium). 'Xu Guangqi's study of the Classics in relation to his religious viewpoint'; Sun, Xiaochun (Research Fellow, FOM

Institute, Amsterdam, The Netherlands). 'Xu's collaboration with Adam Schall: the star Atlas'; Tanaka, Tan (Professor, Research Institute for Humanistic Studies, Kyoto University, Japan). 'A comparative study of *Nongzheng quanshu* and *Wang Zhen nongshu*'; Will, Pierre Etienne (Professor, Collège de France). 'Xu Guangqi's ideas on economical development'; Zürcher, Erik (Emeritus Professor, Leiden University, The Netherlands), discussant. ◀

### Initiator

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5-7 APRIL, 1995

LONDON, UNITED KINGDOM

## WORKSHOP 2

## The Canon in Southeast Asian Literatures

One of the most lively areas of debate in contemporary literary studies concerns the creation of the canon, the body of work generally accepted as constituting the literature of a country. A traditional and still popular view of 'literature' sees it as a chronological arrangement of famous authors and major works which 'have stood the test of time'. Works are linked through the centuries by a perceived cultural unity, of which they are the best and most worthy representatives. The task of literary scholars, broadly speaking, has then been to operate within this canon, interpreting and re-interpreting, evaluating and re-evaluating.

In recent years, however, some scholars have sought to step back from the texts and genres, and to look at the canon itself and the influences which have shaped it. They have sought to ask questions which go beyond matters of aesthetic taste to begin to explore the power structures within society that have determined entry into the canon. Put bluntly, who determines what is good and worthy of incorporation into a literary canon and, by extension, shapes cultural values? What criteria do they employ?

This workshop will examine these and related questions in the context of the literary canons of South East Asia. It is crucially important to note in this context that while there are of course long-established 'classical' literary traditions in the region, prose fiction, borrowed or imitated from the West, is a relative newcomer, dating from the early twentieth century. And that although it rapidly became popular with a newly emerging literate middle class, cultural respectability through incor-

poration into the canon has proved more elusive. (In some South East Asian languages, for example, the term for 'literature' is synonymous with verse composition, and therefore excludes prose fiction. This exclusion is still often reflected in local histories of literature, and in the contemporary teaching of literature in schools and colleges).

However, as states in South East Asia have become increasingly eager to promote a cultural dynamism, some of these reservations over the cultural validity of prose fiction have begun to be challenged. A country which regards the work of its sixteenth century poets as its literary zenith and offers little recognition to its contemporary novelists, writing in the most internationally accessible of literary genres, risks appearing culturally isolated and even barren. While some traditionalists may deplore the cultural elevation of novels and short stories, once 'popular' literature is becoming not only respectable and recognized through literary awards but also, through translation, the international representative of a country's literary heritage.

### Scientific objectives

The workshop will therefore focus on the invention of a modern literary culture in South East Asia, and on the tensions which have frequently arisen between traditional and modern literature. Particular attention will be directed towards: indigenous concepts of literary 'classics'; the writing of textbooks and histories of literature; mass perceptions of literature and the presentation of literature in the educational curriculum; state involvement in literary promotion and suppression; the commercialization of literary produc-

27-29 APRIL, 1995  
SOAS, LONDON

## WORKSHOP 3

## South Arabian Migration in the Indian Ocean: the Hadhramaut case

The subject of this workshop is the interaction between the Yemeni region of Hadhramaut and its diaspora which is predominantly situated in India and South East Asia. Hadhramaut in Southern Arabia is the country of origin of one of the most significant Third World diasporas. It is estimated that in 1935, around one third of the population lived in India, Maritime South East Asia, as well as in Eastern Africa and the countries bordering on the Red Sea, with many more Hadhramis having been abroad at some stage. In the late 18th century, the starting point for the workshop discussions, currents of long-standing emigration had increased on a hitherto unprecedented scale and gained crucial importance for developments in Hadhramaut proper. This emigration and the ensuing social transformations amongst the emigrant communities was closely linked to the encounter with European powers overseas, particularly the Dutch in Indonesia and the British in India, Malaya, Singapore and East Africa. The integration of Hadhramaut into the British sphere of influence in the late 19th century and the establishment of closer control through advisory treaties in the 1930s cannot be understood unless the economic, political and social ties with India, South East Asia and East Africa are investigated.

With the independence of the various countries involved, conditions for emigration changed significantly. Therefore it is proposed to end the workshop discussions in 1967, with the independence of South Yemen. The extent to which the emigration had lasting consequences, however, becomes clearer if one bears in mind that the current premier and two other members of the government of Indonesia are of Hadhrami origin, and that Indonesian oil companies were amongst the first to be granted concessions after Yemen unified in 1990.

The workshop intends to explore the conditions which gave rise to Hadhrami emigration, and the activities of the various emigrant communities in Asia and Africa. The impact on Hadhramaut of those who went overseas will also be studied. After a closer investigation of the locations and characteristics of the main emigrant groups, the workshop will focus on the following themes:

### Economic activities and international networks

Entrepreneurship lies at the heart of this section. Hadhrami emigrants built upon initial advantages to become shippers, maritime

workers, pirates, mercenaries, religious specialists, and traders in commodities familiar from southern Arabia, notably coffee and horses. With their international networks in place, they subsequently became purchasers of smallholder produce, planters, sellers of textiles, industrialists, bankers, and dealers in real estate. Their territory of activity ranged from Eastern Indonesia to Egypt, and from Madagascar to Central India. In the process, tensions emerged with other Indian Ocean diaspora, notably the South Chinese. While this general outline is clear, the art is to disentangle the reasons for the precise regional and occupational patterns of Hadhrami economic activity at any given time in relation to other groups of entrepreneurs.

### Social and religious change

The Hadhrami emigrants originated from a rigidly stratified society. The economic opportunities opened up by emigration, as well as contact with other models of social organization and Islamic modernist movements resulted in a challenge to this stratification, first abroad and later in Hadhramaut proper. Much of the social upheaval was couched in Islamic terms, namely the positioning of traditionalists, interested in upholding the social and religious privileges of the *sayyid-élite*, versus Islamic modernists who were influenced by the Egyptian religious circle around Muhammad Abduh. Another important aspect will be to what degree the various emigrant communities integrated into their host societies. Related issues of ethnicity and identity, of outstanding importance in an age of nationalist resurgence, will be addressed.

### Political history

This section will look at the seriously under-researched history of Hadhramaut in the 19th and 20th centuries. The political impact of the Hadhrami military elite in Hyderabad on the history of Hadhramaut will be addressed. Furthermore, a case study of the Dutch colonial policy with regard to Hadhrami immigration will examine the complex question of European colonialism and immigration from third countries.

### Scientific objectives

Hadhrami history and its interaction with the large diaspora has been particularly poorly studied. Some fragmentary studies of Hadhramaut and the Hadhramis in various parts of the world exist, but there has never been any integrated overview of the process as a

whole in both Hadhramaut and the main destinations to which emigrants went. Wider studies of Yemeni emigration do scant justice to the particularities of the Hadhrami experience.

Lately, there has been a renewed interest in the topic. A number of works are in process dealing with particular Hadhrami communities and Hadhrami history (e.g. the PhD theses by Mandal, Lekon, Ho, Mobini-Kesheh and Hartwig). The workshop will bring together these younger scholars with more experienced colleagues working on various aspects of Hadhrami history and thus provide a unique chance for international exchange and co-operation. Because of the wide range of topics concerned, it will combine the expertise of anthropologists and political and economic historians with that of specialists in Islamic studies and sociology. The range of regional, linguistic and historical knowledge required to cover the topic by far exceeds the capacities of any single scholar, particularly due to the lack of sufficient publications. Thus, the workshop attempts a new kind of synthesis of hitherto fragmented scholarship, which will then form a sound basis for future research.

It is necessary to hold the workshop in Europe, partly because many of the scholars involved will be able to link their stay here with work in the archives in Britain and the Netherlands. Also because of its international nature, funding for such a workshop anywhere outside Europe or the US would be hard to procure. The School of Oriental and African Studies is a unique venue in that it, as an institution, combines much of the expertise required and provides excellent workshop facilities, as well as a superb reference library.

The workshop will be organized on the following principles: All participants will submit written papers by the end of 1994. These will be circulated amongst the participants. During the workshop, discussants for particular topics will give short overviews of the main aspects of a topic as presented in the various papers, thus leaving room for extensive discussion.

### Provisional Programme

#### 1 Hadhrami Communities Abroad

Dr Abdulla Bujra (Abidjan), Hadhrami communities in East Africa: Integration, identity and relations with Hadhramaut; Dr Gwyn Campbell (Johannesburg), The Hadhrami diaspora, Arabic influence and Madagascar; Dr Stephen Dale (Columbus, Ohio), The Hadhrami diaspora in southwestern India; Professor Omar Farouk (Hiroshima), The patterns of Hadhrami emigration and settlement in 19th and 20th century South East Asia; Sumit Mandal (Hartford, Connecticut), The making of Arabs in colonial Java, 1800-1924; Dr Samia El Hadi El Nagar (Khartoum), Some leading Hadhrami families in the Sudan; Dr Oleg Redkin (St. Petersburg/Berlin), Migration from Western Hadramaut be-

tween World War II and 1967; Dr Gill Shepherd (London), The impact of Hadhrami lineages on their host societies; Ameen Ali Talib (Singapore), Hadhramis in Singapore.

#### 2 Economic Activities and Links

Dr Clarence Smith (London), Arab trading groups in the Maluku zone, 1870-1914; Professor Janet Ewald (North Carolina), Hadhrami maritime labour; P.A. Heuken (Jakarta), Arab landowners in Jakarta and the surrounding area; Christian Lekon (London), Merchants and rulers in Hadhramaut: the house of al-Kaf during depression and war, c. 1930-1950; Mona Lohanda (Jakarta), Arab-Chinese conflict in Surabaya and Cirebon, 1912-13; Dr Leif Manger (Bergen), Production systems in the Hadramaut: continuities and changes; Dr Jeroen Peeters (Leiden), The Hadrami trading fleet (1770-1880) and the working of the tributary system in the Palembang hinterland.

#### 3 Social and Religious Developments

Dr Syed Farid Alatas (Singapore), The rise of the Shi'i School among the Hadhramis of South East Asia; Eng Seng Ho (Dundee), Hadramis abroad in Hadramaut: the Muwalladin; Professor Alexander Knysch (Ann Arbor, Michigan), Cult of the Saint and ideological struggle in Hadrami Islam; Dr Jamal Malik (Bonn), Hadhramis and the Shi'a in Hyderabad; Natalie Mobini-Kesheh (Victoria, Australia), Islamic modernism in Java: the establishment of Al-Irshad; Professor Rex O'Fahey (Bergen), The Hadrami diaspora and Sufi networks.

#### 4 Political History

Dr Huub de Jonge (Nijmegen), Dutch colonial policy with regard to the Hadrami immigrants; Dr Ulrike Freitag (London), The Hadhrami emigration and the establishment of British rule in Hadhramaut, 1880-1937; Friedhelm Hartwig (Bamberg), Hadrami history in the 19th century and the relations with Hyderabad; Dr Omar Khalidi (Cambridge, Massachusetts), The role of the Hyderabad Hadramis in the Kathiri-Qu'aiti struggle for supremacy in Hadramaut (1860s-1880s) ◀

#### Initiators:

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tion; the role of writer's associations, literary critics and literary prizes; and foreign influences, including those of the colonial era. Two important sub-themes underpin the workshop: the historical evolution of the literary canon through to the present day; and the modern role of the canon in the establishment of national cultural identities and distinctions in South East Asia.

The core of the participants is drawn from the Department of the Languages and Cultures of South East Asia and the Islands, in the School of Oriental and African Studies. The Department has, over many decades, built a powerful international reputation in the field of South East Asian literary studies, and notably in this particular field. This research will now be greatly enhanced at the workshop by the addition of 6 participants from Europe, 5 from South East Asia, 2 from the United States and 1 from Australia. Papers will be given on the literatures of Burma, Thailand, Laos, Cambodia, Vietnam, Malaysia, Indonesia, and the Philippines, so that comparisons will be made right across the region.

#### Expected participants

##### 1 SOAS

Anna Allott; Professor Vladimir Braginsky; Rachel Harrison; Dr Dana Healy; Dr Ulrich Kratz; Dr Manas Chitaksem; Dr Nigel Phillips; Dr David Smyth;

##### 2 Europe

Professor Bernard Arps (Leiden University); Anna-Marie Esche (Humboldt University, Berlin); Professor Khing Hoc Dy (CNRS, Paris); Lisbeth Littrup (Denmark); Professor Haji Mohammed Salleh (Leiden); Professor Y. Ossipov (St Petersburg);

##### 3 Southeast Asia

Professor Dr Budi Darma (IKIP Surabaya, Indonesia); Professor Ungku Maimunah Modh. Tair (Universiti Kebangsaan Malaysia); Dr Luisa J. Mallari (University of the Philippines); Professor Phan Cu De (University of Hanoi); Dr Trisin Bunkhachorn (Chulalongkorn University, Bangkok);

##### 4 Australia/United States

Dr Virginia Hooker (Australian National University, Canberra); Dr Peter Koret (Rochester, New York); Dr Ruth Elynia S. Maban-glo (University of Hawaii at Manoa). ◀

#### Initiator

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21-26 AUGUST, 1995  
COPENHAGEN, DENMARK

## WORKSHOP 4

## Central Asia in Transition

The workshop 'Central Asia in Transition' will be held on the occasion of the Fifth European Seminar of Central Asian Studies, a conference which will take place in Copenhagen on 21-26 August 1995. The general theme for the Conference is 'Central Asia in Transition', and it will be divided into four workshops, covering the following themes: The past and the present; Identity and nation building; Central Asia's place in the world; and Environment and resource management. Estimated participation in the conference is 150 scholars from Western Europe, Central Asia and East European countries, all involved in different areas of Central Asian studies. This conference is expected to see the formal establishment of a European Association for Central Asian Studies.

### Scientific objectives

The present submission solely concerns the workshop 'Central Asia in Transition'. The dismantling of the so-called Socialist world system and the end of the cold war radically changed the crucial factors constraining the regional dynamics in Central Asia and carried expectations of the emergence of Central Asia as a new regional economic and political unit. But the question remains whether Central Asia will come to function economically and politically as a regional unit, whether the major part of it will be kept in a subordinate position in a Russian dominated CIS or whether inter-state competition and internal conflicts, exacerbated by intervention from neighbouring powers, will tear the region apart. The prospects for the region emerging as a functional unit in the world system and the dynamics guiding such a possible development will be discussed under three major aspects:

### Security, regional and global cooperation

According to I. Nazarbayev, the President of Kazakhstan, foreign policy links should be established in five equally important directions: the CIS direction; the Pacific direction; and the Arabic, the American and the European direction. The first three that cover the neighbouring regions are the options with the greatest potential for cooperation as well as for conflict.

The economic dependence on exchange with the former USSR has made the Central Asian region suffer great social deprivation as a consequence of the collapse of the socialist economic system and left it with a paralyzing inability to restructure industry. It is a relation where ethnic conflicts may, in a worst-case scenario, even lead to Russian attempts to redefine its

borders with some of its Central Asian neighbours, but it is also by building on this relation that the Central Asian states can most quickly rehabilitate their economies and at the same time contribute to the economic and political stabilization of Russia, so vital to their own economic development and security.

Cooperation with the Asian region: Japan, China and South Korea, is perhaps the most powerful alternative to continued economic dependence on the CIS, but again possible ethnic conflicts in China's Central Asian provinces might spill over and a resurfacing of Russian-Chinese rivalry would leave the Central Asian states in a precarious position.

Despite the inclusion of Soviet Central Asia into European cultural influence under the Soviet rule, through massive agricultural and industrial projects and an extensive educational system, the Central Asian rim of the former union remained Middle Eastern in crucial aspects and, although the calls for establishing one Islamic state quickly lost their importance to the local shadings and ambitions, Islam has gained increased importance in the search for new identities and as an alternative state model. Islam is not only an opponent to the political elites of Moscow but also a weapon against the indigenous secularised elites which try to retain their positions.

For Europeans, an important perspective must be how the 'European direction' may contribute to the stabilization of the region and promote regional cooperation.

### The sovereignty and independence of the Central Asian states

For the former Soviet republics the dissolution of the republican structure and Soviet institutions, and for Mongolia of Comecon and the Soviet security system (in which Mongolia was incorporated through a Treaty of Friendship, Mutual Co-operation and Mutual Assistance) raises questions regarding their internal political, economic and social problems as well as their external relations.

Here the impact of regional inter-ethnic relations on the extra-regional relations is very much dependent on the level of institutionalization of local political bodies versus the former metropolitan institutions. This is of particular importance for the development of relations, not only in the framework of the CIS, but also with neighbouring regions and other parts of the world.

### Establishing independent economies

The physical reconstruction of trade routes can make Central Asia take a crucial position in the East-

West trade and exchange. But striving for independence can have a negative impact on the internal cooperation in the region, leading more to competition than to cooperation. This is of particular importance for the precarious question of exploitation of common resources.

The attraction of Islam is not only of religious or political character. Difficulties in the access to economic and financial support from the World Bank, IMF and EBRD made the Islamic Development Fund and its subsidiary Islamic Bank one of the major loan sources.

Cooperation with the Asian region, Japan, China and South Korea, is perhaps the most powerful alternative to continued economic dependence on the CIS, but the importance of international support for Central Asia might also be seen in the context of internal national mobilization, as in other regions of the former Soviet Union. Massive development programmes offered by the world community may relieve the internal inter-ethnic tensions, directing the energy of the populace towards improving national institutions. ◀

11-14 SEPTEMBER, 1995  
ROTTERDAM, THE NETHERLANDS

## WORKSHOP 5

## East Asian Voices

Traditional vocal music and vocal rituals found in China and adjacent countries form the subject of this conference. The conference covers Buddhist, Daoist and Confucian traditions as well as several genres of lyric and narrative poetry, including *nanguan*, *pingtan*, rural work songs, marriage songs and funeral laments etc. One of the aims is a cross-cultural comparison of some of these genres. Special attention will be paid to various 'minority' traditions in southern China and SE Asia. The conference aims at bringing together in a professional meeting, perhaps for the first time in Europe, specialists of East Asian folk literature and religion with musicologists and anthropologists who have collected musical materials in the field. Themes suggested for panel discussions are: time and cadence in East Asian epic songs; folk songs in history compared with present-day traditions; 'thanking Gods' rituals; shamans & mediums; Daoist & Buddhist liturgy. The discussions will be organized around two sub-themes: voices addressing the Gods, and voices addressing mortals.

The conference is organized in the form of two separate workshops, one for every sub-theme, each lasting two days. Each workshop consists of approximately fifteen papers, some discussion panels, one or two musical intermezzi and some film and video reports on recent fieldwork in East Asia. We hope to include some fieldwork-on-the-spot in the form of

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interviews with folk musicians invited from East Asia.

## Scientific objectives

Up to now, few scholars in Europe have studied Chinese and other East Asian musical repertoires from a ritual and literary perspective, examining the many intricate links between music and religion, music and poems, music and stories – notably with respect to their combined impact in performance. East Asian oral literature – the cradle of a great many traditional music genres, from religious chants to epic songs and folk ballads, from opera to instrumental ensemble music – is a grossly underrated field of study in the West. It is respected in e.g. Western sinology, but mainly as a reservoir of raw materials for the Chinese popular novels and stories of the 16th century and later periods, not so much as a cultural world in its own right. The founding of the American-based journal *Chinoperl* ('Chinese Oral and Performing Literature' in 1969 and the Popular Culture Project undertaken at the University of California in Berkeley were very important steps in the upgrading of this field, but Europe has not followed suit – with the exception of the excellent work of a small number of folklorists and religion specialists.

Today, the songs of an East Asian Homer may live on in the Far East while few people in the West pay attention to them. The hardships and adventures of fieldwork in the Far East offer a challenge which

not many scholars are willing to face. And there may be other reasons why certain Asian vocal folk traditions continue to escape our attention. In Germany, the once venerated field of 'folk literature studies' received a bad reputation after its preposterous glorification by the Nazis. It is no longer an 'unsuspected' field of research.

One can only regret the situation. How can we collect music without paying attention to folk stories and ritual contexts? How can we hope to understand Chinese traditional music if we continue to think of it as 'music' in its narrow, 20th century Western sense of 'organized sound'? Chinese music is a form of literature, and frequently an important religious medium. The projected Conference is intended to stimulate new research and new attitudes in this field. It aims at bringing together in a professional meeting specialists of East Asian folk literature and religion with musicologists and anthropologists who have collected musical materials in the field. The time seems apt, now that several parts of East Asia are experiencing a revival of ritual traditions and numerous genres of vocal folk music.

While the main focus of this conference is on China, contributions on the vocal music and vocal rituals of adjacent countries and of related peoples are explicitly welcomed. They enable us to look at Asian vocal traditions in a wider perspective. Participants will be requested to send in their papers at an early stage with a view to pre-circulation. Finalized papers plus recorded discussions will be published in special editions of the *Chime* journal. The time scheduled for each paper is 15 minutes. There will be at least two hours for public and panel discussions on each conference day. ◀

## Organizing Institutions

School for Oriental and African Studies, London  
Research School CNWS, Leiden

European Foundation for  
Chinese Music research

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(See *East Asia: China*, page 45)

5-6 OCTOBER, 1995  
AMSTERDAM, THE NETHERLANDS

## WORKSHOP 6

## Asian Entrepreneurs in Comparative Perspective

Following the economic growth of the New Industrializing Countries in East Asia, several countries in South and Southeast Asia are now experiencing an unprecedented fast development of their economies. This recent economic development in Asia has been accompanied by the emergence of what is usually referred to as a 'new' class of entrepreneurs. Supported by an active government policy and partly benefiting from collaboration with foreign capital, these 'new' entrepreneurs are generally thought to have become economically, socially and politically one of the most powerful categories within the emerging middle-class of Asia today.

Over the past two decades there have been several studies that focus on this 'new' class of entrepreneurs at the national level. This recent interest in big enterprise in South and Southeast Asia has led to several workshops that have provided us with a comparative and historical insight into the emergence of this 'new' class of Asian entrepreneurs operating at the national level: its way of conducting business, its ability to pursue its economic and socio-political interests vis-à-vis other groups in society and vis-à-vis the government, and its international links.

Following this current interest in big enterprise in South and Southeast Asia there has been a renewed awareness of the need for knowledge on the increased economic activity and prosperity of business groups operating at the provincial or regional level of the economy. Over the past decades, various studies have been devoted to the political-economic aspects of current capitalist development at the medium and small-scale levels in South and Southeast Asia. These studies – often based on local research or sector-wise surveys – have given us detailed knowledge about the economic behaviour and life-style of a particular group of entrepreneurs operating in a specific locality or subsector of one of the Asian societies, at present or in the past. The recent emergence of this class has given rise to the notion that we are dealing here with a 'new' class of entrepreneurs. Historical studies indicate, however, that the present-day rise of this 'new' class of entrepreneurs is part of a long-term process of emerging and declining economic elites at the local level, a process that can be traced back to the late colonial period.

Characteristic of these local studies on the capitalist class in South and Southeast Asia is that they are not only based on empirical data collection in one country, but that their data are presented and dis-

cussed within the framework of the theoretical debate specific to the Asian region concerned. Studies on small and medium-scale entrepreneurs in Southeast Asia usually address different questions as compared to studies on the same category of entrepreneurs in South Asia. With regard to Southeast Asia, the overall dominance of Chinese and foreign capital and entrepreneurship at the national level has again drawn attention to the Muslim business community at the local level, focusing on the relationship between Islam and economic development. Most of these scholars argue that it is the failure of emergence of an indigenous capitalist class that is one of the fundamental problems of these societies. The deep political and social divisions between Chinese and foreign capitalists on the one hand and indigenous capitalists on the other hand is at the centre of these studies. It is the high level of state intervention in the economic sphere in order to counterbalance this Chinese and foreign dominance by supporting the rise of a class of indigenous capitalists that is supposed to have distorted the emergence of a 'true' indigenous capitalist class at the local level, turning them into 'dependent' businessmen.

With regard to South Asia, the overall dominance of caste as a crucial factor in understanding economic entrepreneurship has drawn attention to the occupational background of the business community at the local level. Their behaviour and origin is generally thought to resemble that of the traditional dominant caste/class of traders, who mobilize capital, organize labour and manage their enterprises along pre-capitalist lines of family and kinship. They are held to be notorious for dissipating their surpluses in conspicuous consumption and do rarely make productive reinvestments of their profits but involve themselves, successively and simultaneously, in a wide range of disparate agricultural, commercial and industrial activities. Most scholars therefore argue that a capitalist class has emerged in South Asia but in a distorted way, having a commercial orientation and a 'traditional' or 'non-capitalist' management style.

Although these studies on the capitalist class in South and Southeast share a common subject of research, there have been no attempts to discuss the findings on the nature of this class in South and Southeast Asia within a common theoretical framework. The empirical findings of various studies indicate, however, that there are many similarities in the economic behaviour and life-

style of this 'new' class of entrepreneurs which operates at the rural and regional level and has not yet become fully visible at the national level. At the core of the conclusions on the capitalist class in South and Southeast Asia often seems to lie a specific notion about the origin and nature of the European and East Asian capitalist class, at present and in the past. Characterizations of the newly emerging capitalist class in South and Southeast Asia as being 'commercial entrepreneurs' or 'financier industrialists' (South Asia), 'capitalist bureaucrats' or 'ersatz capitalists' (Southeast Asia), are partly based on assumptions about the origin and nature of the capitalist class in Europe and East Asia. These entrepreneurs are supposed to have met (and still meet) the characteristics of true and genuine capitalists that the present-day South and Southeast Asian entrepreneurs are said to be lacking. Viewing the persistency and value attached to these characterizations, it is important that these assumptions are tested on their tenability by scholars who have worked on the capitalist class in East Asia and Europe, at present and in the past. Such a comparison will help us in the analysis and understanding of the economic and social characteristics of the emergence of the class of capitalists in South and Southeast Asia.

### Scientific objectives

The proposed workshop focuses on the category of entrepreneurs (including small towns) who operate at the local and regional level. The purpose of this workshop is to gain a better understanding of the economic behaviour and social profile of this economically, socially and politically dominant category within the emerging middle class of Asia today.

The workshop will bring together scholars who have done contemporary and historical research on the class of entrepreneurs in different regions in Asia and Europe, representing various disciplines in the social sciences: sociology, anthropology, economics and history.

The study of the capitalists in South and Southeast Asia, at present and in the past, will be the starting point of the workshop. Closely linked to this discussion, a comparison will be made with the same category of entrepreneurs operating in East Asia and Europe, at present and in the past. The participants will be asked to analyze the entrepreneurial class in a specific region with the theoretical debates in other regions in mind. The comparison between South and Southeast Asia and East Asia/Europe will therefore take place from a South and Southeast Asian perspective. This will enlarge our understanding of the specificity and similarity of the emergence of the capitalist class at the medium- and small-scale levels in South and Southeast Asia and provide us with new ideas for future research.

### Expected participants

**Dr Irwan Abdullah** (Contemporary Southeast Asia, Gadjah Mada University, Yogyakarta); **Professor Jeremy Boissevain** (Contemporary Europe, University of Amsterdam); **Professor Jan Breman** (Contemporary and History of South and Southeast Asia, Centre for Asian Studies Amsterdam); **Professor François Crouzet** (European History, France); **Professor Hans-Dieter Evers** (Contemporary and History of Southeast Asia, University of Bielefeld, Germany); **Dr Pieter Gorter** (Contemporary South Asia, Centre for Asian Studies Amsterdam); **Professor Mark Holmström** (Contemporary South Asia, University of East Anglia, UK); **Dr Mohammed Ikmal Said** (Contemporary Southeast Asia, University of Malaysia, Kuala Lumpur); **Dr Peter Post** (History of East and Southeast Asia, Free University of Amsterdam); **Dr Mario Rutten** (Contemporary South and Southeast Asia, Centre for Asian Studies Amsterdam); **Professor Ashwani Saith** (Contemporary South, Southeast and East Asia, Institute of Social Studies, The Hague); **Professor Teruo Sekimoto** (Contemporary and History of Southeast Asia, University of Tokyo); **Dr Hein Streefkerk** (Contemporary South Asia, University of Amsterdam); **Profes-**

**sor Thommy Svensson** (European and Southeast Asian History, Nordic Institute of Asian Studies, Copenhagen); **Professor Dwijendra Tripathy** (South Asian History, Entrepreneurship Development Institute of India, Ahmedabad); **Dr Carol Upadhyaya** (Contemporary South Asia, Yale University); **Professor Benjamin White** (History and Contemporary Southeast Asia, Institute of Social Studies, The Hague); **Professor Willem Wolters** (Contemporary Southeast Asia, University of Nijmegen, The Netherlands); **Dr Yahya Muhaimin** (Contemporary Southeast Asia, Gadjah Mada University, Yogyakarta). ◀

### Initiators

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(See General News page 22)

SEPTEMBER / OCTOBER, 1995  
COLLÈGE DE FRANCE, PARIS

## WORKSHOP 7

## State and Ritual in East Asia

The European North-American Cooperation in East Asian Studies was initiated in 1987 by Jacques Gernet (Collège de France) and Wm. Theodore de Bary (Columbia University). The aim was to improve communication and promote mutual information between, at first, French and American Sinologists, which was soon enlarged to European and North American scholars working on East Asian cultures (China, Japan, Korea, and Vietnam). The principal means of mutual information has been a series of meetings convened in Paris (1987), New York (September 1988), Paris (May 1991), and Montréal (September 1992). The 1995 Paris conference is to be the fifth meeting in the series.

These activities have been managed by a loose but efficient organization consisting of the two Steering Committees that make up the Joint Committee for European-North American Cooperation in East Asian Studies: one in Europe (chaired by Léon Vandermeersch, then Pierre-Étienne Will from 1993), and one in America (chaired by Wm. Theodore de Bary).

While the first two meetings of the series were essentially devoted to presentations of current research trends on both sides of the

Atlantic, the conferences held in 1991 and 1992 were genuine scholarly workshops convened around the general theme: 'Civil society and the state in the East Asian Traditions'. A large quantity of papers were delivered – about 80 papers during the three-day Montréal meeting. The Paris proceedings are in the press at the École Française d'Extrême Orient (Wm. Theodore de Bary and Léon Vandermeersch, eds., *La société civile face à l'Etat dans les traditions chinoise, japonaise, coréenne et vietnamienne/Civil Society vs. the State in Chinese, Japanese, Korean and Vietnamese Tradition*, to be published in 1994); the Montréal proceedings are also to be published. The 1995 Paris conference will follow the same pattern.

### Scientific objectives

The general theme 'Ritual in East Asia' was decided upon by the Committee in the wake of the Montréal conference; after further discussion of the European Steering Committee, however, it appeared that it might be preferable to focus on the sub-theme 'State and Ritual' – in other words, the rituals performed or encouraged by the state apparatus, and their relations/oppositions with other types of ritual (such as those performed within the framework of family and lineage, guilds and cor-

FALL, 1995  
 JAPANESE-GERMAN CENTRE  
 - BERLIN, GERMANY

WORKSHOP 8

## Identity and Canon

### Canon as a Means of Modernization in Japan and Europe

porations, local communities, and of course religious groups of whatever definition). Other sub-themes that were suggested in the call for papers circulated both in Europe and in the U.S. and Canada include: (1) ritual and society vs. ritual and state; (2) comparing rituals in state organizations, on the one hand, and village, family, or any other 'civilian' organization, on the other; (3) contrasting orthodoxy and praxis (or else, form and contents); (4) theories of rituals; (5) the role of the professionals of ritual (in religion and elsewhere); (6) rituals of behaviour and the problem of education; (7) the role of ritual in relationships with the world beyond; (8) the finality of ritual as perceived by participants and by modern scholars; and (9) comparisons between the different East Asian countries and cultures.

The series of scholarly conferences (or workshops) of which this one will be the third have proved to be an invaluable way to advance our understanding of fundamental problems of East Asian cultures by bringing together scholars (1) working on different Asian cultures and different periods of time within the *longue durée*, and (2) from different countries. Improving contacts between American and European scholars was the original aim of the creation of the Committee. The European dimension and the European interest in such joint ventures is, however, beyond doubt.

Contrary to the American community of East Asianists, which in spite of its numbers and geographical dispersion is strongly organized around institutions such as the Association for Asian Studies and its annual meetings, communication and interaction between

European scholars in these domains, without being non-existent – far from it – remains nonetheless insufficient. This is primarily due to the multiplicity of languages and academic traditions; but meetings like those organized by the Committee show that there is a European intellectual and scholarly identity, whose potential for cooperative research can only be enhanced by confrontation with American results and participation in international networks where American influence remains strong.

Until the recent creation of the ESF Committee for Advanced Asian Studies, it should be noted, the Joint Committee for European-North American Cooperation in East Asian Studies has been the only structure where European scholars working on the different cultures of so-called Sinicized East Asia had an opportunity to meet and make their work known to each other: this inter-area and inter-disciplinary aspect of our operation – as opposed to the usual compartmentalization of Sinologists, Japanologists, and so on – is one of the principal benefits of the series of conferences of which this will be next in date. ◀

#### Initiator

The Joint Committee for European – North American Cooperation in East Asian Studies

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#### Reid Hall

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This workshop is the first in a series of four or five meetings on the theme 'Orientalism and Occidentalism', which is being initiated by two scholars from Berlin and one from Japan (Kyoto Institute of Technology, dept. of Philosophy). The work is planned in cooperation with the Berlin-Brandenburgische Akademie der Wissenschaften.

This workshop reconsiders Japanese modernization, by viewing the subject from a trans-cultural perspective. Modernization in late 19th century Japan has long attracted world-wide attention if only to trace what is often termed a model of success – in fact, it is regarded as the only successful modernization of a non-Western nation. Whereas modernization studies up to the sixties have stressed Western 'influence' and the role of imitation in the process of Japanese modernization, later studies have focused on its indigenous, pre-modern roots. More recent theories have drawn a more complex picture, focusing on the 'invention of tradition' (Hobsbawm) and the creation of new institutions in the course of confronting the Western world.

It is in the light of these new research agendas in the humanities and social sciences that a reconsideration of the Japanese case promises new insights. Special attention will have to be paid to the foreign or the 'Other' in this process. Whereas Europe (as Occident) appears to be offering the framework for new models of Japanese cultural identity, China, the perennial Other, attains a new role as well.

In the process of creating a nation-state and constructing a national identity, language and literature played an important part. In the same way that the idea of a nation-state produced the concept of a national language, involving a policy of homogenization and the 'unification of the written and the spoken language' (*genbun itchi*), literature, and above all, fiction was re-defined and institutionalized in new ways. At the same time – and on a different level – literary theory and literary history were set up within the newly founded framework of academic institutions and served to formulate notions of a national cultural tradition. It is these areas of intellectual life – interconnected but readily identifiable on their own – which will form the focus of attention.

#### Scientific objectives

The workshop will focus on new research agendas concerning questions of identity, canon, and modernization which have developed during the eighties and early nineties. In these writings 'tradition' has been high-lighted not as something given, but as something 'invented' (Hobsbawm) and situated in a complex relationship with modernity. These research concepts are characterized by a combination of social science approaches and literary criticism.

As far as Japanese literature is concerned among others Karatani Kôjin (*Origins of Modern Japanese Literature*, Japanese 1980) and James A. Fujii (*Complicit Fictions. The Subject in the Modern Japanese Prose Narrative*, 1993) describe the often hidden relations between knowledge, literature and power, which were established in the process of the formation of new discourse. This process took place in Japan in literature mainly, but not only, in the late 19th century, starting around the 1880's. In Japan, up to then, neither the nowadays common concepts of 'bungaku' (as a term including all literature) or 'kokugo' (national language, 'Landessprache' – as described by Tanaka Katsuhiko, sociolinguist and mongolist, in various articles in the 1980's) existed, nor the institutions, that could teach such things or define their meaning. The corpus of canonical 'kanbun' texts (texts written exclusively in Chinese characters and Chinese grammar), being the basis for the education of the Tokugawa elite and not a 'national literature', had to be replaced by another set and type of literature, the 'kindai bungaku' (Modern literature), which contributed to the shaping of subjecthood and homogenization, just as, for example, the Imperial Rescript on Education (1890) did. The carving of a new canon of literature (with new 'masterpieces' and different characteristics like metaphors in spatial terms instead of a hierarchic scheme as in the Tokugawa period) as it evolved by means of confrontation with the Western type, was accompanied by a new set-up of institutions (schools, universities, literary journals, clubs, etc.), which could shape the intellectual life. Of course, this was a dynamic process, in which heterologies were suppressed and, on the other hand, various forms of resistance against this suppression arose.

This break-up of the 'rhetoric'

tradition shows similarities as well as differences with what happened in the West. In order to demonstrate this, it is necessary also to involve for instance scholars of Slavic Literature, German Literature.

The political implications today are obvious – not only as far as the discussion on the reform of education in Japan is concerned, but also in the 'nihonjinron', writings which very often answer the question about the uniqueness of the Japanese with their unique culture and language. This idea was shaped in the period under discussion with a newly emerged and then 'modern' national philology, which could draw not only on the German 'Nationalphilologie', but also on the 'kokugaku' (national school) of the Edo period. As a matter of course, the results of this specific process of modernization were relevant to Japan's Asian neighbours and continue to be so. ◀

The workshop will be divided into four sections, dedicated to:

- 1 The General Framework
- 2 Language
- 3 Literature
- 4 Literary Historiography

The general focus of the workshop is consequently situated at the crossing-point of several disciplines and methodological perspectives. It brings together European, Asian, and American specialists of Japanese intellectual history, comparative literature and thought, ethnology, sociolinguistics, literary history, and the history of science in Japan.

By way of solicited comments, the perspective will be widened to include not only different views on the Japanese topic but also to introduce, as contrasting reference, the case of other cultures where analogous processes can be studied. Specialists of Slavic or Romanic literature will enrich the discussion under a decidedly theoretical perspective.

The workshop links up with a research project of the Berlin-Brandenburg Academy of Sciences entitled 'Die Herausforderung durch das Fremde' (Challenges of the Other). The organizer is herself a member of the project group and has designed a case study on 'Occidentalism' as a modern Japanese tradition. Other members of the group, including Jürgen Trabant and Wilhelm Voßkamp, will act as commentators. ◀

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### THE EUROPEAN SCIENCE FOUNDATION (STRASBOURG, FRANCE) INVITES APPLICATIONS FOR

#### 6 POST-DOCTORAL FELLOWSHIPS & 1 VISITING PROFESSORSHIP IN ASIAN STUDIES

These posts are funded by the governments of France, the Netherlands, and the Nordic countries; applications will be considered by the ESF Asia Committee.

From Autumn 1995 the fellowships are tenable for one to three years: 3 at the *École Française d'Extrême Orient*, Paris; 3 at other European institutions (such as the *International Institute for Asian Studies*, Leiden); and the professorship at the *Nordic Institute for Asian Studies*, Copenhagen.

The fellowships are intended for outstanding young scholars holding a PhD or comparable qualification in any field of Asian Studies, who are at the beginning of their academic career, and wish to continue, broaden, or deepen their research in a country other than the applicant's own.

The professorship is intended for highly qualified candidates.

Interdisciplinary research is particularly encouraged. The fellowships are open to applicants from all European countries and to others who have a well-established relationship with a European research institution.

The disciplinary and geographical scope of the ESF Asia Committee covers the study (ancient and modern, humanities, and social sciences) of the languages, cultures, societies, and economies of South, Central, Southeast, and East Asia.

Salary according to age and experience. Remuneration will follow the system of the host institution. A contribution towards cost of travel will be provided.

Application form (returnable by May 1995 at the latest) and further particulars may be obtained from the ESF office:

#### Dr Max Sparreboom

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# Contemporary Art in Laos

## Happy Village Life in Laos

For the past five years contemporary art in Asia has matured to a point where it can rival any form of art deriving from the West. The Asian artistic communities have established an intellectual discourse in their own right, and considering the success of art fairs in Hong Kong, Singapore and Japan, the local art market is flourishing. The notion of a modern cultural centre ('the West') and a periphery ('the rest') is definitely outdated. With Asian socialist countries opening up to the international community, even Chinese and Vietnamese modern art have found their way to Europe and North America. However, not much is known about the arts in P.D.R. Laos.

By Helga Lasschuyt



At first glance, the art situation in Laos is rather disappointing. One would expect

to come across a similar situation as in Vietnam, where after years of isolation the sudden opportunity of contact with the international art world created a boom in artistic productivity. Apparently the desire to create on an individual level had already been present among the Vietnamese artistic community, simmering under the surface for some time. In Laos, however, one does not hear stories of paintings hidden under the mattresses or secret exhibitions in private homes. One obvious explanation is that for the Lao intelligentsia it has been relatively easy to flee the atmosphere of artistic restriction: many artists crossed the Mekong river to Thailand and

other countries. The general artistic level of the Lao artists is not very high; painting techniques are poor and individuality is hard to find. Art in Laos is still governed by politics. Artists should express the beauty and prosperity of the country and people. As can be expected under a socialist regime, free individual expression is not stimulated and certain styles and subjects are not popular with the party officials. The rule is that an artist can only paint 'what Lao people like', that is, figurative landscape and genre paintings. Of course, in a poor country like Laos there is no stimulation from an art market either. The only art buyers in Laos are the government institutions, tourists, and expatriates about to leave the country. None of these clients feel the need to buy anything surpassing an uncomplicated picturesque water-colour of Lao landscape.

The lack of technique can be traced to the shortcomings of the art education. In Vientiane there is

sculpture, focusing mainly on copying Western masters like Monet, Rembrandt, and Michelangelo from reproductions. The teachers are former students of the École and, although some of them have had training abroad (Cuba, Vietnam, Bulgaria), nothing is done to improve the technique of the students or to stimulate originality.



'After Work', by Luangrath Kongphat, etching, 1993

### No exposure

Aspiring artists find it very hard to educate themselves. There is virtually no exposure to anything that happens in the international art world. Most students can name some Western masters, but have no knowledge for instance of artists from neighboring countries. The National Library in Vientiane boasts 7 books on modern art, mostly biographies on early modern Western masters as Van Gogh, Seurat, Chagall, Gauguin. All these books are written in English or French and the language barrier creates an obstacle for a deeper understanding of the faded reproductions. The most famous painter in Laos is Khamsook Keomingmuong, who also happens to be a high official with the Department of Arts of the Ministry of Information and Culture. Khamsook Keomingmuong produces several paintings a day and when one is sold, he makes an exact copy the next day. His work is characteristic of the state of the arts in Laos: women in traditional costume weaving or cooking in a rural setting, very sloppily executed in faint colours and shaky lines.

### After Work

There is, however, some light to be found in the darkness of Lao contemporary art: a small group of artists is trying to establish an independent artists' association in order to create a division between art and politics. Not surprisingly, these are the artists who show a

spirit of individuality that can sometimes be detected in their art. Leading man of the group is Luangrath Kongphat, working as an illustrator and graphic designer at the Ministry of Education. He studied at the École Nationale des Beaux-Arts in the late seventies and after graduation was sent to study printmaking at the École Supérieure des Beaux-Arts in Sofia, Bulgaria. Although he sometimes ventures into oil painting, his real passion is printmaking. In his etchings, he tries to form interesting compositions, placing the figures off centre. 'After work', an etching of a woman, breast-feeding her child might not be very exciting according to international artistic standards, but it shows an effort to go beyond the shallow portrayal of happy village life that dominates Lao contemporary painting.

Let's hope that Luangrath Kongphat and his colleagues will manage to establish their artist association. It seems crucial to the development of contemporary art to lift painting and sculpture above the level of arts and crafts. A platform like an artist association, where ideas and information can be exchanged, could be a first step in the right direction. ◀

## Gate's Publications Top-Ten

1 Machida, M, Deais, V.N, and Kuo Wei Tchen, J.

*Asia/America: identities in contemporary Asian American art*

New York Press, 1994.

ISBN 1 56584 090 9

This catalogue explores questions of bi-cultural identity as expressed in artworks by members of the fastest growing immigrant group in the U.S. today. Artists came from China, Japan, Korea, Laos, the Philippines, Thailand, and Vietnam. They range from recent arrivals to residents of thirty years.

2 Turner, Caroline (ed.)

*Tradition and Change: contemporary art from Asia and the Pacific*

Queensland Art Gallery, Australia

1993. ISBN 0 7022 2583 5

Contemporary art is a product of many influences: tradition, past cultural encounters, more recent interactions with the West, and economic and technological changes that have pushed the world towards a global culture. The essays presented here, each by an expert in the art of the particular country, examine these many influences and demonstrate how varied are the forms of art which have emerged in this region.

3 Chang Tsong-zun (et al)

*China's New Art*

Post 1989, Hanart T Z Gallery

central branch, Hong Kong, '93

Catalogue of the main exhibition on contemporary Chinese art, focusing on the new art after 1989, which is regarded as the product of a generation expressing its disillusionment and dissatisfaction after political trauma.

4 Clark, John (ed.)

*Modernity in Asian Art*

University of Sydney, 1993.

ISBN 0 646 14773 0

Writers from China, India, Indonesia, Japan, Korea, Malaysia, the Philippines, Taiwan, and Thailand discuss the relationship between modernism, modernity, and modernization; progress and reaction; the avant-garde and the traditional; the imported and the indigenous; realist, naturalist and anti-naturalistic styles; the implications of the relationship between modernism and imperialism; colonialism and neo-colonialism, -and more.

5 Wright, Astri

*Soul, Spirit and Mountain*

Oxford Press, 1993

ISBN 96765 30 425

Combining the approaches of thematic art history, cultural description, and biography, Dr Wright presents an introductory analysis of contemporary Indonesian painting. She focuses on the works and lives of a selection of painters in Java, Bali, and Sumatra, whose influence was felt in the 1980s.

6 Dysart, Dinah (ed.)

*Art and Asia Pacific:*

*quarterly journal*

Fine Arts Press, Sydney 1994

ISSN 1039 3625

The objective of this new, quarterly journal is conceptual and aesthetic exchange. Its subject is the contemporary visual arts of the Asian and Pacific regions. Each issue focuses on a different part of the region.

7 Spanjaard, H., Kusnadi, Wright, A.

Soedarso S.P, and Supangkat, J.

*Indonesian Modern Art:*

*Indonesian painting since '45*

Gate Foundation, 1993

ISBN 90 73230 03 9 (catalogue)

Catalogue of the exhibition on modern Indonesian art which aspired to give an impression of recent art developments in Indonesia. In the west, particularly in the Netherlands, these developments have been displayed only sporadically. By selecting a considerable number of artists, who vary in age and place of origin, a versatile presentation offers a cross-section of contemporary Indonesian painting.

8 Fisher, Jean (ed.)

*Global Visions: towards a new internationalism in the arts*

Kala Press in association with INIVA

(the Institute of International Visual Arts), London, 1994.

ISBN 0 947753 05 2

These collected essays reflect not only the views from Britain and the USA, but also from China, Tanzania, Australia, Mexico, Cuba, India, Nigeria, and Japan. This international group of writers and critics offer some insights into the complex practical and intellectual dimensions of one of the most exciting and urgent issues in the visual arts of our time.

9 Llanes, L.(et. al.)

*Quinta Bienal de la Habana*

*mayo 1994: arte, sociedad,*

*reflexion*

Tabapress, Habana, 1994.

Catalogue of the fifth Biennial of Habana, Cuba,

that focuses on art, society, and reflexion. The

Habana Biennial started as a platform for the

non-Western arts in 1984. This fifth exhibition

presented work from more than 200 artists from

all over the world.

10 Fontein, Jan

*China's verre verleden:*

*rijke vondsten uit Hunan*

Nationale Stichting De Nieuwe

Kerk, Amsterdam, 1994.

ISBN 90 400 9735 6 (catalogue)

The Chinese province of Hunan has an extraordinary

cultural history. Recent archaeological discoveries

are of spectacular quality and beauty. The oldest

objects are dated ca. 3000 BC, the most recent are

dated ca. AD 1500. Among all the exhibits this

catalogue gives a selection of ceramics, clothes, and

bronzes which were on display in the main exhibition

at the Nieuwe Kerk, Amsterdam from December 20,

1994 - April 18, 1995.



Frontgate of the École Nationale des Beaux Arts at Thanon Khun Bulom, Vientiane

made their way to Europe and North America. Vong Phaophanit, for example, is a successful Lao artist who has been living in England for the past eight years.

### What the Lao people like

The Ministry of Information and Culture estimates some sixty, mostly part-time, artists live in Vientiane. The exact number is not known, since artists are not united in an artists' association as in most

the École Nationale des Beaux-Arts, originating from the French colonial period. It is an old, wooden building, set on the northern part of the city centre. Young students, chosen by the government go to school here, receiving their general secondary education in the morning and their art training in the afternoon. Besides traditional arts and crafts like weaving and woodcarving, the art training consists of painting, printing, and

## Culture like a layer cake?

## New Southeast Asia Department at the Tropenmuseum, Amsterdam

The Tropenmuseum in Amsterdam has opened its new Southeast Asia Department to the public. The most important artistic and cultural objects from the Indonesian collection in particular, are now on permanent display, fulfilling a longstanding wish of the public. The new exhibition sheds light on the cultural history of the peoples of Southeast Asia, but the ordinary everyday life of people living and working there now is also illustrated. Special settings have been created for some of the finest pieces in the Tropenmuseum collection.



As a preliminary to designing the new exhibition, the Tropenmuseum organized a seminar, 'An Update on Southeast Asia in the Netherlands', which was held in Jakarta in April, 1993. At this seminar, staff members of museums in the Philippines, Singapore, Thailand, Vietnam, Malaysia, and Indonesia were given the opportunity to express their opinion about a plan for an exhibition in the West centred on their cultures. They were very enthusiastic about this initiative taken by the Tropenmuseum. The conference was especially instructive for the employees of the Tropenmuseum themselves, who wanted to realize this exhibition about various non-Western cultures. The Tropenmuseum is also going to bring its other permanent exhibitions up to date in the near future, for which this seminar will be used as an example.



Mask of the Kenya-Dayak from Central Kalimantan.

Photo: Fotobureau Tropenmuseum

The thread of the exhibition is the continuous change the cultures of Southeast Asia have undergone for centuries. The cultures of Southeast Asia are characterized by cultural stratification, accumulating new cultures on top of old ones. The comparison to a layer cake springs to mind: new cultures – or elements of them – receive a place on top of existing cultures in the same way the sweet-smelling Indonesian *spekkoeck* is baked, layer by layer. In this way a cultural stratification is created that combines a variety of tastes, styles, and

customs. The character of Islam in Indonesia, for example, differs from that in the Arab world because the presence of a traditional Indo-Javanese culture is apparent in the underlayers. Nor is contemporary popular Western culture simply adopted. It is given a characteristic form. This kind of change can be made visible with the help of objects. The Tropenmuseum has a valuable collection of artistic and utilitarian objects from Indonesia as well as other countries in the region at its disposal.

#### Traditional cultures

Southeast Asia is an enormous region. It comprises ten countries, hundreds of millions of inhabitants, and a great variety of cultures and peoples. However, a connection does exist with respect to culture. This is evident even in the earliest history of the region. Excavations have exposed the remains of objects that are sometimes thousands of years old and that are found from China to Eastern Indonesia.

The exhibition begins with the earliest cultures and peoples in the region, such as the Vietnamese Dongson culture (c. 500 BC) famous for its bronze drums. The drum shown at the exhibition is related to the Dongson culture but comes from Alor, an island north of Timor. The inhabitants of this island did not have a bronze culture of their own. Therefore, the drum originated elsewhere and may have been used as a medium of exchange for Timorese sandalwood. Across from the drum is a big display case containing Dayak masks. The Dayak, a collective name for peoples inhabiting inland Kalimantan (Borneo), believe that they are surrounded by good and harmful spirits. In order to win the spirits' favour, the Dayak organize festivities at which they wear a variety of dance masks. A number of these masks play a role in a sound-and-light programme in the exhibition.

The *tavu* (house altar) is unique in the collection of the Tropenmuseum. It comes from one of the southeastern Moluccas, where it was used by the family for wor-

shipping their ancestors. Members of the household placed offerings next to the skulls of ancestors, as they believed that their ancestors' spirits remained in these skulls. Ancestor worship existed in all the traditional cultures. Gods and spirits hold people's fates in their hands. If displeased, they cause crop failures, floods, illness, and

and a select few are on display. A kris blade is forged by a special smith, who uses iron and nickeliferous iron. He makes offerings to the gods first, in order to animate the blade. The soul in the kris protects the person wearing this magic weapon. The blade is either straight or serpentine to represent mythical snake at rest or active.



Buddhist temple from Thailand.

Photo: Fotobureau Tropenmuseum

death. People try to placate their ancestors with offerings and appeal to them to intercede with the gods.

#### New ideas

In about the 4th century AD, Indian merchants and priests introduced Hinduism and Buddhism into the region. These were new ideas for the people living there. While the leaders of the population converted to the new religions, ordinary men and women followed at a distance but also continued to worship their ancestors, thus giving their own interpretations to the new beliefs. There are a great many bronze statues of this 'Indo-Javanese period' on display, either Buddhist or Hindu in origin. The present-day situation is also illustrated in the exhibition, in the form of two reconstructions of temple interiors. There is a Hindu altar from Bali, the only Indonesian island where Hinduism still exists and there is a Buddhist temple from Thailand, with statues of the Buddha, offerings and an altar.

The Tropenmuseum also has a great many krisses in its collection

Originally, the hilt of the kris depicted a human or an animal figure. However, due to the influence of Islam – which forbids the portrayal of people and animals – the recognizable form of the hilt disappeared. The visitor will see a number of splendid ceremonial krisses and state lances, used at Indonesian courts during the last century and the first years of this one.

From the 15th century on, Islam spread rapidly across Southeast Asia. It became the most important religion in Malaysia and Indonesia. In the exhibition are two panels that come from a family mosque. These are made of painted paper and have gilt wood frames.

With the arrival of the Europeans, Christianity found its way into Southeast Asia. In the Philippines in particular, mass conversion to Roman Catholicism took place. The altar statues of saints are evidence of this.

#### Identity

The Chinese play a special role in Southeast Asia. Large groups of migrants from China spread across the region for many centuries. The

Ancestor statue of a warrior, Indonesia South-Nias.

Photo: T. Haartsen

Chinese usually maintained their own cultural identity, while the original inhabitants frequently adopted Chinese materials, techniques, and motifs. The Chinese and the original inhabitants sometimes worked together closely. An example of this is the bride's box of lacquered wood, used to store the jewellery and textiles of her dowry. The box comes from southern Sumatra. Such boxes are made by Sumatran craftsmen, then finished by Chinese specialists who lacquer them and decorate them with gold leaf.

In Malaysia and Singapore, the original Chinese and Malaysian cultures mingled, forming a new culture. In this so-called Baba-and-Nonja culture, diet, clothing, and language are primarily Malaysian in origin, while the family relationships and religion are typically Chinese. A number of Baba-and-Nonya objects are included in the exhibition.

A special setting has been created in the exhibition for the Hill Tribes of the border area between Thailand, Burma (Myanmar), and Laos, an area known as the Golden Triangle. For centuries, the cultivation of poppies and the opium trade have yielded the most money for these Tribes. The authorities are fighting the opium trade, but these Tribes are trying to preserve their identity in spite of the oppression. One of the means of maintaining their own culture is by using objects that are peculiar to their own tribe. In the exhibition a number of traditional costumes can be seen, lavishly decorated with silver beads, buttons, and coins. The amount of silver on the clothing indicates the wealth of the family.

#### Daily life

The visitor is introduced not only to the past, but also to the present situation in Southeast Asia. Several video and slide programmes give an impression of daily life in the region. Reconstructed settings strengthen this impression: they allow the visitor to sample the atmosphere of the region itself. An original Javanese farmhouse and yard show how people live in the country. The fishing industry, being an important basis for daily life, is illustrated by a *proa*, fish-nets, fish-traps, and spears. The visitor steps out of the farmyard into a busy street scene in a 'megacity'. There are a typical Indonesian stalls and the



SEPTEMBER 10 - OCTOBER 16, 1994  
 FUKUOKA ART MUSEUM, JAPAN

## 4th Asian Art Show: Realism as an Attitude

**I will start this article on the 4th Asian Art Show by quoting its original 'Exhibition plan'. The main activities of the Fukuoka Art Museum, which was opened in 1979, are centred on international exchanges, especially on art exchanges with other Asian countries, based on the historical exchanges with various Asian countries in former times. In accordance with this philosophy, since the opening of the museum, its policy has been to organize an Asian Art Show which takes place every five years. This Asian Art Show is the only exhibition which introduces Asian contemporary art comprehensively to Japan. And, so far, its reputation has grown with every exhibition.**

By Raiji Kuroda



The 4th Asian Art Show introduced the most current trend in Asian art based on achievements in the past. In recent years, the situation in the various Asian societies has undergone remarkable changes because of development of the high-tech information-oriented society, economic and political changes, exploitation, deterioration of the environment and urbanization, and the end of the Cold War. Consequently the trend in art has also shifted considerably. This year the theme of the show was 'Realism as an Attitude' and it introduced common tendencies in Asian art like the growing social awareness of the artists and their involvement in the reality of their environment which has permeated Asian art in the 1990s. In the face of the rapid changes in society and reality, Asian art is trying to reflect the problems which exist in society and reality, and our aim was to capture the sincere expression of Asian art. Yes, it sounds like a fabulous exhibition!

But, what are the reasons the exhibition turned out to be more successful than any of the previous shows held by the museum? Maybe after fifteen years of experience with the organization combined with the ignorance of the Tokyo-centred journalism the show has never the less reached maturity? However, there are other reasons. Firstly we do not have to deal with the fundamental problems of the social structure which dominates ordinary public museums in Japan. Secondly, we selected fewer artists than before (48 artists). This is only half of the number of artists in our third show (1989), and one tenth of those in our first one in 1980. Thirdly, we abolished the classification of artists nation by nation both in the installation and in the catalogue. And last but not least, by setting the theme 'Realism as an Attitude', we focused on realistic, experimental, and provocative aspects of Asian Art

rather than its pastoral, ethereal, inertly-traditional, purely aesthetic, or classic-modernistic (very often, eclectic) aspects.

We invited one artist from each country (except Brunei, which was not so interested in the idea of artists-in-residence) and invited them to make a painting, a print, and an installation and/or give a lecture or give a performance during their twenty days' stay in Fukuoka. I am not sure if West Europeans and North Americans can understand why it has been so difficult for us to achieve this aim. In the Western art world, I suppose for a curator who is invited to select artists it is enough to present a certain theme, and then provide a budget and facilities for the artists to create site-specific installations within that theme. However, this was the first time that our own criteria and system for selecting works and inviting artists independently of the bureaucracy and the aesthetics of senior artists of each country really began to work. But I should not neglect to mention that we have still had serious problems in some Asian countries with severe political restrictions or with areas isolated from the rapid changes in the economy or technology combined with the flood of information, as well as the problems of our own politics determined by the Fukuoka City government.

### New media forms

The most easily recognizable characteristic of this fourth show was the appearance of new media forms, such as objects, installations, and performances, which was noted by a nationwide newspaper. This tendency was first observed in the New Art from Southeast Asia exhibition of 1992, which was organized by the Japan Foundation. This means artists from specific countries, with high economic growth rate, are breaking the paradigm of 'classic' modern art of Asia in which most works seemed to be no more than a mixture of pre-1950s European modernism and decoration using indigenous motifs, than turning to more 'avantgarde' expression.

Some may say they are yet again following the process of Euro-American art from abstraction to Neo-Dada of Pop Art, but I would prefer to see this tendency as a departure from *tabula rasa* of any kind of established ideal of unity of Western method and Eastern spirit.

Among the 123 works by 48 artists from 18 countries: Bangladesh, China, India, Indonesia, South Korea, Laos, Malaysia, Mongolia, Myanmar, Nepal, Pakistan, the Philippines, Singapore, Sri Lanka, Thailand, Vietnam, and Japan, I will quickly draw attention to some outstanding examples. Navin Rawanchaikul, a Thai artist aged 23, showed very sophisticated conceptual work, combining books and photographic images of human figures to suggest we are the slaves of invisible social systems. Indonesian Her Dono's mechanical gamelans played random music that was both inhuman and nostalgic, exemplified by his grand performance titled 'Chair'. His basic idea, common to both works, is that this world is a theatre where the player-the played, the ruler-the ruled, human beings-Wayang puppets cannot be clearly divided. Tan Chinkuan, a Chinese Malaysian, developed his ironical vision of Malaysian society, revealing the darker side of the tourist image of a tropical paradise. Choi Junghwa, a typical 'new generation' artist from South Korea, established a kingdom of Kitsch omnipresent in highly industrial society, mockingly showing the Korean people's

The year 1994 will be remembered as the year of the awakening of concern for Asian art on the Japanese art scene, as represented in this exhibition and in 'Asian Art Now' in the Hiroshima City Contemporary Art Museum, which invited Anish Kapoor, Cai Guoqiang, Yook Keunbyung, Tan Dawu as well as Tadashi Kuwamata and Yukinori Yanagi. As the Installation part of the latter exhibition impressed Japanese journalists, I do not deny the fact that installation works opened a new and stimulating expression in Asian art. However, we should never ignore other possibilities being practised in Asian society and culture, especially, the immense field of traditional and contemporary folk art, such as Balinese paintings, Bangladesh Rickshaw paintings, which were exhibited as part of the Fourth Asian Art Show, curated by Shireen Akbar, and hyper-pop Chinese new year paintings and so forth. Then the most dangerous seduction of Asian art for Japanese may be, paradoxically, the rise of works with 'contemporary' outlook like objects, installations, and conceptual etc. Therefore the word 'attitude' in the theme of the Fourth Asian Art Show lay open the possibility to reconsider what is 'real', what is 'contemporary', and what is 'art', rather than confining the spontaneous experiments of young Asian artists within the Western notion of 'contemporary art'. ◀



'Journey of Yellow Man, No. 5: Index to Freedom', Lee Wen (Singapore).

Photo: Fukuoka Art Museum, 1994

complex for the image of richness. Lee Wen, 'Yellow Man', who performed by painting his whole body yellow, with rice, a red chain, and a bird cage in his hands, meditated to reconsider his racial and cultural origins in a different environment. Lastly, Masato Nakanura and Hiroshi Fuji, two artists from the most marginalized country in Asia, suggested the possibility inherent in the theme of the exhibition to a much greater extent than the curators expected. By putting Korean barber's poles in line and in tree-like structure, Nakamura pointed out how much our urban environment is full of secret history and charm. Fuji, by using objects of local pongee industry with frogs made of rice, humorously expressed the unavoidable process of deterioration of civilization and nature.

Raiji Kuroda is the curator for the Fukuoka Art Museum

cart of a street-vendor selling bami soup. A bit further down the road are tourist shops and shops for electronic equipment. The television sets in this shop show broadcasts from Indonesia. It could be Jakarta.

### The West and Southeast Asia

This section of the exhibition illustrates the relationship between this region and the West, from their first contacts up to and including the transfer of Irian Jaya to Indonesia in 1962. The Dutch East India Company (VOC) played an important role in the contact between Southeast Asia and the Netherlands. The company administered a number of trading posts, of which Batavia - now Jakarta - was the most important. An original cargo list for ships in the VOC fleet on their return voyages can be seen at the exhibition. The visitor can read for himself which products from 'the East' were transported to Amsterdam. A separate period room shows a typical VOC interior in 18th century Batavia.

During their fight for independence from The Netherlands, Indonesian freedom fighters used the traditional wayang shadow puppets to inform the population about the struggle for independence. In contrast to the traditional wayang puppets, these shadow puppets represented real people. Sukarno, the leader of the anti-colonial movement, was represented in almost every wayang performance. A display case in the exhibition contains a number of the kind of puppets used in performances of the wayang revolusi. On video, images of the struggles for independence in Indonesia and in neighbouring countries have been assembled.

The exhibition ends with a collage showing the history of New Guinea / Irian Jaya from its first contact with the West up to and including its transfer to Indonesia in 1962. The collage thus forms a natural transition to the Oceania Department of the Tropenmuseum.

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26-30 NOVEMBER, 1994, GUANGZHOU, CHINA

# The China Art Expo '94

In November 1994 the second China Art Expo was held at the China Export Commodities Fair Building in Guangzhou. Almost every art fair claims to give a representative view of the developing tendencies in the visual arts in its country or continent, and the China Art Expo is no different in that respect. What does differ, of course, is the fact that the fair was held in China, which is only just opening up to the international art world and is still in the process of trying to establish an art-market. In order to form 'an international grand gathering of the culture exchange', the China Art Expo welcomed galleries from overseas, creating both national and international sections in the fair building.

By Helga Lasschuyt and Roger Taylor



The international section consisted of a handful of galleries from Australia, Hong Kong, France, and Canada and regional art magazines like *Asian Art News*, *Art and Asia Pacific*, and *Orientations*. It was completely isolated from the rest of the fair and it was only on the third day of the fair, the announcer began reminding the visitors of the existence of the international section. The works to be seen in the international section were not up to the standard of other international art fairs, so the few good works really stood out.

One of the best works at the fair was by Shanghai-born artist, Li Liang, featured on the stand of Australia's Meridian Gallery. Li Liang has spent the past eight years in Australia developing his work with combinations of Chinese and Western techniques. 'Untitled - Calendar 1995 Series' was a work on paper, collaging Eastern and Western calendars, through a haze of white pigment. Exquisitely beautiful, the work integrated elements of the existentialism of Abstract Expressionism with elements of Zen Buddhism. 'Untitled - Calendar 1995 Series' was sophisticated yet subtle.

In fact, the only Western art of any real consequence was shown by Meridian Gallery, which, not surprisingly, won the award for the Best Stand. Established in 1992 to meet the demand for a gallery capable of displaying sculpture, Meridian now pursues all types of exciting contemporary art. Exhibiting art that was predominantly abstract in style, Meridian's stand at the fair acknowledged the complementary nature of exhibiting painting and sculpture together. Tony Scott's elegant and evocative grid-like bitumen painting, 'Altar Series, No 2' was sensitively juxtaposed with Ron Robertson-Swann's brightly painted minimalist sculpture 'Dining with Sculptors'. Jayne Dyer's installation of small abstracted canvases, 'Trace', provided a delicate back-drop for Greg Clark's 'found objects' sculp-

tures. Meridian Gallery had brought this work to Guangzhou following its highly successful exhibition at the Song He Tang in Beijing.

## Hanmo Art Centre

While the international section was mediocre, the national section was even worse: over two hundred galleries and institutions had their booths, all crammed with dozens of scrolls. There was too little variation and walking down the aisles was a fairly mundane experience, looking at mountains, tigers, flowers, and birds over and over again. There were some oil paintings, but most of them - although technically often superb - lacked freshness and originality. It seems that Chinese contemporary art is still suf-



'Clouds Drifting In', by Liu Qinghe, ink and colour on paper, 170 x 85 cm, 1992

fering from lack of access to the international art world: most information comes through reproductions in (untranslated) magazines and books and the result is art with the same lack of life as the reproductions.

There were only three interesting Chinese galleries. The Shenzhen Huayun Culture Art Company showed some works by Wang Guangyi, in the political pop style, which is very much appreciated and commercially successful in Europe and North America. The Red

Gate Gallery from Beijing, run by Australian Brian Wallace, showed some outstanding prints: beautiful soft coloured silk-screens portraying scenes of Beijing by Zhou Jirong and the intriguing black and white figures by Su Xinping. Some other excellent works to be seen at Red Gate were by Mongolian artist Liu Qinghe. Using ink and colour on paper, Liu Qinghe creates delicate paintings of figures in black and white with touches of soft yellow, pink or green. The compositions of the figures within their surroundings are vaguely reminiscent of Japanese prints.

But the real surprise of the China Art Expo was the recently created Hanmo Art Centre from Beijing. Hanmo is a diversified art centre that integrates creating and exhibiting art, publishing, research, popularization, and sales into one unit. The centre includes two exhibition halls, a computerized art information centre and an editorial office for the newsletter, *Hanmo Art News*. It also provides studios for the use of both Chinese and foreign artists. Hanmo showed several oil paintings by Wu Ye, a self-taught artist. She used to have her own business and, after making a lot of money, decided to retire and dedicate her life to the arts. Her work is reminiscent of naive expressionist styles from the West, such as Cobra, but manages to look fresh, enthusiastic, and full of spirit. Considering Wu Ye has only started painting last year, she shows considerable potential.

Besides the booth with oil paintings, Hanmo showed six installations in a separate hall. Two installations were by American Michael Dougherty, the first foreign artist to use one of the Hanmo studios. 'Simple Vehicle for Flight' consisted of a simple brown wooden desk with ditto chair, surrounded by paper aeroplanes. The attitude of the Chinese public, untainted as yet with the western holy respect for a work of art was interesting. The first day Dougherty had placed some paper sheets on the desk. People just grabbed the chair, rested for a while, took one of the empty sheets on the table and scribbled something on the paper. Children took the aeroplanes and started to play with them.

Dougherty replaced the paper sheets with a book on Vietnam on the second day. Even more amazing was what happened to 'Dream Garden'. A big circle of brown rice with white organic objects made of plaster. Dougherty made a great effort to arrange the rice in a meticulously smooth circle. He left the hall for a while and discovered on his return that people had drawn figures in the rice with their fingers. The effect was wonderful: the plaster organic forms lying on the rice, surrounded by finger-drawn

flowers and abstract images.

Dougherty, although somewhat bewildered in the beginning, enjoyed what was happening.

'Nursery Rhyme' was an installation consisting of a flower made of Chinese money, with a rib bone as stem, in a glass filled with blood. The work is by Zhao Bandi, already known in Europe through his participation in the Chinese Avant-garde exhibition, which has been traveling through Europe for the last few years. Zhao Bandi was a painter by origin, but after a study trip to the United States exchanged his palette for installations and performances.

## No Room

Other installations at Hanmo were by the Guangzhou-based Big Tail Elephant Group, consisting of Liang Ju Hui, Chen Shao Xiang, Lin Yi Lin, and Xu Tan. In 1990 these artists joined forces to exhibit together and attract more (international) attention. Very cleverly they organized an extra-curricular exhibition, called 'No Room' in an old run down villa just east of the centre of Guangzhou, attracting the foreign visitors who were in town for the China Art Expo. It seemed the artists had saved their best works for 'No Room'. In the villa, the visitors stumbled from room to room in the dimly lit building. Upstairs, Chen Shao Xiang explored past and present, reality and fiction in installations with television sets. 'See-Saw' consisted of three televisions, pieces of broken glass glued to the screens, a shotgun dangling in front of them. The televisions showed video tapes of modern life out on the streets, contrasting with the quiet run-down colonial building in which the whole construction was set. On the ground floor, walking through the corridor, the visitor was suddenly overcome by vertigo, induced by a hole in the wall through which one could see a bamboo construction. Because it was dark and easy to forget this was the ground floor, it felt as if one was on a construction site and could fall thirty storeys through the hole if one was not careful. A second look however, revealed that it was only a small, dark room, covered with aluminum foil containing a bamboo construction. It was immediately obvious that the artist, Liang Ju Hui, is playing with space, physical as well as psychological space. In this 'Paradise' the perception of space as limited or unlimited depended on the state of mind of the visitor, who could choose to be led by either feeling or reason.

It is rather exceptional to find such an interesting group in Guangzhou, a very commercialized city, where almost everybody with an art background turns to interior decorating or advertising. Serious aspiring artists are usually attracted to the well developed art atmosphere in Beijing, where a salon-type situation is present. It is to Hanmo's credit that it patronizes artists from outside of Beijing as well.

Not many works were sold at the Expo. The works that were sold were by already reasonably established artists. A Canadian art gallery

bought 'Red Wing Picture', a 6-panel painting by Shi Hu, for a reportedly two million Hong Kong dollars. An art dealer from France bought two works of Ding Yi of the Red Gate Gallery and the work by Australian artist Tony Scott of Meridian Gallery.

## China Art Expo 1995

The visiting art dealers, hunting for young, unknown talent, found the fair less interesting than last year, many leaving Guangzhou after a few days. Last year a Hong Kong Gallery bought all the exhibited works of Zhu Wei, a young Chinese artist. Within a year, the prices of Zhu Wei's works have rocketed. This year dozens of artists came to the fair with photos, leaflets, and catalogues of their work, hoping to be discovered by one of the few foreign visitors. Sometimes their approach bordered on harassment, but one had to admire the perseverance of these young hopefuls. Maybe in the commercial sense, the fair was not what the organization had hoped for, but a government representative stressed that the China Art Expo was only in its second year, and that exchange and communication were the most important thing for the moment. However, with the questionable standard of



'See-Saw' by Chen Shao Xiang ('94)

most of the Western galleries, one hopes that next year's selection process, under the new International Coordinator Brian Wallace, will be far more selective. For positive interaction between national and international art and artists, it is important not only to bring more foreign exhibitions to China (and not just to Beijing), but to send more Chinese exhibitions abroad. This would do far more to give China a reputable position within the international art world than does the China Art Expo in its current guise.

For a successful continuation of the Expo, it seems important to ensure a stricter screening process of the galleries and works of art to be shown, in order to create more variety and a higher artistic standard. It is up to the organization of the 1995 China Art Expo to meet the challenge and organize an interesting fair. It has already made steps in the right direction by deciding to relocate the fair to Beijing and rescheduling the date to October. This should make transportation of art works easier and draw a greater international public. This year the Expo almost coincided with Art Asia in Hong Kong, but failed to attract many visitors from that fair. ◀

Helga Lasschuyt is a Dutch art historian specializing in contemporary art and art theory. Roger Taylor is an art critic, based in Melbourne, Australia.

EXHIBITION: UNTIL 18 APRIL, 1995  
NIEUWE KERK, AMSTERDAM

# China's Distant Past

From 20 December, 1994 to 18 April, 1995 the New Church Foundation (National Stichting de Nieuwe Kerk) in Amsterdam is hosting an exhibition of objects from the Hunan Provincial Museum in Changsha. All the works of art included in the exhibition were made, excavated, found, or collected within Hunan province.

By Jan Fontein



The exhibition has been organized by Ernst Veen, director, John Vrieze, producer-editor, and the staff of the Nieuwe Kerk in close cooperation with myself as guest curator. The Chinese team assisting in the selection, preparation, inspection and transportation of the objects from Changsha to Amsterdam was led by Xiong Chuanxin, Director of the Hunan Provincial Museum.

## Bronze vessels

The exhibition basically consists of three groups of objects, although a number of other exceptional works of art not belonging to any of these three categories have also been included. The first group of objects consists of ritual bronze vessels of the Shang and Zhou periods (1300-300 B.C.). Among these the zun in the shape



Female Singer, Painted Wood and textile Western Han Dynasty, 2nd Century BC.

of a boar is perhaps the most important. Found by chance in 1981 by a farmer near Xiangtan, it has travelled abroad for the first time with this exhibition. The bronze-caster has captured the shape in a decorative fashion. Stylized dragon motifs accentuate the flanks, while a pattern of scales covers the rest

of the body. This type of treatment can also be seen on a few other pieces that are known to have come from this region. It is thought to be characteristic of Southern Chinese bronze art. The hollow body of the boar has been pierced by two tubes, which were probably used for the insertion of two poles by which the vessel could be carried around in procession. No other Chinese bronze ves-



A pair of lined socks (Wa) Western Han Dynasty, 2nd Century BC.

sel with a similar device has ever been found. Another type of bronze typical of the southern regions is the bronze bell of the Nao type. These huge bells, several of which weigh more than 70 kg., were placed on a pedestal with their mouths upwards. Like all other Chinese bells they do not have a tongue but were struck with a hammer on a spot in the centre close to the rim. The fact that such bells have been found only in the south suggests that this region may have had a musical tradition that was quite different from that prevalent in the cradle of Chinese bronze culture in the northern Central Plain. The two examples of Nao bells included in the exhibition also represent two different types of stylization of the Taotie animal mask that are typical of the region.

The ethnic diversity of the region clearly left its traces in bronze art. A bronze breaker with geometrical designs, that are usually associated with the tribes of the southern state of Yue, is covered with a decoration of silkworms on mulberry leaves. It demonstrates that sericulture had already spread to these ethnic groups as early as the seventh century BC. This early evidence of sericulture helps to ex-

plain the great sophistication and infinite variety and complexity of techniques and designs in the textiles of the Han period included in this exhibition.

## The tombs of Mawangdui

The piece de résistance of the exhibition is a selection of lacquerware, textiles, and tomb figurines from the tombs of Mawangdui near Changsha, discovered in 1971 and excavated during the two subsequent years. Owing to the al-



Tripod dish for serving food (Ding) Lacquer, Western Han Dynasty, 2nd Century BC.

most total lack of oxygen in the wooden tomb chamber, which had been sealed with a layer of clay and buried under twenty metres of earth, the body of Lady Xingzhui, wife of the Marquis of Dai, who died ca. 165 BC at the age of fifty-four, had been almost perfectly preserved. Initially this sensational discovery diverted attention from the extraordinary archaeological importance of the finds made in the tomb of Lady Xingzhui and that of her son near by. Although a number of exhibitions of Chinese archaeological treasures have included a few artefacts from Mawangdui, these have often been only replicas.

The present exhibition includes thirteen original pieces of lacquerware and eleven rare examples of textiles, some of which are among the finest pieces recovered from these two tombs. The tombs of Mawangdui provide a classical example of the sort of knowledge



Two Writers (tomb sculpture) Glazed stoneware, Western Jin Dynasty, c. AD 300.

that can be gained from burial sites that have remained undisturbed through the centuries and that have been excavated by skilled archaeologists. Many of the mortuary gifts were packed in bamboo baskets, the contents of which were noted precisely on labels. A complete inventory of the tomb furniture, written on bamboo strips, provided additional information on the names of objects, foodstuffs, beverages, textile techniques, and decorative patterns.

Inscriptions on the pieces indicate that the pieces of lacquerware were not 'minggi' or 'spirit goods', i.e., cheap substitutes made for mortuary purposes only, but part of the actual household utensils from the residence of the Marquis of Dai. Cups and bowls for eating and drinking, including the 'ear cups' or 'winged cups' typical of the Han period, often contain brief inscriptions indicating their cubic volume and inviting the user to enjoy the food or drink. The same conditions that proved conducive to the preservation of the mortal remains of Lady Xingzhui also helped to preserve her elaborate wardrobe of silk skirts and robes, socks and mittens, all of which have survived more than two thousand years of burial in almost pristine condition. The silk costumes, apparel and textile samples display a dazzling variety of weaving and embroidery techniques that bear testimony to the remarkable refinement of the art of silk weaving during the Western Han Period. The exhibition contains examples of most of these intricate techniques. Forty books, written on silk, were recovered from the tomb of Xingzhui's son largely intact, providing Chi-



Bell with Tigers, bronze, 1100-1000 BC

nese scholars with their own equivalent of the Dead Sea Scrolls. Some of the texts were previously known only by title, while other texts represent versions of such well-known classics as the Daodejing and Yijing that differ in many instances from the transmitted recensions. In the exhibition a single page, written in Chancellery Script, symbolically represents this discovery of extraordinary historical importance.

## Changsha stoneware

The third part of the exhibition consists of examples of Changsha stoneware of the eighth and ninth century, excavated from kiln sites in Wangchenxian, ca. 25 km. to the north of Changsha. Although the technique of decorating ceramics in underglaze copper green and iron brown was probably not invented here, the Changsha potters were the first artists to use this new technique on a large scale. It enabled them to draw elegant sketches of birds and flowers or even lines of poetry on their wine vessels or teapots. These wares, produced in great quantities, were exported to countries as far away as Indonesia, Sri Lanka, Iraq and Iran. These are the earliest exam-



Wine Vessel with cover and two handles (Pou), Bronze, Eastern Zhou period 8th to 5th Century BC.

ples of mass-produced export wares, and even if the techniques used by these potters may not be the direct precursor of the famous underglaze cobalt blue and white porcelains of the fourteenth century, the wide distribution of shards of these wares suggests that Changsha stoneware may have captured foreign markets and may have established patterns of trade from which the later blue and white porcelains could profit.

## Cultural exchange

By focusing on a single region of China with a particularly rich and colourful artistic history, China's Distant Past represents a break with the tradition of exhibitions that offer a more general survey of China's achievements in the field of archaeology. It is hoped that through this exhibition the viewers may get an impression of the importance of regional cultures throughout Chinese history. The elegant and often impressive works of art included in this exhibition provide visual proof that the culture of Hunan had a strong regional flavour. The marked influence it exerted on the late phases of bronze art in other parts of the country, the contribution it made to the decorative arts of the Han dynasty, and the world-wide fame of its potters demonstrate that its regional flavour was never provincial in our somewhat derogatory sense of the word. Attractively designed by Leo Helms and accompanied by an educational audio-visual programme and an illustrated catalogue, the exhibition China's Distant Past seems to have inaugurated a new phase in the cultural relations between the Netherlands and the People's Republic of China. It is most gratifying to see the corporate sponsorship by Credit Lyonnais Bank, IBM, KPMG, Credietverzekering, and de Volkskrant matched by the enthusiastic support of the local Chinese community. That support seems to demonstrate the growing recognition of the useful role such cultural manifestations can play in the cultural exchange between two countries. ◀

Jan Fontein is director emeritus of the Museum of Fine Arts, Boston.

# Art Agenda

MARCH 1995 ▶ MAY 1995

## Austria

**Museum of the History of Art**  
 Maria-Theresien Platz  
 1010 Vienna  
 Tel +43-1-52177301  
 Tuesday-Sunday 10.00-18.00 hrs,  
 closed on Monday.

**Permanent collection:** Egyptian and Oriental collection, paintings, coins, and antiquities.

## Belgium

**Project Open Cultural Centres**  
 P.C. Arenberg  
 Arenbergstraat 28  
 B-2000 Antwerp  
 For information about the addresses of the participating music centres, tel +32-3-2024617

**March**  
**3:** 20.30 hrs, Flute Summit. Music with Raghunath Seth, Ichiro Seki, Yu Xun, and Chris Hinze  
**26:** 20.30 hrs, Pich Tum Kravel Ensemble. Music from Cambodia  
**26:** 20.15 hrs, Zhuang Ensemble. Music from South-West China

**April**  
**7:** 20.30 hrs, Hariprasad Chaurasia. Bamboo flute from India  
**19:** 20.30 hrs, Wadaiko Ichiro. Kodo (Japanese drums)  
**30:** 20.15 hrs, Hariprasad Chaurasia. Bamboo flute from India

**May**  
**5:** 20.30 hrs, Yulin Art Troupe Shaanxi. Dance and acrobatics from China.

**Morlanwelz Royal Museum of Mariemont**  
 Chaussee de Mariemont  
 100-7140 Morlanwelz  
 Tel: +32-64-212193  
 Fax: +32-64-262924  
 Daily 10.00-18.00 hrs, closed on Monday

**Permanent collection:** Classical civilizations: Greece, Rome, Egypt, China.  
**April 1 ▶ August 31, 1995:** The Graphic Arts of Taiwan Today.

## France

**Museum of Fine Art and Archaeology**  
 Place de la Revolution (Place du Marche)  
 25000 Besancon  
 Tel: +33-81-814447  
 Fax: +33-81-615099  
 Closed on public Holidays

**Permanent collection:** fine arts and archaeology from non-western areas.

**Musee National Des Arts Asiatiques-Guimet**  
 6, Place d'Iena, 75116 Paris  
 Daily 9.45-18.00 hrs

**May 6 ▶ July 31, 1995:** Gold from the Indonesian Archipelago. Jewels and gold artefacts from Indonesia.

**Centre Culture, Fracos, Vietnamien**  
 24, Rue des Ecoles  
 75005 Paris  
 Tel +33-1-43296089

**March 2-31, 1995:** Work of the Vietnamese Painters Bui Mai Hein and Doa Anh Khanh.

## Germany

**Berlin Museum of Ethnology**  
 Lansstrasse 8  
 D-14195 Berlin  
 Tel +49-30-83011  
 Monday-Friday 9.00-17.00 hrs

**Permanent collection:** studies of the cultures of the Pacific islands, Africa, America and Southeast Asia.  
**Nov. 1, 1994 ▶ Mar. 31, 1995:** Asmat - A Tribe from New Guinea: Myth and Art.

**Haus der Kulturen der Welt**  
 International Institute for Traditional Music  
 John Foster Dulles Allee 10  
 D-10557 Berlin  
 Tel: +49-30-397870  
 Fax: +49-30-3948679

**April 28-29, 1995:** 20.00 hrs, Music and Dance from Bali. 15 dancers, 14 musicians, and a puppeteer from Bali.

**Museum fur Ostasiatische Kunst**  
 Universitätsstrasse  
 D-50674 Cologne  
 Due to construction work the museum will be closed until the autumn of 1995.

**Cologne Rautenstrauch-Joest Museum**  
 Ubierring 45  
 D-50678 Cologne  
 Tel: +49-221-3369413  
 Tuesday-Sunday 10.00-17.00 hrs, every first Thursday of the month 10.00-20.00 hrs

**Permanent collection:** Collections illustrating non-European cultures.

**Stuttgart Linden Museum**  
 Hegelplatz 1  
 D-70174 Stuttgart  
 Tel: +49-711-1231342

**Permanent collection:** Worldwide ethnographical collections, Chinese and Japanese lacquerware.

## Hong Kong

**Gallery La Yong**  
 Fine Contemporary Vietnamese Art 13/F  
 One Lan Kwai Fong  
 Central, HongKong  
 Tel: +852-286 9686/6682  
 Fax: +852-28696899  
 Monday-Saturday 10.30-18.30 hrs

**Permanent exhibition:** Work of Vietnamese artists including Nguyen Tu Nghiem (born 1922)

**January 26 ▶ March 15, 1995:** Paintings of Five Outstanding Vietnamese Artists Born at Mid-century. Work by Dang Xuan Hoa, Dao Than Dzuyu, Nguyen Xuan Tiep, Nguyen Thanh Binh, Tran Luong.

## Japan

**Fukuoka Kyushu Museum**  
 1-6, Ohorikaen Chuo-ku  
 Fukuoka  
 Daily 9.30-17.30 hrs

**March 14 ▶ April 23, 1995:** Asian Artists Today-Fukuoka Annual VIII  
 ★ (See highlights)

**Nicaf Yokohama'95**  
 executive office:  
 Fonte Nishi-Harajuku Bldg. 5F.  
 1-13-9, Tomigaya, Shibuya  
 Tokyo 151  
 Tel: +81-3-34658534  
 Fax: +81-3-34658647

**March 18-22, 1995:** The Fourth International Contemporary Art Festival. Festival place: Pacifico Yokohama, Exhibition Hall, 1-1 Minato Mirai Nishiku, Yokohama

## The Netherlands

**Rijksmuseum Amsterdam**  
 Stadhouderskade 42  
 Amsterdam  
 Tel: +31-20-6732146  
 Daily 10.00-17.00 hrs

and

**National Museum of Ethnology**  
 Steenstraat 1  
 Leiden  
 Tel: +31-71-211824  
 Tuesday-Friday 10.00-17.00 hrs, Saturday-Sunday 12.00-17.00 hrs, closed on Monday.

**February 18 ▶ May 28, 1995:** Ukiyo-e, the Finest Japanese Prints  
 ★ (See highlights)

**Galerie de Witte Voet**  
 Kerkstraat 135  
 1017 GE Amsterdam  
 Wednesday-Saturday 12.00-17.00 hrs, Sunday 14.00-17.00 hrs

**March 11 ▶ April 12, 1995:** Hideyuki Hayashi. Work by this Japanese artist made in the European Ceramics Workcentre in 's-Hertogenbosch, the Netherlands

**De Appel Foundation**  
 Nieuwe Spiegelstraat 10  
 1017 DE Amsterdam  
 Tel: +31-20-6255651  
 Tuesday-Sunday 12.00-17.00 hrs

**February 17 ▶ April 17, 1995:** International Art Exhibition. Participating artists: Marie-Jose Burki (1961, Belgium), Yong PhaoPhanis (1961, Laos), Rosàngela Renno (1962, Brazil), Roy Villevoe (1960, The Netherlands).

**Tropenmuseum**  
 Linnaeusstraat 2  
 1092 CK Amsterdam  
 Tel: +31-20-5688500  
 Weekdays 10.00-17.00 hrs, Saturday, Sunday, Holidays 12.00-17.00 hrs, closed on April 30 and May 5, 1995

**Until April, 1995:** Sinar Surya. Solar energy and the cultural meaning of the sun in various cultures.

**Until April 17, 1995:** World of Love. Photo exhibition for the 'Year of the Family'.  
**Until August 20, 1995:** Nomads in Central Asia  
 ★ (See highlights and in the section 'Central Asia' of this newsletter)

**Soeterijn Theater**  
 Linnaeusstraat 2  
 1092 AD Amsterdam  
 Tel +31-20-5688500, for information and reservations from 10.00-16.00 hrs weekdays

**March**  
**9:** 20.30 hrs, Abida Parvena. Sufi songs from Pakistan.  
**11:** 20.30 hrs, Indra Devi. Indian dance: Bharata Natyam.  
**17:** 20.30 hrs, Ida Widawati. Chamber music from West Java.  
**22:** 20.30 hrs, Traditional music from Cambodia.  
**24:** 20.30 hrs, The Yue Long Shadow Theatre. Chinese shadow puppet theatre.

**April**  
**28:** 20.30 hrs, Kadiri Derwisjen. Classical Kurdistan music from the cloisters of the Kadiri.

**May**  
**6:** 20.00 hrs, Hariprasad Chaurasia. Indian classical music, bamboo flute.  
**13:** 20.30 hrs, Mugam music from Azerbedjan.  
**17:** 20.30 hrs, Kamkar family. Famous music group from Kurdistan.  
**27:** 20.00 hrs, India Classic, Imrat Khan. sitar and surbahar.

**Foundation for Indian Artists/Galerie Schoo**  
 Fokke Simonszstraat 10  
 1017 TG Amsterdam  
 Tel: +31-20-6231547  
 Tuesday-Saturday 13.00-18.00 hrs, every first Sunday of the month 14.00-17.00 hrs.

**February 25 ▶ April 12, 1995:** VN Ap (1968, Kerala)  
**April 15, 1995 ▶ onward:** Bhupen Khakhar (1934, participated in Documenta 1992)  
**June 10 ▶ July 15, 1995:** Madhvi Parekh (Sanjaya, 1942)  
**May 9 ▶ 14, 1995:** Raya Babu Sharma Tantric art, at the KunstRAI, Rai Amsterdam.

**Museum Bronbeek**  
 Velperweg 147  
 6824 MB Arnhem  
 Tel: +31-85-840840

**Permanent exhibition:** Visualization of the Dutch colonial past, emphasizing the history of the Dutch Colonial Army (KNIL).  
**May 1 ▶ June 15, 1995:** Water-colours by Indonesian painter Jean Pecasse.

**Museum Nusantara**  
 St Agathaplein 4  
 2611 HR Delft  
 Tel: +31-15-602358  
 Tuesday-Saturday 10.00-17.00 hrs, Sunday 13.00-17.00 hrs

**Permanent collection:** The Indonesian Culture Area, divided into tribal cultures, Islam and Hinduism in Java and Bali.



'One World, Four Families'  
 Bangladesh.  
 From: 'World of love'  
 at the Tropenmuseum, Amsterdam.  
 Photo: Catrien Ariëns.

**Groninger Museum**  
 Museumeland 1  
 Groningen  
 Tel: +31-50-666555

**Permanent collection:** Chinese ceramics.

**Museum for Ethnology Gerardus van der Leeuw**  
 Nieuwe Kijk in 't Jatstraat 104  
 9712 SL Groningen  
 Tuesday-Friday 10.00-16.00 hrs, Saturday-Sunday 13.00-17.00 hrs

**March 16 ▶ June 5:** Indonesia Merdeka. Indonesia's 50 years of Independence seen from the Indonesian perspective.

**Museum the Princessehof Leeuwarden**  
 Grote Kerkstraat 11  
 8911 DZ Leeuwarden  
 Tel: +31-58-127438  
 Daily 10.00-17.00 hrs, Sundays 14.00-17.00 hrs

**Permanent collection:** A presentation of Chinese and Japanese ceramics.  
 ★ (See highlights)

**Centrum voor Beeldende Kunst (Center for Visual Arts), Leiden**  
 Aalmarkt 21  
 2311 EC Leiden  
 Tel: +31-71-165369  
 Wednesday-Saturday 12.00-17.00 hrs, Thursday evening 19.00-21.00 hrs

**May 19 ▶ June 16, 1995:** Weather Report. Artworks by twenty young artists from Asia and the Netherlands.

**Kröller-Müller Museum**  
 Houtkampweg 6  
 6731 AW Otterloo  
 Tel: +31-8382-1014

**December 20, 1994 ▶ March 26, 1995:** Heart of Darkness.  
 ★ (See highlights)

(Advertisement)



**RIJKSAKADEMIE** van beeldende kunsten  
 sarphatistraat 112 1018 gw amsterdam the netherlands  
 telephone 31(0)20 5270300 fax 31(0)20 5270301

**Young visual artists** with some years of independent work experience can apply for the working period 1996 up to 1 May 1995

**Artistic advisors** Dennis Adams Oscar van Alphen Frank van den Broeck Marie José Burki Jean-Marc Bustamante Dan Graham Judith Goddard Fons Haagmans Gerard Hemsworth John Hilliard Klaas Hoek Joan Jonas Bruce McLean Avis Newman Hermann Pitz Thom Puckey Han Schuil P.Struycken Manfred Stumpf Narcisse Tordoir Jan Verduyze Auke de Vries **Technical workshops** metal stone ceramics glass woodwork wax/plaster plastics paint engraving relief printing offset lithography computer electronics video/film photography

**Advisors theory** Bart Cassiman Els van Odijk Jan Ritsema Janwillem Schrofer Anna Tilroe Bart Verschaffel **Facilities** library slide library collections

**Information brochure** and application forms obtainable by mail or fax at the address/fax number mentioned above

**Museum of Ethnology Rotterdam**  
Willemskade 25  
3016 DM Rotterdam  
Tel: +31-10-4112201  
Tuesday-Saturday 10.00-17.00 hrs, Sundays and public holidays 11.00-17.00 hrs

**February 11 - May 28, 1995:** The Emergence of Indonesia. Photographs by Cas Oorthuys and Charles Breijer 1947-1949.

★ (See highlights)  
**April 14, 1995-onward:** Enchanted Worlds. For children who want to see more of the world!

**June 3 - August 27, 1995:** Modern Indonesian Painting, Toeti Heraty's choice. A selection of paintings and literature by Indonesian psychologist, philosopher, and poet Toeti Heraty from her personal collection.

**Theater De Evenaar**  
Willemskade 25  
3016 DM Rotterdam  
Tel: +31-10-4112201

**March:** Your Memories Are Not Ours. Four evenings with lectures and old cinema-newsreels in the year 1995, Indonesia's fifty years of Independence.

**7:** Documentary of Joop de Jong about the photographers C. Oorthuys and C. Breijer.

**14:** Lecture about and viewing of the movie 'Oeroeg' by Hans Hylkema.

**16, 23, 30:** Cinema Diaspora. Chinese-American Cinema.

**21:** Poet and translator Jan Eijkelboom talks about his personal experiences during the Police Actions in Indonesia, 1949.

**28:** Journalist Lilian Ducelle with memories of the Indonesian anger towards the Indo-Europeans and curator Anneke Veldhuizen-Djajasoebarta about her adolescent adoration of her uncles. All lectures and films start at 20.15 hrs.

**Netherlands Architecture Institute (NAI)**  
Museumpark 25  
3015 CB Rotterdam  
Tel: +31-10-4401200

**December 17, 1994 - March 12, 1995:** Arata Isozaki. Sketches, models, and high definition pictures of work designed by this Japanese architect.

**Network for Non-Western Music**  
Pauwstraat 13a  
3512 TG Utrecht  
Tel: +31-30-332876

**Mouth organs on the Banks of the Mekong.** Ensemble Mojama Loa from Southern Laos.

**March**  
**21:** 20.30 hrs, The Hague, Korzo. Tel: +31-70-3657337

**22:** 20.30 hrs, Amsterdam, Soeterijn Theater. Tel: +31-20-5688500

**23:** 20.15 hrs, Eindhoven, Muziek Centrum Frits Phillips. Tel: +31-40-442020

**24:** 20.30 hrs, Utrecht, RASA. Tel: +31-30-316040

**25:** 20.30 hrs, Maastricht Theater Vrijthof. Tel: +31-43-210380

**26:** 20.30 hrs, Belgium, Antwerpen CC Berchem. Tel: +32-3-2395908

**Museum Ter Zijde**  
Schoolstraat 3, 4724BJ Wouwe  
Tel: +31-1658-3650

**March 17 - October 31, 1995:** Silk from Indonesia. Costumes and textile application techniques.

**Norway**

**Ethnographic Museum**  
Frederiksgate 2  
0164 Oslo  
Tel: +47-22-859300  
Tuesday-Sunday, 15 September-14 May 12-15.00 hrs

**Permanent collection:** Artefacts from East Asia, South Asia, Africa, North America, South America, Arctic, Sub-Arctic

**November 1, 1994-April, 1995:** Bhutan. An introduction to the cultural and artistic richness of Bhutan

**Portugal**

**Lisbon Museum of Ethnology**  
Avenida Ilha da Madeira ao Restelo  
1400 Lisboa  
Tel: +351-1-3015264115  
Fax: +351-1-3013994  
Tuesday to Sunday 10.30-18.00 hrs

**Permanent collection:** Africa, America, Asia, and Europe with a heavy concentration on Portugal.

**Switzerland**

**The Baur Collections**  
8 rue Munier-Romilly  
1206 Geneva  
Tel: +41-22-3461729  
Tuesday-Sunday 14.00-18.00 hrs

**Permanent collection:** Japanese and Chinese art.

**October 21, 1994-March, 1995:** Japanese Woodcuts from the Baur Collections.

**Zürich Museum**  
Rietberg Gablerstrasse 15  
8002 Zürich  
Tel: +41-1-2025201  
Tuesday to Sunday 10.00-17.00 hrs

**Permanent collection:** Indian and Tibetan art, art from Africa and the Pacific, Eskimo and North West American, Indian and pre-Columbian art.

**October 29, 1994-March 12, 1995:** Chinese Gold and Silver.

**Taiwan**

**Chering Piin Gallery B1**  
Thun-Hua S. Road 249, sec. 1  
Taipei, Taiwan R.O.C.  
Tel: +886-2-7416733  
Tuesdays-Sundays 11.00-21.00 hrs

**February 25-March 26, 1995:** Tsai Ken Solo exhibition. Work by Taiwanese artist Tsai Ken.

**United Kingdom**

**Bluecoat Gallery**  
School Lane  
Liverpool L1 3BX  
Tel: +44-51-7095689  
Tuesday-Saturday 10.30-17.00 hrs

**March 3-April 22:** Lesley Sanderson.  
★ (See highlights)

**British Museum**  
Great Russel Street  
London WC 1B 3DG  
Tel: +44-171-6361555  
Monday-Saturday 10.00-17.00 hrs

**Permanent collection:** Antiquities 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.

**United States**

**San Francisco Museum of Modern Art**  
151 Third St  
94103 San Francisco  
Tel: +1-415-3574000  
Tuesday-Wednesday, Friday-Sunday 11-18.00hrs, Thursday 11.00-21.00 hrs

**May 31-September 3:** Japanese Art After 1945: Scream Against the Sky.  
★ (See highlights)

**Asian Art Museum of San Francisco**  
The Avery Brundage Collection  
Golden Gate Park  
941118 San Francisco  
Tel: +1-415-6688921  
Fax: +1-415-6688928  
Wednesday-Sunday 10.00-17.00 hrs

**Permanent collection:** Arts of China, Japan, Korea, India, Southeast Asia, the Himalayas, and the Near and Middle East. Nearly 12,000 objects spanning over 6,000 years of history.

**Vietnam**

**Red River Gallery**  
71A Nguyen Du Street, Hanoi  
Tel: +84-4-229064

**Permanent collection:** Work of Vietnamese artists Khuc Thanh Binh, Thanh Chuong, Dao Tanh Dzuy, Pnam Minh Hai, Dang Xuan Hoa, Bui Hung, Tran Luong, Pham Hong Thai, Boa Toan, Truong Tan, Do Minh Tam.

**Art Gallery Hien Minh**  
1st Floor, 44 Dong Khoi Street, Dist 1  
Ho Chi Minh City  
Tel: +84-8-224590

**Permanent coll.:** Work of among others Vietnamese painter Nguyen Thi Hien.

**Galleria Vinh Loi**  
49 Dong Khoi Street, District 1  
Ho Chi Minh City  
Tel: +84-8-222006

**Permanent collection:** Among others the work of Vietnamese artist Bui Xuan Phai (1921-1988).

**Bac Art Gallery**  
43 Dong Khoi Street District 1  
Ho Chi Minh City  
Tel: +84-8-298802

**April 15:** Exhibition of Vietnamese Artist Bui Minh Dung. At the Art Academy of HCMC.



★ HIGHLIGHT 1 ★

**Asian artists today - Fukuoka Annual VIII**

The Balinese painter I Dewa Putu Mokoh was born in Bali in 1933. He is one of the leading artists in Ubud, who has exhibited his work in group-exhibitions in Europe and America, and in the 2nd Asian Art Show, Fukuoka, Special Section: Art of Bali at the Fukuoka Art Museum in 1985. I Dewa Putu Mokoh participated in collaboration with his Italian disciple, Mondo at the 45th Venezia Biennial. He exhibited the works as the Mondo/Mokoh where they attracted ardent attention. He never paints stories derived from religious subjects such as Ramayana. He is instead a unique artist who depicts the current Balinese way of life with his own individual view.

Fukuoka Kyushu Museum (Japan)

★ HIGHLIGHT 2 ★

**Ukiyo-e, the finest Japanese prints**

The Rijksmuseum Amsterdam and the National Museum of Ethnology in Leiden have the largest and most beautiful collection of Japanese woodcutprints in the Netherlands. A selection of 160 prints was made from the two museum collections by Japanese curators for a tour of three cities in Japan in 1994. For the Netherlands, the exhibition has been split up: in Leiden the show focuses on 18th century prints, in the Amsterdam Rijksmuseum a selection of the best 19th century prints will be on view. Delicate style, perfect technique, and remarkable use of colour give the Japanese woodcut a special place in the world of prints. The Rijksmuseum exhibition features works by famous artists such as Hokusai, Hiroshige, and Yoshitoshi. Wonderful serene landscapes, such as the 'Hundred Views of Edo' series (1857) by Utagawa Hiroshige are shown. Dramatic portraits of courtesans illustrate Keisa Eisen's work. Poetic scenes of everyday life are represented by the work of Katsushika Hokusai. The show concludes with the unique art of Tsukioka Yoshitoshi, particularly noted for its dramatic form and use of colour. In the Museum of Ethnology in Leiden the exhibition of 18th century prints can be viewed from mid- February to April 1995 under the title: 'Japanese Idols and Ideals, 1700-1800'.

Accompanying the two shows in Leiden and Amsterdam is a publication in which all the works displayed are illustrated in colour. 'Ukiyo-e' by M. Forster and Ch. van Rappard-Boon; 160 colour illustrations, c. 225 pages. Dutch and English edition, paperback. Published by Hotei, Leiden, Price Dfl. 49,50.

Rijksmuseum Amsterdam and National Museum of Ethnology, Leiden (the Netherlands)

★ HIGHLIGHT 3 ★

**Nomads in Central Asia**

About 1000 objects tell the history of the Nomads in Central Asia. Colourful costumes, jewellery and decorated utensils show the rich cultural traditions of the different nomadic peoples in this region. The contemporary daily life of the herdsman can be seen in a slide programme. Most objects on display come from the Ethnographical Museum in St. Petersburg and have never been on show outside Russia before.

Tropenmuseum Amsterdam (the Netherlands)

**'Child's coat with traditional silver ornaments'**

Turkmenistan, 19th century. From: 'Nomads in Central Asia' at the Tropenmuseum, Amsterdam. Collection Ethnographical Museum, St. Petersburg, Russia. Photo: Irene de Groot.

★ HIGHLIGHT 4 ★

**Permanent collection Museum the Princessehof**

A presentation of Chinese ceramics. Ceramics from the Han Dynasty (206 BC-220 CC), porcelain from the end of the Tang Dynasty (618-907) to the Qing Dynasty (1644-1912) and the Republic (1912-1949). There are beautiful examples of the delicate ceramics of the Song Dynasty (960-1279) and the famous porcelain of the Ming Dynasty (1368-1644). A separate section displays trade ceramics from China and Japan, including Chinese de Commande showing plates with family, city, or provincial coats of arms. Finally one room has been decorated with tea ceremony ceramics and Arita and Kakiemon porcelain from Japan, in addition to ceramics from Thailand and Vietnam.

Museum the Princessehof, Leeuwarden (the Netherlands)

★ HIGHLIGHT 5 ★

**The Emergence of Indonesia**

Photographs by Cas Oorthuys and Charles Breijer 1947-1949. In 1995, the year in which Indonesia will be celebrating 50 years of Independence, the Museum of Ethnology in Rotterdam will be putting on an exhibition of around 80 photographs taken by the photographers Cas Oorthuys and Charles Breijer in Indonesia (1947-1949). The exhibition presents a penetrating view of the decolonization of Indonesia. Portraits and street scenes show ordinary people, soldiers and leading figures on both sides. The exhibition has been organized in collaboration with the Netherlands Photo Archives in Rotterdam.

Museum of Ethnology Rotterdam (the Netherlands)

★ HIGHLIGHT 6 ★

**Heart of Darkness**

The exhibition Heart of Darkness, to be held in the Kröller Müller Museum will round off the 'Sculptures in the Netherlands 1994' event. Participating artists include Cai Guoqiang, Chen Zen, Gu Wenda and Huang Yongping. The title of the exhibition is taken from Joseph Conrad's novel of the same name. This book, written in 1902, describes how colonization and imperialism cut people off from their roots. In a reflection of this theme, the exhibition presents installations by non-Western artists living in exile in the west for widely varying reasons and work by artists from Europe and the United States who make subversive statements about western culture.

Kröller-Müller Museum, Otterloo (the Netherlands)

★ HIGHLIGHT 7 ★

**Lesley Sanderson**

An INIVA franchise exhibition organized and curated by Eddie Chambers and the Wrexham Library Art Centre. Malaysian-born artist Lesley Sanderson's detailed large scale drawings have featured in many important group exhibitions. Often based on self-portraits and in several parts, they use images associated with traditional ideas of the exotic and the oriental to question the way different cultures are represented and stereotypes perpetuated. Her first solo exhibition These Colours Run takes its title from the new installation using drawing, photography, silk, and glass which forms its centrepiece. While not forsaking her usual themes, she has aimed, she says, 'to make a slight departure, away from the self-portrait to see a development that tackles those themes in a less specific, more encompassing way'.

Bluecoat Gallery, Liverpool (United Kingdom)

★ HIGHLIGHT 8 ★

**Japanese Art After 1945: Scream Against the Sky**

A travelling exhibition of Japanese avant-garde art since World War II examines the ongoing dialogue between traditional and contemporary styles, and between international and Japanese identities. The exhibition shows the work of such artists as: Yukinori Yanagi, Yuichi Inoue, Tetsumi Kudo, Kodai Nakahara, Yoko Ono, Ushio Shinihara.

San Francisco Museum of Modern Art (United States)

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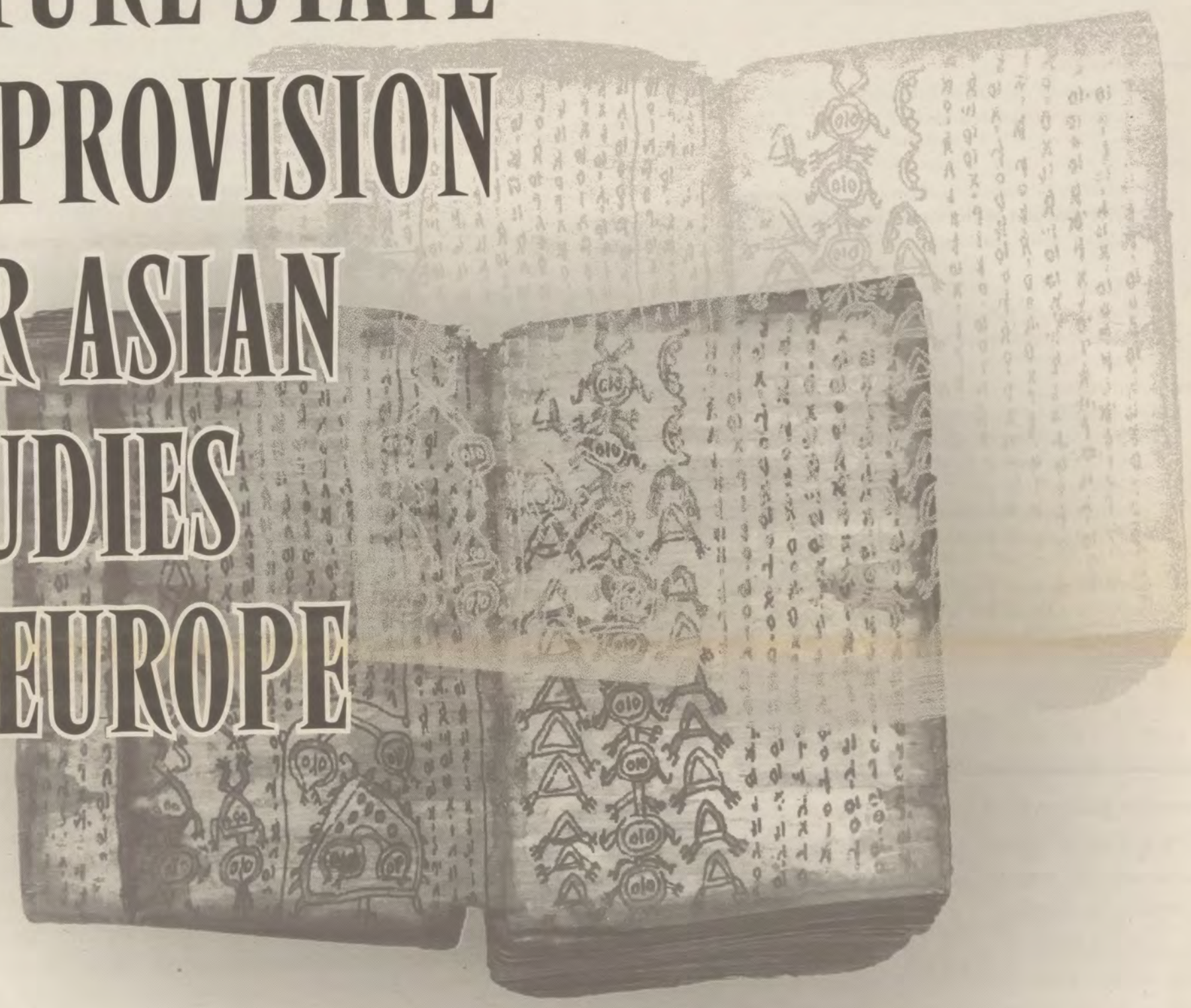
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# PRESENT AND FUTURE STATE OF PROVISION FOR ASIAN STUDIES IN EUROPE



PAPERS  
PRESENTED  
AT THE CONFERENCE  
OF THE  
NATIONAL COUNCIL  
ON ORIENTALIST  
LIBRARY RESOURCES  
AT ST. ANNE'S COLLEGE  
DECEMBER 8-9, 1994  
OXFORD  
GREAT BRITAIN

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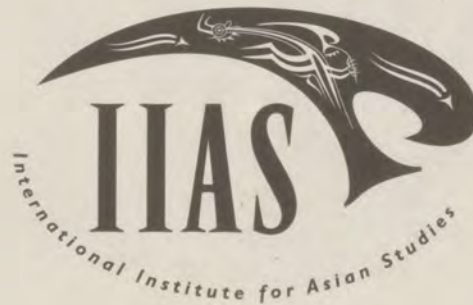
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### Illustrations

All illustrations are taken from the Collection of Oriental Manuscripts of the KITLV, Leiden.

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OR 190  
Pustaka, book on treebark in Batak script

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# Foreword

*This supplement to the fourth IIAS Newsletter is the second in a series which aims to provide Asian scholars with succinct information about new developments in the field of Asian Studies.*

*The first supplement (IIASN#2-'94, p. 33-56), 'Asian Studies in a Global Perspective', contained the speeches delivered by scholars in the field of Asian Studies during the official opening of the IIAS in 1993. The contents of this supplement give an idea of how Asian Studies are perceived and structured around the world.*

*This second supplement, 'The Present and Future State of Provision for Asian Studies in Europe', contains the papers delivered at the Conference of the National Council on Orientalist Library Resources (NCOLR) at St. Anne's College in Oxford. The scope of this supplement is narrower than the previous one but it still mirrors global developments. It contains useful information about the Oriental collections in the possession of libraries in several European countries. Furthermore, new ideas are put forward about the relationship between emerging research agendas in the field of Asian Studies and the provisions for Asian Studies by librarians and libraries in Europe.*

*Some minor editing has been carried out on the papers, which are not printed in the order in which they were delivered during the conference. We did not receive the paper of Derek Hopwood, of St Anthony College, Oxford University, entitled 'Recent Developments in Modern Middle Eastern Studies'. Instead we have included the abstract by John Sims of the India Office Collections, the British Library, who is secretary of the NCOLR. The inclusion of this abstract is not merely for the sake of completeness, but essentially because it shows us that the drive towards European cooperation in the field of Asian Studies is not an isolated one for we can discern the same development in the field of Middle Eastern Studies.*

*I want to thank Dr G. Knaap for his kind permission to include illustrations from the collection of Oriental Manuscripts of the Royal Institute of Linguistics and Anthropology (KITLV, Leiden) and Jan van Rosmalen who aided me in the selection of the illustrations.*

*Last but not least we would like to thank J.H. McIlwaine, J.M. Sims, and L.E. Forbes, Chairman, Secretary, and Treasurer respectively of the NCOLR for their kind co-operation in the realization of this supplement. ◀*

# Interactive Provision for Asian Studies in Europe?

By Paul van der Velde

The keynote address at the Conference of the National Council on Orientalist Library Resources was delivered by Glen Dudbridge who is a professor of Chinese at Oxford University and also a member of the Asia Committee of the European Science Foundation. After a general introduction in which he points out the dynamic relationship between librarians and scholars, Dudbridge compares two efforts to make provisions for Asian Studies. At a national (British) level, he looks at the activities of the Area Studies Group, founded in 1991, which has an utilitarian agenda: "Area Studies expertise is a national resource in a time of growing economic competition from around the world. Linguistic skill add value to the nation's grasp of other societies and to its capacity to interact with them diplomatically and economically". It is clear that this utilitarian approach results in centrally planned research targets which are not compatible with the dynamics of research.

## *ESF Asia Committee*

At an international level he looks at the activities of the Asia Committee of the European Science Foundation which consists of 20 members who represent some of the most important institutes in the field of Asian Studies in Europe. Dudbridge elucidates two currents in the Committee: the dirigists and the laissez-faire(ists). In other words those who want to prescribe an agenda and those who think that scholars should come up with their own agendas. However, these different views cede their importance when it comes down to the central perspective which unites the Asia Committee: "The really significant new note is the theme of Europe working together as single continent. In fund-raising terms the appeal to governments, industries and foundations must be that much stronger for standing above limited national and local interest". Dudbridge sees the workshops which have recently been approved by the Asia Committee as a clear sign that in the field of Asian Studies: "There is a vigorous new thinking going on ... and there is a clear sense of collaboration across the continent already in progress". It is his hope that this collaboration in the scholarly world will be mirrored by collaboration in the field of provision for Asian Studies which would strengthen Asian Studies in general.

## *EDAS*

Another important stimulus for cooperation is the European Database for Asian Studies (EDAS) which is at present being set up at the IIAS for the ESF Asia Committee. Dudbridge believes that beyond this lies an even more important task: "... it is to create a network, not only between individuals, but between institutions, so that it will become easier for scholars to know what material they can find and where". It should be added that in due time information about the provision of re-

sources for Asian Studies will also be included in the EDAS. Indeed Dudbridge's argument could be taken one step further. Increasing cooperation between institutes and libraries will reveal the need for the meticulous identification of resources and provisions which will probably result in concentration and specialization at a European level. A more efficient division of labour will result in which the scholarly community might even be able to accommodate the more utilitarian view of planners in a roundabout, but never the less effective, manner without impeding its interactive research.

## *Orientalist Library Resources in Germany*

In his contribution about orientalist library resources in Germany, Dr Hartmut-Ortwin Feistel, director of the Oriental Department of the State Library in Berlin-Preussischer Kulturbesitz, gives an introduction to the complicated library system in that country. Due to the federalist constitution, which guarantees the German Länder (states) a lot of freedom, Germany lacks a central library system, it does not even have a federalist Ministry of Culture. The Deutsche Forschungsgemeinschaft (DFG) acts as a kind of coordinating federal funding body for the libraries in Germany including those with oriental collections. An important role in respect to 'Oriental' libraries is played by the Oriental Department of the German State Library in Berlin. Furthermore, there is a database for periodicals in oriental languages and a national union catalogue of publications in oriental languages, access to which is unrestricted. The database of oriental manuscripts in the Oriental Department of the German State library, on the other hand, is for administrative purposes only. The series *Verzeichnis der Orientalischen Handschriften in Deutschland* which at present consists of an impressive 150 volumes is also very important.

## *Oriental Collections in Italian Libraries*

Dr Marina Battaglini, librarian of the Oriental Section of the Central National Library Vittorio Emanuele II in Rome, gives us an insight into the fragmented Italian library system. She identifies 11 state libraries, and a host of institutional, university, specialized, and ecclesiastical libraries with oriental collections. The most important oriental collections in university libraries are found in Rome, Venice, and Naples; while there are minor collections in the libraries of the universities of Milan, Turin, Bologna, Florence, and Perugia. In terms of specialized libraries, she mentions the ISMEO library and the Venice and Orient Institute in Venice. Vast oriental collections are also to be found in the ecclesiastical libraries which are closely related to Christian missionary efforts in Asia. The Vatican Library, the library of Propagande Fide, and the library of the Jesuits all contain vast numbers of manuscripts and books on Asia. The Italian libraries are increasingly linked by the Italian Library Network. In 1996 its information will be internationally accessible through Internet.

*Orientalist Library Resources in the Netherlands*

Dr Roger Tol, chief librarian at the Royal Institute of Linguistics and Anthropology (KITLV), Leiden, takes us on a tour of the South and Southeast Asian collections in the Netherlands. Tol is involved in a project initiated by the IIAS, which is now almost complete, to compile an inventory of South and Southeast Asian collections in the Netherlands. On the basis of this research he gives profiles of the eight main South and Southeast Asian collections in the Netherlands: the collections of the library of Leiden University, the Kern Institute, the Royal Institute of Linguistics and Anthropology, and the Van Vollenhoven Institute for Law and Administration in Non-Western Countries, all of which are to be found in Leiden. The Royal Library at The Hague also has an important Asian collection and it functions as a depot for Dutch colonial newspapers and current Indonesian newspapers. In Amsterdam there are the collections of the University of Amsterdam and of the Royal Institute of the Tropics. Finally he mentions the Agricultural University of Wageningen with its famous Plant Resources of Southeast Asia (PROSEA) project. The collections of most of these institutions can be accessed through Internet thanks to the Open Library System. Tol pleads for the formulation of a policy on the coordination of Asian collections in Europe. He adduces utilitarian argument. The institutions have less funds to spend and the material they buy has become more expensive, so a division of labour in the acquisition of research materials and, implicitly, a concentration of resources would be beneficial for all parties concerned.

*Bibliographical Resources for Islamic manuscripts*

Dr Jan Just Witkam, curator of the Oriental Collections of the University Library (Leiden), gives an overview of the bibliographical resources for the study of Islamic manuscripts in collections in the Netherlands. Islamic meaning: "... not only the literature of theological nature but all literature, irrespective of the subject, originating from adherents of Islam ...". The Library of Leiden University unofficially fulfils the task of a national library for orientalist collections because it is the only library still active in purchasing Islamic manuscripts. Witkam sees the catalogues of the Oriental Collections as the backbone of international research on manuscripts. The Oriental Department of the library publishes the *Codices Manuscripti* and the minor and occasional publication series of the library (*Kleine Publikaties van de Leidse Universiteitsbibliotheek*).

*The International Dunhuang Project*

Susan Whitfield, International Dunhuang coordinator at the British Library in London, dwells on the importance of the Dunhuang resources which were unearthed at the end of the nineteenth century by European archaeologists in China. 75% of the material is in Europe. A quarter in London, a quarter in Paris, and a quarter in St Petersburg. In contrast to the Chinese historical sources, which deal mainly with official court life, the documents from Dunhuang reveal the mundane and transitory sides of Chinese life. Part of the Dunhuang documents is already available in facsimile form and part of the collection has been catalogued. In 1993 the In-

ternational Dunhuang Project was established with the goal of promoting the study and preservation of the Dunhuang legacy through international cooperation. One of the main aims is to establish a database of all the Dunhuang materials which will include information about the manuscripts, the texts, relevant bibliographical material and high-resolution images of the manuscripts themselves. Once this has been realized the collection can be studied once again as an entity 100 years after its discovery. A feat which should not go unnoticed.

*The Development Studies Perspective*

Sheila Allcock is Librarian and Information Service Manager at the International Development Centre of Oxford University. The mere fact she also calls herself Information Service Manager is a sign of the times. She argues that the new-style librarian is the provider of signposts and guides in the maze of Internet information resources which are all interrelated. In her contribution, which takes another disciplinary angle to the other contributions, she takes us on a tour of the rapidly changing world of Internet information: "A paper written in early December 1994 will probably be different from one written in November 1994, or January 1995. I hope that this does not sound too incoherent, but it reflects reality for information providers."

*An interactive view of Asian Studies*

The papers presented during this conference convey an interesting picture of recent developments in the provision for Asian Studies in Europe in relation to European libraries with oriental collections. The contributions tell us about the Asian collections in several countries in Europe and their accessibility to researchers. The picture emerging from these papers is far from complete. They whet our appetite about the provision for Asian studies in other countries in Europe. And what about the Asia collections in European museums and the archival deposits in European archives on Asia? More important still is the question how these provisions can be made accessible to researchers so that a fruitful and interactive relationship can be created.

What these contributions have in common is the awareness that we have reached a new frontier in Asian Studies, be this in terms of the necessity for international cooperation or in the challenge of new technologies which seem to offer undreamt possibilities for research and new research approaches. In terms of international cooperation concentration of the resources and division of labour are key words not only in the field of provision for Asian Studies, but also in the field of Asian Studies themselves. In terms of new technologies the unlimited possibilities offered by our fast expanding interactive network are gradually embracing the future of Asian Studies. Careful planning is necessary to operate such a network but we should also leave room for creative solutions. Therefore, we are poised to enter a fascinating interactive era of increasing access to provisions and creative research in the field of Asian Studies. ◀

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Dampati Lelangon,  
Balinese illustrations on lontar  
p. 48 left side



# Libraries, Scholars and the New Research Agenda

By Glen Dudbridge

**I** am conscious of standing in front of an audience of scholars, and in most cases, I think, scholars of a certain kind. You are a body closely concerned with libraries. Many people in this gathering have committed their careers and their productive lives to library service. To some large extent your scholarly work is defined by the library collections that you work among, or it grows out of them.

I, on the other hand, am not that sort of scholar. I belong on the outside, on the loose. Or in the outback, or in the bush. Or in any other metaphorical place you might care to pick-but not, please, in this day and age, green pastures. With such a crude distinction between two classes of scholars I know I'm already simplifying the picture too much. But it's a useful starting point for the train of thought I want to share with you. I hope we can explore together the complicated and irregular relationship between libraries and the scholarly community.

## *Substance of our past*

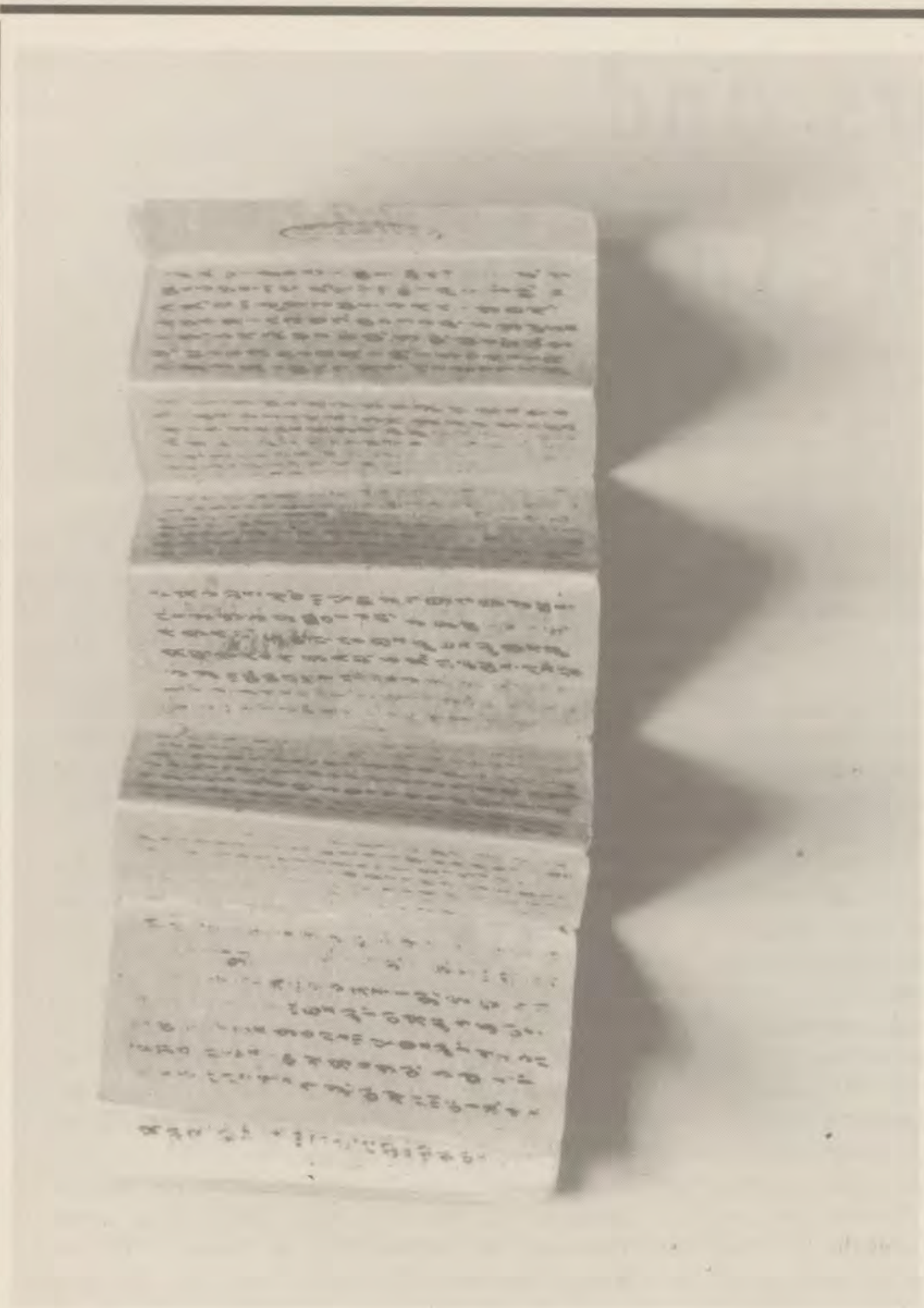
We really ought to start this exercise with a meditation on libraries themselves. They are after all much more than the sum of the scholars who work in them and with them. Libraries, and particularly ancient libraries like many of those represented here today, are often more stable and long-lasting human institutions than the countries or nation states to which they belong. While politics, warfare and all the emergencies of human affairs put societies through change and convulsion, libraries can live steadily on, responding to much grander and longer rhythms. Churches and universities suffer more stress from passing time, if only because their real working substance is human capital and their continuity comes by transmission through human agents.

What libraries contain is the actual substance of our past. Almost everything else is mere perception and fabrication. Most buildings get pulled down, or they crumble and get patched up or refashioned. Most institutions melt into new shapes right under our eyes. But the books and documents from our past are solid, verifiable, and there. Without them we would scarcely have a past as we usually think of it. That we owe to our libraries. Which is why it's such a terrible blow to civilization when a library is lost. We have all grown up with the image from Plutarch of the destruction of the Great Library of Alexandria - a casualty of war which strikes our imaginations like the closing of a door on so much of ancient Mediterranean culture. But we all know of other tragedies like it, some of them in our own times, like the library lost to civil violence in Bucharest, or the collections damaged by fire in Norwich. For me, working in the China field, the most poignant historic loss struck during the winter of 1126-27, with the sack of the Northern Sung capital Kaifeng. An alien people invaded from the north and inflicted on China one of the most resounding and unforgettable humiliations of its long history. In terms of symbolism the destruction of the impe-

rial library collection was only a detail in the general devastation of the capital as it fell to the siege. But the damage done to the transmission of textual heritage from mediaeval China still haunts us now. We have bibliographies from before and after that disaster, and we can give names to large numbers of works which were lost to transmission in its wake. A loss like that means much more in the long term than just a passing episode in the handing on of dynastic power.

So before we talk about new research agendas, or provision for studies of this or that kind, we ought to pause and recall the true long-term significance of library work as the conservation of human culture. Of course you don't need me to tell this to you. Nor do you really need me to tell you about my next point. Libraries are organisms. They grow in complex and often unpredictable ways, in response to the changing flux of human affairs. It often works out that the most crucial, unique holdings in our collections are there not because of cool, systematic planning by policy-makers, but because of circumstances that look more like random accidents than anything else. For China specialists the Dunhuang manuscripts now in the British Library, the Bibliothèque Nationale, and other great world libraries, are the most celebrated example of a discovery that materialized as if from nowhere and scattered itself randomly around the world's library system, sometimes dividing single manuscripts between different continents. Just lately my attention was caught by something else, which I'd like to put before you now and use it to build up an argument. Listen to this quotation from the current *Octennial Report of the Bodleian Library*, which is due to be released quite soon: "More than fifty years ago a collection of Indian manuscripts was offered to the library for evaluation and possible purchase. This was when the nation was at war, and the result was that the vendor's agent never returned to retrieve his property, which at that time the library did not intend to acquire. The collection consists of some 1,500 separate items, mostly in Sanskrit, but also in Gujarati, which belong to, or were copied by, the Vyasa family of astrologers from Gujarat, over a period of four centuries. Some of the manuscripts contain calendrical charts, astronomical tables, or horoscopes. At the time of the deposit, the intellectual importance of the collection was not evident. As a result of advances in scholarship, however, the importance of copies of such documents ranging from the 17th to the 20th century became clear ...".

The rest of the paragraph goes on to explain the circumstances in which ownership of these manuscripts finally passed to the library, circumstances which don't concern us here. What does concern us, though, is the force of two contrasting points which receive a beautifully clear airing in what I have just read out. One of these points displays the limitations of scholarship: at the time when those Indian manuscripts came into the library's hands the scholarly wisdom of the day judged that the material wasn't interesting enough to acquire. So thank goodness the fortunes of war and the accidents



OR 191  
Pustaka, book on treebark  
in Batak script

of human affairs gave fifty years of breathing space to allow a better wisdom to prevail. The library was enriched, not by planning or coordinated research policies, but by accident and the passage of time. But the second point is the converse of that. The manuscripts lay there in the library as so much inert paper until the time came when new scholarly values developed, new research possibilities emerged, and all this then disclosed a latent value in the pile of paper. No doubt every library-based scholar in this room knows of similar piles of paper whose day has not yet come. So it seems that scholars are needed after all to create the intellectual conditions in which library holdings can come to life. They perform a fertilizing function. Without them those piles of paper would (or should) still survive, but how would libraries grow?

So far this argument has set up a dynamic relationship between libraries and scholars. Scholarship is restless, fluid, volatile, subject to rapid changes of fashion and mood, and profoundly subject to its social and political environment. In fact we ought to add scholarship to that list of perishable institutions that I listed out for you just now. And the same contrast emerges. Because, like those institutions, the furious scramble of scholars at work doesn't really disturb the calm time-scale of library collections. Yet both sides do need one another. And the relationship can seem frustrating or reassuring, depending on your point of view.

Let me illustrate this with a trivial story about my own first book. The book was about the Chinese novel *Journey to the West*, and it was part of its basic assumptions to set aside the standard twentieth-century attribution of authorship to a man called Wu Ch'eng-en (I had argued in another publication that this was too thinly

documented and generally unhelpful to be worth going ahead with). But when, like many a new author (and probably old author as well) I would furtively look up my own name in the catalogue of some library I visited, there in its due place on the lower half of the card would be the name of Wu Ch'eng-en, scrupulously put there by the cataloguer, who did after all have to go through a standard procedure and put something in that slot on the record. To a restless young researcher this felt unbearably provoking: had I been wasting my breath? had all that work been in vain? had I failed after all to transform the whole face of Chinese literary history with this book that the world was waiting with bated breath to receive? And so on. The answer to all these impassioned questions is, of course, 'yes and no'. It's by no means improper for library cataloguers to acknowledge a broadly established consensus view as they identify a new contribution to the subject, even when the contribution attacks the consensus. To do this is to create a perspective within which the new work can take its place. But the new work may in good time find its mark, it may even generate a new consensus, and then at last, in their own stately fashion, the cataloguers will come round to reflect it.

I've been trying to establish the sense of a fruitful and necessary tension between the busy, rapidly changing work of research scholars and the slowly evolving character of great library collections. But it has all been argued in rather abstract terms, and we haven't yet made touch with the main theme of your conference this year—provision for Asian Studies in Europe. So the time has come for me to respond to the terms of the invitation with which your Council has honoured me. Let us look together, then, at the work of the two bodies that were mentioned just now in the introduction. One at a British national level, one at a European level, and the two of them seriously different from one another.

#### *Area Studies Monitoring Group*

The first and most disturbing point to make about the national body, the Area Studies Monitoring Group, is that it scarcely concerns itself with library-based scholarship at all. The history of this goes back to February 1986, when Sir Peter Parker presented his report on Oriental and African languages and area studies, entitled *Speaking for the future*, to the then University Grants Committee. His terms of reference read: "... to enquire into the provision of Oriental and African languages and associated area studies which is required to meet the demands of commerce and diplomacy ...". Scholarship did not come into the picture at all. He was frank about that, and did a jolly good job with the task he had been given. His report touched on academic matters strictly in terms of university departments offering teaching in the various languages and area studies, and its recommendations mainly concerned problems of 'academic renewal' – the nourishing of new generations of teachers to carry on the torch. So we waited to see whether a follow-up report on matters of academic research would be commissioned next.

What came instead was the Area Studies Monitoring Group. It emerged from the background of certain changes then expected in the British higher education system that we have indeed seen unfolding in the past few years: a change in funding arrangements; the disappearance of the 'binary line' separating universities and polytechnics; the setting aside of student-related criteria for funding research in universities and polytechnics; the growing stress on access to higher education, leading to changes in staff/student ratios. So there were consultations with the Economic and Social Research Council, and the ESRC took the lead in setting up a group whose members would: "... monitor the provision for the post-graduate teaching of, and research into, the languages and cultures (including the political, economic and so-

cial aspects) of Eastern Europe (including Russia), Africa, the Middle East, South Asia, South-East Asia and the Far East ... [and] publish periodic updates of the Parker Report ...".

The Group met first on 22 October 1991 at Highgrove House, the home of the Prince of Wales. His Royal Highness was asked to chair it because people felt that his talent for publicity would be crucial in gaining a high profile for this important national enterprise. Sir Peter Parker was a member, and so were various other representatives of Westminster, Whitehall, industry, the media and the universities. The Group has since then met once a year in the autumn. In practice its agenda has only marginally touched on the aims expressed in the terms of reference just quoted. Two kinds of activity have gone on: emergency lobbying to ensure the survival of so-called non-formula funding for specialized and potentially threatened interests in the university sector; and (secondly) the commissioning and receiving of a handful of special reports on chosen topics. There was a survey on the teaching of Russian in British schools, and another on Social Science expertise in Japanese studies in the United Kingdom. The second of these, which should interest us more here, concerned itself mainly with identifying programmes at various university centres, and it logged the throughput of students in relation to courses on offer. Libraries were nowhere mentioned. So it was impossible to judge the value of given courses in terms of the books available to support them. No-one in the Monitoring Group seemed to notice this, and when it was pointed out hardly anyone seemed to care. A more significant landmark came up last autumn with the long awaited presentation of a report by Professor Richard Hodder-Williams on Area Studies in the United Kingdom. This grew out of a database of scholars over the whole field. It was meant to serve not only as a review of area studies in the country, but to provide information for the ESRC (to use in appraising projects) and for area studies scholars themselves (to show them who is working on what, and where). As far as I know, this has not been published. Many of the findings are interesting, some of them disturbing, but they're solely concerned with the body of scholars as such, not with library provision for their research, so they're not in the centre of our attention here.

What I find absorbing my attention rather more, in thinking about the work of this group over four years, is the general change in the research environment that it reflects. Running through the whole thing, of course, is the utilitarian agenda which started with Sir Peter Parker and has stayed in place ever since. According to this, Area Studies expertise is a national resource in a time of growing economic competition from around the world. Linguistic skills add value to the nation's grasp of other societies and to its capacity to interact with them diplomatically and economically. The Government has reformulated the task of the Research Councils with similar overall goals in view. And it has also restructured the Research Councils themselves, creating a situation of confusion and uncertainty which is still not resolved. The ESRC is reshaping itself, and its strategies in relation to Asian Studies are still impenetrable. Howard Newby, its chairman during the Monitoring Group years, has moved to another post. We have a new Humanities Research Board, which has yet to define its role. Out of all this it is not at all clear how the work of individual researchers will be shaped by the new developments: how utilitarian their projects will have to be in order to secure funding; in what forms that funding will become available.

But all this is much more than a private problem between scholars and research councils. As you well know, the whole basis of university funding has changed so as to remove a certain proportion of support funds from the block grants and redirect that money through

research councils. Some of the public money that used to flow into university libraries through the block grant will now have to be extracted through the agency of research scholars applying for project support from the research councils. A few institutions (like SOAS, Oxford and Cambridge) are still able to protect their libraries to an extent with the help of non-formula funding, but most are exposed to a harsher discipline. So far it's too early to judge the general effects of this change. But I am beginning to wonder whether, or how soon, scholars in Area Studies will be under pressure within their institutions to work on the kind of research project that will attract research council support. In parallel with this goes the now well-established Research Assessment exercise. Departments in institutions earn ratings for their published research every few years, and the grossed-up ratings translate into money for the institutions. Again, pressure grows from this system for departments (and that means individuals) to produce regular and preferably frequent publications to catch the deadline of the Assessment season.

In a nation which has defined its goals in Asian Studies only in terms of skills, not in terms of scholarship, whose research strategies are assimilated to the national economic effort, what does it mean to ask about 'the provision for Asian Studies' in libraries? For what are we aiming to provide? Let me point out to you that to use the very language of 'provision', which you have endorsed in the title of your conference this year, is to adopt the discourse of centrally planned research targets. And let me also remind you how far we have drifted, in all this, from what I was talking about to begin with—that long-term process by which libraries acquire and conserve the written substance of the past, and by which restless and enterprising scholars illuminate it.

#### *ESF Asia Committee*

With this thought back in our minds lets now move on to the European dimension and the special topic of co-operation which you have chosen for your conference theme. At this level the picture now looks suddenly and significantly different. We can enjoy what to my mind looks like an inviting prospect of serious scholarly progress in Asian Studies. Let me tell you about the European Science Foundation new Committee for Advanced Asian Studies (Asia Committee). We owe the first initiative for this to the Dutch. It was they who set out to confront the problem of sustaining young scholars in the Asian field at the outset of their professional career. Here already the emphasis was different. It was no longer placed on structured courses processing language skills into a nation's workforce. It drew attention to the needs of those who had passed through the long, arduous and formidably technical training needed to collect a doctoral qualification in Asian Studies and who stood at the threshold of professional involvement with scholarship. This is always a vulnerable moment: for some the road stops at this point, and they are driven by material needs away from further scholarly development. So the idea built up that fellowships would have to be created to allow the best some period of consolidation as they sought their first university post. Admirably, the Dutch scholars involved in this project got support from their government, and the French government followed it up with a similar promise of support. So the whole enterprise then rose to a supra-national level, and the ESF accepted the role of coordinating a Europe-wide scheme. In itself the ESF is a federation of national research councils around the nations of Western Europe—not, of course, limited to members of the European Union. Using this umbrella function, with a structure of specialized committees, it organizes and coordinates the collective funding of large research projects, always on a European scale. And now, in response to the Dutch/French initiative, it has completed the prepara-

tory work and proceeded to set up a new Committee for Advanced Asian Studies.

After two preparatory meetings in 1993 the Committee held its first substantive session in May 1994. In academic terms it is working to a three-pronged agenda. (1) To help along the work of regional associations, particularly with a coordinated database of scholars in Europe working on Asian subjects. (Professor Stokhof, in this audience, is close to this activity: he is the Secretary of the new Committee, and its secretariat is based at the International Institute for Asian Studies in Leiden, where work on the database is already in planning.) (2) Support for research workshops on cross-disciplinary, inter-regional and trans-European lines. (How addictive this jargon is.) (3) A post-doctoral fellowship schema. The Committee intends this to be fully open to competition around the world, but to require the prospective fellows to situate their research at an established centre of Asian Studies in Europe, to justify this choice in scholarly terms, and to receive full endorsement from the receiving centre. Such are the broad academic aims.

There is, needless to say, a serious funding dimension involved here too. The ESF has no real funds of its own. Its projects are supported by funds from the member research councils of Europe, which means that those projects must pass the scrutiny of those councils, or their representatives, before the whole system can work. Sometimes problems come up. Not all research councils think alike, not all national scholarly traditions share the same values and priorities. Yet over the years the ESF's record of achievement has deserved respect, and this applies to Asian Studies too. There has already been some measure of cooperation from research councils in response to the Asian Committee's first wave of workshop recommendations, and by now we already know that the 1995 season of workshops can go ahead with Asia Committee support.

But research council money is ultimately marginal to the much larger-scale funding that will be needed to put in place the fellowships scheme. That is why governments are important, and why the recent successful requests for money sent to the French and Dutch governments are so crucial. If three European governments can lead the way, others will possibly follow. (Though I have never allowed my European colleagues to form the impression that the UK government will be an enthusiastic contributor.) Apart from national governments the Asian Committee plans to seek support from the European Union (Brussels or Strasbourg varieties), multinational companies, and major scholarly foundations. Some early success in this fund-raising work seems to be emerging.

The really significant new note is the theme of Europe working together as a single continent. In fund-raising terms the appeal to governments, industries and foundations must be that much stronger for standing above limited national and local interests. Rewarding and encouraging excellence identified from competition on such a large scale must bring its own guarantee of value. But the rest of what I have to say today will have to do rather with the value of an all-Europe effort for that grander intellectual enterprise in which scholars and libraries engage together through their ancient and fruitful interaction.

#### *Dirigiste or laissez-faire?*

Lets get into this by recalling the questions I asked just now about the UK: what does it mean to talk about 'the provision for Asian Studies' in this environment? For what are we aiming to provide? The Asia Committee has given its own hints at an answer by endorsing a particular group of research workshop proposals for support in 1995. By looking at those, the librarians of Europe can get some idea of a new research agenda at the European

level—both what the scholars are proposing and what the senior committees are approving. There might, of course, be a serious difference between those two groups, the proposers and the disposers. And this is the point at which I should mention an interesting and on the whole healthy contrast of styles among the membership of the Asian Committee itself. There are those on the Committee (perhaps a majority) who feel that it should prescribe a research agenda for the scholars of Europe: specific topics should be marked out at the very outset, applicants should be encouraged to respond to them, and thus we should all enact a grand strategy for the new Asian Studies. By contrast there are those who feel that the Committee should rather aim to discover and promote the energies and initiatives latent in the scholarly community itself: let the scholars of Europe come up with the ideas, and justify support for them by the excellence of their qualifications and the clarity of their planning. Borrowing the language of political economy, we could characterize these two positions as *dirigiste* and *laissez-faire*. I shall not tell you which camp I belong to: you can probably work that out for yourselves. But I shall be interested to hear what you think about these two approaches to the research agenda.

The ESF Asia Committee opened the game with a list of favoured criteria, which some here have maybe already seen: "... a multi-disciplinary approach, maximising collaboration between humanities and social sciences; a cross-regional approach, favouring comparative study; the discourse Asia-Europe should be central, and where possible projects should be joint-ventured with scholars and institutions in Asia; central issue in all topics should be the 'longue durée'; a practical consideration will be the appeal certain topics may have to policy-making." To this the Committee added another short list of especially welcome broad themes: Asian perceptions of Europe, European perceptions of Asia, changing perspectives; emerging middle-classes in Asia; religious 'space', revivalisms; environmental movements in Asia and Europe.

#### *Asia Committee Workshops*

Each one of us will have a view on the style of research support implied in these lists. Clearly neither the *dirigiste* nor the *laissez-faire* fans had all their own way. Perhaps you would agree that a certain air of modishness hovers in the atmosphere. With hindsight, in twenty years' time, it may all look rather quaint. But no matter. The really important thing is that this set of research approaches would be instantly tested by the applications which the Asia Committee actually received. Were the Asian Studies scholars of Europe going to conform exactly to specification? Let us see what came out.

First, '*Asian entrepreneurs in comparative perspective*'. This aims to bring together scholars who have done contemporary and historical research on the class of rural entrepreneurs in different regions in Asia and Europe, representing various disciplines in the social sciences: sociology, anthropology, economics and history. The rural capitalists in South and Southeast Asia will be the starting point, but comparison will be made with the same category of entrepreneurs operating in East Asia and Europe, now and in the past.

Next '*The canon in South East Asian literatures*', a British-based proposal which will scrutinize 'the invention of a modern literary culture in South East Asia', and 'the tensions which have frequently arisen between traditional and modern literature'. There are two underlying themes: the historical evolution of the literary canon through to the present day; and the modern role of the canon in the establishment of national cultural identities and distinctions in South East Asia.

Next, '*Identity and canon-canon as a means of modernisation in Japan and Europe*', a proposal obviously growing out of similar intellectual roots to the





last. It will concern itself with tradition as something invented, not something given, and will explore 'the often hidden relations between knowledge, literature and power' during the process of forming Japan's modern intellectual environment.

Then 'State and ritual in East Asia', a much larger event belonging to an established series of meetings known as The European North-American Cooperation in East Asian Studies. China will bulk largest, with contributions on Korea, Japan and Vietnam; all with a wide span of interest over the whole ritual sphere—ritual at the level of state, village or family; orthodoxy and praxis; theories of ritual; professionals of ritual; ritual in relationships with the world beyond. And so on.

Another China-based item is 'European thought in China: the scientific revolution in early 17th century China', a much more intimate affair with eight participants (from UK, France, the Netherlands, Canada and USA), and a more tightly focused subject. In fact a single individual from 17th-century China, Xu Guangqi, will be the focus of discussion. This was an initiative notably driven by a younger generation of scholars.

The same point is true of 'Living musical traditions in East Asia', a proposal based in the Netherlands with close to 50 participants. The workshop is fearlessly structured in its own characteristic way: it divides into 'Voices addressing mortals' and 'Voices addressing the gods'. This will study musical repertoires from a ritual and literary perspective—links between music and religion, music and poems, music and stories, with their combined impact on performance.

Two items remain: 'South Arabian migration in the Indian Ocean: the Hadhramaut case', a study of Third-World mercantile diaspora, dealing with a time-scale from the 18th to the late 20th centuries and looking at economic activities, international networks, social and religious change, and political history.

And last of all, 'Central Asia's place in the world', a topic which emerges frankly from the collapse of the So-

viet empire and addresses themes within the discipline of International Relations: security, regional and global cooperation; the sovereignty and independence of the Central Asian states; establishing independent economies.

#### *New thinking and collaboration*

I have indulged in the luxury of spelling these workshop topics out for two main reasons. One is what I spoke of first—an interest in seeing how suggestible the Asian Studies scholars of Europe have actually proved in response to the criteria issued by the ESF Asia Committee. My own impression, and I hope you agree, is that these scholars have certainly managed to satisfy the criteria, yet in no way have they thrown up stodgy, predictable or formulaic projects. There is vigorous new thinking going on here, and there is a clear sense of collaboration across the continent already in progress. The second reason for going through the list is that it gives us some real scholarly topics to contemplate in our further discussion of library provision. For that is the topic that we must now turn to in launching your present conference. If those are the things that Europe's Asian Studies scholars are beginning to collaborate in researching, how can Europe's Asia librarians provide for them? Phrased like this, the question looks truly forbidding. Surely no single library collection can contemplate developing the resources in primary material, secondary monographs and periodicals which can range over so many disciplines, regions, languages and historical periods? Even at a national level these demands will look daunting. But not, I suggest, at a European level. Just as the scholars are being stimulated to collaborate over the whole continent, so must the libraries be stimulated too.

My last few minutes will be spent on this subject. The Asia Committee has already set itself the task of preparing a database of Asian Studies scholars around Europe. But certainly in my mind an even more important task lies beyond that: it is to create a network, not

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*Babad Dipa Nagara, epic poem in macapat metres, Javanese*

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only between individuals, but between institutions. If scholars are to set out into those inviting research territories that the ESF workshops have spread out for our gaze, they must have ways to know what material they can find, and where. Then again, if our brightest PhD graduates (the future leaders of European scholarship on Asia) are to identify centres for their research and win fellowships to work there, they must have clear and comprehensive information on research material in all European centres of excellence. We already have a certain number of published catalogues of particular collections and holdings. Some of these are masterpieces of critical scholarship, some are more functional listings. But they surely give a most incomplete impression of the magnificent resources that our European libraries possess. We must address this need.

It's a point that applies both looking back and looking forward. Needless to say, those classic, unique collections through which libraries link us with the past will need to be recognized, catalogued and publicized. Then the scholars can come from around Europe to unfold their potential for research. This, I hope, was established at the start of my talk just now. But we are now in a position to generate new holdings for the same purpose, and I want to illustrate the point with a couple of examples from my own recent experience. Both concern the Taiwan-based Chiang Ching-kuo Foundation for International Scholarly Exchange. This Foundation has its own criteria for funding priorities, but it has lately shown interest in the kind of enterprise represented by the ESF Committee. (It will indeed be making grants for some of those workshop proposals listed just now.) A couple of years ago the Foundation held its own international conference on the History of European Sinology, and at the closing session its President, Professor Li Yih-yuan, endorsed the idea that European libraries should develop as a network, making whatever use they can of new information technology. He offered the Foundations support for each stage of this enterprise. And he has been as good as his word. In last year's funding season his Foundation approved a grant to enable Heidelberg University's Sinological Seminar to acquire a crucial research tool for historians of China—the Twenty Five Histories Database, which has now been purchased, set up and made ready for on-line access around Europe. This was expressly intended as a pan-European resource, and once the communications have been set in motion it should do something to transform the research environment for China specialists in our continent. Another similar gesture is more recent news. Here in Oxford we recently received a visit from Professor Li, who gave a lecture here. But on that occasion he also presented the Bodleian Library with a magnificent gift of microfilms containing runs of 31 Chinese provincial newspapers during the period of the People's Republic. Here once again the intention was explicit: this is a European, not a local resource.

As it happens this last donation dovetails well with an existing body of Chinese newspaper material in the Bodleian Library. For it emerges that the library holds an unusually complete set of newspapers from the earlier part of the twentieth century, including some items that would not be found even in Shanghai. To add to this the new donation from Taiwan creates a resource in a single centre that must be of interest to researchers around the continent of Europe. As such, it should be properly signalled. We should note too, at this point, that the Chiang Ching-kuo Foundation has recently started up a special series of grants to cover the travel needs of researchers and students who need to consult library and archive holdings in other countries. This scheme will be administered by the Foundations European Committee.

You will agree, I hope, that there is good scope here for active, creative library development. New op-

portunities are appearing for scholars to move beyond their national boundaries to work regularly together, and to search more seriously through the riches of Europe's libraries. This can only serve to revive and sustain that vital interaction between library collections and roving scholars that I began with just now. For librarians it will bring new challenges. They will find themselves coping with a larger volume of demand for reader services—that much will already be apparent from your experience with on-line catalogue facilities. The conservation of ancient holdings will become even more of a concern than it is now. No-one will deny that expanding our activities in Asian research will bring problems in its wake. But I think we will all still want to rejoice that at last this continent is showing some signs of a catholic, positive and flexible attitude to scholarly work on Asia. And we should all look forward to playing our own part in building it up. ◀

# Orientalist Library Resources in Germany: An Introduction

By  
Hartmut-Ortwin Feistel

**D**ue to the complicated political history of Germany, a centralized library<sup>1</sup> system has never developed; practically each state or principality had its own 'national library. Thus, a German 'national library' (*Deutsche Bücherei*, Leipzig) was only created in 1912 on a private basis to collect the books produced (and donated – no legal deposit law covering the whole of Germany came into existence until after the Second World War!) by German publishers. Earlier German publications are thus found only in other large libraries<sup>2</sup>, which in conjunction with the *Deutsche Bibliothek* provide the services which the British Library assures in Great Britain. In view of this situation, a cooperative collection plan has recently been implemented in a belated attempt to build up a complete retrospective coverage of German publications, in which five libraries are participating<sup>3</sup>. Each is responsible for specific time sections: *Bayerische Staatsbibliothek*, München (1450-1600), *Herzog-August-Bibliothek*, Wolfenbüttel (1601-1700), *Niedersächsische Staats- und Universitätsbibliothek*, Göttingen (1701-1800), *Stadt- und Universitätsbibliothek*, Frankfurt am Main (1801-1870), and *Staatsbibliothek zu Berlin* (1871-1912), while the *Deutsche Bibliothek* (uniting *Deutsche Bücherei*, Leipzig, and *Deutsche Bibliothek*, Frankfurt) is to acquire missing publications from 1912 onwards.

## German Research Foundation

To help research in Germany after the First World War, an agency was founded in 1920, called *Notgemeinschaft der Deutschen Wissenschaft* (Emergency Association for German Research). Right from the start, the importance of the libraries was recognized, and the *Notgemeinschaft* helped libraries to acquire foreign publications, which they could not afford on their own. After World War II, this organization was re-established (1949) and in 1951 took the name of *Deutsche Forschungsgemeinschaft* (German Research Foundation). "As an autonomous organisation of the German arts and sciences the DFG has not a hierarchical but democratic structure. It is not a public corporation or a state authority, but has rather the legal status of a registered association. Its members are the universities and comparable colleges, the academies of science and large research institutions."<sup>4</sup>

West Germany's federal structure effectively reinforces the decentralized nature of the German library system: responsibility for cultural and educational affairs rests with the individual states ('Länder'), which jealously guard this. Thus, there is no federal ministry for cultural affairs, and while a federal ministry for scientific research does exist, its functions are limited and rivalled by those of state ministries. The German Research Foundation therefore acts as a coordinating body through which federal financing for research projects and libraries is being channelled.

The research and teaching institutes ('Seminare'), which constitute a traditional German university, often have good and fairly large libraries, which are supported by the holdings of the university library. The institute libraries nowadays are no longer independent, as they once were, but are considered part of the central library, which often provides services for the institutes like centralized cataloguing. In this, in a way the old universities are following the example of universities newly founded in the sixties, which dispensed with institute libraries in favour of several branch libraries, e.g. for the Natural Sciences, Humanities, Social Studies. But, obviously, no single university library system can satisfy all needs, and the necessity for national backup collections in all fields was recognized. Given the historical and constitutional constraints, this task had to be handled by the German Research Foundation.

When trying to assure a reasonable coverage of foreign publications, the German Research Foundation was forced to make use of a great number of libraries. It assigned so-called '*Sondersammelgebiete*' (special collections) to those libraries which before the war already had strong holdings in certain fields (either in specific subjects or areas) and which had not suffered great losses to their pre-war holdings. These then received funding from the DFG for the acquisition of foreign publications. Thus, in the Orientalist field, for instance, Tübingen was selected partly for its very good collections of Near Eastern and South Asian materials, but also because the Berlin library had been split into two and had lost much of its original language materials during the war.

This special collections scheme continues to this day, with libraries having to cover 20 percent of the cost of foreign publications as well as promising to acquire all relevant materials from Germany at their own expense. Libraries also have, of course, to foot the bill for all personnel, hardware, and related costs, though again funding for special projects can sometimes be granted. This shared financing can be quite problematic for a smallish university library with limited funds and a large and important special collection, especially in times of strained economic circumstances, and the tension has been known to spark quite savage infighting within the library.

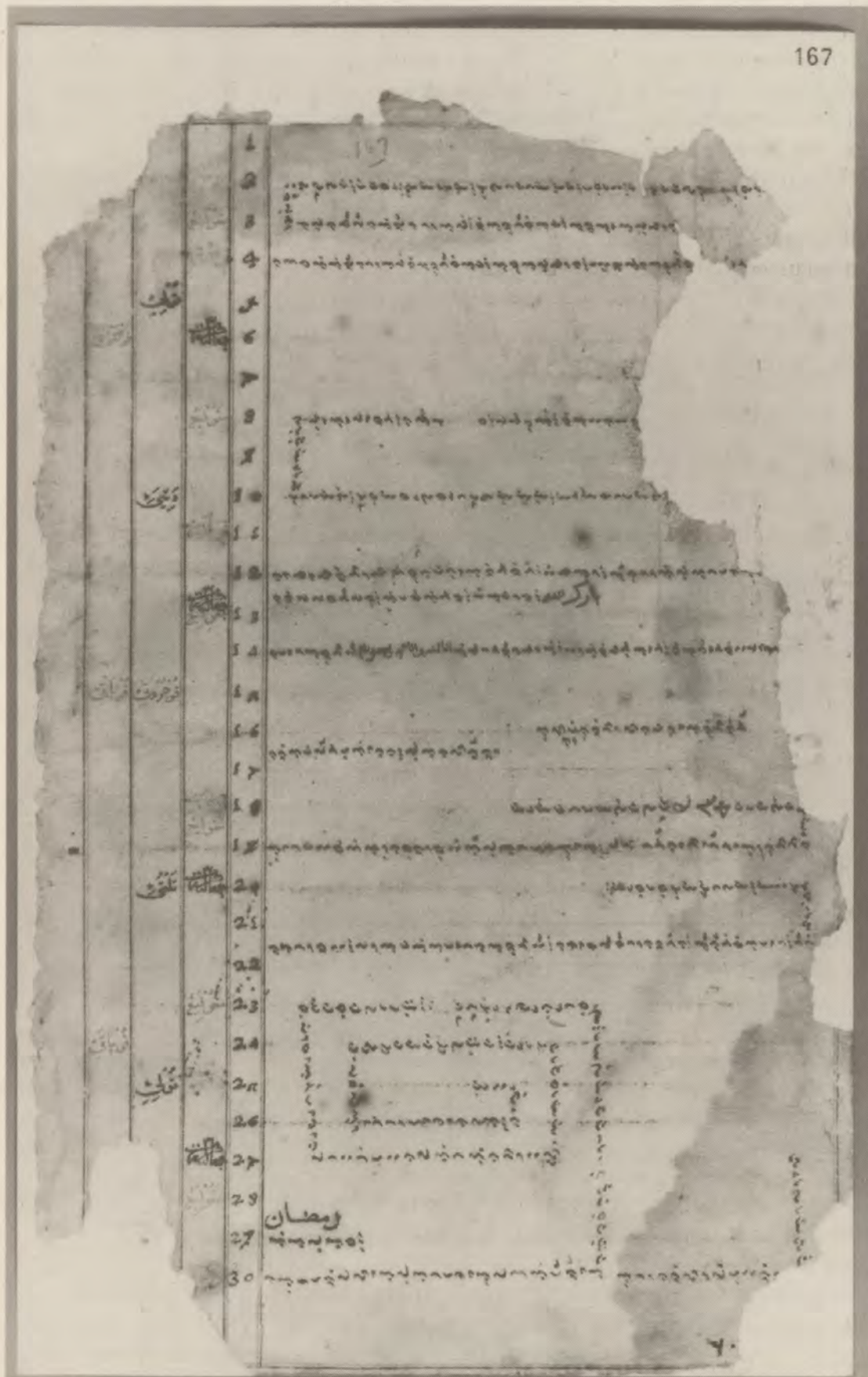
In 1993<sup>5</sup>, the German Research Foundation spent 28,238 million DM on the support of libraries and collections, of which 13,932 million went into the special collections programme (including the national central libraries for technology, agriculture, and medicine and the special libraries, as well as exchange and document procurement programmes), 5,927 million towards cataloguing of old and rare materials, 5,813 million was used for national union catalogues and related projects, and the rest was spent on modernization projects, conservation efforts and other comparatively minor tasks.

## Orientalist collections, catalogues, and databases

The list of regional and other special collections of Orientalist interest, as it now is being handled, is as follows:

- 6.20 Orientalist studies in general; Berlin, SBB
- 6.21 Egyptology; Heidelberg, UB
- 6.22 Ancient Near East; Tübingen, UB
- 6.23 Near East and North Africa; Tübingen, UB
- 6.231 Non-conventional materials from near East and North Africa; Hamburg, Deutsches Orientinstitut, Bibliothek
- 6.24 South Asia; Tübingen, UB
- 6.25 East and Southeast Asia; Berlin, SBB
- 6.251 Non-conventional materials from South, South East and East Asia; Hamburg, Institut für Asienkunde
- 6.26 Altaic and paleo-asiatic languages and literatures; Göttingen, UB
- 6.31 Africa South of the Sahara; Frankfurt, StuUB
- 6.311 Non-conventional materials from Africa; Hamburg, Institut für Afrikakunde
- 6.32 Pacific Islands; Frankfurt, StuUB
- 7.11 General and comparative linguistics; Frankfurt, StuUB
- 7.12 General and comparative study of literatures; Frankfurt, StuUB
- 7.6 Israel; Frankfurt, StuUB
- 7.7 Judaism; Frankfurt, StuUB
- 26 Foreign newspapers; Berlin, SBB
- 27 Parliamentary papers and official publications; Berlin, SBB
- 28,1 Topographic maps; Berlin, SBB

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 Buginese Diary,  
 June 1745 – September 1762  
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Another project which has ensured a good supply of research materials was the foundation of a national union catalogue of publications in Oriental languages in 1957<sup>6</sup>. Actually, there were to be two near-identical catalogues, one in the *Deutsche Staatsbibliothek* in Berlin (East), and one in the Oriental Institute of the university of Giessen. The latter was transferred to the Oriental Department of the *Staatsbibliothek* in Berlin (West) in 1968. It was and still is a conventional card catalogue, to which all German libraries, large and small, were supposed to send copies of those new entries to their catalogues which contained Oriental language materials. As nowadays even small institute libraries are participating in regional on-line catalogues, this catalogue will most likely be discontinued in the near future. Unfortunately, at present the regional on-line catalogues are mostly not compatible, neither qua hardware or qua software, so their utilization via networks poses problems.

The national database for periodicals (*Zeitschriftendatenbank*) luckily covers the whole of Germany. With its more than 710,000 titles of periodicals, including those in Oriental languages, and indicating more than 2.75 million holdings, it greatly improves access to periodical literature in German libraries.

*Staatsbibliothek zu Berlin*

The *Staatsbibliothek zu Berlin*<sup>7</sup> was founded in 1661 (following a decree of 1659, so sometimes this date is also used) as *Churfürstliche Bibliothek zu Cölln an der Spree* (Elector of Brandenburg's Library). With the Elector's elevation to royal rank, in 1701 it became the Royal Library (*Königliche Bibliothek*), in 1918 it took the name of *Preussische Staatsbibliothek*, and having been split up after World War II (*Öffentliche Wissenschaftliche Bibliothek*, later *Deutsche Staatsbibliothek* in East Berlin, Unter den Linden; *Westdeutsche Bibliothek*, later *Staatsbibliothek Preussischer Kulturbesitz* in Marburg and later in West Berlin, Potsdamer Strasse), to be reunited in 1992, now being called *Staatsbibliothek zu Berlin – Preussischer Kulturbesitz*. This reunited library will have to use both buildings to house its holdings and handle the vastly increased number of readers.

Probably like all libraries deriving from aristocratic collections of curiosities, right from its inception the Berlin Library contained some Oriental materials, Hebrew manuscripts, Chinese prints and the like. But in addition to this, from the very beginning remarkable attention was paid to extending<sup>8</sup> these holdings, especially of East Asian materials, stimulated by plans for the establishment of an East-Indian trading company, not by missionary aspirations. It was the nineteenth century, when the library was buying major collections like those of *Chambers*, *Von Diez*, *Wetzstein*, *Petermann*, *Sprenger*, *Hamilton-Beckford*, or *Schoemann* as well as making many individual acquisitions, of both printed books and manuscripts, which saw the great expansion of materials produced in the countries of Asia and Africa as well as concerning them. The logical outcome of this development was the foundation in 1919 of a separate Oriental Department (then called *Orientalische Abteilung*), from which a separate East Asian Department was split off at a slightly later date. The first director of the Oriental Department was Gotthold Weil who, after his emigration in the early thirties to Israel, was to become the first director of the *Jewish National and University Library*.

*Oriental Department*

Like all holdings of the *Preussische Staatsbibliothek*, those in Oriental languages were hard hit by the war. The exact dimensions of these losses can only now be traced in detail. While we can now say that those collections which deal with 'Länderkunde', that is all aspects of geography, history and culture of an area, of the Asian and African countries suffered comparatively few losses, the holdings in Oriental languages and literatures were dev-

astated by the war. We still hope that some of this material will eventually surface in ex-East bloc countries, so far now this has not been the case.

In spite of this, the holdings of Orientalist literature in the *Westdeutsche Bibliothek* were important enough for the library to be assigned among other tasks two specific regional special collections ('regionale Sondersammelgebiete'), *Oriental studies in general* (SSG 6.20), and *Far East and Southeast Asia* (SSG 6.25). While the first of these usually does not spend a great deal of money (it is there only to ensure that publications which concern more than two regional special collections are actually bought by some institution: in 1993 the acquisitions amounted to 180 bibliographical units for DM 17,145), the latter is larger and more expensive. Its main section is obviously the CJK<sup>9</sup> area. While the Japanese and Korean collections are important, ever since China opened up sufficiently to permit its export of major parts of its book production it has been this part which has received special emphasis, resulting in a nearly complete acquisition of Chinese publications allowed to be exported. The Southeast Asia collection, which was my responsibility for about 15 years, suffered in comparison from being firstly just a one-person operation, and secondly from the fact that apart from Malaysia, Singapore and (at least partially) Indonesia no reliable bookselling infrastructure existed. Besides, for many years hardly any acquisitions from Vietnam, Cambodia and Laos were possible. Even so, on the whole it is able to fulfil its purpose as a national back-up collection as well, with supplies now improving. In 1993, acquisitions for the SSG 6.25 totalled 22,047 bibliographical units, on which DM 1,166,220 were spent.

Besides these two regional special collections, the *Staatsbibliothek* also bears the responsibility for the special collections in non-German law, cartography, and foreign newspapers.

Some libraries in the former GDR have important old collections (though some were hard hit by war losses), for instance the *Landesbibliothek Dresden*, the university libraries in *Halle*, *Leipzig*, *Rostock*, and *Greifswald*, or the research library at *Gotha*. Due to the lack of Western currencies, however, these libraries were mostly dependent on exchange projects and thus have, on the whole, rather haphazard collections where post-World War II publications are concerned. For this reason it has hitherto been impossible to shift some special collections to them. They are now preoccupied with trying to build up their collections, both with regard to current publications and retrospective acquisitions. However, Orientalist studies quite understandably come fairly far down on the list. Thus, the Berlin Oriental Department has become in a way the 'Landesbibliothek' for the new 'Länder'. Unfortunately, cuts in our library budget have not allowed us to increase our collection activities in a way commensurate with this new task.

### *Oriental manuscripts and catalogues*

With regard to Oriental manuscripts, the situation is rather better than with the original language materials of the print collection. The major part of these was sent at a comparatively early date during World War II to the Abbey of *Beuron*, and after the war moved to Tübingen university library, where they formed the so called *Tübinger Depot der Preussischen Staatsbibliothek*, well known from publications dating from this period. Another part eventually ended up in Marburg, having been moved there from places of safekeeping in disused salt mines, while about 1500 manuscripts remained in Berlin throughout the war. One major collection of Jaina manuscripts had remained behind as Walther Schubring was working on a catalogue of these at the time; others, because they were too heavy to move<sup>10</sup>; why the rest remained in Berlin is unknown. A certain number of manuscripts are now known to be in Kraków, in the *Bibliote-*

*ka Jagiellońska*. A few manuscripts (now that we are working on a complete audit of the Oriental manuscripts we can really appreciate how – comparatively – few) must be considered destroyed.

The manuscript collections in the Oriental Department of the *Staatsbibliothek zu Berlin* now contain about 40,000 volumes of Oriental manuscripts and blockprints as well as more than 130,000 films of Indian, Nepalese, and Tibetan manuscripts filmed in Nepal by the Nepal-German Manuscript Preservation Project. In addition, we bear the administrative (conservation, restoration, and utilization) responsibility for the Berlin Turfan collections, containing about 40,000 fragments of Central Asian manuscripts, primarily in Old Turkish, Middle Iranian, Sanskrit, Chinese, Tokharian, but also in Mongolian, Tibetan and some minor groups. It is in this function that we are actively participating in the International Dunhuang Project.

We were able to unite the two Berlin collections of Oriental manuscripts in 1991 (thus before the libraries themselves became one), making it the first collection of dispersed materials of Prussian cultural heritage to be reunited (obviously except for losses and manuscripts known to be at the Kraków library). This necessitated the compiling of new lists for auditing the collections, which we decided to produce on a micro computer using a WordPerfect macro to write the lists. At the end of six months we thus had lists giving information about the existence (or loss), with additional notes on the state of the manuscript, for about one-third of our holdings. This was the moment we decided that we had the raw material for a database for the administration of the Oriental manuscripts; having used WordPerfect, we decided to use DataPerfect to make optimum use of the preceding work. This database at present contains 8500 records of manuscripts, giving information on shelf number, title, script, language, printed catalogues, number of volumes, number of folios, films and / or fiches of the manuscript and contains a free text field of up to 64 KB length. Related records (called by DataPerfect a second 'panel') in the database (of which there may be none or many for each manuscript) contain information on its use, giving the name of the reader, the date of his first appearance in the library, information on photographs, microfilms and so forth prepared, and listing possible publications. There are now 3098 of these user records. As you will agree, it is quite important for the administration of a manuscript collection to keep this kind of information for a long time; it also often gives essential information for later users. However, for reasons of data protection this data base is accessible for the administrative purposes of the library only; the Federal German office for data protection has been duly notified of its existence.

Obviously, this database is not going to supersede the need for real catalogues of the Oriental manuscripts, and this is going to mean printed catalogues at least for some time to come. For our library, this task was begun in the second half of the last century by a remarkable effort. Between 1853 and 1899, twenty-two volumes of catalogues were published<sup>11</sup>, by the end of the century describing a large percentage of the Oriental manuscripts holdings. However, for the next sixty years only one further catalogue of Berlin Oriental manuscripts was published<sup>12</sup>, while at the same time numerous new Oriental manuscripts were acquired not only by the Berlin library, but also by other libraries in Germany. Therefore in 1957 the *Deutsche Morgenländische Gesellschaft* (German Orientalist Society) proposed a union catalogue of Oriental manuscripts in all German libraries. The then director of the Oriental Department of the *Westdeutsche Bibliothek* (as mentioned above, one of the names of the West German successor to the Preussische Staatsbibliothek) Dr Wolfgang Voigt was asked to direct this project. He was succeeded by

Dr Dieter George; at his untimely death in 1985 I had to take over this task, alongside the running of the Oriental Department. Until 1989, the project was financed by the German Research Foundation; in 1990 it was taken over by the Academy of Sciences at Göttingen. Today, 87 catalogues and 44 supplementary volumes have been published in the *Verzeichnis der Orientalischen Handschriften in Deutschland (=VOHD)*<sup>13</sup>. Even so, the new acquisitions of German libraries are still outrunning the best efforts in production of catalogues.

### The digital challenge

A major challenge, with which we have only just begun to grapple, is the changeover from microfilms and microfiches to scanned digitized images of our manuscripts, both as a safeguard and for utilization by readers. I know you are further along this road; for us it is only just opening up. Our attempts to interest a publisher in producing an interactive laser disc edition of the so-called Diez Albums (similar in content to the Hazine albums in Istanbul, and containing a great number of Mongolian, Timurid, and later Persian miniatures and drawings) have so far failed. But apart from interactive discs, a simple digitized storage of some or all our manuscripts (and especially of the films of the Nepal project) would be ideal, assuring non-deteriorating storage and superior printer output.

However, no decision has as yet been made on whether the Staatsbibliothek should acquire the technology for producing CD-ROMs for instance (the latest information we have is that hardware and software would cost about DM 30,000) or whether we should farm this out to commercial firms. Either way, it obviously would be costly. As an example we might take a project which we are just about to finish. We have been microfiching all our Indian (with the exception of those on palm-leaf) and Persian manuscripts on behalf of the *Indira Gandhi National Centre for the Arts* in Delhi. The total is going to be about 6000 manuscripts, resulting in more than 16,500 microfiches. With an average of about 100 pictures per fiche<sup>14</sup>, this means 1,650,000 photographs. Had we already been using digitized images, this would already give about 635 CD-ROMs<sup>15</sup> – for just a fraction of our holdings. Still, had the new technology been available when we began the project and could we have used it, the cost of materials for the CD-ROMs would have been lower by about 50 percent; how the overall cost would compare I have no idea at present. ◀

### Notes

- 1) For a survey of the more recent history of the German libraries see Ladislaus Buzás, *Deutsche Bibliotheksgeschichte der neuesten Zeit (1800-1945)*. Wiesbaden, 1978. (*Elements des Buch- und Bibliothekswesen*. 3)
  - Every two years, a directory of the German libraries and their senior staff is published: *Jahrbuch der Deutschen Bibliotheken: Band 55*, Wiesbaden, 1993
- 2) See Horst Ernestus, *Engelbert Plassmann: Libraries in the Federal Republic of Germany*. – Second fully revised and enlarged edition of the work by Gisela von Busse and Horst Ernestus, translated by John S. Andrews, Wiesbaden, 1983
- 3) In *Germany Sammlung Deutscher Drucke* or SDD for short. The first phase of these activities is financed by the Volkswagen Stiftung; their continuation will have to be borne by the libraries participating. The original project description, now modified, was published as *Sammlung Deutscher Drucke 1450-1912*, Wolfsburg, 1989. This project would seem to be similar to the Australian DNC plan.
- 4) *Libraries in the Federal Republic of Germany*, page 22.
- 5) Deutsche Forschungsgemeinschaft: *Jahresbericht 1993. Band 1: Aufgaben und Ergebnisse*. Bonn, 1994. 234 sqq.
- 6) Ewald Wagner: "Zentralkatalog der Orientalia" in *Zeitschrift für Bibliothekswesen und Bibliographie*. 17,1. 18-25. '70.
- 7) An exhaustive history with bibliographical notes was published for the 300th anniversary:
  - *Deutsche Staatsbibliothek 1661-1961. 1. Geschichte und Gegenwart. 2: Bibliographie*. Leipzig, 1961.
 More recent publications are:
  - *Kostbarkeiten der Deutschen Staatsbibliothek. Herausgegeben von Hans-Erich Teitge und Eva-Maria Stelzer*. Leipzig: Edition Leipzig 1986. (This contains the chapter 'Orientalistische Bibliothekare und Asien-Afrika-Abteilung' by Karl Schubarth-Engelschall.)
  - *325 Jahre Staatsbibliothek in Berlin. Das Haus und seine Leute*. Wiesbaden, 1986. *Jetzt wächst zusammen ... Eine Bibliothek überwindet die Teilung. Ausstellung Deutsche Staatsbibliothek / Staatsbibliothek Preussischer Kulturbesitz, 11 November 1991 bis 11 Januar 1992*. Berlin, 1991
- 8) Thus it was the Grand Elector himself who arranged for the purchase of numerous Arabic, Persian, Turkish, Ethiopian, Coptic, Indian, and Chinese manuscripts.
- 9) There is a sharing of responsibilities with the Bayerische Staatsbibliothek in Munich, which collects the older materials, spending about DM 500,000 annually on this, while Berlin concentrates on the twentieth century and current acquisitions.
- 10) Specifically, two volumes of a Hebrew Bible, originally from Erfurt, which weigh about 50 kilograms each; one of them was damaged during the war first by fire and then, even worse, by water and awaits restoration. They were exhibited for the first time in the exhibition *Jüdische Lebenswelten* in Berlin 1991 (exhibition catalogue entry 20:1/17)
- 11) Sanskrit and Prakrit manuscripts: four volumes by Albrecht Weber; Syriac manuscripts: two volumes by Eduard Sachau; Hebrew manuscripts: two volumes by Moritz Steinschneider; Ethiopian manuscripts: one volume by A. Dillmann; Armenian manuscripts: one volume by N. Karamianz; Persian and Turkish manuscripts: one volume each, by Wilhelm Pertsch; and finally the incredible ten volume catalogue of Arabic manuscripts, by Wilhelm Ahlwardt. All volumes were published as parts of the *Handschriften – Verzeichnisse der Königlichen Bibliothek zu Berlin*.
- 12) Walter Schubring, *Die Jaina – Handschriften der Preussischen Staatsbibliothek*, Leipzig: Harrassowitz, 1944. (Verzeichnis der Handschriften im Deutschen Reich. 3,1,1.)
- 13) Published by the Steiner-Verlag in Stuttgart.
- 14) Due to the constant factor of reduction on the one hand, and the different sizes of the manuscripts on the other, the number of pictures per fiche varies.
- 15) At an average of 250 KB per graphic image and a maximum of 650 MB per CD-ROM.

# The Present Position of Libraries with Oriental Collections in Italy

By Marina Battaglini

**I**t would be very difficult to organize a survey of the Oriental collections in Italian libraries due to the complexity and vastness of the boundaries of the word 'Orient', in addition to the fragmentation of the Italian library system, which is nationally and culturally rather distinct and complex. Therefore, my paper will naturally be limited, first because my field of expertise (which concerns the Chinese and Japanese collections and initiatives linked to these, in particular the Oriental Collections in Rome) and second because of the impossibility of covering the entire Oriental area. Moreover, I will, however, endeavour to provide such information in relation to the Arab world and the Middle East, with the exception of the collections of Hebrew texts which are particularly numerous and are strictly associated with research into the tradition of Christian texts.

## *Italy and the Orient*

The lack of consistency (especially in relation to some geographical areas, in particular India and Southeast Asia) and the wide dispersion of the Oriental collections in Italy is due to many reasons, especially those arising from the history of our country. The Italian presence in the Orient, perhaps it would be more appropriate to specify Venetian, Genoese, or missionary, was particularly extensive and important especially four or five centuries ago, ranging from Marco Polo and Matteo Ricci in China to St Francis Xavier in Japan and Roberto de' Nobili in India. Added to this are the close and virtually daily dealings which Southern Italy had with the Arab world. It was during the 15th to 18th centuries, partly due to the Humanistic spur followed by a more erudite interest in collecting, that private and public libraries were formed by noblemen, princes, scholars and clerics. Following the great geographical discoveries and the impulse given by the Counter-Reformation in the 16th century, the religious orders, Jesuits, Dominicans, and Franciscans, underpinned their own missionary activity in the Orient by special preparatory and linguistic schools with their own bibliographical references. The editorial activities of the Jesuits and their extensive libraries which were among the best furnished regarding the Orient should be borne in mind. It is also important to note that the Franciscan Order in Rome had established special colleges dedicated to the training of their missionaries, one of which, for the Near East, was located at San Pietro in Montorio and another located at the College of San Bartolomeo on the island of Tiberina was for the missions in the Far East. The search for the acquisition and collection of manuscripts and books pertaining to the Orient was increasingly specialized and concentrated with special fonts being made, for example by the Medici Oriental printing-house, founded in Rome by Cardinal Ferdinando Dei Medici in 1589, and subsequently transferred to Florence. Another example is the printing-house of the Propaganda Fide, founded

in 1626 in Rome on the initiative of Pope Urban VIII, whose collection of typographical characters is now preserved in the Vatican printing-house where it was transferred at the beginning of this century. I believe that these details emphasize that the conditions and the premises for the continued enrichment of these collections to be formed were still there even in the 19th and 20th centuries.

For many centuries, it has obviously been the Catholic Church of Rome which has been the main driving force behind such fervent activities relating to the Orient, either in the Arab world or in the great Chinese empire. Another factor was the power and initiative shown by Venetian and Genoese merchants between the 13th and 15th centuries, who were later displaced by the great geographical discoveries and subsequently replaced by the great imperial colonialists such as the Portuguese, Spanish, Dutch, and English. When the missionary zeal of Italy, or more appropriately the Italian States, came to an end, especially after the suppression of the Jesuit Order in 1773, it was not followed by an economic or mercantile surge of interest. The foundation of a single Italian state became the predominant interest of the intelligentsia at the beginning of the 19th century. Only after the post-unification period dating from 1870, did Italy venture onto the international scene, with awkward attempts to strive towards a colonialist policy following the example of Great Britain or France, but its presence in the Orient was never more than marginal.

The collection of Oriental books therefore assumes the typical connotations of exotism and the antique trade characterized by, in this case, the Teza collection in the Marciana Library in Venice or the Tecco collection in the National Library in Turin. We must take note of the fact that the fledgling Italian State lacked in essence what is called a 'national cultural policy' which would have sought the creation of a national library. The great national libraries of Great Britain and France are monuments to a state policy which had not alone reached such a national level several centuries previously, but which were even motivated by the express idea of the importance of collecting written texts as a testament to their own national culture. The widespread nature of our bibliographical heritage and the subdivision of our library system reflects the lack of a consistent state policy; there are in fact two central National libraries, one in Rome and the other in Florence, which was the capital from 1862 to 1870, the year in which the Church state became a part of the new Italian state, and linked with these we find nine other National libraries, each having been formed prior to Unification. There are more than ten thousand libraries in Italy: state, regional, communal, ecclesiastical, school and so forth. Therefore, the lack of interest shown by the Italian state for the Oriental world from the unification onwards was both economic and political. Added to this was the lack of a cultural policy of any calibre which subsequently led to Oriental Studies being virtually unknown throughout

Italy and what there was being of very limited scope. However, the Regio Institute of Superior Practical and Post-Graduate Studies was founded in Florence in 1859, on the eve of the Unification of Italy. This was a post-graduate school in which there were initially chairs of Sanskrit and Arabic, and subsequently, in 1863, chairs of Chinese, Japanese, Semitic Studies, and Hebrew respectively. The Italian-Asiatic Society was founded in 1886 by Angelo de Gubernatis, a renowned indologist and orientalist and Florence remained the centre of Oriental studies in Italy until the First World War.

Due to the history of the emergence of a unitary Italian state, oriental books can be found in many Italian libraries especially historical and ecclesiastical libraries, which may possibly contain only 10 or 20 texts in oriental languages. I will only give details of those libraries with collections of a certain importance and I will also give some bibliographical information where possible. I will not specifically deal with the Vatican Library, giving only a brief outline, as the size and fame of its collections, especially those concerning Christianity in the Orient are common knowledge, instead I will deal mostly with the National Library in Rome and the Roman collections in general. I will then deal with the individual libraries, listing them by typology.

#### *State Libraries: National Central Library Vittorio Emanuele II in Rome*

The succession of events leading up to the oriental collections owned by the National library may highlight the attempt, which in reality was not put into effect, to create a national library, with the aim of enhancing knowledge in general and promoting those areas of cultural interest in which the great European powers of the time were showing considerable interest. In fact, as far as the Arab collection, which constituted more than 2000 titles connected with Arabic language study, literature, the Koran, law, and history is concerned, Professor Nallino, professor of Arabic at the University of Rome at that time (at the beginning of the century) was specifically responsible for the acquisition of a collection of books in the Arab countries, which took place from 1913 to 1927 (interrupted only by the First World War). The Chinese and Japanese collections were acquired in a similar way following the foundation of the National Library in Rome in 1875. They were partly acquired through the purchase of the private library of Professor Carlo Valenziani, professor of Languages and Literature of the Far East at the University of Rome.

However, the history of the Chinese collections must also be sought in donations and acquisitions within a time span which started with the first Jesuit missions in China, at the end of the 16th century, upto the present day with the donation of the Library of the Italian-Chinese Association, which is important for its collection of texts dealing with contemporary China. The older part of the library comprises approximately 1,500 titles contained in 13,000 volumes, to which 6,000 modern acquisitions have been added. The original part of the collection comprises collections kept by the Jesuits in the Major Library of the Roman College which came into the possession of the Italian state and from thence to the National Library following the suppression of religious congregations in 1873. Apart from the Jesuit texts, works devoted especially to the propagation of the Roman Catholic faith in addition to texts connected with the diffusion of the knowledge of European technology, there are numerous works which testify to the missionary activity of the Franciscans who prepared themselves for the missions at the San Bartolomeo all'Isola College, the library of which formed part of the National Library for a brief period of time. Another source of texts with an ecclesiastical origin is the collection of Ludovico Besi, Apostolic Vicar in China from 1837 to 1847. At the turn of this century other Chinese



books, apart from those in the collection of Professor Valenziani became part of the National Library thanks to the intervention of Ludovico Nocentini, professor of Chinese Language and Literature who worked as an interpreter at the Italian legation in Shanghai. Following the Boxer Uprising it came to his attention that approximately 400 titles and 6,000 volumes had been acquired by Italian troops and stored at their headquarters at Peking. Moreover, he was also interested in acquiring the private library of Baron Vitale, who was an interpreter at the Italian legation at Peking, which contained 282 titles and approximately 2,600 volumes. For many years the Chinese collection along with a small collection of Japanese books which also belonged to Professor Valenziani remained static, in fact until the 1960s when Guido Perris, an Italian official at the International Agricultural Society who had lived in Japan and China during the 1920s and 1930s sold his library which comprised a collection of illustrated texts of the Edo and Meiji periods. The National Library also possesses an interesting number of manuscripts originating from the missions in Malabar and regarding the missionary work of Paolino Di San Bartolomeo, a member of the Barefoot Carmelite Order who was a missionary in India in the eighteenth century.

Among other important state libraries, the National Library in Florence possesses almost all of the most interesting collections. It is important to note that the National Library in Florence contains a significant collection of Sanskrit manuscripts, in addition to a collection of Arab manuscripts. The Laurenziana Library also contains quite an extensive oriental collection as does the National Library in Venice along with texts from the Near East, while the University of Bologna contains a small but important collection of Chinese and Arabic texts.





### University Libraries

At present Oriental languages are taught in many Italian universities (Milan, Turin, Bologna, Florence, and Perugia) but the three universities which have the strongest tradition are in Rome, Venice, and Naples, and these also have libraries of a certain significance. As I alluded to earlier, oriental studies after the Unification of Italy developed in Florence, from then until the first decade of this century when the teachers and various university courses were transferred to the University of Rome, whose reputation was thus enhanced through which it achieved a pre-eminent position in Italian cultural circles. The 'Oriental School', the name first given to the Institute for the study of oriental civilization was founded in Rome in 1904 and has a reasonably significant library of which the Chinese Collection initially counted 1000 titles out of 4000 volumes. This library was further built up by 3000 volumes donated by the government of the Peoples' Republic of China. It is a kind of general collection which includes both classical texts and documentary material on contemporary China. A similar general collection characterizes the university libraries of Naples and Venice. There is a strong and proud tradition in the study of oriental language and culture at the University of Venice which dates back uninterruptedly to the relations which the Venetian Republic had with the whole Oriental world, from the Turkish to the Chinese Empire, but it was only in the 1960s that the University of Venice began to offer Chinese and Japanese language courses. This library is a modern foundation and is consequently not particularly extensive.

The Chinese collection contains about 5000 volumes and 120 periodicals. Moreover, the Oriental Institute at the University of Naples is proud of its long and illustrious tradition and it has one of the most extensive

oriental libraries in Italy. The origins of this library are linked to the Chinese College, founded in 1727 by Matteo Ripa (1682-1745), a missionary in China from 1710 to 1723. He remained at the Imperial court of Kangxi as a painter and an engraver until the death of the Emperor in 1723, after which he decided to return to Italy with him taking five young Chinese men with the goal of founding a college to educate them in the Christian faith and eventually send them back to China as missionaries. This college continued even after the death of its founder until 1888, the year in which it came under the control of the Italian state. As mentioned earlier, the property of religious congregations was confiscated by the Italian state after Unification and thus the University Oriental Institute was founded. Its own library is particularly extensive, comprising of approximately 200,000 volumes and approximately 1,500 periodicals; moreover, it also contains approximately 30,000 Chinese and Japanese volumes and more than 400 reviews.

### Specialized Libraries

There are not many specialized libraries dealing with the orient in Italy. The ISMEO (Institute for Middle and Far Eastern Studies) library in Rome is quite extensive. It dates from 1933 and was the fruit of initiative of Professor Tucci whose goal was to spread knowledge of Oriental civilizations throughout Italy. The basic structure is composed of the library of Professor Tucci (with approximately 25,000 titles in various languages) whose most extensive and important collections are represented by Tibetan, Sanskrit, and Chinese texts. Moreover, this library includes Japanese and Hindi collections which were kindly donated to the library by scholars and by the respective governments of these countries. The library has in its possession approximately 60,000 volumes and 400 current periodicals. The 'Venice and the Orient' Institute linked to the Giorgio Cini Foundation is particularly important in the field of Far East studies although its collections cover the entire oriental region. This Institute has a collection of approximately 5,000 Chinese volumes while its entire library has almost 150,000 volumes.

In relation to the Arab world and the Middle East, with the exception of the Vatican Library, the important collections of manuscripts and texts from the Near East are kept at the Accademia dei Lincei and Ambrosiana Libraries in Rome and Milan respectively. In the next section we will deal with the Ambrosiana as an ecclesiastical library. Perhaps the library with the most important and prestigious collection of Arabic and Persian texts in Italy is the library of the Leone Caetani Foundation, an oriental division of the Accademia dei Lincei. Its origins lie in the passionate interest which Duke Leone Caetani (1869-1935) and, after him, his son Onorato had in the Near East. Duke Leone in particular made numerous and substantial visits to the countries of the Middle East between 1888 and 1908, during which he acquired an extensive collection which he decided to donate to the Accademia Nazionale Dei Lincei library in 1924 with the intention of establishing a special foundation for Muslim studies. In this library there are approximately 10,000 titles which have been added to the Arab and Persian texts already present. These latter texts came from the library of the famous Sicilian Arabist Michele Amari who was one of the first people to initiate Arabic studies in Italy in the 19th century. This collection currently contains more than 50,000 volumes. It is worth noting that as far as Japanese studies are concerned, the Chiossone Museum in Genoa contains a valuable collection of Japanese texts from the Edo and Meiji periods, in addition to an extensive collection of art. The museum derives its name from Edouardo Chiossone (1833-1898) who worked for many years as the director of Tokyo mint where he was employed because of his expertise in design and engraving. He amassed an extensive collection of art which he bequeathed to his native Genoa.

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Babad Paku Alaman, Javanese  
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*Ecclesiastical Libraries*

As we have said before, one of the most important collections of Arabic manuscripts is preserved in Ambrosiana Library in Milan. It was founded and opened to the public in 1609 by Cardinal Federico Borromeo and it is an ecclesiastical library with extensive resources and collections, including the collection of Arabic manuscripts and printed books assembled by Eugenio Griffini, who worked as the curator of the Library of King Faud of Egypt between 1920 and 1925, which is of particular significance. Moreover, the consistent collection of Yemenite texts by the Lombard merchant Giuseppe Caprotti during his 30 year stay in Yemen is also a significant factor in the afore-mentioned library. These collections were transferred to the Ambrosiana Library in the 1930s thanks to the vision of Achille Ratti, the governor of the library, who later became Pope Pious XI.

Ecclesiastical libraries in Italy, particularly in Rome, represent a sector which cannot be underestimated due to their extensive bibliographical documentary evidence on the relations between the Christian world and missionary countries. The period of time covered is invariably long, depending on the respective countries such as the Middle East, China, and India and so forth. We must not forget the libraries of all the religious missionary orders, the most important being the library and archive of the Society of Jesus, even though the older library of the Jesuits at the Roman College was confiscated by the Italian government in 1873 under the suppression of religious congregations law and which was to constitute the main part of the present day National Library in Rome. Moreover, the libraries of the Franciscan and Dominican orders respectively also represent an important sphere of interest. Another significant library is the Propaganda Fide, founded as the official body of the Church of Rome in 1622 for the control and organization of missionary activity overseas. It is currently located partly in the Vatican Library and partly in the Urbaniana University library, which contains important and extensive bibliographical documentary evidence on oriental countries. Last but not least is the library of the Gregoriana University which became the new university centre for the Jesuits after the closure of the Roman College and is renowned for its modern collection of texts in oriental languages especially with regard to extensive documentary evidence on the communist government of the Peoples' Republic of China. I shall refrain from giving too many details about the Apostolic Vatican library, as I mentioned previously, because it is already so well-known for the extensive and variety of its bibliographical resources, especially regarding the Christian Orient and the Near East in general. I would, however, like to draw your attention to its collection of Chinese texts containing approximately 3,500 titles, both printed and manuscripts, of which more than 2,000 titles date from before 1911. Part of this particular collection comes from the Chinese missions, while the rest of the collection is due to the interest in collecting such titles by some noble Roman families such as the Barberinis and, in particular Cardinal Stefano Borgia, curator of the College of Fideist Propaganda who bequeathed the church his own library on his death in 1804. Later this was absorbed into the Vatican library in 1902. The library of the nobleman Giovanni Francesco De Rossi contained numerous manuscripts, early printed books, and rare texts including oriental texts and, later on the library of Professor Vacca who taught Chinese language and literature for many years until the 1950s, both added significantly to the oriental collections. The number of Japanese texts is less extensive than Chinese texts. There are approximately 700 titles to be found in this collection.

*The Future of the oriental collections*

As far as the future of the oriental collections is concerned, the focus is naturally moving towards the cooperation of European libraries which cannot ignore the possibilities offered in this particular area by the application of information technology to library services. Italian libraries are mutually linked by the Italian Library Network which has a central index to which more than 200 state, university, and local authorities are joined up to the present moment (a number which will double before 1995) and which currently contains more than two million records. This central index has been in operation since 1992 and even those libraries which have texts in non-European languages have been transferred on to the network, with the result that this data is now readily accessible within the Italian Library Network. The interfacing of such information for the moment is restricted to Italian terminology. However, it is anticipated that a connection with Internet will be made in the future allowing this information to be internationally accessible. This connection is not expected to be available for at least two years. As far as the use of an automatic filing system for the Chinese collections and subsequently the Japanese collections is concerned, the National Library in Rome intends to appraise the possibilities offered by the Allegro programme used by the Bodleian Library in Oxford. ◀

# Orientalist Library Resources in the Netherlands

## An Introduction to the South and Southeast Asian collections

By Roger Tol

**D**utch library resources on South and Southeast Asia are closely linked to the history of Dutch commercial and political penetration into these areas from the beginning of the 17th century onwards. As is well known, from early times Dutch influence was primarily focused on the region now known as Indonesia, although settlements in Southern India and Malacca were maintained well into the 19th century. Small wonder then that the cream-of-the-crop of these Dutch collections is related to the Indonesian Archipelago. In this presentation the focus will also be mainly on Indonesia. In this connection it is appropriate to recall that in the Netherlands – as in other countries – the study of Sanskrit only began in the first decennia of the 19th century.

### *Library resources on South and Southeast Asia*

The history of the development of Dutch library collections on South and Southeast Asia still needs to be written. However, some general trends may be discerned. During the 17th and 18th century the majority of the objects brought back from the East may be designated curiosities, including items related to botany and language and literature, more or less collected at random. There were already a few manuscripts available (e.g. a Javanese *lontar* palm-leaf manuscript brought in by Frederik de Houtman in the first decade of the 17th century), but these were valued for their ornamental qualities, not for the contents. There was not what we nowadays refer to as a collection profile or collection policy, although even in those early days on a number of occasions Leiden University had already requested the help of the Dutch East India Company to bring back objects relevant to scientific research. The items were stored in collections of curiosities, botanical gardens, and in libraries, both private and university libraries such as the library of Leiden University, mentioned above.

From the end of the 18th century onwards, collecting things for science and scholarship became – as it were – increasingly normal. This was due to a more general scholarly consciousness, which extended to the East, as is witnessed by the foundation in 1778 of the Society of Arts and Sciences in Batavia, the oldest Western institute of learning in Asia. Concurrent with the increasing Dutch political and commercial involvement in the Indies, from the middle of the 19th century onwards, a sort of popularization of colonial implements can be perceived. In that period, too, important scholarly societies were founded in the Netherlands, such as The Royal Institute of Linguistics and Anthropology of the Dutch East Indies in 1851, followed two years later by the Indian Society (referring to the East Indies). Also influential in building up library collections was the role of missionaries, who intensified their activities

in that same period. They usually spent long periods in a particular region and collected vast numbers of hand-written and lithographed documents, now kept in public collections.

So, more or less by tradition, until World War II, it was just a natural thing for Dutch libraries to collect on the Dutch East Indies. After the war, and especially after the declaration of the Republic of Indonesia in 1945, this all changed dramatically. Until 1962 the Dutch still were involved in New Guinea, but after that they were left without a colony in the East. The bad political relations between Indonesia and the Netherlands during the Sukarno period, roughly between 1950 and 1965, were also a stumbling block to Indonesian Studies in the Netherlands. There were practically no new university students and library acquisitions from Indonesia came almost to a standstill. This period must have been a very frustrating one for all scholars involved in Indonesian Studies, because of the lack of feedback from their field of study. Not surprisingly we either witness a shift of interest to other areas of research, or a kind of scholarly consolidation in those years, with many academic exercises dealing with the past, philological studies, inventories, catalogues, and the like.

After Suharto's assumption of power in 1965, friendly relations were quickly re-established between the two countries, extending into the field of scholarship. Both countries seemed to realize the enormous potential of unused knowledge in the Netherlands, both material and human, which could be of mutual benefit to them. Indeed, in the former colonial power archives, museums, and libraries were packed with matters of immediate interest to Indonesia. Many of the objects were unique and not present in Indonesian collections. Furthermore, former civil servants, scholars, language officers, entrepreneurs, and other individuals with vast experience in and an intimate knowledge of Indonesian affairs, were – so to speak – still alive and kicking.

This awareness, combined with the undeniable fact of a shared history, materialized in the 1970s in an increasing academic cooperation between the two nations. More and more students became involved in Indonesian Studies, did fieldwork in Indonesia, while many Indonesian students came to Dutch universities for their studies, in particular in the field of technology (at Delft), agriculture (Wageningen), and the Humanities (Leiden, Amsterdam, and Utrecht). For the Humanities especially much support was given by the Programme of Indonesian Studies, a joint Indonesian-Dutch Study Programme, which existed from 1978 to 1992.

The Indonesian Archipelago is not the only region in which the Netherlands has a long history in Asian Studies. South Asia (esp. India) and East Asia (China and Japan) are also important areas of research. Generally speaking, it may be said that from a disciplinary point of view Dutch studies on Asia concentrate on philology, history, linguistics, anthropology, sociology, and, more

recently, developmental studies. In 1975 the universities agreed on a broad division of tasks. Accordingly, the Social Sciences of modern South and Southeast Asia would be undertaken by the University of Amsterdam, whereas Leiden University would focus on the languages and cultures of these societies (including the anthropology of Indonesia). In practice, however, this division is not strictly adhered to, especially in the field of historical research.

#### *Inventory of South and Southeast Asian collections*

An important stimulus to the consolidation and expansion of Asian Studies was the foundation of the International Institute for Asian Studies (IIAS) in 1993. This institute formulated its aim as: "to promote Asian studies in the Humanities and Social Sciences and to set up interdisciplinary programmes in these fields of study for both Dutch and foreign researchers, to strengthen interdisciplinary co-operation, to mediate on behalf of Asian studies in the Netherlands and to promote international cooperation in a global context." It is a dynamic institute, it is very well connected, and brings out a very good, informative newsletter which is free of charge.

The IIAS has recognized the importance of the vast Dutch library resources on Asia. It was also aware of the fact that these collections had been built and were maintained in a way which was not always crystal clear. So, one of the initiatives taken by IIAS was an inventory of South and Southeast Asian collections in the Netherlands, in order to get an overview of 'what is where', and to be able to make sensible statements about future acquisition profiles and coordinating activities. This inventory was made jointly by two institutions, viz. the KITLV, The Royal Institute of Linguistics and Anthropology, in Leiden and the Asia Study Centre of the University of Amsterdam. This inventory is now in its final stages of completion.<sup>1</sup> Yet, a number of preliminary results may already be presented. One of the major findings of and obstacles to the survey was the general lack of explicitly documented acquisition policies. Only a handful of libraries could produce such a document. This not only hindered the completion of the present survey, but will also complicate coordination in the future.

The survey identified more than 80 Dutch collections, the majority of which only marginally collect on South and Southeast Asia. What I will do on this occasion, is to give a survey of the eight main 'active' collections in the Netherlands. I will give a short characterization of the institute, its library, and provide some data on the collection, and electronic addresses.

#### *Profiles of eight main collections*

##### 1. Leiden University

Leiden University is the oldest university in the Netherlands. It was founded on the initiative of Prince William of Orange in 1575 in recognition of the resistance offered by the people of Leiden to the Spanish army at a critical stage of the Eighty Years' War. The study of oriental languages in Leiden (which meant Semitic languages until the 19th century) commenced virtually simultaneously with the founding of the university. In the 19th century an enormous increase in the acquisition of manuscripts from the East Indies occurred. The manuscript collection from Indonesia is no doubt the largest in the world. The majority of the thousands of manuscripts are written in Malay, Javanese, and Balinese, although about 35 other Indonesian languages are represented in the collection. The Oriental Department of the Library is commonly known as Legatum Warnerianum, named after Levinus Warner (1619-1665) a famous collector who bequeathed all the manuscripts and books he had collected during the twenty years of his residence in Istanbul to Leiden University. The Lega-

tum now houses the vast and important manuscript collections of the father of Austronesian linguistics H.N. van der Tuuk (1824-1894) (esp. Malay, Old Javanese, Batak, and Balinese), the great Orientalist C. Snouck Hurgronje (1857-1936) (esp. Malay, Acehnese, and Arabic), the missionaries H.C. Klinkert (1829-1913) (esp. Malay), and B.F. Matthes (1818-1908) (Buginese and Makassarese).

The library contains a fine collection of older printed works on Indonesia. Acquisitions on and from Indonesia (and Southeast Asia in general) still occur, but since the KITLV moved to Leiden in 1966 this has been on a more modest scale. The library holds about 50,000 titles on the Dutch East Indies, Indonesia, and Southeast Asia in general. As a policy, printed publications are acquired to support the manuscript collection. Within this framework the library acquires on the history, languages and literatures, cultures and religions (esp. Islam) of Indonesia and Malaysia and on other parts of Southeast Asia and Oceania the focus is on art history. The South Asian collection of the University is located in the Kern Institute.

The library is to a large degree decentralized, comprising a main building in which the Humanities collections are stored, and several faculty libraries and institutional libraries, scattered throughout Leiden. The on-line catalogue comprises all publications from 1963 onwards, except those written in non-Latin scripts. Complete conversion of older titles into the on-line catalogue is to be expected in a few years time.

#### *Catalogue:*

telnet rulub3.leidenuniv.nl  
(login: opc3; for English version type: eng)  
or via gopher

##### 2. Kern Institute, Leiden

This institute was founded in 1925 and is named after the famous scholar of Sanskrit and Austronesian languages J.H.C. Kern (1833-1917). The old and new South Asian collections of the Library of Leiden University are located in this institute, which is now part of Leiden University. In 1992 the South Asian collection of the University of Utrecht was also incorporated into the Kern Institute. This entailed an enrichment of the library by some 15,000 titles, mainly on Indology. The catalogue is integrated into that of the Library of Leiden University. The institute holds about 40,000 titles on South Asia. It is known to be particularly strong in the field of the Humanities of India (esp. modern Indian languages and literatures), Sri Lanka, and Tibet. The on-line catalogue comprises all publications from 1963 onwards, except those written in non-Latin scripts.

Main collection areas are: languages, cultures, and archaeology of South Asia, Tibet, and Mongolia; archaeology of Southeast Asia; Buddhism; Old Iranian art.

#### *Catalogue:*

telnet rulub3.leidenuniv.nl  
(login: opc3; for English version type: eng)  
or via gopher

##### 3. Royal Institute of Linguistics and Anthropology (KITLV), Leiden

This institute was founded in 1851 and until 1950 the words 'of the Netherlands Indies' were part of its name. Although it is no longer visible from its name, the library is still primarily focused on Indonesia, where it has its own acquisition office. The library is generally considered to hold the world's largest collection of written documents on and from Indonesia. From its earliest days, the library has also collected on Austronesian languages,



OR 5  
Basudewa Kanda,  
epic poem, Javanese  
p. 96

literatures, and cultures, and the Humanities of South-east Asia and Oceania. A few years ago priority acquisition was expanded to Malaysia and Singapore as well. The KITLV Library has recently established a special relationship with the National Library of Malaysia, which will result in the establishment of a Malaysian Resource Centre at the KITLV in 1995. The KITLV Library also comprises a documentation and bibliographical department, which publishes the biannual abstract journal *Excerpta Indonesica*. The library also publishes a monthly Accessions List and a Daily Report on Current Events in Indonesia which is compiled from Internet sources. The collection exceeds 200,000 titles. There is an annual growth of 10,000 titles, including c. 6000 titles acquired in Indonesia.

Main areas of collection are: languages, literatures, history, anthropology, religions of Indonesia and Malaysia; austronesian languages, and literatures in general; humanities, languages and literatures of mainland Southeast Asia and Oceania. A separate department at the KITLV (called Historical Documentation) houses archival material, western and oriental manuscripts (a few hundred), photographs (c. 50,000), prints and maps, almost exclusively dealing with the Dutch East Indies. The on-line catalogue comprises all publications after 1989 and 80 % of the titles from 1973-1989.

*Catalogue:*  
telnet rultlv.leidenuniv.nl  
(login: OPC3; for English version type: eng)  
or via gopher

4. **Van Vollenhoven Institute for Law and Administration in Non-Western Countries, Leiden**

This institute was founded in 1978 as a result of a merger from two other institutions and was given its present name in 1989 in honour of C. Van Vollenhoven (1874-1933), a pioneer in the study of customary law (*adat*) in Indonesia. The aim of the institute is to docu-

ment, do research and give information about law and administration in various non-Western countries. The library is financially supported by both the Leiden Law Faculty and the KITLV. Acquisition in Indonesia is done through the KITLV Office. The library collection comprises approximately 18,000 titles. It also houses a microfiche and microfilm collection of several thousand items. About 65 % are documents related to Indonesian and Dutch East Indies Law.

The collection on Indonesian law and administration is one of the most extensive collections of this kind in the world. It is almost complete as regards law in the Dutch East Indies, and the library has been systematically acquiring publications on this topic since Indonesian Independence. So, the main areas of collection is: law and administration of Indonesia. The catalogue is integrated into that of the Library of Leiden University. It comprises all publications after 1963, except for titles written in non-Latin scripts.

*Catalogue:*  
telnet rulub3.leidenuniv.nl  
(login: opc3; for English version type: eng)  
or via gopher

5. **The Royal Library, The Hague (Koninklijke Bibliotheek; KB)**

This library was founded in 1798 as the National Library, which was to serve parliament, authorities, scholars, and men of letters. Since 1816 it has borne the name Royal Library. In 1982 the Royal Library was designated as the National Library. The library focuses on the Humanities, whereas the Natural Sciences, Medicine and Technology were left to other libraries such as the Library of the Royal Academy of Sciences and the Library of the University of Delft. The South and South-east Asia collection numbers about 50,000 titles. Topics are: the Humanities in general, with Indonesia, Thailand, and South Asia among the regions. The library

also functions as the depot for Dutch colonial newspapers and of current Indonesian newspapers acquired by the KITLV. The on-line catalogue comprises all publications after 1979.

*Catalogue:*

telnet kbnlb4.konbib.nl

(login: opc; for English version type: eng)

or via gopher

6. **University of Amsterdam**

Although this university was only founded in 1632, its library dates back to 1578 when the Amsterdam City Library was founded. Like its Leiden counterpart, the library is decentralized with more than 200 institutional libraries. Data on the main library are not yet available. One institutional library with collections on South and Southeast Asia is the Library of the Centre of Anthropology and Sociology with about 17,000 volumes, founded in 1959. The oldest and major part of the collection is on the cultural anthropology and sociology (esp. developmental sociology) of Indonesia, India and China. During the last few years there has been a shift towards the Philippines and Thailand.

*Catalogue:*

telnet tsl.sara.nl (login: uba)

or via gopher

7. **Royal Institute of the Tropics**

(*Koninklijk Instituut voor de tropen; KIT*)  
Amsterdam

The institute was established in 1926. As is indicated by the former meaning of the letter K – which then stood for koloniaal, (colonial) – the Dutch East Indies were a focal point. This collection, that is to say up till 1950, still concerns us here and contains quite a few unique items, especially in the field of social economics, agriculture and statistical reports. From 1950 onwards, the general policy has been increasingly directed towards the acquisition of publications related to development policy and the Third World. As a result, publications in the indigenous languages of Indonesia such as Malay, Javanese, and Sundanese were no longer collected. Nevertheless, the major part (c. 30%) of the KIT collections is still concerned with Asia. About half of this part deals with Indonesia, a quarter with India, whereas the rest pertains to China, Japan, the Philippines, Thailand, Malaysia, and Pakistan.

The Asian collection of the KIT Library numbers c. 60,000 titles and has a primarily functional character, reflecting a multidisciplinary approach. Furthermore it functions as depot for publications of the World Bank, ILO, and has a global subscription to publications of the WHO. After 1987 four focal points for the acquisition policy were formulated. They are: economic development and finance in the Third World; social conditions and equity; agriculture; and culture.

*Catalogue:*

btz@kit.support.nl

8. **Agricultural University, Wageningen**

Founded in 1917, the library of this university functions as the centre for agricultural information supply in the Netherlands. Furthermore, the library is a depository library for the FAO publications. The library cooperates with the Royal Tropical Institute in Amsterdam on matters of acquisition and cataloguing. Since 1985 the university has been involved in the project Plant Resources of Southeast Asia (PROSEA). The objective of the PROSEA Programme is to collect, evaluate, and summa-

rize whatever knowledge exists about the useful plants of Southeast Asia. Its results are published both in print and on CD-ROM. The Asian collection is c. 60,000 titles, with tropical agriculture as its main focus.

*Catalogue:*

telnet agralin1.bib.wau.nl

(login: hello opac.bas)

or via gopher

*Open Library Network:*

*a practical point for Internet users*

Six of the libraries mentioned above participate in the Dutch Open Library Network. One of the functions of the Open Library Network is that the catalogues of these libraries are interconnected and can be consulted through any of the other participating libraries. An advantage is that they all share the same interface. An important option is that called 'Other Catalogues'. By choosing this option you can easily connect with the other participating libraries. To date you have free access to a number of Pica databases (including Online Contents with bibliographic data of a few million articles, and OCLC databases such as the OCLC World Catalogue) and 21 libraries, including those of Leiden University, the Kern Institute, Amsterdam University, the Royal Library, the Royal Institute of Linguistics and Anthropology, and the Van Vollenhoven Institute. Of the eight main collections mentioned above only the Royal Tropical Institute and the Agricultural University cannot be accessed through this Open Library Network and should be accessed individually.

In view of the increasingly easy access to not only catalogues (such as the Open Library Network), but the primary sources as well (by means of scanning, document delivery etc), the modest inventory of South and Southeast Asian collections in the Netherlands is only a first step towards national, or European, or even global, cooperation in the field of Asian studies. The next step should be the formulation of policies on the coordination of Asian collections. Since all collecting institutions are getting poorer, and all things worth collecting are growing more expensive, this step must be taken in the near future. ◀

*Note*

- 1) J.E.F. Beek and H. Streefkerk have compiled an inventory of the South and Southeast Asian Collections in the Netherlands which will be electronically available in the near future.

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# Bibliographical Resources for the Study of Islamic Manuscripts in Collections in the Netherlands

By Jan Just Witkam

**I** am not going to enumerate a bibliography of manuscript catalogues for collections of Islamic manuscript materials in the Netherlands, nor will I offer a soporific list with dates and figures.

That is already on the record. I have published it in the *World Survey of Islamic Manuscripts*, in 1993, volume II, pp. 345-383. That Survey, which is being published by the Al-Furqān Foundation in London, is the first ever attempt to gain an insight into the bibliographical wealth of the Islamic manuscript in all countries of the world. My survey for the Netherlands was based on research conducted in the course of 1991. Arranged by institution it gives an insight into the range and size of their holdings with information about the cataloguing of Islamic manuscript materials done to date. The Netherlands have known a tradition of Oriental studies of over four centuries, and this, of course, has been reflected in the contents of its library holdings and archives. In the following I will address a few general issues, and mention some recent developments.

## *Definition of the Islamic manuscript*

The Islamic manuscript is given a broad definition here. It is not only the entire handwritten legacy of the Middle Eastern Islamic culture of some fourteen centuries. The traditional Islamic scholarly output of sub-Saharan Africa, the Indo-Pakistan-Bangladesh subcontinent, Central Asia, China, and Southeast Asia is also covered by this term. In all these regions, the printing press has only relatively recently replaced handwriting as a means of disseminating knowledge. In the Middle East, India, and Indonesia, to name but the regions from where most texts originate, this process developed in the 19th century. It was a gradual process of transition, and during the entire century manuscripts were indeed made, though in decreasing numbers, alongside the production of printed books. In all three aforementioned regions one sees the development of the lithography as an intermediate form between the manuscript and the printing of the modern age. It could even be argued that one should include the numerous lithographic printings as part of the manuscript legacy, or at least as an additional dimension of it.

Not only book texts are involved, when we speak about the handwritten legacy. Archival materials, letters, documents, and such items are all part of that legacy. One could even maintain that collections of epigraphical nature, such as photographs or rubbings of Islamic tombstones, shawāhid, belong to the manuscript legacy as well. One could even stretch this argument and maintain that all rare and unique materials, such as old photographs, sound recordings and objects of material culture should be included. Interesting, and rewarding, as this may be, it must fall outside the scope of this paper presented in the company of librarians.

The very specific literature of *fatwas*, juridical opinions on all sorts of matters, and the highly personal-

ized *ijazahs*, scholarly diplomas, which form a prominent feature of Islamic literatures, does certainly belong to the manuscript legacy as well. Although many of these are nowadays released in printed form, they have retained many aspects of the manuscript era. In addition to the enormous geographical scope (from Morocco to the Philippines, from China down to sub-Saharan Africa), to the historical scope of many centuries (some fourteen in the Middle East, considerably less on the periphery), and to the tremendous variety of materials (everything written, for which only the German word 'Schrifttum' is adequate), one must consider the enormous linguistic variety of the materials: not only Arabic, Persian, and Turkish for the heartlands of Islam, but also Berber, Kurdish and several languages from the Balkans. Beyond the heartlands the linguistic variety becomes even more dazzling and seems to defy enumeration.

Before the question of bibliographical control of such a wide range of materials can be addressed at all, it should be asked whether or not it is justified to treat the Islamic manuscript as one self-contained field of bibliographical study. 'Islamic' meaning here not only literature of theological nature but all literature, irrespective of the subject, originating from adherents of Islam, be they in the minority in their country of origin or in the majority. The fact that I use the term 'Islamic manuscript' in this context and in the meaning as defined here should indicate that I, for one, have answered that question positively. Islam as a religion and a civilization is the common denominator, and for Muslims this is sufficient for treating the manuscript literature as a compact and self-contained category of material by which their forefathers have preserved their culture. That should suffice for the bibliographer, although he, or she, more than anyone else, realizes that where the Islamic element unifies, the linguistic and geographical variety in the material is at the same time a divider.

To put the question in a more concrete form, and by way of example: are marginal notes in a Koranic manuscript from Canton, China, meaningful to 'ulamā' in Kano, Nigeria? Or another, but similar question: What would be the interest of a Berber-speaking faqīh from the South Moroccan Sousse in literary output in Sasak, the language of the Muslim population of the island of Lombok, one of the Lesser Sunda islands east of Java? Or the other way around? In such cases, and more such far-fetched examples can easily be devised, the most expected answer would be that there is no connection at all between such diverse literary and scholarly expressions as given in the two examples. On the other hand, the Koran from Canton would be immediately recognized in Kano, strange as the Chinese style of Arabic script and illumination may seem to the Kanoese. Such slightly subversive questions do not put the basic unity of the Islamic materials into jeopardy, instead they rather illustrate the extreme complexity of the state of affairs. Notwithstanding, the fact that there is no one on earth, Muslim or not, who has linguistic command over all languages in which Islamic literature is expressed,

questions of the bibliography of Islamic manuscript literature as a whole cannot but be addressed in the comprehensive global way as I do here.

#### *Collections of Islamic materials*

It is from the perspective of the former colonizers, Britain, France, the Netherlands, that this enormous variety of Islamic manuscript literature presents itself in the clearest way. A student of manuscripts on the island of Lamu, off the Kenian coast, will hardly ever be confronted with the Cantonese Koran, but he would easily recognize similarities between elements of calligraphy and illumination in his own manuscripts and those coming from, say the Malay world in Southeast Asia, if he were ever confronted with these. By that sort of similarity in style, in outward appearance, often also including the use of Arabic script adapted to local needs, it is justified to speak of an Islamic style which transcends the boundaries between different regions. It lies outside the scope of this paper to discuss the explanation for such similarities, of which many can be formulated. Suffice it to say that there is a large and complex body of Islamic manuscript materials, and that the greatest variety of them is found in the collections in countries such as Britain and the Netherlands, which have an interestingly diverse colonial and commercial history.

I do not mention these two countries without reason. In their libraries and museums they have, more than any other country in the world (though Germany, France and the US are close runners-up), amassed an enormous variety of Islamic manuscript materials. These come from very diverse origins, and have often survived with a much longer lifespan than they would have had, had they remained in their own cultural environment. That, by the way, is yet another aspect which makes the Orientalist collections different from the collections *in situ*. We would never have known what palm-leaf manuscripts in 16th century Java or Bali would have looked like, if there had not been some of these preserved in the University libraries of Oxford and Leiden. All other such materials have perished, or so it might seem. It is this function of the Orientalist collections of serving as a time capsule that should not go unremarked.

#### *Bibliographical resources concerning the in house collections*

A number of the libraries and museums in Europe and the US have never ceased collecting Islamic manuscript materials. They are in fact abundantly to be had on the market, and are usually not very expensive – meaning that it is mostly the librarian or museum curator with his expert knowledge who is able to give the added value to the material. In the Netherlands, the Leiden University is the only institution which has, during its existence of more than four centuries, continued to purchase Islamic manuscript materials of the whole range and diversity discussed here. They comprise some 5000 MS volumes from the Islamic Middle East, and some 8000 Islamic manuscripts from the Indonesian Archipelago. To a lesser extent, the library of the Royal Institute of Linguistics and Anthropology in Leiden has continued to accommodate a modest influx of Islamic manuscript materials, usually of Indonesian provenance. Apart from these two institutions, numerous other public institutions in the Netherlands have static collections, often of quite considerable size (up to several hundreds), which are no longer being expanded. Often they are the legacies of private scholars. This means, that the Leiden Library fulfils, albeit unofficially, the task of a national library for Orientalist collections. This fact is also reflected by the research facilities in the Netherlands. In Leiden there are more faculty departments for branches of Oriental studies than in all other universities of the country combined. Leiden has its Research School CNWS for African, Asian, and Amerindian Studies, and last but not

least it is the home town of the International Institute of Asian Studies. So much for chauvinism!

For a long time, the Leiden University Library has considered it to be one of its tasks to include the manuscript holdings of all other institutions in the country in its printed catalogues, not for expansionist reasons obviously, but as a service to its readers. A number of the manuscript collections of other institutions have, in fact, been physically transferred to the premises of the Leiden library and are kept there on permanent loan under agreement. The most important of these are the collections of the Royal Netherlands Academy of Arts and Sciences in Amsterdam and the three separate collections of Indonesian manuscripts belonging to the Dutch Bible Society in Haarlem.

Since being housed in a new building since 1983, the Leiden University Library has its own Oriental department, headed since 1980 by the present speaker. It has its own publication programme for catalogues, in two series of catalogues. *Codices Manuscripti*, with a Latin title as it was founded in the early years of this century when Latin was still in use as a language of manuscript catalogues (the last catalogue of Oriental holdings in Leiden written in Latin is the volume by Th.W. Juynboll published in 1907; the last catalogue in Latin of Western manuscripts was published less than twenty years ago) is meant as a catalogue series of serious dimensions. Entire languages are usually treated in its volumes of Oriental catalogues. When I took over the editorship of this series for the catalogues of Oriental holdings in the Netherlands, my ideal and example was the impressive series of manuscript catalogues of the German cataloguing project, the *Verzeichnis Orientalischer Handschriften in Deutschland*. It proved to be an unattainable ideal, and still is, mainly for financial reasons. Still, in the past twenty-five years a number of Islamic manuscript catalogues have been published in the series, most recently the catalogue by P. Voorhoeve describing all Acehnese manuscripts preserved outside Aceh (Indonesia).

The other series of catalogues is much more ephemeral. It is the series of minor and occasional publications series of the library (Kleine publikaties van de Leidse Universiteitsbibliotheek), which was instituted, mainly, in order to accommodate catalogues of exhibitions in the library and to publish bibliographies. It is an in-house produced series of limited bibliographical importance. Never the less it has its use and there are several publications in it on Islamic subjects. This has to do with the annual Ramadan exhibition in the Leiden library. This is a phenomenon in itself. Every year, during the month of Ramadan, an exhibition of Islamic nature is organized. That is done in order to serve the considerable Muslim community, and especially their imāms, in the Netherlands during the Fasting month. The Islamic nature of these exhibitions is widely defined. Last year there was an exhibition of editions, translations and manuscripts of the Arabian Nights. The added value to the catalogue, which was written by members of the staff of the Oriental department and which was published in this minor series of the library, lies in the catalogue which it also contained of the full library holdings concerning the theme of the Arabian Nights, and in the reproduction of some of the illustrations from the translations of the Arabian Nights in it. In 1995 (February-March) the subject will be 'Photographing Iran a Century Ago'. The basis for that exhibition is provided by the Hotz collection of old photographs. A catalogue by Corinne Vuurman and Theo Martens will accompany the exhibition. This smaller, occasional series of publications, which is usually written in Dutch, thereby fulfils its function as a witness to activities for the internal use of the Leiden academic community, whereas the respectable series *Codices Manuscripti* every now and then produces a catalogue in one of the international



scholarly languages that is meant for generations of scholars to come. It now contains some ten volumes of catalogues of a variety of Islamic manuscript materials, both from the Middle East and Indonesia.

It can sometimes be observed that manuscript collections are formed where the manuscripts form the only focus of attention. This is, of course, a mistake. Manuscript materials, although they may need extra care and special attention, are not a category of their own as far as the contents of the materials are concerned. After the closure of the manuscript era, which happened quite recently for Islamic manuscripts as we have seen, the dissemination of knowledge went on with the printed book in a seamless continuation. In addition, numerous scholarly and commercial editions of works written during the manuscript era have been published. It is obvious that for sensible research on manuscript materials a library should maintain a collection of subject-related printed materials as well. It is with these that the scholarly study of manuscripts can be accomplished. It follows that bibliographical and library resources for manuscripts and printed materials go hand in hand. It is impossible to separate the one from the other.

*Bibliographical resources beyond the library's own collections*

Yet another aspect needs attention. Islamic manuscripts are preserved in virtually all countries of the world. As far as they were not produced there during the manuscript era, they migrated there later. The extent of this phenomenon is unequalled by any other categories of manuscripts in the world. Each study on manuscript holdings necessarily has a comparative aspect. To review manuscripts of a certain text in their proper perspective it is an unavoidable circumstance that holdings of different institutions are compared. To prepare research and travelling, *fi talab al-'ilm*, in search of knowledge, as the medieval Arabic expression goes, it is imperative to have available as much information as possible about holdings of other libraries. This can only be achieved by making collecting catalogues - both published and unpublished - of institutions which hold Islamic manuscript materials, a task of primary importance. With the numerous rationalizations and budget cuts which during the past ten years the research libraries in the Netherlands have undergone, the category of catalogues of other collections would, in my view be the very last one to be abandoned. It is, in fact, the backbone of the international research on manuscripts. To have such resources available is absolutely indispensable for the study of manuscripts.

To provide its readers a full service of recent publications within the terms of its collection profile, the Leiden library not only collects the scholarly production on Islamic literatures which is published in Europe and the US, but it also tries to have a good and up-to-date collection of publications directly imported from Islamic countries. Although these are often addressed to a local audience and are usually based on locally available manuscript sources only, they are never the less of vital importance. Nowadays especially numerous text editions see the light of day, and even if they may not always meet the international standards of textual criticism, they must be considered as valuable additions to what we already know.

Yet another category of study material should be mentioned here. As already said, catalogues of other collections are of prime importance for the comparative study of manuscripts. And due to their dispersion over the world, Islamic manuscripts cannot but be studied comparatively. I have therefore felt it necessary to have funds available for the acquisition of copies on microformat, and maybe before long in a digitalized form as well, of originals from other collections. In this way over the past twenty years, I have collected some two thousand

microfilms of mostly Islamic manuscripts from both public and private collections from all over the world in the Leiden library. They have been selected because of their relevance for the study of originals kept in Dutch collections in anticipation of future research. Or they were acquired as source materials in philological and historical research conducted by Dutch scholars and ordered at their special request. In this way the manuscriptal basis of much research in the Netherlands is being preserved in a public holding. Or putting it in a more concrete way: references in footnotes or bibliographies in a considerable number of Dutch academic publications in which Islamic manuscripts are involved, can be checked with the help of microfilms kept in the Leiden University Library. An additional aspect of importance is that microfilms are usually better kept in a public collection than by scholars at home. One of the main differences being in this respect the fact that the Leiden library always makes a copy of each microfilm and that the original film is kept as a mother copy in the microfilm archive and is never used by the researcher. In this way vulnerable materials of uncertain lifespan are kept in a way that warrants survival for the next generations of scholars. ◀

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Letter, dated 22 June 1824, of L.C. Graaf van Ranzow to the Panembahan of Sumanep, Malay in Jawi (Malay-Arabic script)



# The International Dunhuang Project: An Initiative in Cooperation

By Susan Whitfield



he discovery at the turn of the last century of a hoard of Chinese documents in a cave in Chinese Central Asia was unprecedented, certainly in Asian scholarship. Not only were there a vast number of documents in the find – 60,000 as a round figure –

but many are primary historical documents not found anywhere else and, moreover, totally different in kind from the usual Chinese historical sources. A century later the study of these documents has become a recognised discipline in itself – named Dunhuang Studies after the place they were found – yet the overwhelming majority of articles and books are written by scholars in Asia: China, Taiwan and Japan. This, despite the fact that three quarters of the collection of documents is in Europe.

The theme of this conference is 'The Present and Future State of Provision for Asian Studies in Europe.' The deplorable state of present European-based Dunhuang Studies shows that mere existence of these documents in European Collections is not in itself adequate provision to promote such studies. I am going to talk about how the British Library hopes to increase provision for future Dunhuang study in Europe through international cooperation and technology. First, however, I will give a brief historical background for those unfamiliar with the manuscripts and their discovery.

## *Dunhuang and the Silk Route*

British and German expeditions have recently succeeded in making the first west-east crossing on foot of the Taklamakan Desert in the westernmost province of China. They sent back reports of 300m sand dunes on which even their camels – the consummate desert travellers – gave up hope: members of one of the expeditions have admitted lighting fires underneath the poor creatures to encourage them to keep on climbing. 'Taklamakan' literally means 'you go in and you do not come out' and it has probably changed little since the time of the 4th century Chinese monk-traveller Faxian who vividly reported the horror of the desert "with the only landmarks to guide us being the bones of the dead". Further east and extending into Mongolia to the north is another desert, the Gobi, and it is through these two desert regions that the Silk Route linked the long-time capital of China, Xian, with India and the West for most of the first millennium.

The Silk Route divided at Dunhuang, a town now in the Chinese province of Gansu, into northern and southern branches which skirted the Tarim Basin in the Taklamakan. Faxian and his fellow travellers – monks and merchants – would have gone along this route in large groups (to deter bandit attacks) from one thriving oasis to another finding them to be sizeable towns with inns, markets and irrigation systems supporting considerable agriculture. There were also Buddhist monaster-

ies offering refuge to travelling monks and large garrisons. But climate changes and invasions forced the people of these communities to abandon their once fertile lands in the latter half of the first millennium of the common era and in time the sands of the deserts covered their homes, the Buddhist shrines and the garrisons.

The first decades of this century saw great Western archaeological interest in this area founded, it must be said, less on cooperation than competition.<sup>1</sup> Sven Hedin, the Swedish archaeologist and adventurer, even attempted a west-east crossing of the Taklamakan. All but one of his eight camels and two of his companions died on their ill-fated attempt. Other archaeologists more sensibly chose to skirt the desert, unearthing the sand-covered settlements along its fringes and making forays south and north into the sands to locate other settlements, once situated next to rivers which are now dried-up. Among these archaeologists were Aurel Stein, a British national of Hungarian descent; Paul Pelliot, a Frenchman; and Sergei Oldenburg, a Russian. It was these three who made their way to Dunhuang, having heard of the remarkable cache of documents, and who carted away roughly a quarter of the cache each to London, Paris and St Petersburg respectively where they remain today. Most of the rest of the documents from this site ended up in Beijing, although there are a few hundred in Japan from the expeditions sponsored by Count Otani and smaller collections in institutes throughout the world.

Dunhuang was not the only site to yield written treasures. German expeditions led by Grünwedel and von Le Coq yielded considerable finds from the Turfan region on the northern Silk Road, now in Berlin, and many other Silk Road sites were excavated in this short period and their treasures shipped to Europe. Stein led three successful expeditions between 1900 and 1916 – a fourth was cut short by and his finds confiscated – and the British Library and British Museum hold material from all of these. The British Library Stein collection includes several thousand woodslips and woodslip fragments with Chinese writing, thousands of Tibetan and Tangut manuscripts, Pakrit wooden tablets from Niya and Loulan in Brahmi and Kharosthi scripts, along with documents in Khotanese, Uighur, Sogdian and Eastern Turkic.

## *Cataloguing*

Some of the Chinese and Kharosthi-script documents Stein brought back were published very quickly. Although the catalogue of the Dunhuang manuscripts prepared by Lionel Giles was not published until the late 1950s by then numerous studies had come out, mainly by Chinese and Japanese scholars. Further work and rough translations of the Kharosthi-script manuscripts was done by Burrow. Sir Harold Bailey and Reichelt published studies of the Khotanese and Sogdian works and the research of Vallée Poussin on the Tibetan Buddhist manuscripts finally reached the press in the 1960s. In addition to these published catalogues the British Li-

brary has handlists of the Tangut, Uighur and Eastern Turkic manuscripts in its collection.

But the published catalogues, apart from now being out-of-date, are also all partial. Their authors invariably selected the most complete, most legible and most easily understood of the manuscripts and ignored the remainder. The true size of the Stein collection is probably therefore not widely known. The 7,000 Chinese manuscripts from Cave 17 catalogued by Giles represent only half of the total number brought back from Dunhuang. And because the ones omitted are more fragmentary, the task of identifying and cataloguing them is more difficult. Vallée Poussin's selection of under 800 Tibetan documents leaves over 3,500 to deal with. The 1,300 Chinese woodslips catalogued by Chavannes and Maspero represent fewer than half of the total. Not only are there about 2,000 completely uncatalogued fragments, there are also five drawers of woodslip fragments with site marks only. Stein was a great fan of rubbish heaps where he found many scores of wood shavings with written characters. The top-layer of wood was shaved off the wooden slips when the text no longer required. This left the wooden slips blank so that they could be used again. The shavings were thrown away and, thanks to Stein's heroic efforts in enduring the less salubrious aspects of ancient rubbish heaps, the British Library has a considerable number of these: still unsorted and uncatalogued.

The British Library Stein collection therefore totals over 28,000 manuscripts in many physical forms: paper scrolls, concertina-type booklets, sewn booklets, and fragments; woodslips and wooden tablets in various shapes and sizes; silk; and even leather and birch-bark documents.<sup>2</sup> The total number of texts is far greater since many of the manuscripts, especially the scrolls, comprise several different texts often covering both sides of the paper. This is the physical collection.

### *The importance of the documents*

What about the importance of these documents? I am going to concentrate on the manuscripts and printed documents from Dunhuang itself, which are overwhelmingly Chinese. About 80% of those catalogued by Giles are canonical Buddhist works, sutras and their commentaries, and other doctrinal pieces. There are also a few Buddhist pieces not previously in the canon. But it is the remainder – I shall call them non-Buddhist as a convenient shorthand – which are perhaps the most exciting.

Primary documents from this period – 5th to 11th centuries – are practically unknown in China. Extensive historical records were kept by Chinese officials but they were distilled into officially written histories, resulting in a series of dynastic histories which are the main source for scholars today. The initial records were destroyed along the way. Paper was quite scarce and therefore often recycled, and literacy low. The educated elite dominated the process of written histories: they recorded the material, selected what to use and wrote the final versions of the histories. Consequently, when reading Chinese historical sources one has the view of a very select world – official court life. It is overwhelmingly political and economic history. This is not to say that the histories do not contain insights into human nature and a certain amount of humour, but they are court-centred history written by court-centred literati.<sup>3</sup> And because of the intimate relationship between literature and offi-

cial life in China at that time, the poetry and essays that comprise most of the literature are almost exclusively concerned with the same people. Moreover, the picture we get of a China inhabited by scholar-officials, valiant generals and wise if flawed emperors, is largely a secular world.

The documents from Dunhuang present a totally different picture. They show a people concerned with both the basics of everyday life – the price of a donkey, how to write a letter to a bereaved friend, the weather – but also with what may be beyond life: they show both the mundane and the transcendent.<sup>4</sup> They show a China pervaded by religion – overwhelmingly Buddhist; by monks and nuns, monasteries and private and public religious ceremonies, a world in which secular literature and the Chinese classics play a very minor role. There are only a handful of copies of Confucius's sayings, *The Analects*, and other Confucian works in the Dunhuang collection. The majority of the remainder of the documents make at least passing reference to Buddhism, Daoism, monasteries, monks or religious practice, if only in that the copyist was a monk.<sup>5</sup>

On the mundane side, the Dunhuang materials have informed social history for this period. The importance of the documents in this field has been well covered by Professor Twitchett in an article he wrote in the 1960s, yet much work remains to be done which will inevitably yield new insights into Chinese history.<sup>6</sup> The importance of the documents has never been in question. Despite this, lack of commitment and resources – and often the two go hand in hand, and the disruptions caused by two world wars, have conspired to delay full cataloguing of the material: the essential first step. Indeed, without catalogues it is almost as if the documents did not exist. I have highlighted the patchiness of the existing catalogues earlier in this paper, but I am pleased to say that progress is now being made. Two Chinese scholars have been working on the fragments from Dunhuang not catalogued by Giles and the first of these, covering the non-Buddhist Dunhuang fragments, was published in Taiwan in late 1994.<sup>7</sup>

A catalogue enables scholars to identify manuscripts that may be of interest: the next step is to give them access to the manuscripts in question, preferably in surrogate form. The 7,000 manuscripts catalogued by Giles have been available for a considerable time to scholars world-wide through microfilm and the Taiwanese-published reproductions of the microfilms. Microfilming of all the fragments is in progress although many of the early microfilms and most of the Taiwanese reproductions are of poor quality.

### *International cooperation*

But we have gone a step further – and I would venture to say that, once again, it is potentially a very exciting time for oriental studies. This time it is based firmly on cooperation rather than the competition of the first decades of this century. Perhaps the start of this was a visit by Chinese scholars from the Chinese Academy of Social Sciences who approached the British Library about producing a facsimile edition of all the non-Buddhist documents from Dunhuang. It was recognised that the task could not go ahead without considerable conservation work. The reason Giles had ignored most of the Dunhuang fragments was either because of their size, or because they were in the form of crumpled balls

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of paper. With considerable help from Chinese colleagues, all the fragments have been carefully flattened and sewn inside sheets of stable plastic, enabling both sides to be viewed. They have also been photographed and fourteen volumes presenting facsimiles of all the non-Buddhist Dunhuang documents are being published in China.<sup>8</sup> Volumes nine to fourteen comprise photographs of the previously uncatalogued material. Although the previously uncatalogued Buddhist material is not included in these volumes at least it is now available at the British Library, also having been flattened and conserved in plastic.

This project, initiated by the Chinese scholars, has acted as a catalyst for greater activity on the Dunhuang and other Stein materials both in the British Library and elsewhere in Europe. The British Library itself has hosted several conservators and scholars from China to work on the material over the past few years. And other holders of the Dunhuang material have followed our example and signed contracts with Chinese publishing houses to produce facsimile editions of their collections. Several volumes of the Russian holdings in St Petersburg have already been produced and the Institute of Oriental Studies is planning to publish facsimile editions of their entire Dunhuang collection, probably amounting to several dozen volumes. The nature of the British Library collection makes a similar endeavour logistically very difficult: of the 80% of the collection which is canonical Buddhist, many scrolls are up to 70 foot long. A facsimile edition would therefore run to hundreds of volumes and probably be unaffordable to all except a few libraries and monasteries. Accessibility would therefore not be greatly improved.

Another exciting result of the activity of the past few years has been the possibility, with the end of the Soviet Union, to forge links with our colleagues in St Petersburg and Berlin. This opportunity was seized by the British Library and, after much hard work, the curators and conservators of the collections in Europe, China and India were brought together for the first time at a conference held in October 1993 at the University of Sussex organised by the British Library. Following this, the International Dunhuang Project was established, its aim to promote the study and preservation of the Dunhuang legacy through international cooperation.<sup>9</sup> This international cooperation is now a reality. Professor Kenneth Seddon, a scientist at the Queen's University of Belfast, has been working closely with the British Library and has obtained funding – including European Union money – for various conservation initiatives in St Petersburg. We hope to expand these in the next few years to include curatorial and research work. One of the first endeavours of the Project is to identify and make a list of all the holders, world-wide, of the Dunhuang legacy. A partial list is on the database for revision and updating. There is a thrice-yearly newsletter, *IDP News*, and the Project will hold a conference every two years. The second conference is being organized by the Bibliothèque Nationale in Paris and will be in October 1995.

In London, there has also been considerable development. There is still much work to be done, both on conservation and cataloguing of the documents. The necessity of producing bibliographic and other reference material for a 15th volume in the Chinese-published facsimile edition and the generosity of various funding bodies resulted in the British Library developing a computer database to store and produce the catalogue information on the documents. What began as a relatively small endeavour has blossomed over the past couple of years into a much grander and ambitious scheme. We are now working towards a computerised database of all the Dunhuang material, not only that belonging to the British Library Stein Collection, but material from the collections in St Petersburg, Paris, Beijing and other holders. It is planned, as soon as it is feasible, to make

this database accessible to scholars so that, though interaction and cooperation, the catalogue information can be kept completely up-to-date. We are also considering the possibility of making it accessible on-line.

Some of this work is already underway. The project set up in St. Petersburg involves a conservation survey of their manuscripts, which information will be transferred to the database. A full conservation survey of the British Library Stein collection also started in late 1994 and the data is being entered directly onto the computer database. Not only will the computerised database contain information about the manuscripts, the texts, and relevant bibliographical material, but it is also planned to include high-resolution images of the manuscripts themselves. A feasibility study for this side of the Project began in early 1995.

#### *New horizon*

It goes without saying how useful such a database would be. To return to the wood shavings collected from the rubbish heaps by Stein. Once images of these are held on the computer, it will be possible to move them around on the computer screen and try to find matches of the text on different pieces: this is simply not possible with the wood shavings themselves. And, by extension, it will be possible to match up fragments of documents from different collections. In other words, the entire collection from the one cave in Dunhuang will, for the first time since its discovery in the 1890s, be back together again. It will be possible for scholars to turn their attention to the collection as an entity, instead of being forced to look at individual manuscripts within it, and this will open up a new facet of Dunhuang studies.

I should say that we are also exploring various techniques to maximize the accessibility of the manuscripts when on computer. They will, of course, be indexed by keywords and titles but we are looking at means of creating much more powerful and comprehensive search techniques. This is still at a very early stage but I hope to be able to report on progress at a future conference. It should also be pointed out that the database will not only consist of the Chinese manuscripts. It is the Project's aim to include documents in all the different central Asian languages which I mentioned earlier and to offer the database for use in various world-wide locations in different language versions.

Everything is potentially in place. The manuscripts are becoming more accessible through catalogues and facsimiles and, in the end, through computerisation. Cooperation between the holders is increasing. All that is needed now are keen scholars to work on this resource. We hope that they will appear as the Project gathers pace: despite the importance of these manuscripts there are very few European scholars currently working on them. We intend to be active in this area as well: after all one of the aims of the Project is to promote Dunhuang studies, what can we do to fulfil this – to increase scholarship in Europe?

The British Library is building up a library of reference and secondary material on the Dunhuang collection. Information about these works is being added to the database and linked with the document records so that it is possible to call up a bibliography on any one or any group of documents. Relevant material continues to be bought and, where gaps in the library are identified, the British Library will try to fill them or at least identify other UK holders so that UK scholars will be able to get hold of all the texts necessary to conduct research. The British Library is not a teaching institution and has very limited resources to accommodate visiting scholars, other than the general reading room facilities. We can, however, publicise the existence of the Dunhuang resource among UK undergraduates by giving talks in cooperation with the universities and offering introductory visits to the British Library for groups of students.

Of course, there are two major stumbling blocks to the advancement of pre-modern Chinese studies in the UK. The first is the lack of adequate programmes to train students to identify and use the mass of Chinese research material and the relatively small number of potential supervisors for pre-modern research in British universities. Oxford and Cambridge both offer one-year bridging Masters courses – but they stand alone. The second impediment is the lack of financial resources and incentives, not only research funds, but also jobs at the end of the research to convince students that it is worth their while engaging on a four or five year research programme. Without the possibility of gainful employment at the end it is hardly surprising that many students chose not to enter the academic career path.

The project is still at a very early stage, but we believe the British Library can play a part in alleviating both these problems, but, again, only with cooperation from European colleagues. For example, we can offer short lecture programmes on Dunhuang resources. And by acting as a focal point for Dunhuang studies we hope that the International Dunhuang Project and the British Library will be able to attract funding for research fellows and help other involved institutions throughout Europe play a similarly active role in promoting Dunhuang studies. Perhaps then the Dunhuang manuscripts will finally be afforded the attention they deserve. ◀

#### Notes

- 1) See Peter Hopkirk, *Foreign Devils on the Silk Road*, John Murray, London 1980, for an amusing account of these times.
- 2) This does not include the many paintings and drawings also collected by Stein and now held in the British Museum.
- 3) For a lucid and detailed account of the process of history writing in the Tang dynasty (618-907) see D. Twitchett, *History Writing under the T'ang*, Cambridge University Press 1993.
- 4) I use the term 'transcendent' loosely here to mean 'beyond this life' being aware and sympathetic to the view that the category 'transcendent' has no place in Chinese thought.
- 5) For a discussion of one aspect of this see Daniel L. Overmyer, 'Buddhism in the Trenches: Attitudes toward Popular Religion in Chinese Scriptures Found at Tun-Huang' in *Harvard Journal of Asiatic Studies*, 50.1 (June 1990) pp. 197-222.
- 6) D. Twitchett, 'Chinese Social History from the Seventh to the Tenth Centuries: The Tunhuang Documents and their Implications' in *Past and Present*, 35 (December 1966) pp. 28-53. For an overview see Fujieda Akira, 'The Tunhuang Manuscripts: A General Description' (in two parts) in *Zinbun* 9 (1966) pp. 1-32 and 10 (1969) pp. 17-39.
- 7) Rong Xinjiang (ed.), *Yingguo tushuguan Dunhuang hanwen fei fojiao wenxian canjuan mulu* (Catalogue of the Chinese, Non-Buddhist fragments (S.6981-13624) from Dunhuang in the British library), Shin Wen Feng Print Co., Taipei 1994.
- 8) *Ying zang Dunhuang wenxian (hanwen fojing yiwai bufen)*, (Dunhuang Manuscripts in British Collections (Chinese texts other than Buddhist scriptures)), Sichuan People's Publishing House, Chengdu 1990.
- 9) The 'Dunhuang legacy' is used as shorthand for documents found on the Silk Route sites.

# Resources for Asian Studies: The Development Studies Perspective

By Sheila Allcock

I have looked at life from a development studies perspective for nearly 25 years and find it hard to think of a country without regard to its categorisation as 'developed' or 'developing', within which latter group are high-income, upper middle-income, lower-middle income and low-income! Perhaps you are surprised that there is such class or even caste distinction among what there has been a tendency to call the Third World, and which is often seen as a homogeneous mass.

In recent years development studies specialists have been at pains to distinguish between countries, which are notionally at the same economic level of development, and you will notice that these categories are based on economic measurements, rather than any other social or cultural indicators of 'development'. [For a recent overview of the topics of interest to academics engaged in development studies, see Meier, G.M., Review of development research in the UK, report to the Development Studies Association *Journal of International Development* 6, 1994 5, pp.465-517].

As a Librarian in this field since 1971 I have been aware of the main emphases and trends (or, to put it less politely, fashions and buzzwords) among the scholars and their resulting publications. At the outset I discovered that classification of the material by universal classification schemes was very unsatisfactory, in that developing countries were very much an afterthought in these schemes. I was even told by one cataloguer when I complained about this lacuna, that, by definition developing countries would develop and therefore there was no need for special classification numbers in the long run!

## *Classification schemes*

In order to have any classification in depth for a topic such as universal primary education in Nigeria the resulting Dewey number would probably need the front cover as well as the spine of the book to fit on! I visited the main library in the field, that of the Institute of Development Studies at Sussex (now the British Library for Development Studies) to find how they dealt with the problem, only to find that they had given up the struggle, and settled for an arrangement of books alphabetically by author! As I had also gone there to try to do some book selection by subject, I was able to see how unhelpful this was to library users, who approached with a subject query.

Following this experience I devised a classification scheme for Development Studies in 1971, with plenty of room for expansion as new topics were likely to appear, and I'm glad to be able to say that this forms the basis of the scheme now in use at the International Development Centre Library, and still has room for new ideas and emphases. I mention this not in order to blow my own trumpet, but in order to show how themes have waxed and waned over the years. Examples are New International Economic Order (brings forth a hollow

laugh these days!), and structural adjustment policies (for which we had a classification some five years before the Library of Congress Subject Headings, which insisted on the use of the very general term 'Economic policy'). There is also much more emphasis on the effect of development policies on women and the environment.

Being in charge of the classification scheme allows for rapid adjustment – and this brings me finally to what you were expecting me to talk about – resources for Asian Studies! I have indulged in this preamble for a purpose. The purpose is to show that library work and librarianship have changed immensely since I was at Library School (quaint term!), and my present title of Librarian and Information Services Manager reflects this.

## *Boxes people and book people*

I have a friend in the Development Studies world who classifies people as 'boxes people' or 'books people', i.e. those who are interested in computer based information and those who are interested in 'handing out books' as he would say. As usual with such dichotomies I think it is a false distinction, and that most of us are both books and boxes people. Certainly there seems to be no diminution in demand for books from the students and staff of Oxford University, but in the last few months we have also been able to offer information services in the library via the university CD-Rom network, and the Internet.

Last month I produced a document to assist staff and students in Queen Elizabeth House log on and find information on-line. It is doubtless out of date already!, but you may be interested to know what resources I have identified as being of particular interest for Development Studies. Most of the on-line databases are biased towards North America and Europe in much the same way as the universal classification systems mentioned earlier. I am afraid from my perspective 'Asian Studies' is a subset of 'Development Studies' – your perspective is doubtless a mirror image of mine!

The information sources I mentioned are: British Library for Development Studies catalogue; AgEcon CD from CAB International; USAID press releases; OCLC FirstSearch; and econ.soc.devt mailing list.

To use 'University Challenge' terminology, these can be seen as 'your starter for 5'. Anyone who has 'surf'ed or 'crawled' the Internet knows that everything is interrelated, and you can often approach the same point on the globe from many different directions. These information sources lead on to others almost ad infinitum, and certainly a search one day is likely to produce different results from that performed the previous day such is the speed of change of the Internet.

Since writing the above, I have become aware of another data source, which although not specifically addressed at the development community, has a rich store of information. I knew in general terms about Lexis/Nexis, but had classified it in my mind as a legal database, and therefore not of interest to our library. Just this week I have had a chance to try it out, and have been amazed at its full-text coverage, of not only news-



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papers but academic journals such as *Journal of Development Studies* and *IMF Staff Papers*. This database covers such a wide variety of titles, that it should be of interest to almost any library/information centre.

Some people argue that direct access to these sources makes the role of the Librarian redundant. I disagree strongly and would contend that librarians/information managers will still be needed to provide signposts and guides to all this material. The phrase 'the end-user is king' is often heard at present, but the same argument could apply with 'old-fashioned' media such as books. Why bother to classify them, why, even, put them in alphabetical order of author, why not let people scabble for them as at jumble sales? I think the analogy with the Internet is valid, and that guidance is essential in order to find the most relevant information for the end-user.

#### *Future developments in the development studies world*

DEVLIP. Following the example of previous Library and information Plans, notably the subject based Music and Law LIPs the Information for Development Co-ordinating Committee has commissioned a consortium of consultants [Carpenter Davies associates, David Haynes Associates and Capital Planning Information Ltd], to examine the present situation with regard to the provision of material in the field of development studies. The work has just started and they are conducting in-depth interviews with 'key information providers', and sending out questionnaires to about 200 organisations in all. The work involves a survey of information users and their requirements as well. The draft plan should be submitted to IDCC by April 1995.

ELDIS. So far I have been talking on a national basis. There is a European-wide organisation, EADI (European Association of Development Research and Training Institutes), which has many working groups. The most active is the information and Documentation Working Group, of which I am a convenor. We have had annual meetings since 1984, even in 1986 our theme was 'networking'!

EADI has been supporting the IDIN (International Development Information Network, Tilburg, the Netherlands) database of development research for many years, and it is now proposed to set up ELDIS (Electronic Development information System). At the moment there is a basic document produced by Peter Ferguson of BLDS. It is updated and available in an electronic format via Devline, but a proposal is going forward to the EU for funding in order to build and maintain a referral database on electronic information sources within the field of development information. This would be not only quantitative, but qualitative in that some evaluation of databases would also be involved to guide users through the maze of possibilities.

As with every other subject at present, the rate of change is very high; more than ever before in my experience. We are experiencing an exponential growth rate

both of publications and secondary sources for accessing them. A paper written in early December 1994 will probably be different from one written in November 1994, or January 1995. I hope that this does not sound too incoherent, but it reflects reality for information providers. I hope that soon there will be some standardisation of front-end formats and also some definitive databases with recognised quality. We live in interesting times – lets hope they will prove a blessing rather than a curse. ◀

# Derek Hopwood: Recent Developments in Modern Middle Eastern Studies

Abstract by John Sims

**D**r Hopwood began his talk with a brief historical review of the development of modern Middle Eastern studies in the UK during the last 50 years, illustrating how it had reflected changing political perceptions and concerns and the effects of periodic official reports on provision for oriental studies. The Scarborough Report of 1947 had resulted in the creation of a few posts but more significant expansion followed the Hayter Report of 1956 with the establishment of centres for Middle Eastern studies at Oxford, London and Durham and the creation of a Middle Eastern Bibliographer post at Oxford. The concept of area studies took root and there was active co-ordination of collection development leading to the creation of the Middle East Libraries Committee (MELCOM). The original members were Oxford, Cambridge, Durham and the School of Oriental and African Studies in London; others followed. MELCOM proved helpful for establishing library area responsibilities and for general support for Middle Eastern studies and in 1973 its equivalent for academics, the British Society for Middle Eastern Studies (BRISMES) came into existence. Both BRISMES and MELCOM actively involved colleagues in Middle Eastern countries and recognized the importance of travel to the region.

European-Arab dialogue at governmental level has stimulated cultural activities such as compilation of a directory of scholars and projects for exchange programmes for students and journalists. A recent development is the establishment of a European-Arab university at Granada which has received European Community support and is about to start making appointments. A second campus at Cordova is possible.

MELCOM International meets annually either in the Middle East or in Europe, with the principal function of providing a channel for exchange of information. A joint meeting between BRISMES and its French counterpart resulted in the establishment, with EC support, of EUROMES. Its activities include the production of a directory of Middle Eastern Specialists, development of a project for a Middle East Studies Centre in Cairo, running of specialized workshops on water supply and other subjects of current interest, and the holding of conferences.

The Institut du Monde Arabe has been founded in Paris with funding from Arab sources to promote Arab studies and has launched the publication of the journal

*MARS (le Monde Arabe dans la Recherche Scientifique)*. A meeting of thirty institutions at Casablanca at the end of November 1994 set up a new organization, the Association Liaison Monde Arabe (ALMA) which will have its headquarters in Paris and its Secretary-General in Casablanca. Membership is open to any institution engaged in Middle Eastern teaching, research or documentation. An application is being made for EC funding for a CD-ROM containing data on the social sciences in the Arab world, including bibliographical information and details of institutions and conferences.

Within the framework of this European-Arab cooperative activity, Middle Eastern studies in the UK are flourishing at both undergraduate and graduate level. A new Middle Eastern Studies Centre is being planned at Leeds and the privately funded Centre for Islamic Studies and Lebanese Centre have been established at Oxford. New appointments are being made and it is hoped that the extra library funding being made available through the Higher Education Funding Council (HEFC) will help to strength Middle Eastern resources. ◀

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