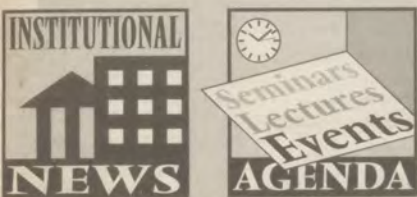


## In this issue:



### IIAS News

Professor Jurgis Elisonan will be in charge of the first **IIAS Masterclass**, which is scheduled for the end of September. The topic of the masterclass is **Japan in the Sixteenth and Seventeenth Centuries**. Those invited to apply are doctoral students and recent recipients of a doctorate in fields related to Japanese cultural and political history or to the history of Japanese foreign and inter-cultural relations during that period.

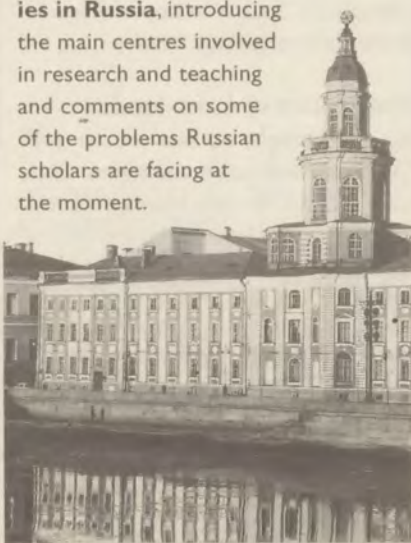
#### IIAS seminars

- *Comparative Studies on the Judicial Review System in East and Southeast Asia*
- *International Workshop on Modern Chinese Poetry*
- *Riau: Past, Present and Future*
- *Islam in Central Asia*
- *Democracy in Asia?*
- *Hierachialization*
- *Modern China: the Literary Field*

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### General News

Leonid Kulikov explores the infrastructure of **Oriental Studies in Russia**, introducing the main centres involved in research and teaching and comments on some of the problems Russian scholars are facing at the moment.



At the **East-West Center** in Honolulu, Hawai'i researchers and students explore the significance of Asia's rapid rise, the region's challenges, both enduring and new, the formation of an Asia-Pacific consciousness, and identify the key policy issues and the choices they present to governments.

Page 14 > 26

### Central Asia



Former Russian land-use and nature protection approaches based on collectivism and modern Western landscape planning concepts often seem unsuited to the contemporary needs and conceptions of the Mongolian rural people who are mainly nomadic herdsman. Germe-raard and Enebisch have developed the hypothesis that tradition may be a useful tool for guiding **land use and conservation in Mongolia**.

Page 27 > 28

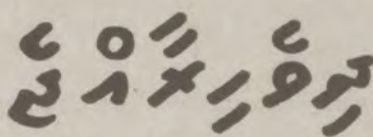
### South Asia



The main objective of the **India Institute in Amsterdam** is to contribute to an accurate conceptualization and understanding of India, its people and its culture in the Netherlands. The emphasis is laid on aspects such as languages, philosophy, religions, art and history. In order to realize its objective, the India Institute offers courses and lectures, provides information and brings out publications.

Page 29 > 32

### Insular Southwest Asia



The Maldives consist of over 1000 small coral islands stretching over 764 km of the Indian Ocean west of Sri Lanka. The country is populated by roughly 180,000 people who call themselves Devehi(s) ('islanders'), and their language is Divehi, which is also the ethnographic term. Clarence Maloney explores the **origins of the Maldives people**.

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### Southeast Asia

The **European Association of Southeast Asian Archaeologists (EurASEAA)** was established as a parallel association to the established South Asian Archaeology Association. The main aim of EurASEAA is to bring together every two years, at a location in Europe, scholars who are working in the field of Southeast Asian archaeology, including proto-history and early history, epigraphy, and art history, and to offer facilities to present and discuss new data.

What would the world be like if we could listen to and appreciate only our own Western musical traditions? It would undoubtedly be enough to keep us busy for a life-time, but we would miss a lot should we confine ourselves simply to this. Wim van Zanten explains what is currently being done in the field of **ethnomusicology in the Netherlands**. An interview.

Page 36 > 41



### East Asia: China

Throughout its rule, the Chinese Communist Party has used **propaganda posters**, and other channels of communication, for the purpose of changing, or at least influencing, the behaviour of the people. The adoption of the 'Four Modernizations' policy by the CCP in 1978 set in motion a process of far-reaching economic, political, and social change. Perhaps nowhere were these changes more noticeable than in the visual propaganda.

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### East Asia: Japan and Korea

The first authoritative translation of **'Hamel's Journal and a Description of the Kingdom of Korea, 1653-1666'** made directly from the original Dutch manuscript by Jean-Paul Buys was recently published by the Royal Asiatic Society Korea Branch. Hendrik Hamel now speaks to us in modern English of his thirteen years of life as a captive in Korea and offers his sober, detailed observations of the 'Hermit Kingdom', covering a wide range of subjects between 1653 and 1663.

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### AAS

This section is dedicated to the Association for Asian Studies (USA). In this issue: call for papers of the **48th Annual Meeting of the AAS** on April 11-14, 1996, Hawai'i.

Page 53

## What's New!

### Internet

Annelies de Deugd elaborates on how **the Internet** has affected the IIAS and gives an introductory directory of interesting addresses of sites on the Internet where information about Asian Studies can be found and accessed.

Page 54 > 59

Now Accessible:  
The IIAS Info Server:

<http://iias.leidenuniv.nl>

### Asian Culture

Two museums specialized in Asian art are highlighted: the **Asian Art Museum in San Francisco** and the **Asia and Pacific Museum in Warsaw**. The collections of both museums are centred on the private collections of their founders, respectively Avery Brundage and Andrzej Wawrzyniak.

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

Page 60 > 70

# Editorial

By Paul van der Velde  
Editor-in-chief

What are Asian Studies? It is a question which sometimes looms large on the mind of an editor of a European Newsletter about Asian Studies. By and large information from all parts of the world threatens to overwhelm the desks of the editorial office. The diversity and richness of present-day studies in the field of Asian Studies is undeniably stimulating. The channelling of the information is a challenge which can be met by using both traditional and modern means of communication. An example of the latter is the opening of our own World Wide Web page which gives information about the IIAS and its activities and of course there is the electronic version of this newsletter, sections of which are updated on a day-to-day basis. (See Internet pages 54/59). Though this electronic information will encourage dialogue it will never entirely replace traditional forms of exchange such as meetings at which one is actually present. In the month of April IIAS representatives paid three visits to engage in such meetings in Pakistan, India and the United States.

## Pakistan and India

In Pakistan the IIAS delegation paid visits to universities with Asian Studies departments and area studies centres in the field of Asian Studies. An MoU was concluded with the University Grants Commission of Pakistan which acts as an umbrella organisation for the for research institutes in the field of Asian Studies. The MoU stipulates the exchange of scholars and information. Plans are afoot to organize a seminar in conjunction with a exhibition in the National Museum of Ethnology in Leiden in 1997 on the Chandara Culture. With an eye to future, cooperation negotiations will be continued for the purpose of founding a Chair of Pakistan Studies to be facilitated by the IIAS.

In India the IIAS delegation paid visits to Delhi University and other universities and area studies centres in the field of Asian Studies. An informal agreement was concluded between the Indian Council of Social Science Research (ICSSR) and the IIAS which will serve as a gateway to each other's countries. The ties already existing between the IIAS and l'Institut Français de Pondicherry (IFP), which is one of the research institutes of the École Française d'Extrême Orient, were reinforced. The IFP is one of the main laboratories for the internationalization of Asian Research. It is a place where Indian and Western researchers work together on research projects not only in the Humanities and Social Sciences, but also where the Natural Sciences are not forgotten. One example of a project which touches on all three groups of sciences is Indigenous Technology. This 'European' research institute is completely embedded in Indian society, yet it remains in close contact with other research in the region and in the rest of the world. The IFP could become one of the first truly 'European' research institutes in Asia and serve as an example for the many national European research institutes in Asia.

## Asia Committee

Turning to Europe, we are now noticing a mounting awareness among European Asianists with different disciplinary and regional backgrounds that reciprocal cooperation is of prime importance. The results of this heightened consciousness are rapidly gathering momentum. The next meeting of the Asia Committee is scheduled for 2 and 3 September and its brochure will be launched during that meeting. The ESF Asia Committee plays an important role in steering this awareness. Apart from the goal of stimulating Asian Studies in general and promoting cooperation among Asianists in particular, the Asia Committee concentrates on three spearheads: the implementation of a fellowship scheme; the organization of seminars; and the building up of the European Database for Asian Studies. Recently governments in several countries have contributed towards the setting up a European fellowship scheme which has reached

the implementation phase. The organization of international seminars is the second spearhead of the Asia Committee. So far three seminars have been held and five more are planned in the autumn of this year. Reports of the seminars held will be published in the next newsletter. A third focal point of the Committee is the European Database for Asian Studies, of which the execution has been entrusted to the IIAS.

## European Database for Asian Studies EDAS

In the last number of the newsletter we included the Preliminary Guide to Asian Studies in Europe. This guide has had a mixed reception. Negative feedback has focused mainly on the incomplete character of the guide. By its very nature a preliminary guide is incomplete and this is precisely what has provoked so much positive feedback in the form of useful tips, addresses, etc. Even more positively the Chiang Ching-kuo Foundation for International Scholarly Research has granted the Asia Committee US \$ 20,000 for the EDAS.

On page 8 of the current issue is a questionnaire. Would you please fill it and return it to us if you have not already done so? On the basis of the addresses currently in our file the total number of Asianists which I had previously estimated to be around 12,000 has had to be readjusted. Going by the information at present in our possession, we estimate that there are between 6 to 8000 European Asianists working both in Europe and abroad. This estimate, if accurate, would be practically the same as the number of Asianists working in United States which hovers around the 7000. In the first half of 1996 we hope to publish a European directory. The second phase of the Dutch pilot project has been completed with the publication of the IIAS Guide to Asian Studies in the Netherlands '95. It contains 1000 addresses of Dutch Asianists, an index on regional specializations with disciplinary specialisations added to it, institutes, organizations, and newsletters in the field of Asian Studies. The third (perpetual) phase consists of the updating of the database. In the future Asianists will be contacted once a year for an update of their entry. The separate Dutch publication will be merged with its European counterpart next year.

## The European Union

The augmentation of activities in the field of Asian Studies at a European level and an increasing visibility of what until recently was a virtually unknown entity for outsiders has certainly contributed to a rethinking of the economic, scientific, and cultural Asia policy of the European Union. The main objective of the new Asia Strategy of the EU formulated in 1994 is to enhance the mutual understanding and commitments between the two regions and to draw the attention of Asian and European decision-makers to the importance of these relationships. As part of the Asia strategy the EU is making preparations for the organization of a Cultural Forum on Euro-Asian relationship which will be held at the end of 1995 or the beginning of 1996. A temporary staff member of the IIAS has been assigned on behalf of the IIAS to assist the Cultural Working Group of the Asia Directorate in Brussels with the preparations. The purpose of the Cultural Forum is to provide an opportunity for high-level resource persons to reflect upon diverse topics which can be expected to attract the interest of Asian and European decision-makers such as: the unity and diversity of Asia and the flows of scientific and technological exchange.

## Washington

At present the degree of organization of Asian Studies in the USA is still much more developed than in Europe (or Asia for that matter). While we are still struggling to collect basic data on Asian Studies in Europe, for a long time the Association for Asian Studies (founded 1955) has had this pertinent information on its more than 7000 members at its fingertips. The annual meeting of the AAS, 5-9 April took place against the backdrop of thousands of blossoming cherry trees (a gift from the Japanese government) in Washington. Previous contacts between the AAS and the IIAS resulted in a visit by an IIAS delegation to this extremely professionally organized meeting which was attended by over 3000 participants from all regional and disciplinary backgrounds. The majority of American Asianists is specialized in the

field of East Asian Studies, in particular in the Social Sciences. In this respect European and American Asian research complement each other, because Europe tends to focus more heavily on South and South-east Asia. 500 panels were held in multi-parallel sessions. An experiment with a poster session was successfully introduced as an alternative to the traditional lecture. It was also the opportunity for meetings of regional and disciplinary Asian groups. A job-market for Asianists was organized and last but not least there was the Asia market at which more than 100 exhibitors displayed their products in the field of Asian Studies. In general it was a vitalizing and inspiring meeting where there were ample opportunities to discuss new ideas with colleagues and others interested parties. The IIAS also rented a booth where it distributed its newsletters and publications and provided information about the IIAS. It attracted marked attention from our American colleagues. Several editors of publishing houses and editorial policy-makers were asked by us to express their views on the development of Asian Studies from the commercial point of view and about the series they are editing. One such example in the present issue is the article on the successful 'Studies in Imperialism' Series of Manchester University Press.

## Internationalization of Asian Studies

The meeting also brought us into contact with hundreds of American and Asian colleagues. Little wonder then that a formal meeting between the AAS, the IIAS, and representatives from Asian and Australian institutes focused on the internationalization of Asian Studies at both research and organizational levels. At a research level ideas were put forward to launch collaborative research projects which will not be executed by just one research institute, but by a network of research institutes encompassing the globe. Undoubtedly internationalization will be high on the agenda in Asian Studies in the years to come.

Collaboration at an organizational level is gradually building up. This is given concrete expression in MoUs in which the ways and means of cooperation are stipulated. The cooperation between the AAS and the IIAS is a case in point. After the mutual exchange of editors between its newsletters it is the intention to publish a joint World Guide to Institutes in the field of Asian Studies which will be presented during the next annual meeting of the AAS in Hawai'i in 1996. Also on the agenda are the insert of each other's newsletters and a joint regional conference of the AAS and the IIAS will be organized in Europe in 1997. Other avenues will be explored and worked out in an agreement which will be finalized this year.

## IIAS: the international facility

Closer to home from 10 to 12 May the official opening of the building, which the IIAS shares with other research groups in the field of Asian Studies, was marked by a symposium 'Asian and African Performing Arts' and the annual IIAS lecture delivered by Om Prakash entitled: Asia and the Pre-modern World Economy. The Netherlands Secretary of State of the Ministry of Education, Culture, and Science, A. Nuis, delivered the opening address. In it he waxed positive about the international facility of the IIAS. Should extra money be granted to the IIAS for this international facility it would be even better able to act as an international facilitating institute in the field of Asian Studies.

This elevated thought brings me back to the practical day to day reality of office life at IIAS: replying to many messages from colleagues not only in the traditional strongholds of Asian Studies but very specifically to those Asianists trying to come into contact with 'mainstream' Asian Studies in Europe such as Ulo Valk in Estonia, Florentino Rodao in Spain, Irene Moilanen in Finland, Alfred F. Majewicz in Poland, and Sergei Serebriany in Russia.

Yet we should also ask ourselves what is mainstream? A French colleague has made us painfully aware of the different (national) traditions of Asian research in Europe. His letter will be included in a new section in the next newsletter, 'Letters to the Editor' which will enhance the forum function of this newsletter. It will add welcome fuel to the ongoing dialogue between Asianists in Europe which creates unity in diversity.



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## List of Advertisers

Asian Rare Books (p.50);  
East-West Center (p.14);  
Manchester University Press (p.25);  
Norman Ross (p.28);  
Rainbow Trading (p.48);  
VU University Press (p.32);  
IDC (insert)

We are gathered here today in one of the many historical locations which the City of Leiden boasts. Around the year 1600 Gomarus and Arminius did battle in the streets surrounding Nonnensteeg, or Nuns' Alley. Legend has it that their battles extended beyond the fence. What essentially started out as an argument between neighbours eventually led to the segregation between Remonstrants and Counter-Remonstrants.

Over three centuries have gone by since those days, and Nonnensteeg has long since ceased to serve as a battleground for religious arguments. It now houses a building brimming with scientists whose reach literally extends to the outer boundaries of our world, focusing as they do on the study of a vast territory comprising Asia, Africa, America and Oceania.

## The IIAS as International Meeting Point

By Aad Nuis



Before you start to wonder, let me explain why I started my talk with a reference to a typical event in the history of the Low Countries. For although Gomarus and Arminius could hardly be credited with 'leading by example' as far as tolerance was concerned, religious arguments such as theirs and, more generally, the upheaval of the Eighty Years' War eventually gave birth in the Netherlands to an atmosphere of freedom of thought, freedom of speech and freedom to act, to a relative degree of tolerance and an egalitarian attitude.

### Meeting point

Over the past centuries the Netherlands, as a small country hemmed in by large neighbours, has managed to survive intact. This has largely been due to its curiosity and entrepreneurial spirit: a somewhat precocious midget surrounded by more introspective giants, which owing to its size has always managed to avoid being regarded as threatening or domineering. It is precisely this combination of freedom within a well-ordered space which is not crushed under the national weight of the host country which in this context has made the Netherlands the ideal meeting place for people from all over the world who are keen to get in touch with one another.

There is hardly a better illustration of this distinctive feature of the Netherlands as an international linguistic and cultural meeting point than this very building on Nonnensteeg. Here we find professionals who still command the Buginese language. A few doors down the corridor, some of their colleagues are busy studying the Arabic world, while others are involved in collecting information on Coptic frescoes in order to pass it on to modern-day monks in Egypt. On other floors, people are translating from Sanskrit or Aramaic.

This building represents the real-

ization of every researcher's dream: an environment where one is able to work undisturbed without being cut off from the world. Better still, a safe haven where one can conduct research in the secure knowledge that it will at some point in time make a contribution to the establishment of the *communis opinio* in society, although one can never be sure when this will happen. This, in short, is the atmosphere of traditional professionalism to which the Vonhoff Report so rightfully refers as something which has all but become extinct among scholars in the Humanities ...

### International facility is under consideration

The seminar on the performing arts in Asia and Africa and the performance by the actors from Tamil Nadu in southern India demonstrate how the unity between science and art, between classical and contemporary studies, has been preserved in the studying of the non-Western world. The play entitled 'The Five Elements' as performed by these actors has its roots in traditions which are two thousand years old. I have been informed that Hanne de Bruin, who herself lives in Tamil Nadu, is responsible for bringing this theatre company to the Netherlands.

Dr De Bruin has obtained her PhD with a thesis on the contemporary theatre practice of these classically trained actors. Her work provides an insight into the communication strategies used by them to communicate their messages, which are often of a highly practical nature. Such a combination of perceptions derived from a vast range of disciplines deserves a single building where this inter-disciplinary approach is given the opportunity to blossom!

### Concentration

You will have noticed my earlier reference to the Vonhoff Report. A literal translation of its Dutch title

would read 'Cinnamon is weighed by the decagram', an expression which is used in the Netherlands to indicate that precious things are measured in minute quantities. Those who are familiar with recent policy history will doubtless know the work of Mr. Vonhoff's predecessor, Prof. Frits Staal, who in his 1991 report sparked a fundamental debate in the Netherlands on the position of what we call the 'Minor Language and Literature'. The Minor Language and Literature subjects serve as crucial girders to the image of the Netherlands as an international meeting place. Allow them to

sag and the entire structure will eventually come down. Luckily we have been able to prevent this from happening: the 'Staal era' heralded the start of the restoration of the foundations.

The system of 'budget financing' which the Vonhoff Report recommends for a greater proportion of the Humanities is in fact already being applied to the Minor Language and Literature subjects. In the Higher Education and Research Plan which is scheduled for publication in September, I shall announce my viewpoint on the Vonhoff Report. I can sympathize with the direction in which the report seeks to resolve the problems, for I am keen to prevent a situation in which each Minor Language and Literature problem is exacerbated by the next.

Professor Staal pointed in his report to the necessity of concentration as it has now been achieved in this building and the research school which has been established here. He also advocated a strengthening of international facilities for postgraduate students. This resulted in the establishment of IIAS, the International Institute for Asian Studies, which is housed on the top floor of the building on Nonnen-

steeg – a most appropriate location for a postgraduate institute, wouldn't you agree?

### International facility

Since its inception in 1993, IIAS has presented itself both nationally and internationally in full accordance with the meeting point concept. Connections have been sought and developed with most other major institutes for Asian Studies in Europe as well as with the main Asian countries. The logical next step would be to elevate this interface function to a higher level. In his report, Frits Staal championed a European facility for Asian studies, which has since been set up, with the IIAS acting as its present secretariat. The next step will be the acknowledgement by the European Union in Brussels of 'Nonnensteeg' as a gateway to the 'pool of knowledge' of Asia which is present in the Netherlands. When Peter Tindemans performed the official opening of IIAS on behalf of my predecessor, Job Cohen, he expressed the wish that the Institute would develop into an international facility, a Dutch-based centre with a major international reputation. The application filed by IIAS is currently being vetted by NWO, the Netherlands Organisation for Scientific Research, and it looks as if it will be approved.

The Nonnensteeg facilities also house CNWS, a research school which has also proved its worth as a meeting place, and which has effectively made a substantive and administrative contribution to bolstering Asian, African and Amerindian studies.

### Mokusei

In the old days it was sometimes thought that studying a foreign language or culture had something of an exotic ring to it. Not for nothing do our German neighbours refer to what we call the Minor Language and Literature subjects as the Orchideenfächer, or Orchid Subjects. Times have changed, however, and these days an interest in new languages or cultures can be satis-

fied practically on one's own doorstep! The most daunting challenge facing our domestic cultural policy over the next few years will doubtless be the successful creation of an atmosphere in which an open-minded, unthreatened cultural conversation can take place between the various ethnic groups.

This underlines why it is so important for the Netherlands to have knowledge of other languages and cultures at its disposal, for this will enable us to fine-tune our views of the various world trends and give us an important edge, for example in relation to the assimilation of new fellow countrymen and women or the formulation of our foreign policy, or – conversely – in relation to trade or when savouring different cultures. Such a genuine understanding and appreciation stands or falls with scientists such as yourselves. This reminds me of the novel 'Mokusei' by Cees Nooteboom, which was published in 1982. I have selected the following quotation from one of the dialogues in this book:

'Most Europeans and Americans who come here [to Japan] – and I do not necessarily mean business-people, for they tend to wake up to reality before too long – but rather, let us call them persons of an 'artistic' inclination, have no genuine knowledge of Japan. They know it is different, but then so are Vietnam and the Ivory Coast. Forgive me for saying so, but Japan is different in a different way ... but how does one explain that?'

May the Nonnensteeg facilities continue to act as a permanent meeting point for this type of question!

*Drs Aad Nuis is the Netherlands Secretary of State of the Ministry of Education, Culture, and Science.*

*This is an edited version of his address held on 10 May 1995 in Leiden to mark the opening of the facilities at Nonnensteeg nos. 1 to 3.*



Photo: André van Haasteren

Let scholars and performers go on with the real stuff

## The performer as (Inter)Cultural Transmitter

To this day performances of traditional Chinese plays in a ritual setting are preceded by the performance of one or a number of small ritual playlets that encapsulate the meaning and purpose of the performance. While traditional Chinese theatre is otherwise infamous for its loud and strident arias, at least one of these playlets is performed without a word being uttered. The actor concerned dances and prances about on the stage, eventually unrolling a banner decorated with a written wish for success in all worldly affairs. I think there is a message in this for us. Ritual performances, like an official opening speech, should not only be brief and to the point, better still, dressed-up dignitaries like myself should keep their mouths shut and let scholars and performers get on with the real stuff, the performances and the discussions.

By Wilt L. Idema



Unfortunately for all of us, the organizers of the symposium have in their wisdom allotted fifteen minutes of your precious time to me. I am very honoured to have been invited to perform this function as drama has been one of my abiding research interests. Moreover, in my opinion, the theme of the present symposium, 'The Performer as (Inter)cultural Transmitter' is a very timely topic indeed.

In the study of traditional Chinese drama, it is commonplace to state that Yuan drama of the thirteenth and fourteenth centuries emphasized the text, that the long plays of the Ming dynasty (1368-1644) emphasized music, and that in the many varieties of regional drama of recent centuries the performer occupied centre stage. Nevertheless, so far research by philologists has continued to emphasize the text over other elements, and if they have looked farther afield, they have stressed the performance rather than the performers as such.

### Superstitious rites

In the Chinese case at least, this tendency has to be seen in connection with the efforts of modern Chinese intellectuals in the early part of this century to raise traditional drama to - what they perceived to be - the level of Western drama. As a consequence, a genre like Peking opera was divorced from its ritual and social contexts in order to be presented as a form of pure art, different from but equivalent to Western theatre. The extensive body of literature that has been produced in China in the course of the twentieth century on the performance of traditional drama, starting with the seminal writings by Qi Rushan on Peking opera, has continued to have a very prescriptive character. When certain famous performers were cel-

ebrated, e.g. the famous actor Mei Lanfang, this happened to the extent that they exemplified in their work the ideals of the reforming intellectuals.

Until quite recently writings on the performance of traditional drama in China consistently slighted or completely ignored the central place drama and theatrical performances occupied in the ritual life of local communities and the essential role that was played by the performers in the transmission of this tradition. There are many reasons for this. First of all, traditional Chinese scholars in general looked down upon the 'lascivious sacrifices' of the lower classes. Western scholars for a long time followed the lead of their Chinese teachers in this respect. Western notions, whether of a Christian or a Marxist hue, only strengthened the disdain of Chinese and foreign scholars alike for these so-called 'superstitious rites'. In retrospect the omissions in many sociological and anthropological reports are only too glaring: even in the case of communities whose ritual and social structure was determined by the organization and performance of annual theatricals, drama may be only mentioned in passing, and often it is treated more as a disturbance to daily life than as the life-giving and meaning-providing central activity it really was.

There is yet another side of the limited knowledge about the ritual aspects of many forms of drama, at least in the Chinese case. Ritual expertise often is a family tradition and a way of making a living. As such it often is a closely guarded family secret. Centuries of disdain and years of violent persecution have made many still living transmitters of the tradition extremely reluctant to allow outsiders access to their texts and their performances. Matters become even more complicated when, as is often the case with local forms of ritual drama in the Chinese countryside, the different roles that together make up the annual ritual play, are divided over

a number of families in the village, each of which has already performed a specific part for many generations.

### Revitalization of tradition

As is well known, the government in the Chinese People's Republic took long-term, massive and drastic action against everything that smacked in its eyes of 'feudal superstition'. By the way, its equally massive and drastic attempts to use every variety of drama and performative art to impose an alien value system on the local communities met with only a very limited success and should warn us that it is one thing to transmit existing values and notions through a popular art, but quite another thing to change the popular way of thinking by using drama and other forms of performative arts.

The centrality of drama to the social and ritual life of the local communities is perhaps nowhere demonstrated in a more striking

fashion than once again in present-day China: despite the disdain and the persecution the surviving performers have, as soon as politics allowed them, resurrected and reconstructed their traditional performances. In this respect I think the theme of this seminar, 'The Performer as Transmitter', may not yet fully do justice to the centrality of the performer in the maintenance and continuous revitalization of the tradition. Fortunately, in the Chinese case, now there is also a wide-spread interest in the study and documentation of the many varieties of traditions of drama still actually existing in all their aspects, and modern scholars, helped by modern inventions such as the video camera, have come to realize more and more the central role of the performer as a transmitter and creator of culture.

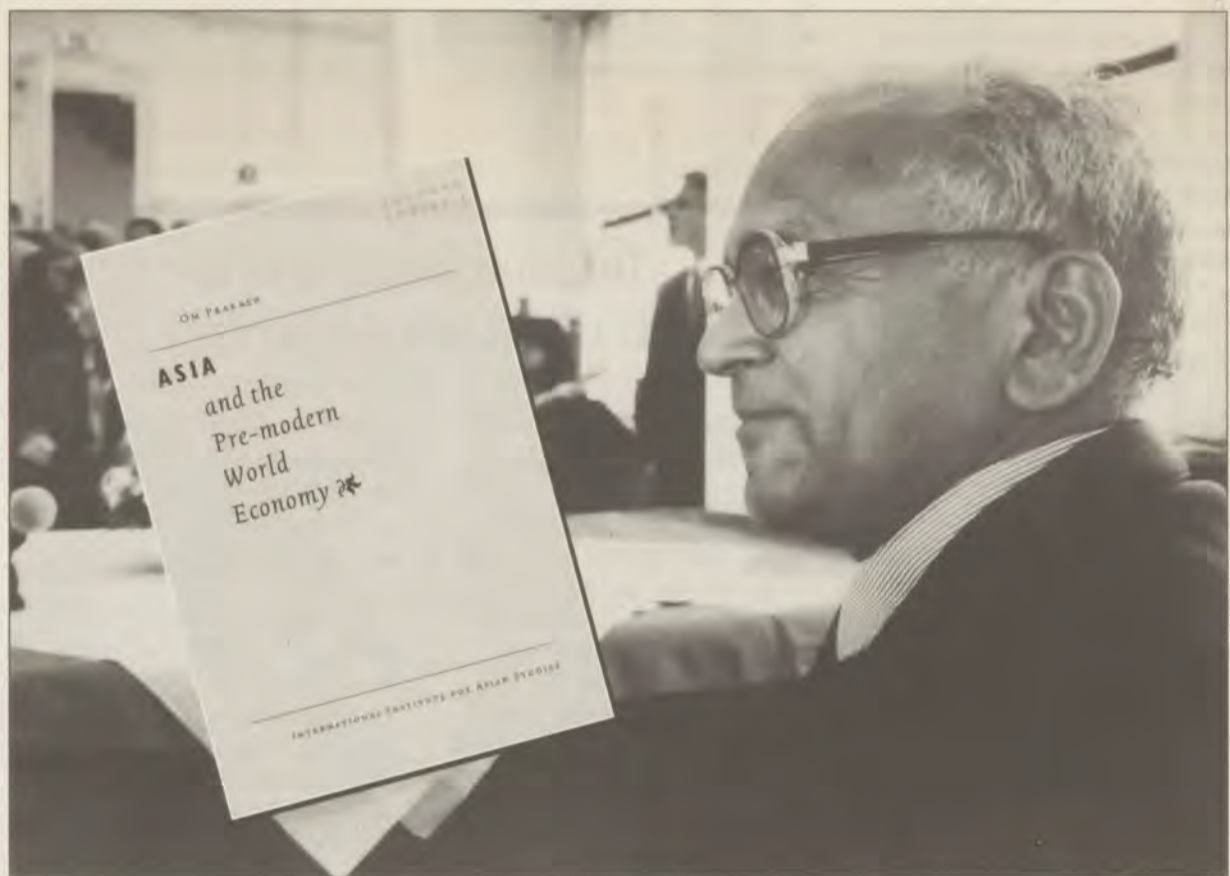
I have mostly talked about developments in the study of Chinese drama and the important shifts of focus taking place there. This is

partly because Chinese drama happens to be my background and I am most familiar with the situation in that area. It is an extremely rich and varied theatrical tradition going back for many centuries. However, most of all I have thought it appropriate to use the time allotted to me in this fashion in order to remind you that probably there has been no other country in this century where more drastic action has been taken by outside forces to stamp out certain forms of drama and to re-educate the performers into functioning as propaganda tools. However, the debacle of these attempts has also demonstrated, I believe, that performers can only effectively play the part of cultural transmitters if they have their own say in the message.

Wilt Idema is professor of Chinese Literature at the Sinological Institute, Leiden University. This is an edited version of his opening speech for the Seminar on Asian and African Performing Arts.

Professor Om Prakash delivers second annual IIAS Lecture

## Asia and the Pre-modern World Economy



On 12 May 1995, Professor Om Prakash of Delhi University, a well-known authority in the field of the economic history of India of the pre-modern era, specifically in its relation to the Western expansion, delivered the second annual IIAS Lecture in Leiden at the Nonnensteeg 1-3. This building was officially opened two days earlier and, apart from the IIAS, houses the Institute Kern, the Research School CNWS, and the Projects Division of the Department of Languages and Cultures of South-East Asia and

Oceania, which certainly entitles this building to be called the Asia House. The lecture was attended by nearly 100 Asianists from the Netherlands and abroad.

In his address Prakash made clear that until recently Western historians' understanding of the economic processes in Asia was blurred by their ingrained preconception of the 'otherness' of Asia. Therefore they always stressed the differences in these processes in the West and in Asia and were unable to detect the underlying similarities.

In contrast to the theories of Wallerstein and Blitz, Om Prakash demonstrates that the inflow of bullion had the same effect upon the econo-

my in India as it had in Western Europe. That this inflow of bullion did not produce a price revolution as it did in Western Europe was probably due to idiosyncratic factors in Asia. Furthermore, Om Prakash clearly demonstrates that Asia played as important a role in the pre-modern world economy as the West, an era which he describes as one of a mutual advantageous economic relationship.

In view of the present developments in the global economy and the increasingly influential role played by Asia, it is tempting to believe that the mutually advantageous nature of the pre-modern world economy will be mirrored in the present post-modern economy.

10-12 MAY, 1995  
LEIDEN, THE NETHERLANDS

## Seminar on Asian and African Performing Arts

The seminar *Asian and African Performing Arts* was held 10-12 May in the new premises at the Nonnensteeg 1-3 in Leiden, housing the International Institute for Asian Studies (IIAS); Research School CNWS: school for Asian, African and Amerindian Studies; the Kern Institute; and the Projects Division of the Department of Languages and Cultures of South East Asia and Oceania. The opening of the beautifully renovated building was celebrated in a grand manner, featuring a number of spectacular performances by Asian and African artists.

By Clara Brakel

### CONFERENCE REPORT

Following the official welcome by Professor W.L. Idema of the Board of the IIAS, the Kattaikkuttu play 'The Five Elements' was performed by South Indian actors and musicians. A group of outstanding performers from different companies was especially selected for this first European tour on request of the Tamil Nadu Kattaikkuttu Kalai Valarcci Munnerra Sangam. On Wednesday May 10, they performed an experimental play entitled: *Pancha Bhutam* (the Five Elements) which was recently produced by the Sangam with financial assistance from the Netherlands Ministry of Development. Using the medium of traditional Kattaikkuttu theatre, the play focuses on environmental protection and social harmony.

On Thursday evening a second play entitled *Karna Moksham*, enacted a well-known theme from the Mahabharata epic, the tragic death of the heroic warrior Karna. The play was performed in the traditional Kattaikkuttu folk-style ac-

companied by South Indian music, featuring imaginative make-up and very colourful, glittering costumes. The role of Karna was enacted in a most convincing and moving manner by the main actor and director of the company, P. Rajagopol.

During the following reception and Opening of the Nonnensteeg Building the Netherlands State Secretary of the Ministry of Education, Culture, and Science, A. Nuis, emphasized the importance of the study of Non-Western Languages and Cultures for the present situation in the Netherlands as follows: 'The most daunting challenge facing our domestic cultural policy over the next few years will doubtlessly be the successful creation of an atmosphere in which an open-minded, unthreatened cultural conversation can take place between the various ethnic groups.'

This remark was in the same spirit as the issues discussed during the Seminar on Asian and African Performing Arts on Thursday 11 and Friday 12 May, as the information on background and contents of the seminar specified that: 'it is obvious that the study of the dramatic arts in these regions will lead to a better understanding of Asian cultures and of the processes of change



The performance of a kattaikkuttu Play.

which were and still are taking place there now and in the past.'

The theme of the seminar: *The performer as (inter)cultural transmitter* emphasized the important role of the artist in contacts between different cultures. While scholarly research on theatre so far has tended to highlight the dramatic text, or the performance as a product of theatrical activity, the social role of the actor, musician or dancer has until recently received very little scholarly attention. The result is a lack of information on the question how actors operate in Asian societies, and how their social function influences the messages they transmit.

During the morning sessions a group of international scholars discussed how different Asian theatre genres present cultural interpretations of social ideals and processes. Some lectures focused on the use of a particular type of performance by politicians in order to develop or to suppress certain ideas and social institutions in accordance with their needs.

In connection with the live performances of traditional Indian theatre (Kattaikkuttu) on Wednesday and Thursday evening, lectures on Thursday morning dealt with theatrical performances from South India and Japan, ranging from the arts of self-defense (Kalarippayattu) which serve as a basis for theatrical training (P.B. Zarilli, University of Wisconsin-Madison) and traditional shadow puppetry (S. Blackburn, SOAS) practised in Kerala, to the changing portrayal of female characters in *Yakshagana* folk theatre (M. Ashton-Sikora, University of California, Berkeley) and the social basis of Japanese Kabuki theatre in Hawai'i (J.R. Brandon, University of Hawai'i).

The innovative set-up of the seminar featured a combination of theoretical and practical approaches. Thus the scholarly discussions were combined with workshops on theatrical practice in the afternoon: Hanne de Bruin (Leiden University),



© Photographs: André van Haasteren

assisted by the group of South Asian Kattaikkuttu actors, treated traditional scene structure with dialogue, songs and accompanying music. The P.B. Zarilli conducted a class in Kalarippayattu practices with a number of enthusiastic participants.

Simultaneously, audio-visual presentations of African mask dances from Angola (G. Kubik, University of Vienna) and of a Kabuki theatre production (J.R. Brandon, University of Hawai'i) were shown and discussed with the makers, followed by a demonstration of string instrument traditions from Malawi by M.A. Malamusi (University of Vienna).

Throughout the day an African and Asian cultural and scientific market was held in the Nonnensteeg building and the Witte-Singel-Doelen building, highlighting several aspects of Asian and African life such as music, arts, culture and food. Poster sessions of current research by Dutch PhD students, including a CD-I presentation on *Natyakala* and Multimedia by S. Kersenboom, were displayed in the Nonnensteeg building.

Lectures on Friday focused on theatrical traditions from Southeast Asia and the Middle East. Artistic contacts between different regions were discussed in lectures on the Central Asian background of medieval Arabic theatre (S. Moreh, Hebrew university of Jerusalem) and on the scene-structure of tradi-

tional Arabic and Javanese masked theatre (C. Brakel, Leiden University), while the socio-political background of a Javanese shadow play was analyzed in a lecture on the last *wayang* performance sponsored by Sukarno (P. Pink, University of Cologne).

During the afternoon session a workshop on the scientific and technical aspects of a Turkish *Orta Oyunu* folk play was given by a group of actors and musicians led by P. de Bruijn (Leiden University), while simultaneously some exciting new documentary films were presented on *Bhuta Kola* spirit worship (M. Ashton-Sikora) and on *Teyyam* ritual in South India (E. de Maaker, Leiden University).

Preceding the afternoon session a panel of Leiden University scholars headed by M. Schipper-de Leeuw and assisted by J.R. Brandon discussed the growing interest in Asian and African performing arts. The panel unanimously concluded that the field is important and needs more enduring support. ♡



A month before the opening of the Nonnensteeg building, on 11 April 1995, a work of art attached to the wall of the building Nonnensteeg 1-3 was unveiled by the Rector Magnificus of Leiden University Prof. L. Leertouwer to commemorate the famous Leiden Indologist P.J. Veth (1814-1895) who died one hundred years ago. This work was created by Constance van Duinen who draws much of her inspiration from Indonesia. Below her creation a quotation of Multatuli, who was an admirer of Veth, has been placed: 'He who is not amazed by the knowledge of Professor Veth does not know what knowledge is'.

# Towards a European Database for Asian Studies

The Asia Committee of the European Science Foundation, established in March 1994, is responsible for several tasks which can be summarized as stimulating the scientific efforts in the field of Asian Studies in Europe. One way to strengthen Asian Studies in Europe and to make research efforts more efficient is to create a directory covering all Asian Studies in Europe. The pilot project concerning a directory of Asian Specialists in the Netherlands has been concluded and will be published this month.

By Paul van der Velde



In the pre-database era several directories and lists of Asian scholars were compiled along lines of regional specialization and sometimes per country. These directories were set up with different objectives in mind, generally suiting the needs of regional or disciplinary groups.

These directories have remained isolated attempts to gain an insight into the breadth of Asian Studies in a regional and or disciplinary perspective. Furthermore, the protracted production time meant that these directories were expensive and outdated before they were published. Also, in the majority of cases, these directories or lists were produced by scholars with virtually no administrative assistance. In most instances there was no follow-up. It is clear that the setting up of a database (directory) must be done in a European context by a professional organization which can provide a continuous follow-up or, as it was stated in the terms of reference of

the ESF Committee for Advanced Asian Studies: 'The directory will have to be made at a place with sufficient infrastructural facilities to cover the entire field and with a substantial secretarial input that can assure a regular flow of information.'

### The Database Project

The secretariat of the ESF Asia Committee is attached to the International Institute for Asian Studies in Leiden for a period of four years (1995-1999). Besides being available on Gopher, the IIAS has its own World Wide Web server [URL: <http://iias.leidenuniv.nl> (as of July 1st)] which guarantees ready access to the future database on Asian Studies. Three phases of the project can be distinguished.

### Phase 1: 1994 - 1995

The IIAS mailing and IIAS Guide to Asian Studies in the Netherlands. As outlined above, the creation of directories or databases has been achieved in individual projects which have similarities but are quite divergent in nature. Therefore it is advisable to set up the Europe-

Make a photocopy and return free of charge to:  
the International Institute for Asian Studies (IIAS)  
Antwoordnummer / C.C.R.I. Numéro 10368  
2300 WB Leiden, The Netherlands

## Data Base Questionnaire

### Personal data

SURNAME (alphabetical entry)

INITIALS

TITLE / DEGREES

DATE OF BIRTH

MALE  FEMALE

PROFESSIONAL ADDRESS

INSTITUTE/UNIVERSITY/FACULTY/DIVISION

CITY AND POSTAL CODE

COUNTRY

TEL (country number-number)

FAX (country number-number)

E-MAIL

HOME ADDRESS

(please include postal code/zip code)

CITY

COUNTRY

TEL (country number-number)

FAX (country number-number)

E-MAIL

MEMBERSHIP OF ORGANIZATIONS CONNECTED WITH ASIAN STUDIES:

NATIONAL

INTERNATIONAL

DATE

SIGNATURE

### Current positions

(Please tick)

### Area of expertise

- Agriculture
- Anthropology
- Archaeology
- Art History
- Cultural Studies
- Developmental Studies
- Economics
- Education
- Environmental Studies
- Gender Studies
- History
- International Relations
- Law
- Linguistics
- Literature
- Philosophy
- Political Science
- Psychology
- Religion
- Sociology
- Others .....

### Regional scope

- Central Asia
- South Asia
- Southeast Asia
- East Asia
- Insular Southwest Asia

### Specific countries & regions

- Afghanistan
- Bangladesh
- Bhutan
- Brunei
- Cambodia
- Hongkong
- India
- Indonesia
- Japan
- Kazakhstan
- Kirgizistan
- Korea (S/N)
- Ladakh
- Laos
- Macao
- Madagascar
- Malaysia
- Mongolia
- Myanmar
- Nepal
- Pacific Islands
- Pakistan
- Papua New Guinea
- People's Republic of China
- Philippines
- Sikkim
- Singapore
- Sri Lanka
- Tadjhikistan
- Taiwan
- Thailand
- Tibet
- Turkmenia
- Vietnam
- Others .....

I GIVE PERMISSION TO INCLUDE THIS INFORMATION IN THE IIAS DATA BASE: YES  NO

an Database for Asian Studies [EDAS] from a basic level. This means that in the first phase of the setting up of the database basic data were collected including personal data, institutional affiliation, membership in organizations, disciplinary and, regional specialization.

A try-out along these lines, which consisted of a mailing to 650 Asianists, has been carried out in the Netherlands by the IIAS. The main difficulty in this mailing or mailings in general is to obtain a high return. The high return of the first mailing [50% of those mailed within one month] can be attributed to the fact that it takes a person less than 5 minutes to complete it. Furthermore, the respondents were promised the first IIAS Guide to Asian Studies in the Netherlands free of charge.

This Guide had been produced prior to the mailing on the basis of information material received from departments at universities and institutes in the field of Asian Studies. [The guide is divided into the sections: 'Universities', 'Institutes', 'Museums', and 'Newsletters' plus three indexes: on name, discipline, and region] At the back of the Guide is included a reply card which the respondent can fill out should the data pertaining to him or her be incorrect.

A second mailing to the non-respondents was then effected which had a response of an additional 15%, so that the total turnout now stands at 65%. Those who had not responded were approached by telephone. In this manner a score of 90% was attained. Nevertheless it is still possible that we have not been able to detect all the Asian specialists. So scientists who have not yet completed the Questionnaire are requested please to fill out the one on page 6. The second edition of the IIAS Guide to Asian Studies in the Netherlands will be published in June 1995. It provides the reader with a accurate picture of the scope of Asian Studies in the Netherlands. Future follow-ups will be done by telephone, guaranteeing an up-to-date database.

### The Guide to Asian Studies in Europe

Following the Guide to Asian Studies in the Netherlands, a Guide is compiled of Asian specialist in the whole of Europe. The IIAS sent out 7,000 Questionnaires in Newsletter 3. The return of this mailing was around 20%, so many scientist still have to be approached by phone. In this task the existing files of Asia Specialists will function as Guide-line. This file contains the addresses of the Association for Korean Studies in Europe (AKSE), the European Association of Japanese Studies (EAJS), Excerpta Indonesica, list of South Asian Scholars in Europe and will be supplemented with the addressfiles of the European Association of Chinese Studies (EACS) and the European Association of Southeast Asian Studies (EUROSEAS) and other files.

The scholars of every European country in these lists will be contacted by phone, E-mail or fax. In a pilot project France has already been explored. This resulted in the

Questionnaire information about 700 scientists in France. At first sight this may seem not to impressive but as we remarked many scientist have affiliations with different universities and institutes.

The organization of the information in the Guide to Asian Studies in Europe is composed according to the example of the Guide to Asian Studies in the Netherlands. Which means an alphabetical listing:

- a of individuals;
- b according to regional specialization;
- c according to disciplinary specialization and;
- d of the institutes and departments at universities in the field of Asian Studies (general-Central-South-Southeast-East Asia etc.);
- e of Newsletters on Asia Studies.

### Phase 2: 1995 - 1996

The information gathered in Phase 1 forms the basis of the European Database for Asian Studies. In Phase 2 data collection of a more specific nature will have to be effected. A new Questionnaire will be made, drawing on the existing expertise of scholars in the field of Asian Studies who have previously been involved in either directories or databases. Once the contents of the Questionnaire has been decided upon, a mailing should be arranged using the same procedure as in phase 1.

### Phase 3: 1996 -

Once all data have been collected they will be updated regularly by telephone or other means of communication (E-Mail etc.). The present state of Asian Studies in Europe will be reflected in the database. Access to this database through Gopher and the World Wide Web server [URL: <http://iias.leidenuniv.nl> (as of July 1st)] which guarantees ready access to the database and will be free of charge as well as easy. Hard copies of the entire database or particular segments can be made available and on-line consultation should be possible from all European Institutes in the field of Asian Studies. ♡



This is a slightly updated version of the article which was published in IIASN-3 (page 6).

## Among ethnic groups of Western Indonesia

# Architecture & Space Design

Vernacular architecture and settlement structures have long been neglected fields of study in cultural anthropology. Although in recent years publications in this field of interest have considerably multiplied, for many regions of the world our knowledge regarding the traditional methods of organizing dwelling space and of investing it with cultural meaning is still superficial. This is particularly true for Indonesia where some of the world's most interesting types of buildings and settlements still await adequate documentation and study.

By Gaudenz Domenig



Although in the last decade considerable progress has been made, the present state of research regarding these traditions is characterized by many blind spots and by grave insufficiencies, both on documentation and in making use of the source materials that are available in libraries and in museum collections. This is the more deplorable, as many of these traditions are now in the course of being abandoned in exchange for modern habitation styles. Recognizing the urgency of acting before it is too late, the Institute of Cultural and Social Studies of Leiden University plans to start a four-year research project in August 1995 entitled 'Design and Meaning of Architecture and Space among Ethnic Groups of Western Indonesia'. Based on a Dutch-Indonesian cultural agreement, the project is to be realized in co-operation with Indonesian counterparts. Supervision and co-ordination on the Dutch side will be in the hands of Professor R. Schefold (anthropology) in collaboration with Dr P. Nas (urban sociology), both of the Faculty of Social and Behavioral Sciences of Leiden University.

The various research units, to be entrusted partly to senior researchers, partly to post-doctorates and to PhD candidates, will be devoted to the comparative study of settlement patterns, to linguistic aspects (e.g. building terminology), and to extended field researches in specific areas of Sumatra and western Java. The latter researches will focus on spatial, social and symbolic aspects, not only of traditional houses and settlements, but also of a city (Palembang). Although the subjects will be approached mainly from an anthropological perspective, it is planned to profit from the collaboration of researchers and experts in other fields, such as architecture, urban sociology and linguistics.

### New hypothesis

Dealing with architecture in particular, the material and technical aspects will not be neglected, as

they have so often been in anthropological studies of the house. Thus it is for instance intended to test, in the context of comparative studies a hypothesis that has recently been introduced independently by different scholars. It regards the evolution of architectural styles in Indonesia, claiming that many house types in this part of the world have originally been developed from relatively simple pile-structures such as used for the storage of rice.

This hypothesis is of considerable anthropological interest because it might lead to a more adequate recognition of the importance of the granary-type of structure, not only as a probable core element of early Austronesian cultures, but also as a building associated with various symbolisms, and perhaps even as the birth-place of some ideas and rituals that later came to be transferred to the house - where they may then have been changing in association with new elements, depending on how the house took form and how it was changed itself in the course of time.

### Toba architecture

It is in connection with the above research project that a senior visiting fellowship of the International Institute for Asian Studies (IIAS) allowed me to do library research in Leiden in February and March 1995. The main purpose was to study sources on vernacular architecture of western Indonesia with a view to evaluating the materials in a comparative and diachronic perspective. Although it is of course not possible to report in a few words what this study has produced, I will try to introduce one particular finding which relates to the above-mentioned hypothesis.

The Toba Batak of North Sumatra are now known to have two traditional types of dwelling house. Apart from the *rumah*, the dwelling of the old style, they have, probably since the nineteenth century, developed a second type that was initially produced simply by adding walls to the formerly open space below the roof of a granary, or *sopo*. As with a *sopo*-granary in which the attic-floor had to carry the load of the harvest, this new type of building, although in form quite similar to a *rumah*, had a different structural system. The roof-supporting posts

were placed, not under the ends of the attic-beams, as with the *rumah*, but a considerable distance further in towards the middle. This feature was usually preserved when a *sopo* was transformed into a dwelling house of the newer kind, and so the position of the posts has become one of the criteria that allow identification of the *sopo*-type dwelling even in cases where its architecture has otherwise been much modified in imitation of the older *rumah*-type.

So far the matter is probably familiar to any serious student of Toba architecture. What seems to have hitherto escaped attention is that there also exist sources telling us that even as an open building the *sopo* was occasionally modified, and in a rather interesting way that made its structural system similar to that of a *rumah*. In such cases the abandonment of the rice-storage function led to a simpler construction of the attic-floor and, combined with this, to a new placing of the columns nearer to the eaves of the roof. It is easy to imagine that a *sopo* of this different type could be equipped with walls and further modified so as to resemble a *rumah* more and more. However, as in this case the two types of dwellings would be similar not only in form, but also in construction, and this possibility opens up a totally new perspective: it raises the question whether the recent Toba custom of transforming granaries into dwellings might have had an older precedent in the earlier history of Toba architecture, in the sense that originally the *rumah*-type would have been derived from a *sopo*-type, but in a different way, resulting in its different structural system.

To understand the Toba *rumah* in this way would be in harmony with the above-mentioned hypothesis, but whether or not the new idea will be tenable, depends of course on what further evidence future research can provide in its support. The new research project on architecture and space design in western Indonesia is much wider in its scope, but it should provide a good framework for dealing with this kind of problem. ♡

# The Ko'a Videoproject

Last December there was an opportunity to document the opening phase of the ceremonial cycle of the domain of Ko'a (Palu'e Island, Eastern Indonesia) on video. The project was partly financed by IIAS. Actual filming took place over a period of five weeks and was carried out by myself with the assistance of a second cameraman and a person in charge of lighting and electrical power.

By Michael P. Vischer



The project represents a continuation of a long-term general ethnographic research on Palu'e. During my last fieldtrip (February - June 1994) it had been possible to obtain extensive elucidation about all of the chants performed (and recorded) in the context of the previous Ko'a ceremonial cycle (1985-1987). A video documentation of the new cycle will now allow for a satisfactory conclusion of this research to be reached.

The project was undertaken at the invitation of the main priest-leader of the domain who requested the documentation of the cycle as a means to instruct future Ko'a generations. As most other Eastern Indonesian outlying islands Palu'e is undergoing significant changes. Perhaps most importantly, during recent years most adult men on the island have migrated to Malaysia (Sarawak) to seek work in the timber industry and lately even women have begun to leave Palu'e to follow their husbands and brothers. In such a situation it is doubtful if it will be possible to conduct future cycles in the way prescribed by the ancestors once the Ko'a elders and ceremonial specialists have passed away. It is of course also doubtful if a video documentation can help maintain a cultural tradition in a radically changing setting.

## Precedence

The main theoretical concern of the project is the issue of precedence. The domain of Ko'a, one of fourteen territorial and ceremonial entities on Palu'e, is periodically the site of a ceremonial cycle which culminates in the sacrifice of water buffalo. At the beginning of the cycle water buffaloes are purchased from ceremonial allies on Flores. The animals are brought back to the domain (which is notorious for its lack of drinking water) and raised there for a period of five years (in the present cycle only two years), at the end of which they are sacrificed. As an atonement for grievous transgressions against ancestral law additional water buffaloes are often purchased and sacrificed immediately upon returning to the domain. The cycle is sponsored by the two groups of first settlers of the domain from which its two political-cum-ceremonial leaders are recruited. The sacrifice, which is carried out by their constituent houses, is aimed at restoring harmony in the universe and at ensuring the proper

sequence of the seasons and the movements of the heavenly bodies. In doing so the first settling groups reaffirm their superordinate position of precedence over groups which subsequently settled in the domain. At several levels the cycle provides an arena for the creation and contestation of an order of precedence. In those domains such as Ko'a where two first settling groups stage parallel cycles their status with respect to each other can be al-



The main Ko'a priest-leader poses with the carcass of a water buffalo sacrificed as an offering to the Supreme Being.

tered by the success of their respective sacrifices and the existing order of precedence between them can be inverted. Similar processes of hierarchialization are set in motion at inter-domain level where precedence between allied domains is expressed in an idiom of gender.

Maleness, which is defined as being superordinate to femaleness, is an expression of several factors such as size and population numbers, but also of the prestige gained during a ceremonial cycle. If a domain emerges from a cycle as conceptually male, it is in a position to rally its allies and wage war on one of its non-allied neighbouring domains. A successful war in turn confirms its male status.

## Feedback sessions

With regard to the issue of precedence, the project was very fortunate to have been able to witness a number of important incidents and events. It is expected that with this footage we will be able to demonstrate how processes of hierarchialization are carried out in practice and the context in which this takes place. Later this year, preceding the final editing, it is planned to hold a number of 'feedback-sessions' in Flores. Here individual Ko'a actors will be confronted with the footage in a setting outside their domain and their reactions and interpretations will be recorded. Information obtained in this manner will be crucial to the final analysis of the footage. A preliminary edited ver-

# Images of Indian Women in the Media

By Shoma Munshi



Academic discourse, debate and research has been plentiful in feminist media theory and women in media research in recent years. Media has been described as 'technologies of gender, accommodating, modifying, reconstructing and producing, disciplining and contrary renditions of sexual difference' [van Zoonen, *Feminist Media Studies*, Sage Publication 1994]. My project, based on India, deals with the representation of women in both the visual and printed media and the questions which can be posed thereon. Media 'texts', as they have been called, such as advertisements, television programmes, films, magazines, etc. provide an area of observation to see how such technologies function and provide meaning. These throw light, for further analysis, on questions such as the tensions caused by the a struggle between tradition and modernity; the alternative, and at times, conflicting meanings encoded in such texts; the symbols of reality and fantasy in such models of communication; questions of gender, ethnic identity, sexuality and power in the construction of Indian femininity; etc. In my recent fieldwork in India, I spent time collecting empirical data for such research. This encompasses several kinds of research material from sources as diverse as the leading advertising agencies (mainly headquartered in Bombay); the three largest-selling women's magazines in English; episodes of talkshows, serials, soap operas and sitcoms, particularly those aired by the privately owned television channels, and data from market research agencies.

Several theoretical approaches are possible to deal with such data. One can concentrate on the 'reception' side, i.e. the interpretation, acceptance/non-acceptance of such portrayals, the position of the intended (even non-intended) audience in relation to such texts, etc. Another would be to concentrate on the 'production' side, i.e. the study of the media product itself. For the latter approach, Liesbet van Zoonen, in her authoritative and exhaustive overview of feminist studies on media, suggests two basic approaches to the study of media output: content analysis and semiotics. In an integrated analysis, one can complement the other.

## The 'New Woman'

Research on such discourses of gender and media, while plentiful in the West, are limited in the Indian context. In recent years in India (1987 and repeated in 1993), the market research agency 'Pathfinders: India' carried out two detailed polls. Called the SNAP polls (the Study of the Nation's Attitudes and Psychographics), they covered 10,000 urban Indian housewives in 36 towns across classes and zones. The numbers of the 'contemporary housewife', defined as 'generally better educated, with a higher proportion of working women ... a more active lifestyle ... more into all types of media ...' showed an increase from 19.2% in 1987 to 22.1% in 1993. This 'purchase-prone attitudinal cluster' (particularly in relation to high value durables and personal products) registered a jump from 49.3% in 1987 to 53.6% in 1993 - a 4.3% increase. Advertising in India too shows this trend. It is however interesting to note a dichotomy. Advertisements portray a woman who is more in control, knows her mind, yet negotiates her newly emerging position within the context of her household and family life. This so-called 'New Woman' in advertising reflects two concurrent trends. While reflecting India's changing climate of economic liberalization and a consequent aspirational attitude towards a better lifestyle, it also reflects the fact that such changes get incorporated within the system without replacing them entirely.

Media, as an area of enquiry, is a site where complex negotiations, at many levels, occur. Depending on one's tools of analysis, method and approach, the results obtained shed light on different aspects. An 'interpretative research strategy' relies more on qualitative data collection and analysis, and using a different theoretical approach, arrives at different results than quantitative data analysis. This is a well-respected and popular approach, taking into account as it does, the consumer and the audience and their perceptions and observations, while building up a theoretical framework surrounding this work. Content analysis and semiotic analysis, apart from helping to collate quantitative data for various purposes like policy making and decisions, also help in decoding representations, and allow the researcher to explore all levels of signification.



WOTRO Programme

# Nutrition and Health in Vietnam

WOTRO, the Netherlands Foundation for the Advancement of Tropical Research, announced a new programme: Nutrition and Health 1995-1999. A call for preliminary research proposals was distributed in the Netherlands. WOTRO made an amount of Dfl 2,500,000 available for multi-disciplinary research in Africa and Southeast Asia. The aim is to integrate medical, nutritional and sociological aspects of nutritional problems in developing countries. The project division of the IIAS decided to formulate a preliminary proposal in collaboration with Prof. A. Niehof, Department of Household and Consumer Studies of the Agricultural University Wageningen (WAU). Official applicant is Prof. Stokhof, director of the IIAS. Members of the advisory committee are Drs D.W.J.H. van Oosterhout (ISTR), Dr J.G. Kleinen and Dr L.E. Visser (CASA, Amsterdam School for Social Research). The author of this article, Ir. B. Vrieswijk, was appointed for the actual writing of the preliminary research proposal (nutritionist, department of Household and Consumer, WAU). The Director-fund of IIAS supplied the financial support to write this preliminary proposal.

By Baukje Vrieswijk



**T**he title of the proposal is *Nutritional Status and health of Women in relation to Household Food Security in Urban and Rural Vietnam*. Two Dutch researchers and two Vietnamese PhD students will be working together in the proposed project. In the second half of the project phase a post-doc will be recruited. The focus of the project will be the food security of households in the urban slum areas of Ho Chi Minh City in South Vietnam in comparison with the food security situation of households in one of the provinces of the Northern Red River delta (e.g. Vinh Phu province).

Women play a central role in the household food security and the overall health situation of pre-school children in the household. Their abilities, knowledge, health and nutritional status directly affect the well-being of their children. Malnutrition, high morbidity and mortality among pre-school children is still a world-wide problem. Therefore special attention will be given to the health and nutritional status of women (mothers of pre-school children, pregnant and lactating women) and the underlying causes of malnutrition among women. More specifically: the research will aim at assessing the direct causes and underlying factors, as well as the processes which lead to the quantitative inadequacy of habitual diets in urban slums and rural areas, with a special focus on the relationship: food security - health - nutritional status.

The multi-disciplinary integration of nutritional and sociological aspects of the nutritional problems in urban and rural Vietnam will be a major goal as well. The final aim will be to identify opportunities to improve the nutritional status and well-being of women and, through them, pre-school children in the specific areas.

## Why Vietnam?

Nutrition science in Vietnam is relatively new. Moreover, nutrition research that has been done up to now has been mainly carried out by researchers of one discipline only. Research with a multi-discipline character, assessing direct causes and underlying factors as well as processes which lead to nutritional problems, will be a learning opportunity for Vietnamese researchers.

Another important reason for focusing on Vietnam is the recent changes in Vietnam. Vietnam is a country in transition since the renovation process which started in 1986. Vietnam is opening up and, being in a transitional phase, it is a challenging place to do research and help with solving problems that arise at this time of many changes.

Recent studies showed that 20 percent of Vietnamese households lived below the poverty line, eating fewer than 2,100 calories per day per person. A quarter of that group was found to be poor enough to be classed as 'hunger stricken'. A recent World Bank examination put Vietnam below China, Indonesia and the Philippines. It classed 27 percent of Vietnam's urban residents as poor, compared to 57 percent in the countryside, where nearly 80 percent of Vietnam's 72 million people live.

## Health and nutrition related problems

The emancipation of women is actively promoted in Vietnam and they are encouraged and helped to work outside the home. However, women's health status is at risk, as attested by the apparently high rates of maternal mortality and nutritional deficiency, particularly anaemia.

Chronic malnutrition affects more than half Vietnamese children between one and five years of age. Acute malnutrition is highest in the 12-23 month age group. There is also a high frequency of anaemia in the infant group. Several factors can explain this situation: low birth weight, anaemia in the mother, duration of breast feeding, early weaning, inappropriate complementary feeding. In addition, vitamin A deficiency is a problem of public health significance in all areas of Vietnam and many children are affected. Four variables play an important role in the development of vitamin A deficiency among children in Vietnam: insufficient breast milk, premature weaning, interruption of breast feeding during illness and lack of green leafy vegetables in children's meals.

In Vietnam about 85 percent of the energy intake is supplied by rice and there is a limited variety of food intake. Supplementary feeding for pregnant women and young children is also inadequate. Children's precarious nutritional status reduc-

es their immunity and makes them vulnerable to disease and infection.

Understanding of basic issues such as behaviour and coping strategies of poor households and their members must be improved, especially with regard to household food security and health, both having an important impact on the nutritional status of women and pre-school children. This is true for rural areas, but equally for urban areas. Both have their specific problems and any food security and health improvement policy must be tailored to the specific areas.

## Recent urbanization processes

Urbanization is starting to play an important role in Vietnam, with all its specific problems. Ho Chi Minh City is the largest metropolitan area in Vietnam, with a population of 4 million people. However, there is a considerable additional number of illegal residents and about 1 million square metre of slum housing along the banks of canals.

The urban population declined considerably in the southern provinces after 1976 (reunification of Vietnam), following the return to the countryside of the people who had moved to the city during the war. However, between 1984 and 1989 there was considerable movement of the population back into Ho Chi Minh City from the surrounding provinces, from the mid-eastern seaboard provinces and from the province of Hanoi.

Concentration of the population in a particular area has serious implications for employment, food and nutrition, health, education, housing and social welfare. Recently, a start has been made with studies to determine urban poverty and how it affects food security. It is too early to determine relationships, but a better understanding of how women and hence their children cope would be useful in identifying the best points of entry for public policy intervention.

## The research project

The research projects will consist of two parts:

1. Determinants of health and nutritional status of women in urban slum areas in Ho Chi Minh City and a province in rural Northern Red River delta in Vietnam.
  - Immediate objective: Improve health and nutritional status of women and pre-school children
  - Research topic: Understanding the factors that influence poor health and malnutrition among pregnant and lactating women, and mothers of pre-school children in slum areas of urban Ho Chi Minh City and rural areas in Northern Vietnam.

2. Determinants of household food security and women's role in food security, in urban slum areas in Ho Chi Minh City and a province in rural Northern Red River delta in Vietnam.
  - Immediate objective: Improve effectiveness of strategies and projects to battle specific urban and rural food insecurity.
  - Research topic: Understanding coping strategies of women in urban and rural settings with regards to household food security and understanding of determinants of food security in slum areas of urban Ho Chi Minh City and rural areas in Northern Vietnam.

Funds have been requested from WOTRO and we hope that approval will be given to the research project. When approval is given, researchers can be recruited for the formulation of proposals for separate research topics. The IIAS will then take care of the administration of the project and, in co-operation with Prof. A. Niehof and the advisory committee, be responsible for the supervision of the researchers. In the final stage of the project, the projects division of the IIAS will organize a workshop in which the results of this project will be presented.

Are the movements  
really about the environment?

## Environmental Movements in Asia

By Gerard Persoon  
and Arne Kalland



In October 1994 IIAS in cooperation with the Nordic Institute of Asian Studies (NIAS) organized an international workshop on *Environmental Movements in Asia* in Leiden. The aim of this workshop was to bring together a number of scholars from Asia, Europe, Australia and the United States to discuss the variety of environmental movements in Asia, the kind of environmental issues they address, to compare the larger socio-cultural context of the movements and to identify main research topics in this field. Key note speeches were delivered by Dr. S. Edwards (IUCN, Washington DC), Dr. M. Dove (East-West Center, Hawai'i), Dr. B. Malayang (Undersecretary, Department of Environment and Natural Resources, Manila), Dr. M. Guha (Delhi), and Dr. D. Ganapin (Foundation for the Philippine Environment, Manila). An additional fourteen papers were presented and discussed. The papers - all presented in plenary sessions - covered a wide range of environmental issues, regions and approaches and they sparked off lively discussions among the fifty participants in the workshop.

### Environmentalisms

One of the striking elements in some of the papers and in the discussions was whether environmental movements are really aimed at the environment or whether the environment is largely a surrogate for something else. This point was brought out explicitly in the key note address by Dr. M. Dove who argued that environmental debates are mainly efforts to recontextualise the problem at stake by relating it to different contexts and causes. In a number of papers it was made clear that environmentalism should not be taken at face value. Often environmentalism is a mode of expressing a kind of resistance to the authorities that is more acceptable than others. At other times, with the worldwide spread of environmentalism, there seems to be a tendency to employ environmental discourse in all kinds of debates, with ecological reasoning and issues being read into traditional world-views. The analysis of environmental movements should therefore partly be focused in part at least on

the nature of the discourse that is being employed.

It also became clear that behind the unifying label of environmental movements shelters a large variety of NGOs, actions and approaches. At times this may lead to opposing views and interests with regard to the environment. National and international NGOs may find themselves in direct confrontation with local people when working for the protection of certain areas or species of plants and animals.

Attention was also paid to the socio-cultural context from which environmental movements originate and in which they have to operate. Prof. Guha pointed out that the influence of Gandhi is still evident in the kinds of subjects addressed preventing the Indian movements from taking up issues like urban pollution and wilderness protection in their agendas. It is also evident that their mode of operation is based on an attitude of non-violence. All this provides a rather sharp contrast to the movements and NGOs in the Philippines. Without a charismatic source of inspiration, the Filipinos have read ecological ideas into their ancestral beliefs and ways of life. Hence the movements fiercely protect their autonomy, which at times even involves violence.

In the closing session a number of topics for further research was identified, such as the life history of environmental movements, how environmentalism may express socio-political resistance, the internal differentiation within Asia's environmental movements and the comparison between the movements in various countries.

Linkages - Global and Local

## South Asian Labour

The workshop will be organized jointly by the International Institute for Asian Studies (Leiden) and the International Institute of Social History (Amsterdam) in Amsterdam on October 26-28, 1995.

The focus of the workshop will be on the linkages between and within local and global contexts that have mediated the historical experience of South Asian labour. This follows from our belief that extraordinary transformations in Asian societies in the 1990s that have been given the blanket term 'globalization' are in part continuations and accentuations of processes that were unleashed in the nineteenth century. The theme of 'linkage' is to be explored within the double meaning of the term movement.



Movement meant first of all the physical mobility of people who became labourers. This dislocation constituted the founding moment of the historical experience of labour. These movements were not merely local taking place within short distances, or of short duration, but were often very long distance and for long periods of time (often permanent), in other words: they assumed a global dimension. It is not surprising then to find that the movement of labour into the capitalist enterprises in the early nineteenth century South Asia was coeval with the large-scale movement of South Asian labour into the capitalist plantations overseas. Historically speaking the local and global processes of movement of South Asian labour were inseparable. While an enormous amount of literature which has documented this linkage now exists, we feel that there has been inadequate theorization about the consequences it had for the constitution of the working class experience and especially for the second meaning of the term 'movement'.

The Labour movement has traditionally meant the movement of the workers organized under trade unions or political parties. In the traditional sense then the labour movement has encompassed only a relatively recent, and then only a section, of the totality of historical experience of the movement of labour. How do we then characterize or recover the significant collective experience of labour, which is absent in the traditional discussions on the labour movement? In what way can we speak of a labour movement before and beyond the pale of 'labour movement' in case of the South Asian labour? Without denying the tremendous importance of the emergence of institutionalized labour movement we have to avoid the pitfall of a whiggish interpretation of the 'pre-history' of the labour movement. Even within the traditional ambit of the labour movement much greater attention has been paid to the colonial and the national state as the significant context which shaped the move-

ment, while the local and global contexts have been inadequately conceptualized. We suggest three themes here that may be discussed usefully under a broader rubric of what we have called 'linkages' of global and local contexts of South Asian labour.

### Law and public sphere

In an important way the experience of the labour under capitalism in South Asia has been marked by the institution of law governing the relation of employers and employees. There is strong tendency in labour studies to view the institution of law as no more than an epiphenomenon of the basic relations of capitalist exploitation and thus having but a minimal effect on the labour movement. Yet the practical struggle of workers to alter the conditions of their life has always been directed towards a change in the form and content of the legal relations under which they labour. Nothing illustrates this more than the present opposition of the organized labour movement to the so-called 'exit policy' and other deregulatory measures of the liberalization process underway in South Asia. Yet the institutions of law always had a global component to them. To cite only a few examples: the abolition of slavery in Britain in 1834, the institution of indentured labour laws in India and subsequently in the British, Dutch and French colonies in Asia, Africa and West Indies; the adoption of the eight-hour working day; the establishment of International Labour Organization and the labour codes that came in its wake and so forth. Similarities and differences in the legal regimes around the world where South Asian labour had been indentured, have deeply shaped its collective experience. The global context of law was of course modified in its practice in and application to in the local context.

### The Labour Process

A second theme of linkage would be that of the capitalist labour process, namely techniques of production that emerged in a global context and were often modified and applied or blocked altogether according to local exigencies. Even though the labour process has been

recognized as having consequences for the structure of workers' consciousness and the character of the labour movement, this is a relatively less conceptualized and studied aspect of labour in South Asia.

### Class and Community

The final theme of the workshop will explore the vexed question of class and community. At first glance these two concepts appear to be mutually exclusive in both time and space. Community is presumptively the pre-modern, pre-capitalist form of workers' experience which is gradually being replaced by the class experience based on common economic interest of workers. Spatially too community and its various manifestations such as religious, linguistic and ethnic identity appear to be linked to the local context, while class is drawn into the global context. Historical and contemporary research has negated many of this assumptions without, however, providing an adequate theory to replace it.

We would urge the participants to concentrate on the linkages between these two concepts, the processes that mutually reinforce, construct and even contradict each of these two poles of experience. The workshop will include participants pursuing contemporary and historical research on South Asian Labour both at home and abroad.

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4-6 OCTOBER, 1995  
LEIDEN, THE NETHERLANDS  
IIAS SEMINAR

# Riau in Transition

The IIAS takes great pleasure in announcing its forthcoming conference, *Riau in Transition: the Globalization of a Peripheral Region in Indonesia*. Riau, the heart of the Malay world in Indonesia, is a thinly populated area. Consisting of the eastern part of the Sumatran mainland and thousands of islands south of Singapore, Riau became a separate province in the late fifties.

Since its founding in 1958, the province of Riau and its inhabitants have been disregarded by scholars of all persuasions. This neglect has been reflected in the dearth of literature concerning this area. However, in recent times there has been renewed scholarly interest in Indonesia's Malay heartland.



Much of the lack of received wisdom on Riau has stemmed from the attitude adopted

by the region's colonial and post-colonial governments. Under the former's jurisdiction, Riau was but another of the many regions to be controlled. The Riau Malays were swept to the periphery of an empire which focused on Java as its centre. Cultures in the outer islands were interpreted against that background. Bahasa Melayu (the Malay language) was to become the language of the Indonesian nationalists. Nevertheless, this did not give rise to increased interest in the community within which the language predominated.

After Independence, the central government's policy has been to construct a national identity to hold together a multi-cultural, multi-ethnic, multi-religious and multi-island country. However, this 'national culture' has, in the course of years become increasingly equated with the Javanese culture.

## Rapid economic development

Consequently, areas such as Riau and its inhabitants have until recently been of minor political and economic importance. It is telling for instance, that in the beginning of the seventies, this huge area was still deprived of essential facilities and infrastructure of all kinds. This included the virtual absence of roads, various means of transport, communication and most forms of higher education.

However, the economic potential of Riau has recently been realised again. For the last two decades, economic exploitation of the rich oil resources and vast virgin forests in the mainland have contributed considerably to the national budget. Moreover, the central government in Jakarta has become aware of the economic potential of insular Riau's unique and strategic geographical location. Its proximity to Singapore and Malaysia, two of Asia's main emerging economic powers, locates Riau at the crossroads of three nation states. The growing importance of this area as a centre of international enterprise can be deduced from the fact that Batam and some of its neighbouring islands

have come under direct rule from the capital. Thus, Riau is, in terms of its economic status, making significant progress towards a global economy.

## Middle class

The consequences of this rapid development on the population have hardly been explored. The forthcoming conference will address a range of topics which contributors are invited to consider as they prepare their papers. For instance, local urban centres like Pekanbaru and Tanjung Pinang have become gradually characterised by what, with some reservations, may be called an emerging middle class. As in other parts of Indonesia, this group absorbs a flow of commodities, images and life-styles that are attached to a pattern of international consumerism. The use of audio systems, television sets, videos, dish antennas, telephones, fax machines and computers is rapidly gaining popularity in these local centres. The impact of such changes on, for example, the domestic sphere have yet to be studied carefully. How do these changes affect existing ideas about the family in terms of its delineation, mutual responsibilities and internal power relations? To what extent do they influence the relationships between the generations as well as between the sexes?

## Identity

Furthermore, the increasing possibilities for higher education have flourished alongside the economic boom in the area. Individuals belonging to this new social group are articulating a growing concern for ethnic and cultural specificity. The search for their 'Malayness' is certainly not neutral in the light of State policy concerning national identity. Relatively new regional media agencies such as Genta, Menyimak and Riau Pos have taken issue with this concern. For example, the latter Pekanbaru-based newspaper, which was founded only four years ago, has been a resounding success. Significantly, plans are in progress for it to begin an edition in Tanjung Pinang via satellite. In many respects, the Malays of Riau like many others undergoing such experiences in their search for identity, see language and literature as central to defining their nation. This has resulted in abundant literary exposi-

tions focusing on Riau's rich historical past by an increasing number of authors and local publishers. In this connection, certain questions have become increasingly urgent. What, for instance, does 'Riau' mean? What does 'Malay' mean, both in the sense of a language as well as of an ethnic identity? What is the relationship between insular (kepulauan) and mainland (daratan) Riau in this respect? And to what extent does Malaysia play a role in all this, given the ethnic and historical ties of its population with the Riau Malays as well as its economic success?

## Land problems

Developmental processes in Riau have also affected some traditional communities. Certain suku terasing ('indigenous': another term for further discussion) groups, as they are called in Riau today, have been forced to relinquish their land and livelihood in the name of 'national interest' (kepentingan nasional). Jakarta-based conglomerates have been offered vast plots of land as concessions. This has seriously affected various communities. The same holds true for other socially less well-defined tillers of the soil in the province's rural areas.

Although Riau is sparsely populated, it is presently facing land shortage problems. The intricacies of this phenomenon have hardly been studied carefully, let alone understood. Unanswered questions remain. For instance, to what extent has physical transformation of the environment affected the socio-historical (oral) traditions of the people? How has the national transmigration programme which has resulted in an influx of Javanese, reinforced the problems for the local inhabitants? How has the local bureaucracy dealt with the people it has uprooted? Do these people resist the changes brought about in the name of progress? How, if at all, does this resistance take shape?

## 'Riau in transition'

The time seems appropriate to convene a gathering of scholars from various disciplines to consider 'Riau in Transition'. Issues to be discussed for the forthcoming conference would be wide-ranging in nature. Participants from various fields of study are encouraged to engage in a lively inter-disciplinary discussion on issues relevant to present-day Riau. The co-convenors of the 'Riau in Transition' conference intend to bring together eminent scholars from various disciplines. For example, contemporary history, literary studies, anthropology, cultural studies, economics, ethno-musicology etc. The aim is to make a significant contribution to the renewed interest in this area which is undergoing swift changes in its physical and social structures.

## PRELIMINARY PROGRAMME

### Riau in Transition

#### The Globalization of a Peripheral Region in Indonesia

#### Key-note speakers (in alphabetical order)

- Prof. Barbara Andaya (School of Hawaiian Asian and Pacific Studies, Honolulu)  
'Economic cycles and the Riau triangle: a historical perspective'
- Prof. Henk Maier (Leiden University)  
'Tradition and modernity in Malay writing'
- Dr Vivienne Wee (Centre for Environment, Gender and Development, Singapore)  
'Continuity and discontinuity in the multiple realities of Riau'

#### Speakers (in alphabetical order)

- Dr Ken-ichi Abe (Kyoto University)  
'Cari rezeki, numpang, siap - reclamation of peat swamp in Riau'
- Dr Muchtar Ahmad (Universitas Riau, Pekanbaru)  
'An inquiry into Malay economic sense in Riau'
- Drs. Al azhar (Universitas Islam Riau, Pekanbaru)  
'Kemelayuan di Riau: kajian dan revitalisasi jatidiri'
- Mr. Timothy Barnard (University of Hawaii at Manoa, Honolulu)  
'Local heroes versus national consciousness: the politics of hajiography in Riau'
- Dr Cynthia Chou (IIAS, Leiden)  
'Ownership and social relations: the Orang Suku Laut of Riau, Indonesia'
- Dr Will Derks (IIAS, Leiden)  
'Malay identity work'
- Drs. Ewald Ebing (Leiden University)  
title to be decided
- Mr. Tenas Effendi (Yayasan Setinggi, Pekanbaru)  
'Masyarakat Petalangan dan perubahan di Riau'
- Ms. Kate Hoshour (Harvard University, Cambridge)  
'Population movement, ethnic identity, and the state'
- Ms. Lioba Lenhart (Institut für Völkerkunde, Universität Köln)  
'Perceptions of ethnicity/ethnic behaviour and attitudes towards inter-ethnic contact: the case of the Orang Suku Laut of the Riau Islands (perspectives of Orang Suku Laut and non-Orang Suku Laut)'
- Prof. Mubyarto (Gadjah Mada University, Yogyakarta)  
'Progress and poverty in Riau'
- Prof. Kato Tsuyoshi (Kyoto University)  
'The localization of the Kuantan area: from Rantau Kurang Oso Dua Puluh to Kabupaten Indragiri Hulu'
- Drs. Jan van der Putten (Leiden University)  
title to be decided
- Mr. Ashley Turner (Monash University, Adelaide)  
'Searching for "symbols of Malayness" in the expressive culture of Riau's suku terasing groups'

The organisers are calling for papers that will link theoretical discussions with contemporary issues in Riau. Likewise, papers examining current changes within the framework of the region's rich historical past are welcomed.

#### Co-convenors

Cynthia Chou and Will Derks

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## 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, the Director of the IIAS, and the 'Master', 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.

Professor Jurgis Elisonas will be in charge of the first IIAS Masterclass, which is scheduled at the end of September. More details can be found on this page.

For more information, please contact the IIAS office.

## The First IIAS Masterclass Professor Elisonas: Japan in the 16th and 17th Centuries



Jurgis Elisonas, who has also written under the name George Elison, was born in Lithuania, began his formal education in Germany, and finished it in the United States with a doctorate in History and Far Eastern Studies at Harvard University. An expanded version of his doctoral dissertation, *Deus Destroyed: The Image of Christianity in Early Modern Japan*, was published by Harvard University Press, and the topic of the initial European encounter with Japan has remained among his major research interests. Although a cultural historian by predilection, he has also engaged in studies of the nature of hegemony in sixteenth-century Japan as well as of Japan's international relations in the Middle Ages and the beginning of the early modern era. He is also interested in urban history: His most recent publication is titled 'Notorious Places: The Narrative Topography of Early Edo', and he is currently engaged in editing a volume of essays on Kyoto in the seventeenth century.

Dr Elisonas is Professor of East Asian Languages and Cultures and of History at Indiana University. He has been spending the year 1994-95 as a visitor at the Vakgroep Talen en Culturen van Japan en Korea of Leiden University under a fellowship from the Isaac Alfred Ailion Foundation. He has held visiting re-

search and teaching appointments at Harvard University, the University of Hawaii, and Kyoto University; in 1991-92 he was a research fellow of Kyoto University's Institute for Research in Humanities. Among the honours that he has received is a Guggenheim Memorial Fellowship. *Warriors, Artists, & Commoners*, a collection of essays co-edited by him, was selected US Academic Book of the Year 1981.

The topic of the masterclasses to be offered by Professor Elisonas is **Japan in the sixteenth and seventeenth centuries**. Invited to apply are doctoral students and recent recipients of the doctorate in fields related to Japanese cultural and political history or to the history of Japan's foreign and inter-cultural relations during that period. Applications are due by 15 August 1995 and should include a statement of purpose, a cv and a sample of applicant's scholarly writing. Approximately ten candidates will be selected for participation. The successful applicants are expected to submit papers on their research projects by 10 September. The official language will be English. It is expected that the papers presented for criticism at this seminar will be published in the form of a volume of essays. All travel and accommodation expenses will be covered by the IIAS.

All inquiries should be directed to the IIAS office.

## IIAS Fellowships

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

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

1995

# Agenda

The IIAS has 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.

22 JUNE

Luncheon Lecture by  
Dr M. Klokke

6 JULY

Luncheon Lecture by  
Dr P. Mohapatra

20 JULY

Luncheon Lecture by Dr M. Hockx

31 AUGUST -  
1 SEPTEMBER'Comparative Studies on the Judicial Review System 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.END OF SEPTEMBER  
First IIAS Masterclass with  
Professor Jurgis Elisonas

4 - 6 OCTOBER

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

15 - 17 OCTOBER

'Islam in Central Asia', part 1 (in Moscow) organized by  
Dr D. Douwes and the Institute for Oriental Studies, Moscow.

28 - 30 OCTOBER

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

WINTER 1995

'Hierarchicalization' organized by  
Dr M. Vischer, IIAS fellow.

1996

JANUARY 1996  
'Modern China: The Literary Field'  
by Dr M. Hockx

### Staff

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### Research Fellows

Dr C. Chou; Dr W.A.G. Derks  
Dr M.L.L.G. Hockx; Dr J.E.M. Houben;  
Dr M.J. Klokke; Dr M. Liechty;  
Dr S. Munshi; Dr P.P. Mohapatra;  
Dr J.C.M. Peeters; Dr D.E. Tooker;  
Dr M.P. Vischer; Dr Y. Zhang

### Alumni

Dr R.J. Barendse; Dr B. Bhattacharya;  
Dr L. Dong; Dr C.R. Groeneboer;  
Prof. B.J. ter Haar; Dr P. Pels;  
Dr R.P.E. Sybesma

### International representatives

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(Jakarta, Indonesia)  
Dr W. Rummelink  
Japan-Netherlands Institute  
(Tokyo, Japan)  
Prof. T. Saich  
Ford Foundation (Peking, P.R. China)

# Research Fellows

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 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'.

## 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 Lifestyles. She is engaged in research on how traditional concerns of women are being changed to global concerns in the urban scenario of India, and how new forms of identity are available to women.

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

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

## 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'.

## Visiting Fellows

IIAS offers senior scholars the possibility to engage in research work in the Netherlands. The period can vary from 1 to 4 months. IIAS will welcome several senior visiting fellows in 1995:

### 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/JUNE &

### DECEMBER/JANUARY 1996

**Prof. O. Prakash**

Field of research: Economic, social and cultural history.

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

### 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 to arrive soon:

### MAY 1995

**Dr Yeu-Farn Wang** (Centre for Pacific Asia Studies, Stockholm)

'Chinese entrepreneurs in Southeast Asia: historical roots and modern significance'.

### JULY 1995

**Dr Timo Kaartinen**

(Academy of Finland)

'Local History and Society in Banda Ely (Kei Besar, Maluku Tenggara)'.

### 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'.

## THE INTERNATIONAL INSTITUTE FOR ASIAN STUDIES (IIAS)

SEEKS:

# 1 Research Fellow (m/f)

specialized in the field of the Humanities or the Social Sciences

## Requirements/qualifications

Applicants should:

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

## Appointment

- as soon as possible
- for 2 years

Application forms can be obtained from the IIAS secretariat. Please use the official application forms only. The closing date for applications is 1 September 1995.

For more information contact:

## IIAS

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

## 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.

# 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 1 September 1995.

For more information, please contact IIAS.

## IIAS Subsidie projectkosten

Het IIAS stelt ten minste de navolgende voorwaarden aan de verlening van een garantiesubsidie:

- de bijdrage dient ter versterking van de infrastructuur van Aziëstudies in Nederland (gelet wordt op nationaal belang, de internationalisering van Aziëstudies en de opulling 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 oktober 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 onderwerpen.

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

HAWAII, USA

# East-West Center

By the year 2000, Asia and the Pacific will be home to 3.5 billion people, more than 60 percent of the world's population. The region will lead the world in production and consumption of goods and services. It will be the world's leading market for telecommunications. It is already the world's fastest growing market for air travel. By the year 2000, Asia will surpass the United States as the world's largest consumer of petroleum. It will also lead the world in emissions of carbon dioxide, the chief cause of global warming. At that time, Asia will have the world's largest elderly population, and more new AIDS cases than in the rest of the world combined.

The immense promise of Asia and the Pacific and the enormous challenges it presents shape the research agenda of the East-West Center in Honolulu, Hawaii. At the Center, which is located next to the University of Hawaii, researchers, students and participants in the Center's dialogue programs explore the significance of Asia's rapid rise, the region's enduring and new challenges, and the formation of an Asia-Pacific consciousness, and identify the key policy issues and choices they present to governments.



Center students gather around the Thai pavilion.



The Center's involvement in these issues has developed along with the region, according to Center Interim President Kenji Sumida. The United States Congress established the East-West

Center in 1960, charging it to promote better relations and understanding between the United States and the nations of Asia and the Pacific. Since its founding, the Center has evolved from an institution devoted mainly to student interchange to one that also serves as a major center for research and dialogue.

Today, a staff of more than 60 senior fellows and fellows and a steady stream of visiting fellows work out of programs focusing on international economics and politics, environment, cultural studies, population, resources (energy and minerals), Pacific Islands development, education and training, and media. The Center's research programs are

under the direction of Bruce M. Koppel, vice president for research and education.

Center research is wide ranging and its hallmark is collaboration with colleagues throughout the region (in a recent year Center fellows cooperated with more than 100 governments and private institutions and thousands of individuals throughout Asia, the Pacific, and the United States. The Center has also recently begun to expand its contacts with scholars and institutions in Europe).

Major areas of work include the following:

- The need to foster regional institutions that promote cooperation and political stability is a primary focus of Center research. Center international relations experts are investigating how new multilateral arrangements can enhance regional prospects for security and prosperity.
- Asia-Pacific economies have grown at a rate unparalleled in the world

and so has their thirst for energy. Center energy experts predict that Asia's appetite for oil will soon be a major force driving energy policies and economic issues worldwide.

- Population growth and economic modernization are producing massive demographic and social change. The changing role of women, an aging population, and resulting new demands on the family are among trends being analyzed for their effect on societies.

- Increasing demands on the environment resulting from industrialization, energy use, growing urbanization, and other forces present governments with difficult choices. Researchers are working to illuminate the trade offs and present options.

- Rapid changes in virtually every aspect of life are undermining many traditional cultural values while at the same time presenting new opportunities to some. Issues of cultural identity and of com-

(Advertisement)



CALL TO AUTHORS

## EAST-WEST CENTER

### CONTEMPORARY ISSUES IN ASIA AND THE PACIFIC

A new series from Stanford University Press and the East-West Center

Stanford University Press and the East-West Center have launched a new series that addresses contemporary issues of policy and scholarly concern in Asia and the Pacific. The series will focus on political, social, economic, cultural, demographic, environmental, and technological change and the problems related to such change.

Preference will be given to comparative or regional studies that are conceptual in orientation and emphasize underlying processes. Works on a single country that address issues in a comparative or regional context are encouraged. Although concerned with policy-relevant issues and written to be accessible to a relatively broad audience, works in the series will be scholarly in character and will meet the high standards for which Stanford University Press is internationally renowned.

**Inaugural volume, Fall 1995**

*Political Legitimacy in Southeast Asia: The Quest for Moral Authority*, edited by Muthiah Alagappa

#### Procedures for submission

The Center invites interested authors to submit a prospectus and one or more sample chapters to: Bruce M. Koppel, series editor, Office of the Vice President for Research and Education, East-West Center, 1777 East-West Road, Honolulu, Hawaii 96848, U.S.A.

*The East-West Center is a public, nonprofit educational and research institution located in Honolulu, Hawaii. Established by the U.S. Congress in 1960, the Center's mandate is to foster mutual understanding and cooperation among the governments and peoples of the Asia-Pacific region, including the United States.*

AN INVITATION TO AUTHORS ...

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Stanford University Press and the East-West Center have launched a new series that addresses contemporary issues of policy and scholarly concern in Asia and the Pacific. The series will focus on social, economic, cultural, demographic, environmental, and technological change and the problems related to such change.

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relatively broad audience, works in the series will be scholarly in character and will meet the high standards for which Stanford University Press is internationally renowned.

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Bruce M. Koppel, Series Editor  
**Contemporary Issues in Asia and the Pacific**  
 Office of the Vice President for Research and Education  
 East-West Center  
 1777 East-West Road  
 Honolulu, Hawaii 96848

munication are among many that emerge from the tension.

Health issues such as AIDS cast a darkening shadow across Asia. Center researchers are working to reduce the impact of this disease in Asia.

In addition to research, Center educational programs annually help sponsor students from 30 countries, who pursue graduate and post-graduate degrees at the University of Hawaii. In the Center's international residence halls, students live and study together. All benefit from the distinctive educational and cultural experience that the Center offers.

The Center also serves as a major international center for dialogue. Each year more than 2,000 people take part in Center conferences and workshops. The Center provides a neutral meeting ground where the region's diverse people seek practical solutions to problems of mutual concern.

As a forum for the voices of East and West, the Center welcomes prominent scholars and statesmen from throughout the region. Publi-

The East-West Center's famous Japanese garden



cations and briefings are an important product of Center conferences and workshops and help ensure that the complex issues facing the region are conveyed to the scholarly community and to the wider public, including decisionmakers in government, education, industry, and the media.

Building relationships in the region is as central to the Center's goals as is building knowledge. Many former students and professional colleagues have moved into positions in government, education, business, and journalism. They form a distinguished international network of nearly 50,000 people.

With thirty-five years of experience behind it, the East-West Center looks forward to continuing, through research, education, and dialogue, to help build an Asia-Pacific community reaching from South Asia to the United States.



Imin International Conference Center

For more information:

**Ms Karen Knudsen**  
Director, Office of Public Affairs  
East-West Center  
1777 East-West Road  
Honolulu, Hawaii 96848  
USA  
Fax: +1-808-9447376

# The Toyota Foundation

The Toyota Foundation, a private, nonprofit, grant-making organization dedicated to the goals of realizing greater human fulfilment and contributing to the development of a human-oriented society, was endowed in October 1974 by the Toyota Motor Corporation.



The Foundation's total endowment is about ¥11.4 billion. Chartered by the Prime Minister's Office, the Foundation relies on its endowment income. The Foundation, governed by its Board of Directors, is wholly independent of the corporate policies of the subscribing company or of any other institution.

## Research Grant Programme

Under the basic theme 'Creating a Society with Pluralistic Values', this programme awards grants for research projects that try to identify and solve problems faced by contemporary society and that focus on the following four priority areas:

1. Mutual understanding and coexistence of diverse cultures
2. Proposals for a new social system: building a civil society
3. The global environment and the potential for human survival
4. Science and technology in the age of civil society

This programme supports both individual research projects and collaborative research projects. Both Japanese and English language application forms are available. Applicants are called for in April and May each year and are reviewed by selection committees; grants are approved by the Board of Directors in late September. The grant period begins on November 1. The total grant awards amount to about ¥180 million annually. In 1994, the Foundation awarded fifty-one grants from a total of 788 grant applications. Grant categories were divided into Type A Grants, which were aimed at independent-minded young researchers undertaking projects on their own, and Type B Grants, which especially targeted international joint research projects. Fiscal 1994 was the first year in which the Foundation accepted applications in English.

## Grant Programme for Citizen Activities

Reflecting changes in the environment surrounding citizen activities, the Foundation provides funding for citizen activities that aim to propose alternatives from the viewpoint of local community and new lifestyles under the basic theme 'Reappraisal of Local Communities and Life'. The programme awards grants for projects in Japan that document grass-roots citizen activities and for

the publication of such documents. Grants are also awarded to promote exchange among groups engaged in citizen activities. The total grant awards amount to about ¥35 million annually.

Projects awarded grants as a result of the Citizen Research Contest under the theme 'Observing the Community Environment', are conducted jointly by community residents and experts in various fields who are engaged in intensive long-term study of the immediate community environment in Japan. This contest is conducted every two years. The total grant awards for each contest period amount to about ¥30 million.

## Southeast Asia Programme

Under this International Grant Programme grants are awarded for research projects that respond to the needs of society and are conducted mainly in Southeast Asian countries by indigenous researchers. At present this programme concentrates on projects aimed at preserving and revitalising the indigenous cultures of Southeast Asia. This programme also encourages international joint projects conducted by Southeast Asian researchers to nurture Southeast Asian studies in the social sciences and the humanities. The programme also awards Incentive Grants for Young Researchers in Southeast Asian studies to young researchers studying in Malaysia for individual research in Southeast Asian studies. Applications for incentive grants are accepted between April 1 and July 20; there is no fixed deadline for submitting other applications. Applications are reviewed by a selection committee, and grants are approved by the Board of Directors in late September. The review process can take as long as one year. The grant period is one year, starting on December 1. The total grant awards amount to about ¥100 million annually.

## Incentive Grants for Young Indonesian Researchers

This programme, formerly part of the International Grant Programme, is now an independent programme. It awards small one-year grants to Indonesian researchers under thirty-seven years of age for research in the social sciences and humanities under the two basic themes 'Reappraisal of Indigenous Cultures and History' and 'Scholarly Analysis of Social Change'. Priority is given to projects that focus on the following four topics:



1. Exploration of the development of urban cultures
2. Exploration of the changes in religious consciousness
3. Exploration of land use and ownership issues
4. Exploration of labour issues.

Applications are solicited in April and May this year and are reviewed by a selection committee; grants are approved by the Board of Directors in late September. The grant period begins on December 1. The total grant awards amount to about ¥15 million annually.

## 'Know Our Neighbours' Programmes

'Know Our Neighbours' Translation-Publication Programme in Japan. This programme covers translation and editing related expenses in order to encourage the translation and publication in Japanese of literary works and works on the culture, society, history, and so forth of Southeast and South Asian countries written by indigenous authors. Applications are solicited from Japanese publishers, and grants are approved by the Board of Directors in late September. The total grant awards amount to about ¥25 million annually.

'Know Our Neighbours' Translation-Publication Programme in Other Asian Countries. The former programmes in and among Southeast and South Asian countries have been merged to form this programme, which covers translation and publication related expenses in order to encourage the translation and publication in Southeast and South Asian countries of literary works on the culture, society, history, and so forth of other Southeast and South Asian countries and of Japan. The total grant awards amount to about ¥20 million annually.

## Publications

The Toyota Foundation has two English-language publications:  
- The Toyota Foundation Annual Report  
- The Toyota Foundation Occasional Report

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## The Toyota Foundation

Shinjuku Mitsui Building 37F  
2-1-1 Nishi-Shinjuku  
Shinjuku-ku, Tokyo 163-04  
Japan  
Tel: +81-3-3344 1701  
Fax: +81-3-3342 6911

# Oriental Studies in Russia

By Leonid Kulikov



One more striking feature of the Russian science (at least of the Humanities) consists of a

clear-cut concentration of scientific activity in the two chief cities of European Russia, Moscow and St.Petersburg. This is due to the fact that the major budget assignation for scientific research is forwarded to the academic institutes, of which almost all are situated in Moscow and St.Petersburg. Furthermore the great majority of recent scientific publications from all over the world are received by only two or three main libraries situated in these two cities. This creates a situation which is very unusual for such countries as the USA or Germany where the scientific resources are distributed more or less proportionally among various centres (in particular, small university cities).

These peculiarities may probably explain why fundamental science in Russia is concentrated mainly in the academic institutes, and the leading centre of the Oriental Studies is an academic institute as well, not a university, the Institute of Oriental Studies (IOS) with two branches, in Moscow and St.Petersburg.

## The Institute for Oriental Studies

The history of the IOS may be traced back to 1818, when the Asiatic Museum was founded in St.Petersburg. Its collection included oriental manuscripts, various objects of ethnographic interest, Asian coins and curiosia. The first director was Chr. D. Fren, a German orientalist who had been invited to Russia. In 1930, in view of the presence of the Asiatic Museum, the IOS was founded in St.Petersburg, then Leningrad. The Moscow branch of the institute was created in the years of the Second World War and in 1950 the institute as a whole moved to Moscow, whereas the Leningrad branch remained in Leningrad. The Oriental Studies at the IOS currently cover a wide range of topics. The structure of the institute meets two principles of subdivision. On the one hand, a number of departments concentrate their activity on various regions of Asia. These are the Far Eastern Department focusing on China, Japan, Korea and Mongolia; the Southeast Asia Department, the Indian Department, and so forth. It should be emphasized that in the Soviet period the term 'oriental' was treated in a quite specific way, being applied only to the foreign (non-Soviet) countries of Asia. Thus, the Asian regions situated within the territory



The Institute of Anthropology & Ethnography (Kunstkammer), St. Petersburg.

Photo: V. Balakhnov

One of the most striking peculiarities of the infrastructure of Russian science as a whole and Oriental Studies in particular consists in the subdividing of scientific activity into two main 'streams', namely the so-called 'academic' science as opposed to university (high school) science. All the academic institutes are dominated by the Russian Academy of Sciences, the main co-ordinator of scientific activity in Russia. Most importantly, most of the scholars affiliated to academic institutes do not teach at all, some of them have only a few (max. 3-4) post-graduate students ('aspirants'), so they do not need to distribute their working time between teaching and research proper. In some periods, the staff of such large institutes as the Institute of Oriental studies in Russia reached about 1,000 researchers.

of the former Soviet Union, namely the Caucasuses, Central Asian Republics (Turkmenia, Kazakhstan, Kirghizstan, Uzbekistan, Tadzhikistan) and Siberia (including the Soviet Far East) did not fall within the scope of the research of the IOS, nor of the Oriental faculties of universities. Only now, after the collapse of the Soviet Union has this situation started to change slowly.

On the other hand, some departments focus on several liberal arts disciplines (history, linguistics, and so forth) applied to various eastern regions. These are the Department of the Ancient Orient dealing with the ancient history of Asia and Northern Africa, the Department of ancient texts; economic problems; literatures; languages.

The IOS, especially its Leningrad (now St.Petersburg again) branch, possesses large collections of oriental manuscripts and xylographs: the Chinese collection (one of the biggest of the IOS), Caucasian and Turkic collections representing all stages of book printing in oriental regions of



The Institute of Oriental Studies, Moscow.

Photo: G. Khondkarian

the former Soviet Union, and other countries. Some of collections are catalogued and described, yet others are still being researched by the institute staff.

## Publishing House of Oriental Literature

In 1957 the Publishing House of Oriental Literature, affiliated to the IOS (later transformed to the oriental department of the Publishing House 'Nauka' ['Science']) was founded. During the period of less than forty years 'Oriental Literature' published thousands (!) of monographs (most of them prepared by the institute staff), a number of ancient oriental texts and/or their translations. 'Oriental Literatures' also issued a few series such as 'Oriental Texts', series of handbooks on Asian and African countries, 'Languages of Foreign Oriental Countries and Africa' (more than 150 short grammars of various ancient and modern oriental languages!); a few encyclopedic editions, such as 'History of India (in 4 vols)', 'History of Eastern and Central Asia', and so forth. This period, albeit belonging to the difficult years of non-democratic communist rule, may be labelled, in a sense, the Golden Age of the publishing of scientific books in Russia. The members of the IOS staff had a guaranteed possibility to publish their monographs quite regularly (some of them did so almost yearly!) in the series 'Oriental Literature'. Of course, this system was not without its short-comings; sometimes the delay between proof-reading and the publication of the book could mount up to a couple of years, and the determining of the priority of publishing was not impartial in many cases. The end of this Golden Age (guaranteed by the Soviet system) is now felt as a sore loss. The publishing of scientific books turned out to be unprepared

for the numerous financial difficulties which are the outcome of the introduction of free market rules into the system of selling books in Russia. In a paradoxical way, hundreds of books, formerly prohibited from being published and distributed may now be legally published, but at the same time hundreds of books cannot be published, since their distribution cannot cover the costs of publication (traditionally, books have been very cheap in Russia, even right up to the present day). During the last few years the Oriental Publishing House has almost ceased to exist, annually publishing scarcely more than a few dozen books (mostly if the author of the book is lucky enough to get a financial support from a fund, or simply from a rich person). I personally know a lot of scientists who have already prepared a few monographs which cannot be published.

## The Kunstkammer

The IOS is the principal but not the only academic centre for oriental research. Such institutes as the Institute of the Far Orient in Moscow focus on some specific areas, whereas academic institutes like the Institute of Linguistics, the Institute of World Literature, or the Institute of Historical Research include the Orient in the scope of their investigations alongside other areas. Among these institutes one which cannot escape mention is the Peter the Great Museum of Anthropology and Ethnography (Kunstkammer) in St.Petersburg. The Kunstkammer ('Chamber of Curiosities') was established by Peter I in 1714 as the first state public museum in Russia and it greatly influenced the development of sciences and understanding in the country. The Museum collections were augmented significantly by the academic expeditions of the eighteenth century that studied the nature and peoples of Russia and different parts of the world. Currently, the Museum is a well-known academic centre. The ethnographic researches of the Museum staff are based mainly on the rich Museum collections and cover all the principal oriental areas: India and Sri Lanka, the Arab countries, Japan, China, Siberia, and so forth. The researchers at the Museum are preparing, or have already prepared a number of collective monographs dealing with various cultural and material objects from an anthropological perspective: 'Caste and Ethnic Groups in South Asia', 'Oriental Calendar Systems', 'Hunting Birds in Central Asia'; a series of monographs on the ethnographic status of beings, objects, and natural events ('Rain', 'Dog', 'Knife').

Traditionally high school science offered fewer rich possibilities for fundamental research than did the academic institutes. Publications issued by Moscow and St.Petersburg (Leningrad) university press are mostly (student) handbooks rather than purely academic monographs. Nevertheless, a number of eminent orientalists are affiliated to the universities dividing their working time between teaching and researching. Some of them teach at the faculties and departments of history, philology, philosophy but the majority part are affiliated, quite naturally, to the Oriental Faculty of the St.Petersburg

University and the Institute of the Countries of Asia and Africa with the status of a faculty of the Moscow State University.

## Teaching oriental disciplines

The teaching of several oriental languages in Moscow University started in the middle of eighteenth century, in St.Petersburg at the beginning of nineteenth century. In 1854 the Faculty of Oriental Languages, later transformed into the Oriental Faculty, was established at St.Petersburg University. At present, this is the main university centre for teaching classical orientalist disciplines such as Sanskrit, Sumerian Studies and many more. The numerous courses are taught by not only about 100 university professors and teachers but also by some scholars from the St.Petersburg academic institutes (IOS, Museum of Anthropology and Ethnography, Institute of Linguistic Researches). The Faculty is subdivided into eleven departments (chairs): Arabic Philology, Chinese Philology, History of Near Eastern countries, History of Far Eastern countries, and so forth.

In conclusion it is worth mentioning oriental disciplines are currently being taught not only in the oldest Russian universities. Over the past few years a number of universities



The Institute of Countries of Asia and Africa, Moscow.

Photo: G. Khondkarian

have been founded on the basis of several non-academic (student) institutes which have introduced the teaching of oriental languages and cultures. First of all there is the Russian State University for Humanities recently established on the basis of the Moscow Institute of History and Archive Sciences. After its transformation into a university, the structure of the faculties has been considerably developed; particularly important was the creation of the Faculty of Theoretical and Applied Linguistics with the chair of oriental languages, which introduced teaching such languages as Hindi, Persian, Japanese, Chinese, Arabic, Tamil, Tibetan and others, thus competing with the oriental faculties of universities of Moscow and St.Petersburg.

I am much indebted to V.M.Alpatov (Institute of Oriental Studies, Moscow) and N.G.Krasnodembskaya (Museum of Anthropology and Ethnography, St.Petersburg), who provided me with much helpful information related to the oriental researches in Russia.



CZECH REPUBLIC

# The Oriental Institute in Prague

The Oriental Institute was founded in 1922 to promote the development of Oriental Studies in Czechoslovakia. In 1953 the Institute was incorporated into the Czechoslovakian Academy of Sciences and there followed a period of about fifteen years when, under the leadership of an outstanding sinologist J. Prusek (1906-1980), Oriental Studies burgeoned and made a good name abroad.



In the years 1970-1989 classical and traditional research was limited, ceding ground to contemporary history, politicology and economy. However, after 1989 the Institute returned to traditional Oriental Studies even though its staff had been very restricted and it was not able to cover as many disciplines as it had done in the past. At present research activities are concentrated on the study of culture, history, religion, literature and languages of Africa, the ancient Near East, the Arab countries, Turkey, Iran, India, Burma, China, Tibet, Mongolia, and Korea. The main task of the Institute under the present conditions is to maintain continuity, carry the torch for the worthy tradition of Czech Oriental Studies, by slowly reviving research fields which fell into abeyance or which are dying out.

In addition to research activities the Institute provides various services to the administration and the general public such as serving as a pool of expertise, providing translations, interpreting facilities, information service and lectures. The Institute engages in many international activities such as conferences, long-term exchanges, teaching, lecturing and publishing abroad. Contacts on a permanent basis are maintained with the London School of Oriental and African Studies, the Freie Universität Ber-

lin, the University of Bochum and with the Südost Asien Institut, Fachbereich Asien- und Afrikawissenschaften, Humboldt Universität zu Berlin.

## Research activities

At present the Institute employs twenty-three research fellows in the following three departments:

### 1. Department of Africa and the Near East

- Ancient Near Eastern Studies: pre-history of Mesopotamia, the Sumerians and Semites in the 3rd-2nd millennia pre-Christian era; the history of the Assyrians, Akkadian literature
- African Studies: history of the South African region; Ethiopian Studies
- Arabic Studies: Iranology; Arabic literature; Islamic Studies
- Turcological Studies: quantitative linguistics

### 2. Department of South Asia

- Indian Studies: ancient Indian medicine; Indo-Aryan languages; Hindi literature; religious minorities; agrarian relations
- Burmese Studies: contemporary Burmese affairs

### 3. Department of East Asia

- Chinese Studies: traditional Chinese medicine; Taoism; Chinese Buddhism; modern Chinese history; modern Chinese phonetics
- Tibetan Studies: history of Sino-Tibetan relations; Tibetan literature
- Mongolian Studies: cultural history and literature of Mongolia

## Lu Xun and J.K. Fairbank Libraries

The Library was established in 1922, but actually began work in 1929. Since then, the collection has grown to more than 190,000 volumes. Apart from the so-called General Library (630 volumes of rare prints and incunabula, c. 340 volumes of Oriental MSS, 2,700 titles of Oriental journals), the Library includes the specialized stock of the Chinese Lu Xun Library (c. 66,000 volumes. See section East Asia China in this Newsletter for more information on this library), the Korean Library (c. 3000 volumes) and the Tibetan Book Fund the Kanjur and Tanjur of the Derge edition plus several Tibetan MSS, blockprints as well as printed books).

The John King Fairbank Library, which belonged to a late professor of Harvard University and which

has been donated to the Oriental Institute by Mrs Wilma Fairbank, his widow, was solemnly inaugurated in November 1994. This Library contains close to 2500 monographs, volumes of studies and periodicals relating to nineteenth and twentieth century Chinese history. Offering a virtually complete coverage of Anglophone works on the subject to all the specialists in modern Far Eastern history, the Library has every chance of being able to develop into an extremely important research centre.

## Staff

Dr Josef Kolmas, Director  
 Dr Jiří Prosecký, Deputy Director  
 Dr. Lubica Obuchová, Scientific Secretary  
 Dr Otakar Hulec, Chairman of the Scientific Council  
 Dr Blahoslav Hruška, Department of Africa and the Near East  
 Dr Jan Bečka, Department of South Asia  
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INSTITUTE OF MODERN ASIAN HISTORY, AMSTERDAM

# The Eventful Life of IMAG

In the early 1960s the historian Jan Romein and the sociologist-cum-historian Wim Wertheim seized the initiative, advocating that the history curriculum at the University of Amsterdam should pay more attention to Asia. Their motivation was the increasing significance of the non-Western nations in the world and stemming from this the removal of the traditional Europa-centric character from history teaching, at both academic and secondary education.

By Jan M. Pluvier



It took some time for this idea to be put into practice, and then only on a modest scale. In 1966

the author was appointed lecturer in modern Asian history (the post was made into a professorship in 1980) and early in 1968 the Institute of Modern Asian History (IMAG) was founded. It was not incorporated into the Department of History but became a separate unit of the Faculty of Arts. A small but gradually expanding library was also established, which now contains some 7,000 books, forty-five journals and a map collection.

The principle aim of the courses in modern Asian history was to serve prospective historians, but they were also attended by students of cultural anthropology and political science. Initially there were no facilities for MA students: modern Asian history could be chosen only as a subsidiary subject. Consequently the Institute remained comparatively small in terms of teaching staff (apart from the lecturer there were only two others: A.P.E. Korver and Dr Go Gien Tjwan). As a growing number of students enrolled, Korver started to work out a plan to raise officially the status of modern Asian history allowing students the opportunity to graduate in it.

## Reaching the MA status

As the end of the 1970s approached, the position of IMAG came under threat from the re-

trenchment policies of the Faculty of Arts. When Korver, disappointed that his plans had so far failed to materialize, went over to the History Department, no replacement was appointed. For some time the Faculty toyed with the idea of eventually abolishing the entire study, stating, incorrectly, that it might just as well be handled by the South and Southeast Asian Department of the Anthropological and Sociological Centre in the Faculty of Social Sciences.

A lengthy and rather peevish correspondence developed between the Faculty and the Institute collected together for interested future generations in a bulky file labelled IMAG Militans, but in the end with the help of the University's higher authorities and buoyed up by a newly appointed teacher, R. Feddema, modern Asian history was made into a MA study in 1980. This meant that students in modern Asian history, like those in medieval, economic and modern history, could graduate in history, or within the Faculty of Social Sciences in their particular field of study namely with modern Asian history as major subject.

## Saved from extinction

Yet, during the nation-wide campaign for academic re-organization in the mid-1980s the Faculty of Arts decided to abolish all Asian studies, except those of the Middle East. IMAG was saved from extinction in the nick of time when it was allowed to become part of the Faculty of Social Sciences as an autonomous unit of the Department of International Relations in 1986. It was still

possible for students of history to graduate in modern Asian history, and quite a few did so, but it was logical that from then onwards most students came from political science.

The number of students steadily increased. In 1990, a year chosen at random, there were ninety-two, from both Faculties. Between 1980 and 1995 seventy students graduated in modern Asian history. On the downside, the retirement of two teachers meant that the teaching-staff decreased from three to one. At this moment, however, applications are invited for a professorship.

## Resourceful

Chronologically modern Asian history covers the period from roughly 1800 to the present, but history students taking it as a major subject are expected to make themselves familiar with pre-modern Asian history and Asian historiography as well. Geographically the field of study is confined to East, South and Southeast Asia. Its main theme is political history, but since historians tend to be an expansionist race economic, social and cultural history are also included.

IMAG maintains good relations with related Asian departments in other universities, particularly those where facilities exist (such as language training) that are not, or not longer, offered in Amsterdam. In 1985 an exchange project, for both teachers and students, was set up with the University of Hanoi. Although IMAG was squeezed out of this programme in its original form after a few years, it has been able, like the kancil in Indonesian fairy tales, to develop sufficient shrewdness and resourcefulness to continue the project in its own way. Various Vietnamese professors have visited Amsterdam and given lectures, while a number of students, eleven so far, have been sent by the Institute to Hanoi to do research and follow a language course.

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The Oriental Institute Prague, 1945-1992

## In Memoriam: Trevor Oswald Ling (1920-1995)

Trevor Ling, outstanding scholar of Buddhism and pioneer in the development of religious studies in British universities from the 1960s, passed away peacefully aged 75 after a courageous battle against Alzheimer's disease.

By Cynthia Chou



He was raised in West Ham, London under the profound religious influence of his Baptist mother. During the 1940s, he was already preparing for the Baptist ministry when he assumed war service in India. In Calcutta, he came under the tutelage of the Baptist clergyman, Horace Collace who inspired him towards a Hindu-sensitive approach to religion. This led him to realise the need for scholars to be able to read the Vedanta and translate and interpret the Sanskrit text. Subsequently, he learnt the Sanskrit and Pali languages, and made progress in his spiritual development by reading the Vedas, the Upanishad, the Gita and the Vedanta.

On his return to England in 1946, he went up to St. Catherine's, Oxford to read Theology and Modern History. Following this, in the initial years of the 1950s, he taught theology at Nottingham University. Later, he moved to the Field Lane Mission in North London and then to Earlsfield Baptist Church in South London.

In 1960, he was awarded his doctorate from the School of Oriental and African Studies on the concept of evil in Buddhism and the New Testament. This work resulted in his first major book titled, *Buddhism and the Mythology of Evil* (1968).

Subsequently, he took up a post as Pastor at Judson Church, University of Rangoon with the American Baptist Missionary Society. Whilst there, he met the Bishop of Rangoon, the Rt. Revd Victor Shearburn whose influence led him to decide to become an Anglican. In Rangoon he also developed a deep personal interest in Buddhism, taking his children on Sundays to lay offerings before the Buddha image in the Shwedagon Pagoda.

In 1962, he returned to England to the Community of the Resurrection at Mirfield, Yorkshire. He spent the following year as curate at St. Stephen's Church, Thornton Heath, Surrey. On 9th June, 1963, he was ordained as an Anglican priest in Canterbury Cathedral by Michael Ramsey.

The years 1963 to 1972 saw his appointment in the Department of Theology at the University of Leeds. He was later awarded a Personal Chair in Comparative Religion. By the early 1970s, his growing interest in Chinese influences on the histor-

ical tradition of Buddhism was enhanced by the appointment of Owen Lattimore to the Centre of Chinese Studies in that University. This consolidated his work on Southeast Asia, and his main research continued in Theravade Buddhism (of Sri Lanka, Burma, Thailand, Cambodia and Laos). He also became increasingly interested in the sociology of religion, and published a volume called *Buddha, Marx and God* (1966).

In 1972, he was persuaded to assume responsibility as the Chair of Comparative Religion at Manchester University by his former Phd supervisors, H.D. Lewis and Geoffrey Parrinder. In the same year, he published *A Dictionary of Buddhism* and thereafter a number of works on Southeast Asia. His well-known text, *A History of Religion East and West* (1968), brought him wide recognition. This book adopted the unique approach of following each religion through similar eras, rather than examining different religions in separate chapters. His historical and sociological work flourished during his Manchester period. Among his works were *Religious Change in the Secular State* (1978), *Karl Marx and Religion* (1980), *Buddhist Revival in India* (1980), *Buddhism, Imperialism and War* (1979) and a translation *The Buddhist Philosophy of Man* (1981).

Thereafter, he was a Visiting Professor at the University of Santiniketan, West Bengal. In 1984, he was invited to the National University of Singapore. In 1987, he became Senior Research Fellow at the Institute of East Asian Philosophies, Singapore where he continued working on Buddhism, Confucianism and the Secular State in Singapore. It was also during his spell in Singapore that he embarked on learning the Mandarin language. From 1988 to 1992, he was a Fellow at the Institute of South East Asian Studies, Singapore. His years in Singapore once again resulted in numerous publications.

In the latter years of his life, his quest for the spiritual side of religion continued in his personal life. In Singapore, his search led him first to attend the Anglican Cathedral, then the Methodist Church and finally the Orchard Road Presbyterian Church. He found much happiness in the Presbyterian Church and was soon involved as Chairman of the Church Choir.

Thereafter, he returned to his home in Brighton where he often mentioned that he would look over the sea and think of Singapore. His last days were spent in Long Eaton,

Derbyshire. He was a highly disciplined and professional scholar who devoted his life to the pursuit of religious studies. He was also an extremely kind gentleman with a sense of humour that endeared him to his colleagues, students and to all those who cared for him and about him. We remember him most by his advice, 'You should always leave the world a better place than you found it.'

His first wife, Mary Evelyn Inkster, died in 1973. He is survived by his three daughters, Elspeth (Ellie), Ruth (Stephanie) and Catherine (Kate) of that marriage, and by his second wife, Jeanne Openshaw.

With the kindness and help of Ellie Hedges, Daughter of the late Prof. Trevor Oswald Ling.

*This obituary in memory of the late Prof. Trevor Oswald Ling has also been posted in the Association of Southeast Asian Studies of United Kingdom Newsletter.*

## The need and necessity of research cooperation

By Bert Edström



In the summer of 1994 I had the pleasure and privilege of being affiliated to the International Institute of Asian Studies as a guest researcher. The stay in Leiden grew into a rewarding experience. Not that my primary research purpose was fulfilled. On the contrary, I went to Leiden to try to locate some documents related to Fredrik Coyet (1620-1689), a Swede employed by the Dutch East India Company who was the head of the company's trade station on Deshima (Japan) for two brief periods. I was especially looking for a translation into Swedish made in the early 1960's of a diary written by Coyet while he was the head of the trade station. It seemed likely that the translation would be found among the private papers of the Dutch translator which are now kept in an archive in Amsterdam. Unfortunately, this was not the case (since then I have been able to trace the translation to a private archive in Sweden).

Despite the temporary setback in locating the Coyet document, the stay in Leiden proved productive. The Japan Library of Leiden University houses a good Japan collection and materials on European relations with Japan, and I had the opportunity of studying a number of works, particularly on Dutch activities in Japan, which had so far been only bibliographical notes to me. I could also examine some Japanese works giving vital information on Swedish relations with that Far Eastern country.

The time spent in Leiden gave me an opportunity to make myself better informed about what is going on in Dutch research on East Asia. The IAS has produced a directory giving a comprehensive survey of Dutch researchers on Asia. From the directory, the wide scope and intensity of research being undertaken in Holland is easy to see. Comparing Dutch and Swedish research on East Asia is enlightening. Dutch and Swedish research endeavours differ. While East Asian studies have a venerable past in Leiden, it is a relatively new research field in Sweden. With the exception of some distinguished pioneers such as Bernhard Karlgren, modern research and education on East Asia commenced only after the Second World War. While the main focus of Swedish research is on East Asia, Dutch research is concentrated much more on South-

east Asia. Holland boasts of an impressive group of researchers specializing in scholarly fields where few Swedish scholars are doing research. Dutch research is particularly strong in some core areas of Humanities such as philology, literature, anthropology and religious studies, while for instance in my own field - modern Japanese foreign policy - there are few Dutch scholars.

### NIAS/IAS Cooperation

It is quite obvious that Dutch and Swedish research endeavours complement each other. Intensified research cooperation with the Dutch research community armed with its solid tradition and strong backing from the Dutch government, of which the creation of the IAS is a good example, would certainly benefit Swedish research on East Asia.

Given the fact that research personnel and resources are, by necessity, limited, research cooperation involving other countries would be beneficial as well. For Japan research, the excellent results produced by co-operative endeavours among scholars are shown graphically by the conferences organized by the European Association for Japanese Studies. Due to the large number of scholars participating in these meetings and the restrictions on financing, the periodicity of the EAJS meetings is not greatly impressive - meetings are arranged only every three years. More research meetings of lesser scope than the all-embracing EAJS meetings should be arranged involving participation from different countries. Multi-national research groups should be organized. Therefore, the research cooperation that has been initiated between the IAS and the Nordic Institute of Asian Studies [NIAS] (Copenhagen) is most timely. The on-going activities of new initiatives from the European Science Foundation reported in the IAS Newsletter are also encouraging. And although the problems facing IAS in its endeavour to encourage research cooperation by compiling a European directory should not be underestimated, the ambition is commendable.

*Dr Bert Edström is a senior research fellow at the Center for Pacific Asia Studies, Stockholm University, Sweden*

9-11 JANUARY, 1995  
TOKYO, JAPAN

# Cultural Issues in the Asia-Pacific Region in the Twenty-first Century

On October 15, 1994, the Toyota Foundation observed the twentieth anniversary of its establishment. Activities commemorating that occasion included a series of three symposiums on the culture of the Asia-Pacific region.

By Kyoichi Tanaka



The symposium 'Cultural Issues in the Asia-Pacific Region in the Twenty-first Century: Pros-

pects for International Cooperation', held January 9-11, 1995, at two locations in Tokyo, was sponsored by the Toyota Foundation, co-sponsored by the Japan Foundation Center for Global Partnership and the Ford Foundation, and supported by the International House of Japan. More than four hundred participants gathered at the two sites to make this a truly substantive and meaningful symposium.

The Asia-Pacific region, which has fostered richly diverse cultures throughout its long history, has been experiencing dynamic cultural change due to the region's increasing economic vitality. The evolving complexity of culture is giving rise to issues that are expected to be crucial for the Asia-Pacific region in the twenty-first century.

On the first day the symposium's keynote speech, 'Fostering the Identity and Creativity of Local Cultures', was delivered by Junzo Kawada, professor at the Institute for the Study of Languages and Cultures of Asia and Africa at the Tokyo University of Foreign Studies. Kawada noted that throughout the world cultures are becoming increasingly homogenized; technolo-

and Development, Belgium; Lourdes Arizpe Schlosser, Assistant Director General for Culture, UNESCO; Tu Weiming, professor of Chinese history of philosophy, Harvard University, U.S.A.; and Mary Sabina Zurbuchen, Regional Representative for Southeast Asia, Ford Foundation, U.S.A.) participated in a general discussion of the symposium's theme chaired by Yoneo Ishii, director of Sophia University's Institute of Asian Cultures. In summarizing the panellists' comments, Ishii noted that development policies shaped by the West European enlightenment mentality have reached their limit and must be reviewed. He said that it is time to reconsider the long-standing assumption that culture is nothing to do with development. The potential for opening up new avenues of creativity through a positive approach to cultural cooperation should also be explored. There is a need for intercultural dialogue founded on recognition of diverse values, and such dialogue may bring to light new ways of surmounting the limits of development.

## Five focused sessions

On the symposium's second day participants turned to more specific discussion of issues of international cultural cooperation. The participants separated into two sections, in which five sessions led by a coordinator and either three or four panellists focused on issues of development and culture and on the effects of globalization on culture.

There were three sessions in section one, 'Development and Culture: Locality, Participation, and Identity'. Two of these sessions considered issues under the theme 'Development and Culture: Conservation of Traditional Culture'. The first of these, 'Monuments Conservation and Tourism Development: Rethinking from the Perspective of Local Community Development', discussed tourism development and the conservation of tangible cultural assets. The second, 'The Preservation, Dissemination, and Transmission of Intangible Cultural Heritages: Preservation of Tradition, Contemporary Application, and the Question of Marketability', focused on the preservation of intangible cultural assets, such as music. Par-

ticipants in these sessions commented that tourism development should take regional needs into consideration and that the conservation of intangible cultural assets should be guided by a philosophy that recognizes and accepts other people's ways of doing things. These two sessions were coordinated by Yoshiaki Ishizawa (dean of the Faculty of Foreign Studies, Sophia University) and Yoshihiko Tokumaru (professor, Ochanomizu University), respectively.

In the third session of section one, 'NGOs and Cultural Cooperation: Locality, Participation, and Identity', panellists who have participated in international cooperative activities focused on minority groups and underprivileged people reported on their experiences. All the speakers agreed that it is important to create an environment in which minorities can maintain their self-reliance and that the creation of such an environment is closely related to cultural issues. This session was coordinated by Akira Namae, director of the International Research Centre for Social Development.

Section two, 'Globalization and Culture: Transformation, Creation,

This session included both brief reports on the two symposiums on culture that the Toyota Foundation sponsored in Nong Khai, Thailand, and Hanoi, Vietnam, in November 1994, and a general discussion centred on summations of the Tokyo symposium presented by Kageaki Kajiwara (associate professor, Osaka University) and two other commentators. With the rapid globalization of many aspects of life today, cultural cooperation is playing an increasingly important role in the Asia-Pacific region. In the light of this trend, the traditional one-dimensional view of development that ignores importance of cultural diversity is no longer adequate. There is a need for an interpretation of development that reflects the diversity of indigenous cultures within a given region. The fifteen panellists from outside Japan, representing Asia, Europe, the United States, and Latin America, mirrored the symposium's theme of diversity.

The theme of diversity also informs such Toyota Foundation programs as the International Grant Program, which focuses on Southeast Asian countries and places emphasis on preserving and revitalizing the indigenous cultures of the



Concluding session

and Coexistence', included two sessions. The first, 'Transnational Pop Culture: Creating a Common Asian Pop Culture?', focused on transnational popular culture in an era of increasing globalization in many spheres of life. The second, 'Migrant Culture, Displaced Culture: Creation and Loss in the Diaspora', considered the phenomenon of cultural displacement. In the first session it was noted that popular culture is actively transcending national borders. A lively discussion in the second session yielded the observation that cultures displaced from their native locales by such forces as the dispersion of peoples are being transformed into new, hybrid cultures. These two sessions were coordinated by Daisaburo Hashizume (associate professor, Tokyo Institute of Technology) and Ryuta Imafuku (associate professor, Chubu University), respectively.

## Conclusions

The final day of the symposium was devoted to a concluding discussion, 'Culture and International Cooperation in the Context of Asia and the Pacific Region', chaired by Peter F. Geithner, director of the Ford Foundation's Asia Programs.

region, and is reflected in the key theme of the Foundation's Research Grant Program, 'Creating a Society with Pluralistic Values'. As the fruit of the Foundation's many years of grant-making activities, this symposium was indeed a fitting commemoration of its twentieth anniversary.

Source: Toyota Foundation Occasional Report No. 21.

Kyoichi Tanaka is Program Officer of the National Division



Mr Nouth Narang (centre), Mrs Lourdes Arizpe (l.); Mr Thierry Verhelst (r.)

gy and spiritual culture are increasingly being perceived as inseparable; cultural exchange should be undertaken in a spirit of equal partnership; the potential for cultural exchange beyond government-to-government framework should be explored; care must be taken to ensure the transmission of traditional cultures; and the potential for development of non-anthropocentric cultures in lieu of today's anthropocentric cultures should be explored.

Following the keynote speech, five panellists (Nouth Narang, Minister of Culture and Fine Arts, Cambodia; Thierry Gerard Verhelst, South-North Network Cultures

26-28 JANUARY, 1995  
THIRUVANANTHAPURAM, KERALA, INDIA

## The Village in Asia Revisited

The city of the sacred snake, Anant, and capital of the South Indian state Kerala, Thiruvananthapuram, was the location where more than thirty scholars from various Social Science disciplines gathered to discuss a series of methodological and empirical questions regarding the use and scope of village studies undertaken in South and Southeast Asia both at present and in the past. Many of these questions were considered exhausted or closed. Nothing could be farther from the truth! The broad scope of the papers presented at the conference and the lively discussions among the participants turned out to be a fresh assessment of the state of art of revisit studies, placed mainly in an Asian context.

By John Kleinen



The interdisciplinary and international workshop 'The Village Revisited', organized jointly by the Centre for Asian Studies Amsterdam (CASA) and the Center for Development Studies (CDS), Trivandrum was held in Thiruvananthapuram from 26 to 28 January 1995. The workshop was sponsored by IDPAD, the Indo-Dutch Programme for Alternatives in Development. Conveners were Prof. Jan Breman (CASA), Prof. André Beteille (Delhi School of Economics) and Prof. K.P. Kannan (CDS), assisted by Drs. Iet de Groot (CASA) and Mr. Phil. Roy (CDS).

Different historical periods and differences in research perspectives produce various results in village studies, which are attacked or sometimes openly reversed when restudies are undertaken. The simple answer of stressing the need to undertake diachronic and synchronic approaches simultaneously does not guarantee a sound analysis of the social dynamics, which is the goal of restudies.

Besides the raising of methodological problems, a series of restudies were presented which stressed the heterogeneity of tenancy relations, the uneven development of land and labour markets and the structural transformation of villages in terms of caste and village based occupations. The village as an engendered, and thus, contested terrain also occupied a central place.

Given the fact that the majority of the scholars came from South Asia, the relationship between caste and economic status was a hotly debated topic. Nevertheless, on the whole, the papers presented at the conference pointed to a wider range of tensions, contradictions, and determinants which circumscribe the terrain of rural social change in Asia. Revisit studies, it is asserted, are a legitimate mode of social enquiry required to capture the dynamics of change characterized by the interplay of categories like class, caste, kinship, religion and gender.

At the end of the workshop the preparation of a publication of a selection of the papers was proposed and accepted. A rapporteur's report by T.T. Sreekumar (CDS) will be published in the Economic and Political Weekly (India).

### List of Papers

- Shapan Adnan, *Social Organization and Class Domination amongst the Peasantry: structural community and change in villages of Bangladesh*
- Jan Breman, *The Village in Focus*
- Arvind N. Das, *The Village Revisited: some vignettes, more questions*
- Göran Djurfeldt & Staffan Lindberg, *Coming Back to Thaiyur: health and medicine in a 25 year perspective*
- Martin Greely & Rabeya Rowshan, *Poverty and Well-Being in Bangladesh*
- Leela Gulati, *The Squatter Settlement 'Kootam'*
- Barbara Harris, *A Town in South India: two decades of revisits*
- Zawawi Ibrahim, *Malay Peasantry and Immigration Labour in Plantation Society*
- S. Janakarajan, *Village Resurvey: some issues and results*
- J. Jeyaranjan, *'Revisit' Approach to Rural Dynamics: towards a critique*
- John Kleinen, *The Past Revisited: ethnographic praxis and the colonial state in Vietnam*
- Peter Kloos, *The Twice Studied. Restudies in Anthropology: modalities and possibilities*
- Pauline Kolenda, *Castes and Kolhus in Khalapur, Western Uttar Pradesh. The Economics of Running a Kolhu*
- Joan Mencher, *The Village over Time: Kerala*
- Otto van den Muijzenberg, *Never a Communal Paradise. The Village Revisited in the Philippines*
- Wendy Olsen, *Village Resurveys: critical realist research that rejects positivism?*
- Ashwani Saith & Ajay Tankha, *Dynamics of Land Relations: some findings at village level. An Indian Case Study*
- Willem van Schendel & Mahbubar Rahman, *Gender and the Inheritance of Land: living law in Bangladesh*
- Ravi Srivastava, *Beneath the Churning: change and resilience in producer strategies in Uttar Pradesh agriculture.*

28-30 MARCH, 1995  
CARIKS, MYSORE, INDIA

## Indigenous Knowledge on Forests

The seminar 'Indigenous Knowledge on Forests' was one outcome of a research project on this topic conducted jointly by the Swiss Federal Institute of Technology (SFIT) in Zürich and the German Technical Co-operation (GtZ) in Bonn in collaboration with the Council of Cultural Growth and Cultural Relations, Cuttack, Orissa.

The object of the seminar was to place the findings of the project 'Man & Forest' in an interdisciplinary content among researchers and other professionals who are interested in traditional forest management and the possibilities for making use of indigenous knowledge in order to face the challenges to forest management in the twenty-first century.

By Jan Brouwer



The seminar was inaugurated by Mr G.B. Patnaik, Research Director, Project 'Man & Forest', Cuttack, and Prof. F. Schmithüsen, Chair of Forest Policy and Forest Economics, SFIT, Zürich.

### Indigenous knowledge

The key role address presented by Dr Klaus Seeland of the SFIT, Zürich raised a number of fundamental

questions regarding: (1) the status of indigenous knowledge about forests among the forests' inhabitants; (2) the claim to collective or individual property rights of indigenous knowledge in forests; and (3) indigenous knowledge as an alternative to the technologically dominated mainstream development. The paper pleaded for research into and the propagation of indigenous knowledge as a way to contribute to a visible management of local forests with the active participation of the local people. Stimulating local, non-governmental organizations to integrate people's knowledge as a

5-7 APRIL, 1995  
JAPANESE-GERMAN CENTER, BERLIN, GERMANY

## Reconsidering the End of World War II and the Change of the World Order 1945 in Europe and Asia

To commemorate the 50th anniversary of the end of World War II scholars from all over Europe (East and West), Russia, North America and East Asia gathered at the Japanese-German Center Berlin (JGCB) in order to 'reconsider the end of World War II and the change of the world order'. The initiative was taken by Dr Gerhard Krebs of the German Institute for Japanese Studies (DIJ) in Tokyo, who convinced the other German Historical Institutes abroad and the JGCB to conduct this symposium. This was the first time that a joint conference of all Historical Institutes could be organized, and this was largely due to financial support of the Japan Foundation.

By Wolfgang Brenn



In the course of the three days of conference the events before, during and after the year 1945 in approximately twenty countries were analyzed by well-known historians from the countries mentioned. Since space is limited, not all interpretations and narratives can be reported in detail. Instead, I want to highlight some more general

thoughts, which emerged as important either because they were mentioned frequently or because they surfaced every now and then.

### Planning the post-war period

Prof. Warren F. Kimball of Rutgers University - the first speaker who presented 'Ending' the Second World War: U.S. Wartime Planning for Postwar Germany - reflected the present state of intellectual discussion, not confined to historians, and set the tone for several other presentations, when he argued against 'historical

major component in forest management is seen as a possible solution to the twin problems of local development and environmental management.

### The Man & Forest Project

Notable contributions to the project and to the seminar were made by a team of young scholars: Mr M. Jena, Miss P. Pathy and Mr S. Behara. They have made intensive studies on the Orya forests and the sacred tribal complexes, focusing on the linkages between knowledge of the forests, world-view, and lifestyle of the tribal populations, as well as on their technological implications for forest management.

### Conclusions

The conclusion of the seminar was that development of forest management strategies and plantation projects in a region must be elaborated starting from local, indigenous strategies ensuring the active participation of the local people and should reinforce indigenous knowledge rather than trying to impose new, strange (often alien) ideas that the local population do not grasp.

The seminar also called for a clearer definition of the concept of indigenous knowledge and emphasized the importance of indigenous languages as a vehicle to convey this knowledge, which is mostly oral.

The project Man & Forest will now shift its focus more to the sustainable development of both the inhabitants of the forest and the forests in which they live.

inevitability' in the case of the divided Germany: 'The end of the Cold War has generated a self-righteous smugness that prompts derisory dismissals of suggestions that a different path might have moved the encounter along less dangerous, less confrontational lines.' Similar ideas were raised; amongst other speakers in the case of China by Prof. Chen Jian (State University of New York), when he reported on the welcome the Chinese Communists gave the idea of a US mission to China and Mao's planned visit to Washington in 1944 - which might have led to 'less confrontational lines'. Of course, these kinds of questions were challenged by other scholars, who insisted that historians do not have to ask what might have happened, but have to report on what had happened.

Even if the hypothetical question is avoided, the answers and narratives are open to interpretation: no final answers were given to the question 'Was there one war or a war in Europe (one might include Africa) and one in Asia? Seen from the side of the axis, i.e. Germany and Japan, the two powers' plans to join hands failed and 'both sides waged their own wars and both lost separately.' Dr Krebs Reflecting on Japanese politics in Indochina after the fall of France in June 1940, Prof. Ving Sinh (University of Alberta) quotes John E. Dreifort: 'Never was the interdependence of events in Europe and East Asia more apparent than after June 1940.' - Another point in question was, whether World War II ended in 1945, or - taking into consideration

9-13 APRIL, 1995  
LEIDEN, THE NETHERLANDS

## Board Games in Academia

On 9-13 April, Leiden University hosted an international colloquium sponsored by Research School CNWS and Directeursfonds IIAS. Scholars from India, Japan, Tanzania, Russia, USA and different parts of Europe gathered to present their research connected with board games.

The first colloquium discussing research on board games was held in London in 1990. Since then scholars from a variety of disciplines have shown their interest in board game research.

This year, for the first time computer scientists, using board games to test their database programmes and search techniques, archaeologists, discovering the origins of ancient board games, and historians have shared their knowledge and research perspectives at an international forum.

By Alex de Voogt



After a splendid welcome in the building of the Leiden University Fund an intensive three and a half day lecture series awaited the participants.

Speakers on the first day discussed a variety of subjects, most of them related to the game of chess. Prof. Bauer, from the Institute of Play Research and Play Pedagogy in Salzburg, presented an interesting lecture about general play research at his institute. He was followed by International Grandmaster Yuri Averbakh, associated with Russian Chess Museum, who presented his findings on hunt games.

Dr Bhatta from India and Dr Bock-Raming from Germany showed their insight in Sanskrit studies by providing new data on chess history and other Indian board games. While Grandmaster of Shogi, Hiroyuki Iida in collaboration with Hitoshi Matsubara presented a new approach in computer science by trying to generate inventive moves. These topics in conjunction with a lecture on computer science and chess by Dennis Breuker and Dr Uiterwijk from Maastricht, ensured that the first day was not only informative and diverse, but also international and inspiring. During the tea break, Grandmaster Iida showed his ability in shogi by playing an informal game of blind shogi, i.e. with his back to the board, against the best Dutch shogi player, Dr Grimbergen.

This was the day on which chess historians like Dr Calvo, Mr Eder, Dr Thomsen, Mr Averbakh and many others came into contact with computer scientists for the first time and vice versa. Their relaxed participation and general interest in the variety of disciplinary perspectives promised an excellent continuation of the colloquium.

The second day, Dr Eagle introduced the audience to the field of manqala games, i.e. games played with holes and seeds. He presented the first account of manqala games

indeed, since, unlike chess, the number of position changes per move are very high. Another varied day of scholarly presentations and tuition by various players of the game concluded in a relaxed atmosphere.

That evening a colloquium dinner with music and Indonesian food answered the very purpose of our gathering, namely coming into contact with other researchers in different fields. The next day we moved from Room 15 in the historic Het Gravensteen to a more up-to-date venue in the modern complex of the Faculty of Arts.

### Ancient board games

The lectures on Wednesday focused on ancient board games. There were no ripples of astonishment when the day was started by Mr Spreer who speculated on the rules of the Royal Game of Ur and an archaeologist, Dr Schädler, who presented slides and data about



Bao players at the 1994 Masters Tournament (semi-finals) in Zanzibar, Tanzania. In the back (right, sitting) Abdu Foum, guest at the Colloquium.

in China and, although previously unknown in the field of games research, immediately made a name as an excellent speaker and knowledgeable scholar. The day continued with speculations about the origins of manqala by Chris van de Riet and two more lectures on computer science. This time invented games were introduced by Ir Anneke Treep and Dr Allis, who informed us about the state of the art in computer games research, reviewed a host of solved, cracked, and impossible-to-solve games. Dr Allis has been involved in programming Awari, the first manqala game to be played by computer.

The day concluded with the playing of Bao. Master Abdulrahim M. Foum from Zanzibar, Tanzania, gave the first international performance of blind Bao, the most complicated manqala game so far. With his back to the board and his actions explained to the audience by various Dutch players using boards in the lecture room, he made several attempts to play a game of Bao. Finally, he managed to play forty goes of Bao, an impressive performance

backgammon variations in ancient Roman times. Dr Finkel, organizer of the previous colloquium on ancient board games in London, presented findings in his field of expertise, Assyriology, and rebutted many of the speculations adduced by Mr Spreer. Prof van Binsbergen gave his views on divination and board games, using his own expertise as a diviner and as a long-time researcher in Africa, he alluded briefly to the origins of manqala games.

During the teabreak, Natalya Ivanova showed slides of the Russian Chess Museum, and earlier Dr Calvo had squeezed in a short talk about mathematics and board games. After special Pachisi and Checkers cake during the break, Ian Riddler talked about his archaeological findings on Anglo-Norman chess, followed by Manfred Eder who speculated on the origins of chess and game pieces.

This intensive day of lectures was rounded off by some music in the Concertgebouw in Amsterdam, accompanied by some scholars of the IIAS, we attended a piano recital by

Wibi Soerjadi. Tired but inspired, there were only two lectures left on the next morning. Dr Seidel and Luc Reurich presented their philosophical theories, connecting computer science and history, speculation and archaeology, scholar and friend. A farewell lunch in the IIAS building concluded a most rewarding experience for all present, all of us coming to the general conclusion that we had learned a lot. Having found a contemporary platform for publishing board game research, the next colloquium (perhaps in Florence, perhaps in India) will certainly attempt to start a journal on board game research and keep this family together. ♣

Alex de Voogt is the editor of IIAS Working Papers Series 3, *New Approaches to Board Games Research. Asian Origins and Future Perspectives* (forthcoming, Leiden, August '95).

the Cold War – has continued up to the present day, Korea for example.

In various presentations (e.g. Thomas A. Schwartz of Vanderbilt University: *US Policy in Germany, 1945-1949*, Prof. Iokibe Makoto of Kobe University *American Presurrender Planning, Japan's Surrender and U.S. Occupation Policy*) the immense amount of wartime planning for the post-war period became visible. This was the task of various committees of bureaucrats and, in the case of Britain, as Lothar Kettenacker (German Historical Institute, London) put it: 'The approach was strictly technocratic because it was worked out by ministerial and other officials rather than politicians, i.e. excluding all potentially controversial questions.' Even the politicians were more often influenced by the events and circumstances (Schwartz) than by policy directions.

How, on the other hand, political directions or their absence could foster circumstances that eventually produced historical trends can be seen in the case of Korea, presented by Prof. Lee Chong-Sik (University of Pennsylvania). The disinterest of the US in the Korean Peninsula and the lack of any clear idea of what should happen there at the end of the war offered Stalin, who 'had no intention of militarily challenging the United States for at least twenty years', 'an opportunity too attractive to ignore'. 'The fateful decision to attack the orphaned South Korea in June 1950, accelerated the arms race that eventually brought his empire down.'

Prof. Nish (LSE) and others challenged the view that 'Japan unleashed the forces of nationalism in Southeast Asia'. He argued that 'in many ways they unleashed themselves.' The role of the Japanese occupation differed widely from country to country. While the nationalists cooperated closely with the Japanese occupiers in Java and Sumatra, the Japanese faced stiff resistance in the Philippines.

### Japan and Russia

Japan-Russian relations were a case for a special controversy: Dr Boris Slavinsky (Far Eastern Affairs Journal, Moscow) claimed that Japan and Russia 'have already exhausted themselves' in solving the Kuril Islands problem and arriving at a peace treaty. He suggested the 'USA should show the initiative in calling the Far Eastern Commission, which drew up the occupation policy of allies and where the Peace Treaty with Japan was prepared. At the Conference it may be possible to clear the way for signing the Peace Treaty between Russia and Japan.' This position was challenged by a high ranking Japanese official attending the conference, who gave his personal account of the history of the Northern Territories. Theoretically a conference could be called, but in his opinion the bilateral possibilities are not exhausted, though the present domestic situation in Russia is not favourable to finding a solution. Therefore it might be advisable for Japan to support the transformation process in Russia. ♣

The papers of the conference will be published by Iudicium Verlag Munich.

26-28 APRIL, 1995  
AMSTERDAM, THE NETHERLANDS

## Memory and the Second World War in International Comparative Perspective

Although attending the last day of this conference only, I was in the position to listen to a number of lectures and comments and reflect inwardly what the conference meant for me.

The programme on April 28 consisted of a morning and an afternoon session, at both of which I was present.

By Dick van der Meij



The most impressive contribution of the day was presented right at the start with frail Haruko Taya Cook reading the story of a Japanese father who lost two of his sons in the Second World War. With an enunciation coming right from her heart she was the only speaker who in fact evoked the tragedy of the war, seen, experienced and reflected upon by a person closely involved in the upheaval.

Theodore Cook pointed out the intriguing observation that in Japan the War does not have one single name, which puts memories of such a war in a completely different light. It does not start, nor end, on a distinct date for all Japanese, thus rendering collective, state-inspired memorial ceremonies virtually irrelevant to the great majority. The only conclusion to be drawn was that in Japan the War is a private affair.

Arthur Waldron gave a paper showing that in China the War was not an issue at all in the years after its end and that signs of commemorating the War only started in 1985. He demonstrated in a fascinating way that the memory of the state is not involved with the memory as such, but with present day political usage of that memory!

Hui-Yu Caroline Ts'ai discussed the problem of the post-war traumas of the people of Taiwan and the gruesome fact that Taiwanese, who were Japanese subjects, after fighting for the Japanese found themselves regarded as traitors upon their return to a liberated Taiwan. Raising the issue of the retribution from the Japanese Government and the fact that this had still not been properly dealt with she showed that for many people the war does indeed not end at the official date designated for this event!

Commenting on these papers were Willem Rummelink, Matt Matsuda and Carol Gluck. Gluck began her comment by pointing out the problem of chronopolitics, meaning the chronology and politics of memory, always intertwined. She added a new term to my linguistics vocabulary by introducing

the term Past Exhonorative: things were done to you, not by you! Willem Rummelink underlined the fact of the various glosses for the War and the consequences of this, for instance by naming the war in Asia: the Pacific War, the whole of Asia seems to have dropped out of the picture, while Matsuda raised the question of whether the concept of Asia is valid in this matter at all.

### The War in Indonesia

The afternoon began with Anthony Reid, discussing the memory of the War in Indonesia. In his presentation, like Waldron, he showed that Memory is a state affair and is used by the state for its own ends. He mentioned the fact that Indonesia does not have a Memory Show in stock for 1995. It occurred to me that in the case of Indonesia, it is impossible to have a ceremony for the happy fact that your country has existed for fifty years and a ceremony for the - equally blessed - end of a horrendous war in the same year. Indonesia has - quite understandably - opted for the first!

Elsbeth Locher-Scholten expounded upon three Monuments displaying memory of the Pacific War. Discussing the National Monument in Amsterdam, the Women's Monument in Arnhem and the East Indies Monument in The Hague, she showed that the fact people have memories is not in question. The reaction to those memories and how to deal with them in a proper way is a problem which the Dutch Government has found hard to come to terms with. Michael Adas and Taufik Abdullah reflected on these sessions, raising questions of a general nature.

Thinking of this part of the conference which raised interesting questions and gave food for much reflection, it struck me that the speakers and commentators were in fact not dealing with the memory of the War, but with reactions to those memories. At a certain moment I found myself thinking that most of the people present at the conference do in fact not have any memory of the War at all. What most participants have are notions of the War put into their heads via stories, books, films, stamps and what have you, by others, thereby absorbing a memory which has already been altered, and not reflecting any real experiences.

9-11 MAY, 1996  
NOORDWIJKERHOUT, THE NETHERLANDS

## European Social Science History Conference



The International Institute of Social History (Amsterdam, the Netherlands) will organize the first European Social Science History Conference in May 1996. Modelled on the conferences of the American Social Science History Association (and in cooperation with this Association), the conference aims to bring together scholars interested in explaining historical phenomena using the methods of the social sciences every two years. The aim is to have a gathering characterized by a lively exchange in a number of small groups, rather

than by formal plenary sessions. Workshops will discuss themes selected by network chairs.

The conference will be held from May 9-11 1996, in the Leeuwenhorst Congress Centre in Noordwijkerhout, the Netherlands. The congress centre is located 30 minutes by car from Amsterdam, in the middle of the bulb region, a sight well worth seeing during the month of May.

The conference will consist of a large number of sessions, organized in networks, which will discuss themes selected by the networks chairs. The networks will convene during the conference, but the IISH is planning to ask the networks to organize themselves on a more per-

manent basis as an international network of scholars in their own specialized field. Where international networks already exist, they will be asked to participate in the conference. The networks will continue to function in the inter-conference period. The following networks will be represented at the conference:

antiquity; criminal justice; culture; economics; education; environment; ethnicity; family/demography; geography; health; identity; labour; methods; middle ages; migration; nations and nation-building; political movements; political systems; religion; rural; social inequality; states and societies; technology; theory; urban; women/gender.

Papers will be presented in panel sessions, consisting of three or four presentations of 15 minutes each with one discussant, thus leaving 30 minutes for discussion. Round tables about a certain issue and 'meet the author' are encouraged.

For more information:

ESSHC

c/o Caos

W.G. Plein 475

1054 SH Amsterdam

20-24 MAY, 1996  
CHULALONGKOM UNIVERSITY, BANGKOK

## Fourteenth IAHA Conference



The Fourteenth Conference of the International Association of the Historians of Asia (IAHA) will be held from Monday 20 till Friday 24 May 1996 at Chulalongkom University in Bangkok. The Department of History, Faculty of Arts, Chulalongkom University, is acting as secretariat to the Conference, with the co-operation of other Thai university history departments.

The objectives of the Conference are: to encourage historians to exchange ideas and experiences in doing research on Asian history, leading to academic progress and international co-operation; to have scholarly discussion on Asian history, leading to new conclusions and approaches; and to give those attending the conference the opportunity to read and discuss new research papers written by invited distinguished academics.

### Call for papers

Since the Conference is now only a year away, the secretariat welcomes the proposal of paper topics to be presented to the Conference. A form may be obtained from the secretariat (address below) and should be returned by 1 July 1995. You will be asked later to submit a paper abstract.

### Themes and topics

- Thailand in the age of globalization
- Monarchies and socio-religious traditions in Asia
- Intra-Asian influences: cultural, political, and economic interactions
- Environmental history of Asia
- New approaches and trends in the study of pre-19th century Asian history
- Issues in the prehistory and early history of South, East and South-east Asia
- The historical novel and historical fiction in Asia
- History of the military in Asia
- History of women and of the family in Asia
- Migration and minorities
- Economic and political development of Asia after WW II
- Others

The only language to be used in the Conference is English.

### Registration

The registration fee, which includes conference documents plus lunch and refreshments, is US\$ 160 (student rate US\$ 80; late registration US\$ 200.) Registration forms will be sent out in August 1995, together with the Second Announcement. Registration must be completed by January 1996.

The organizing Committee sincerely hopes that many of our distinguished colleagues throughout the world will respond to this call for papers, and that they will join us in Bangkok in May 1996.

For Application forms and further information:

Dhiravat na Pombjira  
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## CASA Publications

## Comparative Asian Studies Series

Right from its inception the Centre for Asian Studies Amsterdam (CASA) has been publishing a Comparative Asian Studies series. This series consists of short studies, not exceeding 100 pages, that consider social and economic problems in Asia from a comparative (regional or chronological) perspective.

Two recent issues, *Asian Capitalists in the European Mirror* by Mario Rutten (CAS 14) and *A People of Migrants: ethnicity, state and religion in Karachi* by Oskar Verkaaik (CAS 15) were introduced briefly in the last IIAS Newsletter. Today we feel happy to announce the publication of Number 16 of our series, entitled, *Communities and Electorates: a comparative discussion of communalism in colonial India* by Dick Kooiman. A short résumé of this latest CAS issue will appear on this page.

Dick Kooiman

'Communities and Electorates: a comparative discussion of communalism in colonial India'

CAS 16 (1995)



In studying the emergence of communalism in India, many historians tend to establish a

direct connection between colonial policies and present-day religious conflict. Especially the institution of separate electorates (1909) is often put forward as a powerful explanatory factor. The end of the nineteenth century saw the gradual introduction of representative political institutions and separate electorates were one of the electoral arrangements created to organize access to these new institutions. It meant that voters belonging to a certain community were placed in a separate constituency in which only members of that particular community were entitled to vote and to stand as candidate. This distribution of political privilege along lines of religion is alleged to have divided people into mutually exclusive, often hostile, if not openly conflicting social groups, culminating in regular outbursts of communal violence.

Therefore, these separate electorates have come in for wide-spread criticism, especially in nationalist quarters and handbooks of history. Indian historians contend that the provision for communal representation created two or more imagined religious communities fighting each other instead of their common oppressor. Even though most of them acknowledge that the policy of divide-and-rule could only succeed because of the many social divisions already existing within Indian society, separate electorates stand among the prime accused.

As Kooiman argues, it is difficult to avoid the intriguing question of what turn the development of communal relations in India might have taken, if the British presence had made itself felt less intrusively in matters of election and political representation. However, this kind of question is not part of the standard equipment of the professional historian who is expected to study events as they took place and not to ask what might have happened if a certain factor had been eliminated. Fortunately, however, the Indian situa-

Conversely, Travancore also had no separate electorates, but this state had to cope with strong communal animosities right from the beginning of this century. Thus, this state presents us with a completely different case: several communities joined in a desperate campaign to wrest separate electorates from a government that was reluctant to grant them. In the final chapters of this book Kooiman, relying on the study of source material in both former states, elaborates on the remarkable differences between Baroda and Travancore. His main conclusion is that separate electoral arrangements for religious groups had less influence on the formation of communal identities than has generally been assumed.

## Call for manuscripts

Colleagues working on texts that suit our editorial formula are most welcome to submit their manuscripts to our editorial board. All manuscripts will receive serious consideration and the board's decisions will reach prospective authors no later than two months after receipt of the manuscript.

A certain number of CAS studies is distributed free of charge to libraries of university departments and research institutes in Asia. Directors who wish their libraries to be placed on our mailing list should apply to the address below. We prefer sending our publications to those departments and institutes in Asia that are willing to send us their own publications, journals or newsletters in return, thus establishing an exchange-relationship that may be mutually advantageous and rewarding.

## The Editor of the CAS series

Centre for Asian Studies  
Oude Hoogstraat 24  
1012 CE Amsterdam  
The Netherlands

tion offers an unparalleled field of comparison because of the co-existence of British-Indian provinces and the many semi-independent Indian princely states. Whereas British India underwent several stages of administrative reform including the organization of minorities into separate electorates, the Paramount Power refrained from imposing similar reforms on Indian India. The princely states were left free to make their own electoral arrangements, if they wanted to make any at all.

In this CAS study a synchronic comparison is made between political developments in British India and two major princely states, namely Baroda and Travancore. The conclusion states that systems of election and political participation were introduced in British India much earlier and on a much larger scale than in either Baroda or Travancore, even though these states with their high level of literacy were quite exceptional in having representative institutions at all. There were no separate electorates in Baroda and communalism was practically unheard of prior to 1947.

## The First CASA Yearbook

Paul E. Baak (ed.)

'CASA Nova; Aspects of Asian Societies I'

Amsterdam: CASA/

Thesis Publishers, 1995

Price: 25,00 Dutch guilders



The title of the book, *CASA Nova*, may need some explanation. *CASA* means

Centre for Asian Studies Amsterdam while *Nova* refers to the newly emerging generation of *CASA* researchers. Indeed, that is what this publication is all about: to give interested 'outsiders' the opportunity to take a look 'inside' the Centre. At the same time, it provides *CASA* students - i.e. those who are in the process of completing their dissertation as well as those who have recently obtained their doctorate - with an opportunity to present their findings to a wider audience.

Of course, there is also a bit of 'tongue in cheek' involved. Like all genuine *casanovas*, all PhD students represented in this volume 'fell in love' with their research topics. As can be seen in the texts, all researchers are committed scientists, doing their utmost to find theoretical and/or practical tools to come to grips with important social issues and problems. In addition, all of them came across new areas of interest during their research, thereby establishing new 'amorous affairs'. As the articles in this book show: answering one question gives rise to many new questions.

In more than one sense this publication deserves the qualification 'Melting Pot'. Regarding themes:

the book encompasses a wide range of topics including research methodology, labour history, trade networks, social policies and political violence. With regard to regions: various areas in China, India, Indonesia, the Philippines, Sri Lanka and Vietnam are dealt with. In time: most articles present a long-term historical perspective, often culminating in an in-depth analysis of contemporary processes. Turning to the authors themselves: they differ in many respects, particularly in terms of personal background, academic career and political perspective, all influencing their respective writings.

At the same time, however, the approach adopted by the scholars is very much the same. Indeed, the research methodology can be seen as the unifying principle of the book. As advocated by *CASA* and the Amsterdam School for Social Science Research (ASSR) as a whole, research projects need to be **Empirical, Historical and Comparative**.

**Empirical:** research findings are to be based firmly on written and/or oral accounts, not on philosophical speculations. **Historical:** socio-economic and political configurations are the outcome of long-term, continuous developments and are to be studied as such. And **comparative:** all events and processes can only be placed in their proper perspective by comparing such phenomena with similar occurrences in other places and/or time-periods. Perhaps an additional, fourth feature of the book should be added here. Most findings are the outcome of interdisciplinary research methods, all authors are trying to transcend the different boundaries of the various social sciences.

5-6 OCTOBER, 1995, CASA / UNIVERSITY OF A'DAM



## Asian Entrepreneurs in Comparative Perspective

THURSDAY, OCTOBER 5  
Morning session: South Asia

- 1. Position paper:** *Entrepreneurship: important or irrelevant?* Professor Mark Holmström (University of East Anglia)
- 2. Case studies**
  - a. *An Emerging Regional Capitalist Class: the case of coastal Andhra Pradesh, India* Dr Carol Upadhy (Economic and Political Weekly, Bombay)
  - b. *Local Politics on an Industrial Estate in West India* Dr Pieter Gorter (Berlin)
  - c. *Title still unknown* Dr Shaibal Gupta (A.N. Sinha Institute of Social Studies, Patna)
  - d. *Entrepreneurship in Gujarat: historical continuity versus theoretical variations* Dr Hein Streefkerk (University of Amsterdam)

## Afternoon session: Southeast Asia

- 1. Position paper:** *Are Southeast Asian Entrepreneurs Schumpeterian Innovators?* Professor Willem Wolters (University of Nijmegen)
- 2. Case studies**
  - a. *Approaches to Provincial Business and Politics in Contemporary Thailand* Professor Kevin Hewison (University of New England, Armidale)
  - b. *Rural Entrepreneurs in Central Thailand: the case of brickyard owners* Dr Daniel Arghiros (University of Hull)
  - c. *Socio-economic Organization of Chinese Entrepreneurs in Southeast Asia* Dr Yeu-Farn Wang (University of Stockholm)
  - d. *The Intertwining of Social Life and Business Strategies in Southeast Asia: a case study of Chinese businessmen in Malaysia*, Dr Chia Oai Peng (U. of Malaya)

FRIDAY, OCT. 6

## Morning session: East Asia &amp; Asia Compared

- 1. East Asia**
  - a. *Local level Entrepreneurs in Rural Korea: a newly emerging class of technological and managerial innovators.* Professor Sang-Bok Han (Seoul National University)
  - b. *East Asian Business Systems: are these special?* Dr Anil Khosla (Leiden University)
- 2. Asia Compared**
  - a. *Fostering Rural Entrepreneurship: Japanese industrial policy and its impact on other Asian economies, c. 1880-1940.* Dr Sugihara (School of Oriental and African Studies, London)
  - b. *Regional Capitalists in Comparative Perspective: economic behaviour and lifestyle of rural entrepreneurs in South and Southeast Asia.* Dr Mario Rutten (Centre for Asian Studies Amsterdam)

## Afternoon session: Europe and Asia-Europe Compared

- 1. Europe**
  - a. *Dynasties of Entrepreneurs: some preliminary remarks.* Professor François Crouzet (Université Sorbonne, Paris)
  - b. *Entrepreneurship in Europe: some themes and findings.* Professor Richard Scase (University of Kent)
- 2. Asia-Europe Compared**  
Discussion and ideas for future comparative research

## Preliminary list of discussants and other expected participants

Dr Richard Boyd (Leiden University); Prof. Jan Breman (Centre for Asian Studies Amsterdam); Mr. Peter Keppy (Centre for Asian Studies Amsterdam); Prof. Ruth McVey (Italy); Prof. Aswani Saith (Institute of Social Studies, The Hague); Prof. Thommy Svensson (Nordic Institute of Asian Studies, Copenhagen); Mr. Wu Xiao An (Centre for Asian Studies, Amsterdam); Mr. Sikko Visscher (Centre for Asian Studies, Amsterdam).

MANCHESTER UNIVERSITY PRESS

# The 'Studies in Imperialism' Series

Series of books should be something more than just a convenient case for stacking up works that are vaguely connected through chronology, country or continent. Ideally, they should illustrate some overall philosophy or approach; they should mark some kind of historiographical revolution, the work of a group of reasonably like-minded and original scholars. Of course that prospectus carries the seeds of its own destruction. A fashion will pass. A turning-point may become a conventional straight line to be superseded by fresh departures.

Young turks have a tendency to become a conservative establishment prone to obsolescence in the face of a fresh burst of impatient innovation. There is also something of a counsel of unreasonable perfection about an exaggerated sense of methodological or interpretive homogeneity: after all, an excessive sense of purity can lead to censorship.

By John M. MacKenzie

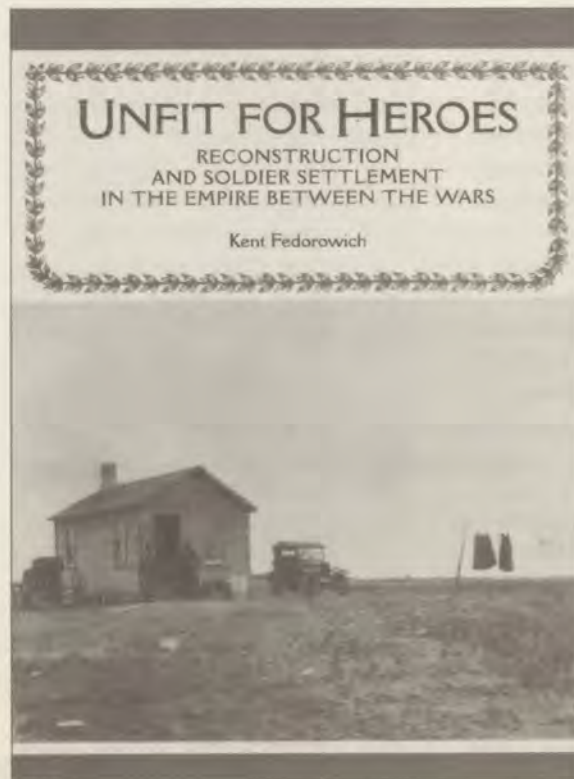


All of these thoughts have occurred to me since I founded the 'Studies in Imperialism' series ten years ago in 1985. At that time I thought that such a series might be good for a decade or so, might be able to bring together about twenty books before the energies were dissipated and the baton was passed to a new sequence of publications. In 1995 the series seems to have a great deal of vigour left in it. There are sufficient works in production or under contract to take it up to the thirty mark and, much more importantly, the debates to which it is connected and has hopefully contributed show no signs of dying down.

## The imperial juggernaut

In the early 1980s imperial history was still very largely taken up with the administrative, military and economic dimensions of empire. It was written almost entirely in terms of centrifugal influences, the radiating out of imperial lines of force from the metropolis to the periphery. The global theory of the Wallerstein school and 'underdevelopment' and 'counter-development' ideas were highly influential, but actually contributed to just such a sense of centrifugal power, the overwhelming and unstoppable force of the imperial juggernaut. It is true that from the 1960s an important school of 'nationalist' historians had emerged, both among Europeans and a distinguished group of scholars working within the universities of the newly independent states. They were concerned to refigure the character and significance of resistance to imperial rule, form connections with modern nationalism, and provide a new voicing for the unvoiced. The highly influential 'subaltern studies' group of Indian historians was only just beginning to find its feet and colonial discourse studies, heavily influenced by the publication of Edward Said's *Orientalism* of 1978 were beginning to achieve take-off.

But in all of this activity, there were a number of notable absences. Few had written about the influence of imperialism upon metropol-



itan cultures and societies, not only in terms of popular and 'high' culture, but also in respect of the development of scholarly disciplines, the growth of institutions like museums, societies and pressure groups, the churches and their attendant missionary societies, and the role of empire in forming aspects of national character and public self-image in the period. Although race studies were well-advanced, these had not been followed through to popular text, artefact and performance. Marxists historians, like Eric Hobsbawm had occasionally written of the manipulation of empire by politicians faced with dangerously fractured class settings at home, of the co-opting of the 'aristocracy of labour' in the imperial programme, helping to form a patriotic, right-wing electorate to sustain the new-found grandeur and presumptions of the imperial states. It was clear that these kinds of analysis had implications for the histories of many European nationalisms in the period, though in most cases they were in a relatively rudimentary state.

## Little Englander approach

But in the British case Hobsbawm and his few followers sang within the extraordinary wilderness of the influential 'little Englander' approach, symbolised by the work of A.J.P. Taylor and Henry Pelling among others. For them imperialism had a minimal effect upon

home society, particularly where it mattered, at the ballot box. It was an irrelevance, an extraneous set of circumstances that lay largely beyond the ken of an indigenous population in pursuit of much more hard-headed domestic concerns. This group was formed in the inter-war years, in the period of intellectual revulsion against empire, and sought to translate its own ideological convictions into a 'soft-left' approach to domestic social history.

Others sought to accuse and acquit specific social classes of 'collaboration' in the imperial enterprise, generally viewing it as a plaything of the aristocracy and the middle classes, whose hollowness was recognised by the workers and their leadership. Interestingly, those sentimental left assumptions were taken over by the right. In a post-totalitarian and decolonising age, right-wing historians like Max Beloff were concerned to exculpate the British

from grandiose imperial designs, nationalist theories or popular involvement. To them, such a constellation smacked of the dangerous regimes of Europe, the excessive excitements from which the British had been mercifully freed by their coldly sceptical national character and ancient notions of liberalism and liberty.

## Propaganda and empire

It was into this kind of historiographical pattern that I sought to inject a new approach. In the early 1980s it became more and more apparent that empire and Britain's imperial status had been extraordinarily visible in all aspects of British culture in the Nineteenth and twentieth centuries. Studies of propaganda, although better developed in dissecting the totalitarian manipulation of public opinion, had scarcely begun in the British case, where it was thought that propaganda in that sense was a deeply alien concept. Philip Taylor had examined, to great effect, the development of British ideas about international propaganda in the 1930s, but the projection of nationalist and imperial ideas through in-

stitutions like the monarchy and all the highly visible aspects of a burgeoning popular culture had never been fully explored.

As I thought through these ideas, the Falklands War broke out in 1982. This was an extraordinary conjunction, for it seemed like a nineteenth-century colonial war up-dated to the late twentieth. It involved the re-capture of a distant and apparently insignificant piece of territory deeply embedded in imperial history. It became a matter of national honour, an objective behind which all the instruments of the state and of popular culture could be swung, a source of self-regard and a means of reviving the fortunes of an ailing government. Such mild criticism as emerged, from whatever source, was slapped down as little short of contemptuous treason. Thatcher became a new Boadicea, wrapping herself in the Union flag and riding her chariot against the aggressive and ideologically unacceptable 'Argies'. It seemed like an object lesson, the recreation in a modern laboratory of just the conditions of imperial warfare in the nineteenth century.

Moreover, it seemed to confirm a view I had arrived at, that the slanting in the work of most historians arose from the fact that they were obsessed with the official source. The 'official mind' of imperialism had, as a result, been subjected to much more analysis than the popular psychology in all its social and cultural dimensions. If one turned away from documents and examined popular texts, ephemera, visual materials, the press, the theatre and other expressions of public entertainment, exhibitions, institutions,

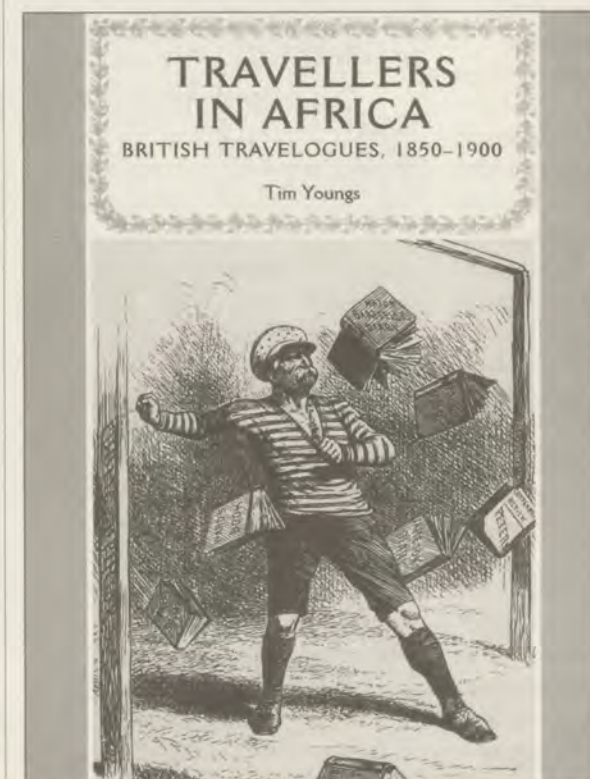
even the architecture, art and street furniture of the imperial state, lines of enquiry and modes of interpretation could be greatly extended. All of this fed into my book *Propaganda and Empire*, published in 1984 and in many ways the foundation work of the 'Studies in Imperialism' series. It utilised a wide variety of sources and offered an extensive survey, although its great failing was a lack of an adequate theoretical framework and an undeveloped awareness of the multi-disciplinary and multi-cultural approaches that were beginning to be possible. However, perhaps its most influential insight was the suggestion that as the nineteenth century progressed, popular culture turned away from domestic discontents toward empire, reconstituting class tensions into those of race.

## Cross-disciplinary forum

As so often happens, the book was scarcely published when it became apparent that large numbers of people were working in similar areas, often utilising and developing those theoretical insights which I had avoided partly through ignorance, partly through a desire for accessibility. The series therefore set out to create a cross-disciplinary forum for those who wished to illuminate the impact of imperialism on home societies, to examine the mutual inter-actions of imperialism not only between metropolis and periphery (rather patronising terms which are perhaps in need of updating), but also around different areas of subordinate responses.

Since then, twenty-three works have appeared, both single-authored monographs and collections of essays. They have considered aspects of literary, theatrical, educational, military, policing, emigration, medical, sexual, environmental and art history, as well as considering exhibitions, the publication and reception of works of travel, the developments of scholarly disciplines and the language in which the project of empire was couched. The important thing about all this activity was that it sought to put imperial history back together again.

Whereas some had predicted that it would break down totally into its national components, it was obvious that a cultural, social and intellectual approach was capable of bringing imperial studies together in the search for comparative in-



STUDIES IN  
IMPERIALISM



20-24 AUGUST, 1996  
CALCUTTA, INDIA

# Nationalism and Peasant Struggles in Asia



An international seminar on nationalism and agrarian struggles in twentieth century

Asia has been scheduled by the University of Calcutta in collaboration with the local municipality of Tirur to be held on August 20-24, 1996.

The seminar is being organized in honour of the 75th anniversary of Malabar rebellion.

Major themes are:

1. Nationalism and Ideology
2. Colonialism and the Agrarian system
3. The Khilifat Movement and the Malabar Rebellion
4. Agrarian Revolts in Asia

Scholars are invited to attend the seminar as a Resource Person and present papers on any topic of their interest within the general theme of the seminar. Abstracts of papers may be forwarded to the address below by August 1995 and the full text by March 1996.

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Calcutta University  
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Kerala State  
Malappuram dist.  
India

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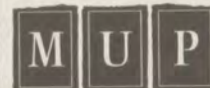
**ORIENTALISM**  
History, theory and the arts  
John M. MacKenzie

This major new study offers a comprehensive re-evaluation of the vast literature of Orientalism and brings to the subject a range of highly original historical perspectives. MacKenzie concludes that western approaches to the Orient have been much more ambiguous and genuinely interactive than Edward Said allowed.

This book should be essential reading for scholars and students in a wide range of disciplines, especially those concerned with cross-culture representations and ideological approaches to the western arts.

0-7190-1861-7 hbk £45.00  
0-7190-4578-9 pbk £16.99; May

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guing that response to the Other always implies hostility, and too great a concentration on the texts of high culture. When one moves out into the other arts, and extends the scope in the direction of popular cultural elements, different conclusions present themselves. These are far from unique insights: many other scholars have been working towards these positions, once again adopting much more worked-through theoretical positions. Moreover, we have to recognise the complexity of 'alterity'. It has European and domestic dimensions and 'others' are to be found within the nation state - for example, the Irish and the Scots. The latest development is indeed the study of the influence of empire on the composition of the parent state and the stresses and strains which developed within it after decolonisation. Future works in the series will include *Ireland and the Empire* and *Scotland and the Empire*.

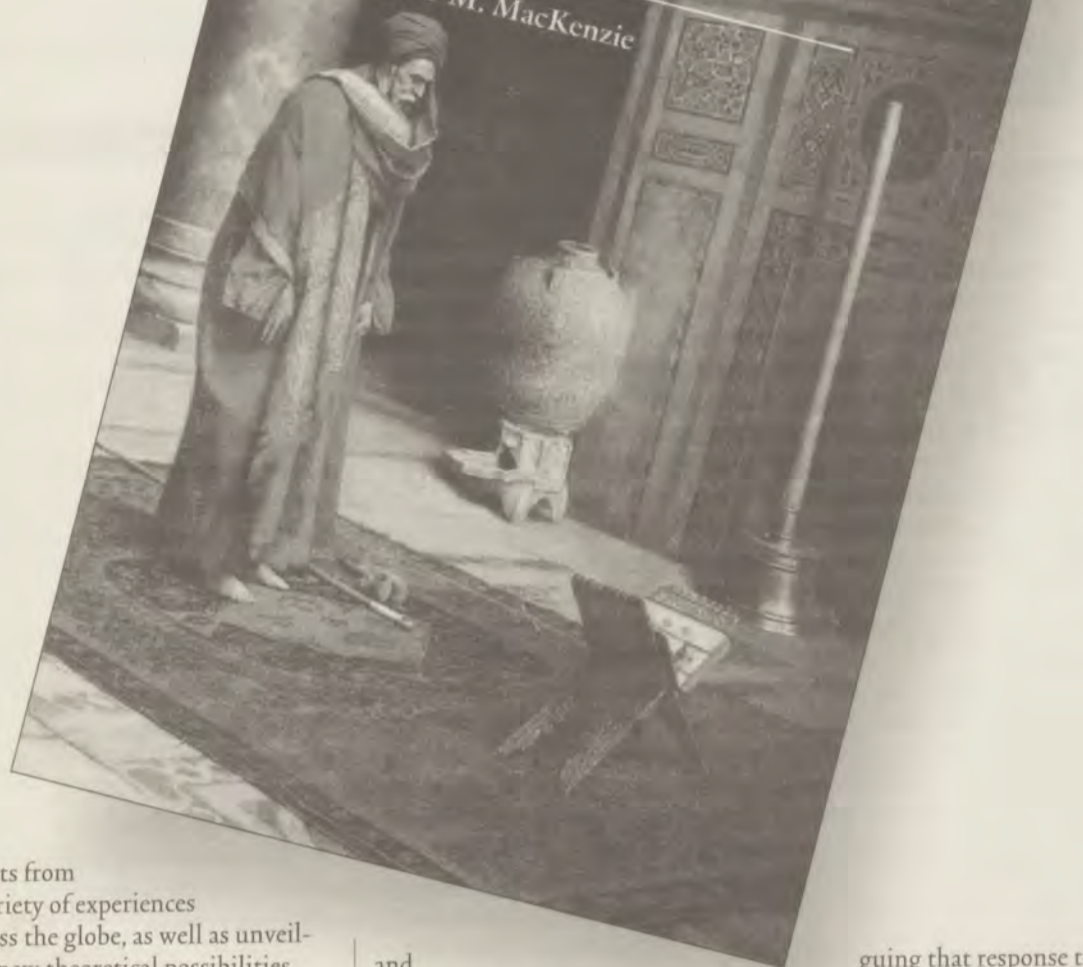
But the whole field has now become so rich and productive that the 'Studies in Imperialism' series should have no difficulty in moving on into the twenty-first century. Whether it does so, of course, depends on scholars continuing to send works for publication in it. I hope that readers will keep them flowing and that the collective strength of these books will maintain its energy and momentum.

John M. MacKenzie is Professor of Imperial History at Lancaster.

# Orientalism

## History, theory and the arts

John M. MacKenzie



sights from a variety of experiences across the globe, as well as unveiling new theoretical possibilities.

The works of particular interest to members of this newsletter would have included David Arnold's collection *Imperial Medicine and Indigenous Societies* of 1988 which unveiled some striking new work on India and the Philippines and reflected fresh approaches to medical history which set it much more clearly within its social and cultural context as a significant reflector of imperial power. Robin Winks' and James Rush's collection, *Asia in Western Fiction* (1990) was remarkable for its comparative range, while Ronald Hyam's *Empire and Sexuality* (1990) stimulated a lively controversy as a result of its approach to the sexual dimensions of race relations. David Anderson's and David Killingray's two volumes on policing, arising out of a London conference (1991 and 1992), became the touchstone for studies of policing, imperial power, and decolonisation: they contained articles on India, Palestine and Malaya, but offered theoretical insights that could be applied to other parts of Asia. David Omissi's *Air Power and Colonial Control: the Royal Air Force 1919-1939* (1990) was notable in demonstrating the importance of empire to the reputation and survival of a key

British service. Its case studies spanned Africa, the Middle East and India and it was particularly striking for its application of the work of Fernand Braudel and its remarkable assessment of indigenous responses to air power. It was noticeable that conventional military historians had problems understanding it. My own *The Empire of Nature* (1988) analyzed approaches to hunting, the exploitation of animal resources,

and imperial administrative and legal controls upon the environment in both Africa and India and the symposium *Imperialism and the Natural World* (1990) also attempted discussions of natural science which spanned different regions of imperial power.

### Orientalism

While historians were thus putting culture into studies of imperialism, literary critics were putting imperialism into cultural studies. The work of Said has been both highly influential in the development of work by literary critics and the practitioners of many other disciplines in the field of colonial discourse and has also stimulated a major inter-disciplinary debate. To a certain extent historians have played a smaller part in this than they should have done, partly because of their empiricist predilections, partly because of the inaccessibility of some of the language of Said's admirers (though Said himself writes well). Said's more recent work, *Culture and Imperialism*, did little to help. A much more disappointing and sprawling book than *Orientalism*, it created almost violent controversy. My next work from Manchester University Press, *Orientalism, History, Theory and the Arts*, (1995) constitutes a survey of the debates stemming from Said's work and re-examines his ideas in the context of the responses of some of the western arts (notably art, architecture, music and the theatre) to the East.

I join other critics in suggesting that the work of Said and the discourse theorists (some of whom he has repudiated) places too much emphasis on the allegedly overwhelming power of imperialism, on an excessive manichaeism in ar-

1995

17-22 JUNE  
**Berlin, Germany**  
European Colloquium on Indonesian and Malay Studies (ECIMS)  
The Indonesian and Malay World at the End of the 20th Century: continuity, adaptation, and change.  
Süd-Ostasien Institut, Humboldt University Berlin, fax: +49-30-28485666

18-21 JUNE  
**Honolulu, USA**  
First International Symposium of Japan-America Societies  
Learning from Each Other  
Kathy Matsunami (Associate Director), tel: +1-808-5244450, fax: +1-808-5244451

22-24 JUNE  
**London, United Kingdom**  
The Eurasian Context of the Early Modern History of Mainland South East Asia, c. 1400-1800  
SOAS, Ian Brown, tel: +44-71-6372388, fax: +44-71-4363844

23-24 JUNE  
**Japan-German Center, Berlin**  
Economic Regionalization in East Asia and Corporate Strategies: challenges and opportunities for Europe  
François Gipouloux (Symposium Coordinator), CNRS, tel: +33-1-69477096, fax: +33-1-69477008

24-25 JUNE  
**Hongkong Museum of Art**  
Chinese Textiles: techniques, design and patterns of use  
The Textile Society of Hongkong  
Diana Collins (president), tel: +852-28173305, fax: +852-2817 1128

26-27 JUNE  
**Berg en Dal (Nijmegen), the Netherlands**  
8th Annual Workshop, European Social Science Java Network (ESSJN)  
The Politics of Violence, the Violence of Politics  
Centre for Pacific Studies, University of Nijmegen, tel: +31-80-612360, fax: +31-80-611945

27-30 JUNE 1995  
**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  
ICCL4/NACCL7 Organizing Committee, tel: +1-608-2620689, fax: +1-608-2655731

JUNE 28 - JULY 1  
**Collège de France, Paris, France**  
State and Ritual in East Asia  
Prof. Pierre-Etienne Will, Collège de France, 11 Place Marcellin Berthollet, 75005 Paris

29 JUNE - 1 JULY  
**Leiden, the Netherlands**  
First Conference of the European Association for Southeast Asian Studies  
Ageeth van der Veen, tel: +31-71-272639, fax: +31-71-272638

1-4 JULY  
**University of Auckland, New Zealand**  
Eleventh New Zealand Asian Studies Conference  
Prof Paul Clark (Secretary-General), fax: +64-9-3737411

3-10 JULY  
**Sydney, Australia**  
Third International Bali Studies Workshop  
Bali in the Late Twentieth Century: global communications, national identity, and local connections  
Peter Worsley, tel: +61-2-693038, fax: +61-2-6923173

5-7 JULY  
**Sydney, Australia**  
4th Biennial Conference of the Chinese Studies Association of Australia  
CSAA Conference convenor, tel: +61-2-8507898, fax: +61-2-8507821

5-9 JULY  
**Leiden, The Netherlands**  
Fukien and Taiwan in the 19th and 20th Centuries: contacts and contrasts  
Dr E.B. Vermeer, tel: +31-71-272527, fax: +31-71-272615

10-15 JULY  
**Monash University, Melbourne, Australia**  
International Conference of Music and Dance  
Hilary Bergen, tel: +61-3-8169395, fax: +61-3-8169441

31 JULY - 2 AUGUST  
**Helsinki, Finland**  
3rd International Conference on Development and Future Studies  
IIDS Conference, H.C. Blomqvist, tel: +358-613247534, fax: +358-613128020

1-3 AUGUST  
**University of Regensburg, Germany**  
6th International Conference on Bilingualism  
The Korean Society of Bilingualism  
Dr Beckers-Kim, tel: +49-941-84529, fax: +49-941-891571  
Prof Kwang-Soo, tel: +82-2-9201612, fax: +82-2-9285331

3-9 AUGUST  
**China International Exhibition Center, Beijing**  
The China Art Expo 1995

10-14 AUGUST  
**Tianjin, China**  
Chinese Society During the Northern Warlord Period  
Mr Hou Jie, History Dept, Nankai University, Tianjin, P.R.C. 300071

17-18 AUGUST  
**Istanbul, Turkey**  
pre-IFLA Workshop  
Orientalist Libraries and Orientalism  
S.W. Massil (Secretary RTLH), fax: +44-171-4361494

21-25 AUGUST  
**Kuala Lumpur, Malaysia**  
World Congress on Malay Language and Literature  
Secretariat, fax: +60-3-2445727

21-26 AUGUST  
**Copenhagen, Denmark**  
Fifth European Seminar of Central Asian Studies  
Central Asia in Transition  
NIAS, tel: +45-31548844, fax: +45-32962530

28-30 AUGUST  
**Leiden, the Netherlands**  
12th International Ramayana Conference  
Ramayana in Text, Folklore, Performance, and Sculpture  
Dr A. Menon (Organizing Secretary), tel: +31-71-272503/2621, fax: +31-71-272615

31 AUGUST - 1 SEPTEMBER  
**Leiden, the Netherlands**  
IIAS Seminar  
Judicial Review in East and Southeast Asia  
Dr Y. Zhang (IIAS), tel: +31-71-272227, fax: +31-71-274162

31 AUGUST - 1 SEPTEMBER  
**Stockholm, Sweden**  
Vietnam - Reform and Transformation  
Vietnam Network, CPS, Stockholm University, tel: +46-8-162897, fax: +46-8-168810

## INTERNATIONAL conference PROGRAMME



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 Refuge in China during the European Nazi Holocaust  
Dr A. Lengyel (Fudan Museum Foundation), fax: +1-215-6996448

1-3 SEPTEMBER  
**Uppsala University, Sweden**  
1995 NASEAS Conference  
Political Culture in Southeast Asia  
Ing-Britt Trankall, tel: +46-18-182597, fax: +46-18-151160

3-6 SEPTEMBER  
**Paris, France**  
8th International Sinology Colloquium of Chantilly  
China Seen From the Western Perspective in the 19th Century: transformation of image  
Claude Larre (Institut Ricci), fax: +33-1-40250592

5-8 SEPTEMBER  
**Aarhus, Denmark**  
The 4th Nordic Symposium on Japanese and Korean Studies  
Bjarke Frellesvig, 4th NAJAKS Symposium, tel: +45-89422027, fax: +45-086184230

11-14 SEPTEMBER  
**Rotterdam, The Netherlands**  
The Second International Conference of the European Foundation for Chinese Music Research, CHIME  
East Asian Voices  
Frank Kouwenhoven, (secretary CHIME), tel: +31-71-133123, fax: +31-71-123183

15 SEPTEMBER  
**Sotheby's, London**  
one-day symposium  
Reconstructing Chinghua porcelain  
Jackie Newcomb (Sotheby's), tel: +44-171-4085372, fax: +44-171-4085927

25-29 SEPTEMBER  
**Leiden, the Netherlands**  
Second International WIVS Workshop  
Indonesian Women in the Household and Beyond: reconstructing the boundaries  
Janet Rodenburg (WIVS Secretary / VENA), tel: +31-71-275348, fax: +31-71-273619

27-29 SEPTEMBER  
**Leiden, the Netherlands**  
IIAS Workshop  
International Workshop on Modern Chinese Poetry  
Dr M. Hockx (IIAS), tel: +31-71-272227, fax: +31-71-274162

27-30 SEPTEMBER  
**Vienna, Austria**  
The 6th Annual Conference of the European Association of Japanese Resource Specialists  
Jane Irida, tel: +33-1-47053797, fax: +33-1-49557302

29 SEPT. - 7 OCTOBER  
**Islamabad, Pakistan**  
Karakorum-Hindukush-Himalaya: dynamics of change  
Prof Irmtraud Stellrecht (CAK-Co-ordination office, Tübingen), tel: +49-7071-293999, fax: +49-7071-294995

4-6 OCTOBER  
**Leiden, The Netherlands**  
Riau in Transition: the globalization of a peripheral region in Indonesia  
Cynthia Chou/ Will Derks (IIAS), tel: +31-71-272227, fax: +31-71-274162

5-6 OCTOBER  
**Amsterdam, The Netherlands**  
Asian Entrepreneurs in Comparative Perspective  
Dr Mario Rutten, CASA, tel: +31-20-5252236, fax: +31-20-5252446

15-17 OCTOBER  
**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.  
Dr Dick Douwes, IIAS, tel: +31-71-272227, fax: +31-71-274162

16-21 OCTOBER  
**India International Centre, New Delhi**  
Eleventh Biennial Conference AASSREC  
Dr Vinod K. Mehta (secretariat), tel: +91-11-387517, fax: +91-11-388037

19-22 OCTOBER  
**University of California - Davis, USA**  
Rewriting the Pacific: Cultures, Frontiers, and the Migration of Metaphors  
Prof Kay Flavell, fax: +1-916-7528630

21-22 OCTOBER  
**University of New England, Armidale, NSW, Australia**  
Ninth Colloquium of the Malaysia Society of Australia  
Research on Malaysia: recent advances  
Dr Amarjit Kaur, tel: +61-67-732874, fax: +61-67-733596

26-28 OCTOBER  
**Amsterdam, the Netherlands**  
IIAS/IISG Conference  
South Asian Labour  
Dr Prabhu Mohapatra (IIAS), tel: +31-71-272227, fax: +31-71-274162

27-30 OCTOBER  
**Copenhagen, Denmark**  
NIAS/IIAS Workshop  
Democracy in Asia?  
Dr Hans Antlov, NIAS, tel: +45-31548844, fax: +45-32962530

3-4 NOVEMBER  
**Madrid, Spain**  
2nd Conference Meeting of the Spanish Association for Japanese Studies  
Spain and Japan: History and Present Perspective of an Encounter

9-10 NOVEMBER  
**Tokyo, Japan**  
19th International Conference on Japanese Literature  
National Institute of Japanese Literature, tel: +81-3-37857131 ext. 402/403, fax: +81-3-37857051

22-26 NOVEMBER  
**Japanese German Center Berlin, Germany**  
Japan: Economic Success and Legal System  
Dr Harald Baum, Max Planck Institut, Mittelweg 187, 20148 Hamburg

NOVEMBER  
**Leiden, the Netherlands**  
IIAS Seminar  
The Production of Space in Southeast Asia: rethinking centre and margin, past & present  
Dr D. Tooker (IIAS), tel: +31-71-272227, fax: +31-71-274162

FALL 1995

**Japanese-German Center, Berlin, Germany**  
Identity and Canon: canon as a means of modernization in Japan and Europe  
Dr Wolfgang Brenn, JGCB, tel: +49-30-2500660, fax: +49-30-25006222

WINTER 1995  
**Leiden, the Netherlands**  
Hierarchicalization  
Dr M. Visscher (IIAS), tel: +31-71-272227, fax: +31-71-274162

1996

8-10 JANUARY  
**Bangkok, Thailand**  
Fourth International Symposium on Language and Linguistics  
Pan-Asiatic Linguistics  
Dr Suwilai Premsrirat, tel: +66-2-4419514, fax: +66-2-4419517

24-26 JANUARY  
**Leiden, The Netherlands**  
Modern China: the literary field  
Michel Hockx, IIAS, tel: +31-71-272227, fax: +31-71-274162

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

14-16 APRIL  
**Honolulu, Hawaii**  
Fifth International Philippine Studies Conference  
Marissa C. Garcia, tel: +1-808-9566086, fax: +1-808-9562682

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

20-24 MAY 1996  
**Chulalongkorn University, Bangkok**  
14th IAHA Conference  
Dhiravat na Pombejra, tel: +66-218-4672/4675, fax: +66-218-4673

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

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

21-24 AUGUST  
**Copenhagen, Denmark**  
14th European Conference on Modern South Asian Studies  
Dr P.B. Andersen, tel: +45-35328957, fax: +45-35328956

1997

AUGUST  
**SOAS, London**  
Fifth Asian Urbanization Conference  
Prof. G. Chapman, Dept. of Geography, University of Lancaster, tel: +44-542-65201 ext. 3736, fax: +44-542-847099

Afghanistan • Kazakhstan  
Kyrgyzstan • Mongolia  
Tadjikistan • Tibet  
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Xinjiang-Uighur



Could nomadic traditions be the key to progress?

## A View on Landscape Planning in Mongolia

Today the rural land use in Mongolia is increasingly assuming the form of a land-use process based on the application of alien planning approaches under the slogans of 'progress' and 'modernization'. Those may seem to have pushed aside traditional ethical values in favour of rational and economic values or may just represent a failure to understand, or indeed ignorance of, the specific traditional nomadic values regarding the use of natural resources in environmental planning and day-to-day land use.

Germeraad and Enebish were confronted with this problem during their work on the development of a management plan for the Mountain Steppe Reserve in Hustain Nuruu in the summer of 1993. They noted the importance of a thorough systematic overall insight into traditional nomadic land use concepts and in 1994 decided to investigate the evolution of the nomadic tradition and its role in the contemporary landscape planning and management in Mongolia. Below they give an excerpt of their research, which will be completed in July 1995.

By Pieter Germeraad and Zandan Enebish



Between 1921 and 1990 the development of Mongolia was under the aegis of Russia and

based on a socialist model of development. In 1990, after the disintegration of the Russian Federation, a new, freely elected government took over, and as in many of the GOS countries at the moment Mongolia is in the process of a transition from a communist to democratic parliamentary state. Simultaneously a series of bold comprehensive economic reforms have been implemented by the government aimed at dismantling the centrally planned economic system and introducing a market-based economy. In this reform process privatization is a key issue, supported by reforms in many other areas including the financial, fiscal and external sectors. Furthermore, a renaissance of Lamaist Buddhism seems to have begun, which involves a renewed interest in traditional values. In July 1993, during a workshop in the capital Ulaanbaatar organized by the United Nations Development Project (UNDP) within the framework of the formulation of a Global Environment Facility (GEF) project to conserve biodiversity in Mongolia, the Mongolian participants expressed the need to develop a landscape planning and management

strategy which fits the Mongolian cultural context and anticipates the search for a Mongolian identity and the revival of Lamaism. Both governmental and non-governmental representatives were of the opinion that in land use, landscape planning and conservation matters more attention should be paid to the traditional nomadic culture. This aspect is also recognized in the national security concept for Mongolia, adopted by the Mongolian parliament in the spring of 1994 ('Mongolia's vital national interests are defined as the Existence of the Mongolian People, their Culture and Way-of-life').

Former Russian land-use and nature protection approaches based on collectivism and modern Western landscape planning concepts often seem unsuited to the contemporary needs and conceptions of the Mongolian rural people who are mainly nomadic herdsmen. Restriction on grazing possibilities and migration are easy to order on paper but are often not followed in practice by herdsmen since these interfere with their ancient freedom, which was only restricted by certain customs related to, for example, seasonal migration, herding of livestock, attitudes towards nature and social organization. Furthermore the pressure on the rural areas is growing due to population growth and the rise in number of domestic animals, changes in pattern of life and the development of national parks. Extra pressure is exerted by migration from the cities to the rural



During the annual Naadam festival. Bulgan aimag, Mongolia 1994.

Photo: Rebekka Engelhard

areas. All these developments make the need for a 'Mongolian' strategy to guide these processes and at the same time to safeguard the natural values of Mongolia, an urgent matter.

To contribute to an appropriate contemporary comprehensive approach to the development and implementation of land-use and nature-conservation management plans and policies, we have researched the role of the Mongolian culture and its traditions in the landscape occupation process. In so doing the emphasis has fallen on the interpretation of the essence and the spirit of valid rural and nomadic cultural values both in the past and the present.

### Tradition based on religion and law

In the past Mongolian nomadic society was strongly determined by principles related to behaviour focused on surviving in the harsh environment, in which Shamanism and later (since the late sixteenth century) Lamaism played a major role. These religions emphasized the importance of living in harmony with nature, and their written texts and customs included a series of basic nomadic land-use principles and guidelines. These were related primarily to the use of land, water, soil and vegetation and si-

multaneously formed a framework for adjudicating related conflicts between users of the land. The leading principle for nomadic land use was related to what we may now describe as 'sustainable' principles.

During the Mongolian Great Dynasty (13th century) and the Yuan dynasty (15th century) stern laws were issued by the rulers of these dynasties to protect nature in Mongolia. Severe punishments could be expected if these rules were broken.

In tandem laws and religion dictated and provided sources of values and guiding principles for all human actions and behaviour, which eventually merged into traditions. The traditional Mongolian environment was controlled by a cohesive complex of ethical rules, embedded in traditions. The rules focused on the respect man should have for his natural environment also expressed the mutual responsibility of the nomads for the land as the source of their common existence. Fear sustained the imple-

ment system did not change the basis of their traditional social system, of which a strong community feeling and mutual responsibility for the existence of the group to which one belonged were essential components. In the communistic period also the traditional group-oriented nomadic customs never disappeared completely. The 'we'-aspect, collective interests which were more important than the individual ones, was a main element in the Mongolian culture which largely determined the codes and rules for thought and behaviour until the 1990s. The reforms of 1990 brought about a major change in the cultural context which determines the original 'we'-culture. The capitalist and free market system, adopted by the government in 1990, emphasizes the importance of the fulfilment of individual needs. Personal interests and success became more important than the collective interests of the group and individual development has priority over the maintaining of traditional group norms and rules. This process is dominant in the cities, especially in Ulaanbaatar. In the countryside the change from 'we' to 'I'-culture is less obvious since survival in a landscape and weather conditions which are often extreme is still dependent on mutual co-operation within herding groups in which nomadic traditions often still play a role. This led us to the conclusion that the nomadic tradition is still partly alive and can be considered a determinant for actions and behaviour, especially in the countryside. From this conclusion we developed the hypothesis that tradition might be a tool for guiding land use and conservation. In our report we elaborate this hypothesis which pays special attention to how to cope with traditions in the context of the current development in Mongolia of an anthropocentric movement which is heavily inspired by the Western, 'material' oriented, civilization. Personal gain seems to be the main goal of man's actions in this movement overriding any recognition of the spirituality of the landscape and nature is generally reduced to an object of consumption. This process makes a return to pre-socialistic land use and conservation concepts founded on former nomadic traditions difficult, since these concepts cannot be easily incorporated into the current modernization process. We believe therefore that if Mongolian society is really determined to regenerate its historical and cultural constituents this will only be possible if these are based first on economic incentives and second on a solid realistic comprehensive set of laws based on the Mongolian way-of-life.

mentation of the Mongolian nomadic tradition since it was believed that a violation would make the sky and the 'mother earth' angry, which would result in nature losing her virginity and the spoliation of the land. Within the context of nomadic land use and environmental behaviour the rules can be divided roughly into the following nine categories:

1. Take care of the environment and it will take care of you.
2. Treat nature with respect and do not litter the environment
3. Never stay too long in one place
4. Be able to recognize the quality of pasture, find pasture suitable for your animals
5. Attend to the needs of both household and domestic animals
6. Restrictions on killing or frightening animals
7. Choose your location wisely
8. Do not spoil products of plants
9. How to behave regarding customs.

### Nomadic customs in transition

During the feudal period (until 1921) and communistic period (1921-1990), Mongolian society was characterized by an autocratic system, dominated first by the clergy and nobility, later by the central government. In the eyes of the Mongolian people the communist

**Dr ir Pieter W. Germeraad** studies Ecology of Human Habitat and Landscape Planning and Architecture. He works as a private consultant in Asian and Middle Eastern countries.

**Zandan Enebish** studied Mongolian Literature and is a teacher at the Agricultural University in Ulaanbaatar, Mongolia.

15-17 OCTOBER, 1995  
ST PETERSBURG, RUSSIA  
IIAS/IOS SEMINAR

## Seminar on Islam in Central Asia

The IIAS and the Institute of Oriental Studies (IOS) of the Russian Academy of Sciences are organizing a joint seminar on Islam in Central Asia (see IIAS Newsletter 4 Spring 1995 page 9). The theme of the seminar is: *Islam, Ethnicity and Secularism: the interaction between the newly independent states of Central Asia and their neighbouring states.* The seminar will focus on the sources of inspiration and ideology of the dominant power groups and of the Islamic movements in Central Asia and particular attention to cross-border networks, bilateral contacts, and regional co-operation, involving both governmental and non-governmental organizations.

By Dick Douwes



The organizers have decided to broaden the scope of the seminar in order to create an opportunity to reflect on the recent developments in the Caucasuses and the possible implications of the Chechen conflict for the situation in Central Asia. The events in this part of the former Soviet Union have emphasized the, at times confusing, relations between nationalism, nation building and religion. Although the Chechen rebels against Russian rule are nationalist rather than Islamic, in symbols and, to a degree, in practice, their Islamic identity was, and still is, accentuated. Not only the rebel movement itself and its supporters in the Islamic world have stressed the religious dimensions of the conflict, the Russian policy-makers and nationalists have also underscored the religious aspect of the uprising and its attempted suppression. It may seem surprising that the leadership of the newly independent states of Central Asia have so far kept a low profile in respect to the crisis in Chechnya. Instead, the secularist post-communist governments of Central Asia have chosen to consolidate their position and to limit the possibilities of opposition to their rule. In the process they are using a variety of policy instruments, sometimes including close co-operation with the Russian authorities. The intricate relations between the newly independent states and the Russian Federation militate against opting for antagonism about faith in the footsteps of the communities in the Caucasuses. A number of governments in the Middle East and Asia have demonstrated far more sympathy with their fellow Muslims under siege. Although the list is, as yet, incomplete, the following scholars will participate in the seminar. The titles of the papers are preliminary.

- Alexander Alekperov, IOS St. Petersburg, Russia: 'Islam in the Northern Caucasus'
- Shirin Akiner, Central Asia Research Forum, SOAS, London University, Great Britain: (title to be determined)
- Turaj Atabaki, Department of Oriental Studies, Utrecht University, the Netherlands: 'The territo-

rial identity and Islam, the faith of the Badakhshani shi'ites'

- Martin van Bruinessen, Department of Oriental Studies, Utrecht University, The Netherlands: (title to be determined)
- Dick Douwes, IIAS, Project Division, Leiden University, the Netherlands: 'Central Asia in the Arab Press'
- Rustam Kasimov, Afro-Asian Institute, Tashkent, Uzbekistan: 'Central Asian Islam and the Middle East'
- Alexei Kudriavtsev, IOS Moscow, Russia: 'Islam in the Chechen Republic'
- Alexei Malashenko, IOS Moscow, Russia: 'Central Asia and Transcaucasia: ethnicity and conflict'
- Abutalib Mamedov, Islamic Centre Irshad, Baku, Azerbaijan: 'Islam in Modern Azerbaijan'
- Nurbulat Masanov, History Department, University Almaty, Kazakhstan: 'Formation of the Central Asian Regional Community and Russia'
- Hamdan Muminjonov, University of Dushanbe, Tajikistan: 'The Islamic Movement in Tajikistan'

19 JULY- 15 OCTOBER, 1995  
ASIAN ART MUSEUM OF SAN FRANCISCO

## Mongolia: the legacy of Chinggis Khan



Exquisite riding saddles, priceless gilt bronze sculptures, fantastic religious masks and the spun-gold robes of state of Mongolia's last khan are among the 122 works showcased in the most significant exhibition of Mongolian art ever viewed in the West. Dating from the seventeenth through early twentieth centuries, the exhibition celebrates the Mongolian renaissance and the Mongolian attempt to recreate the unified, harmonious empire which had flourished under Chinggis Khan three centuries earlier.

For more information on the Asian Art Museum of San Francisco see page 62.

- Vitaly Naumkin, IOS Moscow and Russian Center for Strategic Research and International Studies (president), Russia: 'Re-Islamization in the Former Soviet Republics'
- Ludmila Polonskaia, IOS Moscow, Russia: 'State and Society in Central Asia and the Middle East'
- Olivier Roy, Centre National de Recherche Scientifique, France: (title to be determined)
- Tawfiq Ibrahim Sallum, IOS Moscow, Russia: 'Characteristic Features of Islamic Thought in Russia (19-20th centuries)'
- Izum Shaimardanova, Ashqabat University, Ashqabat, Turkmenistan: 'The Evolution of Turkmen Society in the Twentieth Century'
- Rieks Smeets, Department of Comparative Linguistics, Research School CNWS, Leiden University, the Netherlands: 'The Interaction Between Islamic and Non-Islamic Neighbours in the Modern Northern Caucasus'
- Willem Vogelsang, Research School CNWS, Leiden University, the Netherlands: (title to be determined)
- Erik J. Zürcher, International Institute for Social History, University of Amsterdam, Nijmegen University, the Netherlands: 'Turkish Policy Towards Central Asian Republics'
- Irina Zviagelskaia, IOS Moscow and the Russian Center for Strategic Research and International Studies, Russia: 'Reaction of Islamic Countries to the Conflict Situations in Central Asia and the Caucasus'

The organizing committee of the seminar consists of Prof. V. Naumkin, Prof. W.A.L. Stokhof (Director of the IIAS), Dr A. Egorin, Dr A. Malashenko, Dr T. Atabaki and Dr D. Douwes.

For more information, please contact:  
Dr D. Douwes,  
at the IIAS-office.



White Old Man Mask. An expressive mask of the Mongolian deity Caghan Ebugen, the 'White Old Man' who guards the fertility of the people and their flocks.

## Norman Ross Publishing Inc. Central Asia Newspapers on Film

By Norman A. Ross



Norman Ross Publishing (NRP), based in New York City, was founded in 1972 as a firm specialized in publishing reference books and microfilms. At that time, the company's primary field of interest was American Indian Studies and it published nearly a million pages of government documents, periodicals and unpublished research reports on microform on American Indians, as well as several books and audio and video cassettes.

Since 1990 NRP has been developing a programme in Slavic Studies. As part of our programme, we are currently offering microfilms of more than 100 newspapers in Eastern Europe and the former Soviet Union. We are filming current newspapers and historical titles in Latvia and Lithuania, and last October, we began to work on the filming of current Estonian newspapers.

### Central Asian newspapers

In St. Petersburg, at the National Library of Russia, we have created more than 400 rolls of microfilms of Central Asian newspapers. We have recently embarked on a programme of filming old Armenian newspapers and also various Gubernski Vedemosti. We try to film the greatest range of newspapers from Central Asia, and as many in the vernacular tongues of the area as possible, although some titles are in Russian. All titles are available individually.

As a book publisher, we have issued more than half a dozen titles in Russian, including two long-lost volumes of the Russian Biographical Dictionary and volume IV of the Siberian Encyclopedia. Neither of these works has ever been superseded by a similar work. We have also published, for the first time, two works left in manuscript form in the 1940s by Russian-born scholars associated with the Prague Archive, and we have reprinted two related works of the same period of which only one or two copies are known to exist in the USA. All of our books are printed on 250-year acid-free paper, bound in buckram to specifications which meet or exceed all of the requirements of library bindings.

NRP is also the international clearinghouse for microfilms from all over the world. We sell newspapers on microfilm from more than 40 countries on all six continents and we sell to libraries all over the world. To facilitate this work we have among our staff, fluency or

proficiency in Russian, Polish German, French, Spanish, Yiddish, Hebrew, Bulgarian and Serbo-Croatian.

### Publishing Contracts

Over the years we have had publishing contracts with Yale, Princeton, Columbia and New York Universities, the University of California at Berkeley, the University of Arizona, the University of South Dakota, the Library of the Peace Palace in The Hague, the Fondazione Feltrinelli in Milan, the Public Record Office in London, the New York Public Library, among others.

In addition to the Western Institutions noted we are currently publishing with, among others: National Library of Russia and Ukraine; the Russian State Library; the Historical Museum in Moscow; the Historical Library, Moscow; the Historical Archives, St. Petersburg; the Library of the Academy of Sciences (BAN), St. Petersburg; the Institute of Oriental Studies, St. Petersburg; the Russian Central Archive of Literature (RasGALI), Moscow; and The Hermitage.

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- SHURA. Orenburg (1908-1917)
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An interview with K.R. van Kooij,  
professor of South Asian Art History

## Between Iconology & Comparative Art History

K.R. van Kooij, the newly appointed professor of South Asian art history at Leiden University, has an unexpected background. He studied Greek and Latin, and only then took up the study of Sanskrit.

His dissertation entitled *Worship of the Goddess according to the Kalikapurana* is a philological study of a Sanskrit text which he defended at the University of Utrecht in 1972. Through his love of music he gradually became more and more involved in art history.

The images that first appealed to him are those connected with sound. Indian art has a great number of such images, for instance the image of the roaring lion associated with the spread of the Buddhist doctrine, and goddesses incarnating Buddhist mantras (holy formulas). The latter, depicted in a Newar monastery in Kathmandu, form the subject of one of Van Kooij's first contributions to South Asian art history. Van Kooij feels that images can be more emotional, more direct in expressing (religious) experiences than the written word. The power of expression makes an image interesting in his eyes.

By Marijke Klokke and  
Ellen Raven



Since April 1, 1995 Van Kooij has been the incumbent of the special professorship of South Asian art history, specifically iconology and comparative art history at the Kern Institute of Indology at Leiden University. The establishment of this professorship was initiated by the Society of Friends of the Kern Institute and is sponsored by the Leiden University Fund.

### Scholarly contacts

Van Kooij feels comfortable with the two aspects, iconology and comparative art history, in the formulation of the professorship. 'They reflect that Indian art history is embedded in both the field of indology and in the discipline of art history. These two aspects have that same range of ideas in visual form.' Therefore, keeping in touch with colleagues in the field of indology concentrating on literature, religion, or philosophy is of vital importance.

Comparative art history emphasizes the relationship with the art historical discipline. 'This link en-

ables one to follow the methodological developments of the discipline. Many of the prevalent theories and methodologies were developed through the study of Renaissance art and, as far as the Netherlands are concerned, seventeenth-century art. Other art, including that of non-Western countries, provides different material, raises different questions, and advances different solutions, all of which may correct theories developed in Western art historical studies.' Thus, not only can historians of non-Western art profit from theories developed by historians of Western art, but also vice versa; scholarly contacts can be fruitful in both directions.

More specifically, Van Kooij cooperates with Dr Roland Silva, Prof. Dr P.L. Prematilaka, and Dr Nandana Chutiwongs in the Sri Lanka Project, under the banner of the Cultural Triangle Project of UNESCO. It provides in an exchange of PhD students and concentrates on the liturgical function of Buddhist shrines in Sri Lanka.

### Initiatives

Van Kooij, who had been attached to the University of Utrecht from 1966, came to Leiden in 1992 when the Indological Department of the University of Utrecht merged with that in Leiden. Since then he has initiated and strengthened disciplinary contacts between scholars concerned with the study of non-written sources of information. When we expressed our admiration for his achievements, he emphasized that he could not have succeeded without the stimulating discussions

with Pauline Lunsingh Scheurleer, head of the Department of Asiatic Art in the Rijksmuseum in Amsterdam, the support of the Sinologist Prof. E. Zürcher and the Japanologists Drs. H. van der Veere and Prof. W.J. Boot at Leiden University, or the enthusiasm of the art historian Prof. A.J.J. Mekking.

Among the most important initiatives taken has been the formation of a study group for Non-western art and material culture, which was officially approved by the Faculty of Arts in 1994. It co-ordinates teaching in non-Western art and material culture and stimulates research in this field. It made its debut with a symposium on *Function and Meaning of Buddhist Art* in 1991, and has itself profited from through thematic courses on Buddhist and Islamic art. These courses have attracted large numbers of students. Since 1995 students of art history, non Western languages, or anthropology at Leiden University have been able to specialize in non-Western art and material culture.

### From artefact to man

Besides historians of Western and non-Western art, the study group includes anthropologists. 'Art historians and anthropologists do not speak the same language. Far more than art historians, anthropologists focus on the social aspect of material culture. Art history proceeds from artefact to man, while cultural anthropology starts from the opposite direction.' Van Kooij finds the discussion between art historians and anthropologists fruitful, and he believes that it is extremely useful

for students of art history to become acquainted with the methods of both disciplines.

'One should, however, be well aware of the methodology used and its disciplinary origin.' Van Kooij does not have a high opinion of research that combines methodologies from several disciplines which may appear useful. 'One may benefit from the research in other disciplines, for instance psychology or history of religion, but one should avoid mixing up methods from different disciplines.' He admits that he is quite formal and strict in this respect in contrast to some other historians of Indian art.

### The theme of violence

Van Kooij will concentrate mainly on Buddhist and Hindu art. Violence is a theme which engages him very much at the moment. He is concerned with the question why violence plays such an important role in the art of India and Tibet. 'The violent aspect is too obvious to ignore it. Why do violent images appear even in religious art? How did they function? Why does one cease to notice the violent aspect? For instance, the violent aspect of Christ nailed to the cross, to give a familiar example. Does it not represent reality? Or does it after all? Violence is such a fact of life that its study is relevant to us all.'



Photo: Wim Vreeburg

# The India Institute, Amsterdam

'My adoptive child is called Asha. What does this name mean?'  
'Where can I find a reliable translation of the Bhagavadgita?'  
'I'm going to visit my in-laws in Delhi and would like to learn some Hindi. Is that possible?' 'I have to write a paper on village life in India. Can you help me?'

Almost daily such questions are posed to the India Institute (Amsterdam). Its staff members try, to the best of their ability, to answer, verbally or in writing. They consider this a service to the Dutch public, and, in a certain sense, also to India. There are still many misunderstandings about this fascinating country that need to be cleared up.

By Dick Plukker



Answering questions is, of course, not the main activity of the India Institute. When the Institute was founded in January 1989, its activities were officially formulated as follows:

'... the objective of the India Institute is to contribute to an accurate conceptualization and understanding of India, its people and its culture in the Netherlands. Emphasis is laid on aspects such as languages, philosophy, religions, art and history. In order to realize its objective, the India Institute offers courses and lectures, provides information and brings out publications.'

This wording shows a clear choice in favour of providing schooling and information to the general public. There is a preference for not working for a select group of insiders. The India Institute has been transformed into an easily accessible organization, open to everyone who is interested and motivated. Fees are kept as low as possible and no entrance qualifications are needed.

In January 1989, the India Institute set about its work on a very modest scale. Just two language courses, 'Elementary Sanskrit' and 'Elementary Hindi', and an introductory course called 'India: the land and the people' were taught. These courses were fairly well attended and the founders of the India Institute felt encouraged to continue their rather precarious undertaking.

Now, in the year 1994-1995, the core of the India Institute's programme consists of annually taught language courses (basic and advanced) in Sanskrit, Hindi and Urdu, and the survey courses 'India: the land and the people', 'Indian Philosophy' and 'Indian Art'. In addition, the programme contains more specialized courses (that change yearly), such as 'The Vedanta of Shankara', 'Panini' and 'Indian Art in Asia'. (Series of) lectures on various subjects have been

given: 'Man and Environment in India', 'Classical Music of India', 'The Vedic Pravargya Ritual'. The first publications have appeared ('A Hindi Course', 'A Survey of India', 'An Introduction to Buddhist Philosophy'). Students vary from postgraduate anthropologists preparing for fieldwork in India to the Dutch partners of Indians planning a family trip to India. The Institute maintains good contacts with many different organizations, from the 'Landelijke India Werkgroep' (National India Working Group, Utrecht), to the 'Landour Language School' (Mussoorie), from The New Age Shop Himalaya (Amsterdam) to the Institute for Modern Asian History (University of Amsterdam).

partment of Indian Languages who called the India Institute to life.

They were convinced that the cultural importance of India - judged either on its intrinsic merits or inferred from the country's growing economic and political importance - fully justified the establishment, outside the university, of a facility where cultural expertise would be easily available. Within the academic world the Committee Staal formulated similar views in respect to the broader field of Asian Studies. It succeeded in convincing the Netherlands Ministry of Education and Sciences of the necessity of founding a centre for research in and (inter-) national co-ordination of Asian Studies.

Unfortunately, due to some oversight, 'Baby Krishna' failed to mention the India Institute in its inventory of Asian Studies in the Netherlands. The India Institute remained the private initiative of a few enthusiastic Dutch Indologists (Drs. P. Groeneweg, Dr D.F. Plukker and Dr J.A.F. Roodbergen). The number of students and other persons interested which continues to grow by the year has now amply proven its right to exist.



## The foundation of the India Institute

In a number of articles in the previous issues of the IIAS Newsletter there have been repeated references to how Indology, among other academic disciplines, was severely hit by budget cuts and staff reductions during the 1980s. For example, in June 1988 the Institute for South Asian Art and Archaeology and the Department of Indian Languages at the University of Amsterdam were abolished. The same issues of this Newsletter have likewise reported at length on the revival of Asian Studies in the Netherlands. The well-known report 'Baby Krishna', presented in by the Committee Staal in 1990, marks the turning point. It is no coincidence that the foundation of the India Institute took place in 1989 between those dates. It was the staff and students of the afore-mentioned De-

## The future

The initiators of the India Institute are not short of plans and ideas. One of the new activities will be a Hindi language trip to India next October. There will be new publications, including a Sanskrit course (in Dutch), to appear next year. There are ambitions to widen the scope of activities, and an eye is being kept out for suitable accommodation for them, but financial resources are limited. As mentioned before, it is a matter of principle to keep the level of fees as low as can be accounted for economically. It is hoped that this idealistic position can be maintained in the future.

For further information:

**India Institute**  
P.O.Box 75861, 1070 AW Amsterdam  
The Netherlands, Tel. +31-20-6626662  
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16-20 DECEMBER 1994

NEHRU MEMORIAL MUSEUM AND LIBRARY NEW DELHI

# The Bay of Bengal

The Bay of Bengal is much more than the eastern segment of the Indian Ocean; the maritime region encompassing the countries around the littoral of the Bay always maintained a thriving contact through movement of trade, people, religious, cultural and political missions, which gave the region an autonomous character. The Bay of Bengal was a linking factor between the countries bordering on it and the cultural and trade links forged by the Bay stretched from China to the east, to West Asia and Africa to the west. This was the picture which clearly emerged once again from the papers presented to the seminar on the trade and cultural links in the Bay of Bengal, held in Delhi, 16-20 December 1994, organized jointly by the ICHR, Delhi and the MSH, Paris.

By Bhaswati Bhattacharya



The inaugural lecture was delivered by Prof. Ravinder Kumar, the Director of the ICHR. The focus of the seminar was on the period when European participation in the trade in Asian waters extended the direct links of the Bay to Japan in the east and the European countries in the west. That trade between the countries surrounding the Bay stretched further back in time was shown by Hermann Kulke and Haraprasad Ray. Kulke suggested that the political developments in South and Southeast Asia in the eleventh century have to be seen in the broader context of the rise of powerful new dynasties in various countries around the Indian Ocean. The overseas expedition against Srivijaya mounted by the Colas in that century was perhaps to curb the unchallenged power of Srivijaya which had control over the important sea-routes in Southeast Asia. In a thought-provoking essay Sanjay Subrahmanyam argued that between 1400 and 1700 there was an emergence of mercantilist state policy in the states bordering the Bay. This trend was interrelated with Persian and Persianized culture which was a measure of civilization in the region.

A number of papers dealt with European trade: Luis Filipe F. R. Thomaz suggested that the cartaz system was perhaps not introduced for the first time into the Indian Ocean by the Portuguese as it was in use as early as 1502; the cartaz was meant to control the pepper trade through the Red Sea and it never prevailed in the Bay of Bengal. Om Prakash discussed the trade of European private traders in the context of the attitude of the corporate enterprises towards the private trade of their employees, whereas Femme Gastra pointed out how Dutch trade in Bengal in the late eighteenth century was financed by remittance of private fortunes to Europe by the British in the region. A. Ray talked about the French establishment in Bengal marked in its early phase by different stages of growth and frequent changes in the policy of the Company which had to face problems like the shortage of funds.

The Asian segment was not neglected. The importance of the Muslim merchants of Coromandel in forging the cultural and commercial links in the region was brought out by Denys Lombard who spoke of Aceh's contacts with India resulting in a cultural Indianization of the kingdom and by C. Guillot who described Banten's role in the trade with countries to its east and west. S. Arasaratnam elaborated on the continuities and changes in Coromandel's overseas trade in the late eighteenth century. B. Bhattacharya emphasized the aspect of continuity represented by the Tamil Muslim Marakkayar merchants. Sushil Chaudhuri argued that the impact of European trade has been overemphasized; the share of Asian merchants in the import of bullion into, and export of textiles and raw silk from, Bengal even in the mid-eighteenth century was larger than that of the Europeans. K. S. Mathew highlighted the role of indigenous entrepreneurs in the international trade in the Bay of Bengal. R. Datta's paper on the commercial economy of post-Plassey Bengal focused on the contradictory nature of state intervention in the movement of trade, resulting in a proliferation in market places all over Bengal; there seems to have been a restriction rather than a cessation of bullion as a component of the Company's trade. The disruption in Bengal's money market resulted from the Company's interference in the established monetary system of the province.

The close cultural contact among the countries in the region was reflected in the export of Indian textiles with Indian motifs to Thailand (L. Varadarajan) and the religious and scholarly exchanges between the Lankan sangha and the Rakhine and Burmese Theravadin communities (C. Raymond). C. Salmon presented Bengal as it was viewed by two travellers, Ahmad Rijaluddin of Penang and Li van Phuc of Vietnam, at the beginning of the nineteenth century.

The presence of eminent scholars like Simon Digby, Satish Chandra, Dharma Kumar and Harbans Mukhia offered an excellent opportunity for lively discussion. The contributions to the seminar will be brought out in a volume. The organizers also announced a follow-up to the seminar some time in 1996.

Rabindranath Tagore  
when he was about  
50 years of age.

Photo: Visvabharati



## History & Cultural Studies

By Victor A. van Bijlert

There was a time when in Europe, shattered by the torment of the First World War, the name Rabindranath Tagore (1861-1941) could evoke an enthusiasm bordering on idolatry. This is no longer the case.

Today many people have perhaps heard the name but few will associate it with a famous Bengali poet on whom the Nobel prize for literature was conferred in 1913. The basis for foreign recognition has been fragile as the non-Bengali-reading public only knew Tagore's work either from the few clipped paraphrases in English made by himself, or from some later, fairly weak, translations done by others in the forties and the fifties. It seems that until recently the personality cult of Tagore prevented a more sober and critical assessment of his Bengali works, while the available English texts do not do him full justice. After all, the original Bengali works run into thousands of pages and cover almost every literary genre. However, to date they are known only to the Bengali-reading public both in India and Bangladesh.

heavily contested promises to build novel and creative passages towards a more refined, if fragmented, understanding of how cultural production comes about and what forces make it 'work' in human societies.

Its early theoretical 'canon' of Cultural Studies embraces among other schools Marxism, the Frankfurt Schule, English literary theory and a bit of classical Anarchist thought, as well as authors like Clif-

ford Geertz, Bourdieu, and Stuart Hall. This canon is now expanding in various directions and incorporates many new fields of sociological and historical study such as women's and minority studies. The most recent unfolding of Cultural Studies can be grasped from a number of anthologies, among which the ones edited by Lawrence Grossberg, Cary Nelson, Paula Treichler (1992); Simon During (1993); and Valda Blundell, John Shepherd, Ian

Taylor (1993), are the more prominent. The monographs by Norman K. Denzin (1992) and Fred Inglis (1993) offer vigorously critical and historical surveys of the entire field.

### The Leiden Tagore Projects

The Leiden projects on Tagore, which are conducted by myself, draw critically upon the theoretical frameworks and possibilities offered by both the Subaltern Studies and Cultural Studies. Thus the present Tagore projects will be drawn into the orbits of these fields. This will widen the horizons of the study of Bengali culture as well as those of Cultural Studies as a whole. Fragments of Tagore's poetry, nationalist and religious thought will be presented in this light as instances of Bengali cultural studies.

The first result, to appear in the course of 1995, is a translation from Bengali into Dutch of the *Gitali* (1914), a volume of Tagore's poetry which has hitherto been translated into English only once, and that somewhat poorly. The *Gitali* is the last of three consecutive volumes of which the first, *Gitanjali* (1910), partly paraphrased into English by Tagore himself in 1912, brought his fame to the attention of the Western world. My translation of the *Gitali* will appear in the series 'Kern Institute Miscellanea'.

This literary presentation will soon be followed by two studies in English. The first one (with translations from various Bengali sources) will deal with the constructions of nineteenth century Indian nationalism, understood by its protagonists as being of a predominantly Hindu-cultural character, and its diverse ideological and political perspectives within the context of the British Raj. This volume will bring to light certain aspects of the (cultural) nationalism of this period, which neither Tapan Raychaudhuri, Partha Chatterjee, nor Sudipta Kaviraj have treated in detail in their respective explorations.

Around the turn of the century Tagore wrote with penetrating insight about European nationalism and its relevance to the Indian reality. Tagore wrote in a period in which what Benedict Anderson (1993) calls 'print capitalism' was already well established in India. The printed word had become a major vehicle for spreading ideology among the educated middle class, using not only English, but also the vernaculars. By means of the printed word Tagore tried to disseminate a distinctive brand of nationalism in which cultural theories, (mainly liberal Hindu) religious inspiration, historical imagination as well as invention and humanist ethos blended almost inseparably.

This blend with its shifting accents forms the subject of the second publication. It will contain a full English translation from Bengali with annotations of Dharma, a volume of Tagore's early religious essays, published in book form in 1908. In these essays Tagore construes a national religious ideology with different strands, ranging from utterly individualistic religious experience to broad concepts of a unitary Indian nation whose predominant flavour is humanist religious and spir-

itual. The exercise of translation and annotation (a rather traditional performance) is refined by commentarial readings of the texts themselves. These readings will highlight some disturbing problems of the original texts and pose some disagreeable questions about the texts. It will be underscored that these problems and questions have not lost much of their historical and social pertinence.

Among the more agonizing problems is the present rise of religious political discourse, commonly labelled fundamentalism and communalism. But also nationalism with its seeming pretensions to secular religiosity shakes the (post)modern worldview down to its very roots. Within the context of modern Indian political and cultural history, I will extract the genealogy of these phenomena right back to the period in which Tagore was active. This will to some extent enable us to gain a better understanding of the way in which Indian cultural productions exerted their influence in colonial society and in whose interest, and how various politically motivated readings of the same cultural product evokes different responses and different re-readings.

- Anderson, Benedict 1993 2nd ed: *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London - New York: Verso.
- Chatterjee, Partha 1993 2nd ed: *Nationalist Thought and the Colonial World: A Derivative Discourse*. London: Zed Books.
- Denzin, Norman K. 1992: *Symbolic Interactionism and Cultural Studies: The Politics of Interpretation*. Oxford UK and Cambridge USA: Blackwell.
- During, Simon ed 1993: *The Cultural Studies Reader*. London, New York: Routledge.
- Dyson, Ketaki Kushari 1991: *Rabindranath Tagore: I Won't Let You Go, Selected Poems*. Bloodaxe Books.
- Grossberg, Lawrence; Nelson, Cary; Treichler, Paula eds. 1992: *Cultural Studies*. London, New York: Routledge.
- Inglis, Fred 1993: *Cultural Studies*. Oxford UK and Cambridge USA: Blackwell.
- Kämpchen, Martin 1989: *Auf des Funkens Spitzen, Weisheiten für das Leben*. Kösel Verlag.
- Radice, William 1987: *Selected Poems, Rabindranath Tagore*. Harmondsworth: Penguin Books.
- 1991: *Rabindranath Tagore, Selected Short Stories*, Translated with Introduction by William Radice. Harmondsworth: Penguin Books.

### RESEARCH PROJECTS

A new impulse to produce better translations of and to encourage a less mawkish involvement

with Tagore arose in the mid-eighties. The first fruits of this new preoccupation can be seen in the recent works published by such people as William Radice (1987; 1991), Martin Kämpchen (1989; 1990), and Ketaki Kushari Dyson (1991). As Tagore was and still is known mainly as a poet, these translations are for the most part (on the whole rather well executed) renderings of poetry.

But Tagore wrote more than poems and songs, more than short stories, novels, travelogues, plays and letters. As a perceptive intellectual of his times he also commented on politics, social questions and religious and cultural matters in numerous essays and lectures. This body of religious, cultural and political writings has been little studied so far, in spite of the fact that it made an important contribution to the canon of Bengali nationalist literature of the late nineteenth and the early twentieth century, a truth to which Tapan Raychaudhuri in his book *Europe Reconsidered, Perceptions of the West in Nineteenth Century Bengal*, (1988) frankly testifies (Preface, p xii).

### Subaltern Studies

Also in the two recent books by Partha Chatterjee (1993 2nd ed.; 1993) on Bengali and Indian nationalism in the colonial nineteenth century we find only scant reference to Tagore. Chatterjee, belonging to the prestigious historiographical school of the Subaltern Studies and now one of the editors of the volumes bearing the same name, prefers to analyse the conceptualizations of Indian nationalism by the earlier great Bengali writer Bankimchandra (1838-1894). In this Chatterjee follows the current postmodern, text-based trend of writing cultural history within the Subaltern Studies. The latter's founder, Ranajit Guha, frequently refers to Bankimchandra, while Sudipta Kaviraj, also belonging to the Subaltern Studies group, has devoted a fresh study to this writer.

The above-mentioned niche of Subaltern Studies seems to be meandering along slowly to join the field of Cultural Studies proper. The latter is a multidisciplinary attempt at writing and interpreting human culture. After it sprang up formally in Birmingham at the Centre for Contemporary Cultural Studies and gained importance in the seventies, it is now rising to prominence in the North American, and Australian human sciences. Largely an outcome of the postmodern experience, it seems to hold out credible but

24 FEBRUARY, 1995  
MYSORE, INDIA

## Dr S.P. Tewari Memorial Lecture 1995

By Jan Brouwer



On Friday 24 February 1995 the first Dr S.P. Tewari Memorial Lecture was delivered by Dr K.V. Ramesh, retired Joint Director-General and former Director of Epigraphy of the Archaeological Survey of India at the Assembly Hall of the Central Food Technology Research Institute. The lecture was organized by the Foundation for the promotion of Indigenous Knowledge Based Development (IKDF) at Mysore. The lecture was attended by a large number of eminent Mysore scholars of archaeology, epigraphy and linguistics.

Dr E. Annamalai, Director Central Institute of Indian Languages, who presided over the meeting, drew attention to the multiplicity of Indigenous Knowledge and the variety of languages (Sanskrit, Pali, Tamil among others) in which it is visible not only in India, but also in South-east Asia.

Dr Ramesh highlighted the importance of the Southeast Asian inscriptions for the understanding of Indian Indigenous Knowledge Systems, the disconnection between the political domain and migration, and the transfer of knowledge of Indian sculpture to artisans of the Southeast Asian countries.

The Indian law of succession was one of the main motives for migration. The junior princes of Indian royal families took many other peo-

ple with them. The epigraphic evidence for the migration of artisans is found as early as the third century.

Many inscriptions in Southeast Asia, through their consistent mention of the Saka reckoning, which was common only in Karnataka, show links between migrants and this particular area.

The wealth of information on the history of India and her relations with other Asian countries urgently needs to be studied through the inscriptions. With the increased contacts within the Asia region, and the knowledge of the Sanskrit-influenced inscribed languages available only in India, Dr Ramesh, emphasized the need for training Sanskritists in Asian Epigraphy. ❧

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poor distribution; (d) current political and economic developments; and (e) news about recent or ongoing conferences and on funding opportunities.

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Important discoveries in the field of new versions of the Ramayana story, an unknown Ramayana from Rajasthan, the relationship between the textual and archaeological sources, the concept of avatara in the Ramayana tradition of Cambodia, depiction of important Ramayana scenes in Java, society in the Ramayana of Tulsidas, relationship between scripts, manuscripts and recensions, narrative inconsistencies, the development of the story of

Patala Ravana are some of the important topics which will appear on the agenda.

The first day of the conference is reserved for the spread and transmission of the story. Folklore and performing arts engendered by the Ramayana will be the focus of the deliberations of the second day. Among other topics, the third day is reserved for the interdisciplinary aspects of the Ramayana research.

During one of the evenings, as part of the cultural programme, a Ramayana shadow play will be organized. ❧

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# Where did the Maldives People come from?

The Maldives consist of over 1000 small coral islands stretching over 764 km of the Indian Ocean west of Sri Lanka. The country is populated by roughly 180,000 people who call themselves Devehi(s) ('islanders'), and their language is Divehi, which is also the ethnographic term. These islands are grouped mostly into ring-like coral atolls, and since atoll is a Devehi word it should be spelled correctly with one l. Seafaring explorers of past centuries fancied that the shape of this chain of atolls resembled a garland, and indeed on a map it does look like this. So the Archipelago came by the name mala div (garland island, a common word in Indian languages), and the name should properly be spelled Maladiv, not Maldive.

By Clarence Maloney



Republic of Maldives (from Arne Skjolsvold, Oslo 1991)

Clarence Maloney is a South Asian specialist and former professor of Anthropology. He has worked for the past 25 years in donor-funded rural development projects in India, Bangladesh, and Pakistan. He is now the Team Leader of the Kerala Community Irrigation Project, funded by the Netherlands Foreign Ministry through Euroconsult.



The Maldives people are a clear ethnic category, having a unique language derived from Sinhala but grafted on to an earlier Tamil base, and they have a homogeneous cultural tradition. In early medieval times they followed the Sri Lanka type of Buddhism, but in 1153 were converted to Islam by order of their ruler. There is another island located to the north of Maldives territory that belongs culturally to the Maldives, Minicoy (properly, Maliku), which because of events during the colonial period is now held by India as part of its Lakshadvip Island group. Most of the Maldives islands are tiny, less than a mile long, but Minicoy is the largest island populated by Divehi people. The Indian government does not allow foreigners to visit this island.

The Maldives is known in Europe mainly because of its resort hotels and beaches. More than thirty otherwise uninhabited small islands have these hotels. Government policy is to keep Maldivians off these islands, and tourists out of the rest of the country, except for Male the little capital. Male is only 1.5 km long, though there is a slightly larger nearby island, Hulule, which serves as the airport. A few years ago Male was characterized by bright, sunny, sandy, sleepy streets lined with white compound walls and mosques, but now it has some 45,000 people, a severe water problem, and a number of motorcars, although the place is not large enough to get them into fourth gear.

## Historical Records

Early references to the Maldives are found in the Commentary on the Bharu Jataka and the Khuddapatha, early Buddhist texts, and the Dipa-

vamsa, the earliest Sinhala epic (4th century BC), and the Mahavamsa (3rd century BC). The country was probably overrun from Kerala in the Sangam Period of South India (1-3 century AD). It is mentioned in the Greek text Periplus (1st century AD), by Pappas of Alexandria (4th century), and several fifth century Greek authors. The islands are mentioned by the Chinese travellers Fa Hsien (5th century) and Hsuan-Tsang (7th century), and in a document of the Tang Dynasty (8th century). The country was conquered by Tamil Pallavas from neighbouring Madras (late 7th century).

Islamic records start with an account by Sulaiman the merchant (c. 900 AD), and Al-Mas'udi (916), Abul Hassan the Persian (1026), Al Biruni (1039), and Al-Idrisi (c. 1100). In the meantime, the country was reconquered by the Tamils, namely by Rajaraja Cola (1017). Europeans are on a more familiar territory when they read the account of Marco Polo (1279-92). Ibn Battuta made two visits and spent a year and a half in the Maldives as an Islamic legal advisor (1343-46).

Portuguese accounts begin from about 1500. In the brutal competition for control of ocean routes they invaded the Maldives in 1588, killed the sultan, and established Portuguese rule, but that only lasted for fifteen years. Most interesting is a lengthy three-volume account by François Pyrard of Laval, who was held captive in the Maldives (1602-07) and learned Divehi. It is a goldmine of original Divehi history, customs, and language.

British interest dates from the early 1600s. The Divehis had always managed to remain essentially independent, except for the brief Portuguese occupation, but in 1887 the sultan formally accepted British suzerainty. The only sustained historical work of the Maldives done in the British period was that by

H.C.P. Bell, a British antiquarian who studied the Buddhist remains, texts, and coins. The British did not leave an administrative or cultural stamp as they did in India, except for their base in Gan in the south. The Maldives became independent in 1965 and joined the United Nations.

## Tamils, Sinhalas, and Arabs

Where did the Divehis come from? Generally, ordinary Divehis mostly know only that their islands were settled from Sri Lanka, that before Islam they were Buddhist, and that their language suggests the same origin. Because of the long dominance of Islamic tradition, they tend to stress Arabic and Muslim cultural influences and overemphasize Arab ancestors. Scholars came from the Islamic centres of learning in Egypt, and the Divehis accepted the Shafi school of Islamic law. They rationalize Divehi culture and behaviour in terms of traits in Arab culture mentioned earlier in old Islamic texts. But for all that, and despite eight centuries of official status, the Islamic tradition is something of a cultural overlay.

The influence of medieval Sinhala is the dominant cultural stream. From roughly the 8th to the 10th century, unwanted kings and their retinues were apparently banished from Sri Lanka to the Maldives, and they brought their culture, language, and religion with them. There are several remains of Buddhist stupas (excavated by Bell), with coins, inscriptions, and various artefacts.

What was not known previous to my research in the early 1970s, is that there is a strong underlying layer of Tamil population and culture. So far, most Divehis have not shown themselves interested in

To be continued on page 34

accepting this finding, as it does not suit their sense of their prestigious origins. Be that as it may, the evidence is overwhelming. There is a clear Tamil substratum in the language, which also appears in place names, kin terms, poetry, dance, and religious beliefs. This is actually Tamil-Malayalam, as up to about the 10th century when the Malayalam language acquired a separate identity, what is now Kerala was considered to be part of the Tamil area. There are numerous references in the Tamil Sangam (1-3 century) and medieval literature to kings of Kerala having ships, conducting invasions by sea, and ruling the northern part of Sri Lanka. People of Kerala settled the Lakshadvip Islands, and evidently viewed the Maldives as an extension of them. There is a Maldivian epic about Koimala, who is said to have come from India, bringing with him his royal lineage, landed on a northern atoll, and then made Male his capital. The name koi is from Malayalam *koya*, son of the prince, which is also the name of a high caste group in the Lakshadvip Islands. Koimala has now become a generalized eponymous ancestor of the pre-Muslim Divehis.

The medieval settlements from Sri Lanka were strongest in the southern islands, and this gave rise to the Divehi language, Buddhism, and the ideals of kinship. The chronic wars between the Sinhals and the Tamils which have characterized 2500 years of history in Sri Lanka, probably spilled over to the Maldives, so these settlers from Sri Lanka ultimately absorbed all the earlier population into their Divehi culture.

By the 1970s there was only one identifiable separate caste, the Giravaru, who then lived on Hulule Island near Male. They were virtually endogamous, and unlike the other Divehis they cherished marriage as a permanent state. These people said that they were from 'Tamilas' though they did not know what that meant. Their former status was rather like the palm-tree tapping lower castes of Kerala, and other Divehis regarded them as impure. They themselves averred that their customs and morals were purer than those of other Divehis. Now the Giravaru have been evicted from Hulule to make room for the expanded airport, and this remnant of Indian caste has nearly disappeared.

The Divehi kinship system is partly of Dravidian origin, and bears evidence of some matriliney, like the Nayar and other matrilineal groups of Kerala. Some of the kinship terms are clearly derived from Malayalam. On to this was grafted the royal lineage system of medieval Sinhala immigrants, but the matrilineal background remained evident in the royal lineage. This is an anomaly for an Islamic society, and can only be explained in terms of the cultural history.

In religion we find a vibrant underlying system, called *fandita*, co-existing with the formal politically-linked theological Islamic system which provides the rationale for behavioral and political control. The word *fandita* comes from the Indic word *pandit*, and refers to spe-

cial powers possessed by certain men and women. This belief system encompasses ideas about spirits, ghosts, winds, and lights on the sea, and it allows people to control their health, their enemies, their boats, their fishing catch, and their destiny. The rituals contain a lot of what in India might be called *puja* and *mantravadi* (reciting of mantras), besides South Indian ideas about health and healing. This is marvelously islamized by the institutionalized belief in *jinn*s. The *fandita* experts engrave charms to be tied around the neck as is done in South India and Sri Lanka, and this is islamized because they scratch on them marks resembling Arabic script.

It is said that the Maldives was converted to Islam because a visiting saint in the 12th century showed the king that his faith had the power to control the most terrible ocean jinn then afflicting the people. The king ordered his subjects to be converted, and the saint rewarded him with the title sultan. But in fact, conversion to Islam was probably motivated more by the strength of Islamic trade and civilization which dominated the Indian Ocean at that time.

#### The Earliest Settlers?

There are hints of two other early layers of immigration. One is from Southeast Asia, particularly Indonesia from where people found their way to settle Madagascar roughly about the time of Christ. Did some of them stop in the Maldives on the way? Probably. There are a number of Southeast Asian traits and artefacts present in the Maldives: crops such as sweet potatoes and taro, dark-coloured fish of Southeast Asia, and 'bed-roasting' a custom which compels the mother to rest on a bed with fire under it for ten days after delivery to purify her, which is of Southeast Asian origin.

Very early visitors to or settlers in the Maldives were probably Gujaratis. Seafaring from Gujarat began during the Indus civilization. The *Jatakas* and *Puranas* show abundant evidence of this maritime trade. The Gujaratis reached and settled Sri Lanka about 500 BC. Some evidence of direct cultural influence from North India can be deduced from the methods of boat-building and silver punch-marked coins (of the Mauryan period) have likewise been found. It is quite possible that intrepid Gujarati seafarers were shipwrecked on these islands, or that Gujarati exiles settled on them as they did on Sri Lanka, before the rise of Tamil-Malayalam sea power in the early Christian era.

#### Language and Script

Divehi is derived basically from an old form of Sinhala called *Elu*, which was spoken in Sri Lanka before many Pali and Sanskrit words were added. This dialect must have come ultimately from the Panjab. This supports the interpretation of the Sinhala chronicles that the ancestors of the Sinhals, and therefore of the Divehis, came from

western India, from Gujarat by sea, and not from Bengal. Many Sinhals prefer the myth that they came from Bengal because of the historical importance of Buddhism, and indeed from the time of the Mauryas (3rd century BC) the sea traffic on the east side increased, and Buddhism came to Sri Lanka via Bengal. Before that, the core of Sinhala settlers came from western India, a claim which is supported by linguistic and cultural features and the specific descriptions in the epics themselves, for instance that Vijaya, the founder of the Sinhals, visited Bharukaccha (Broach, in Gujarat) in his ship on the voyage down.

Dihevi though built up from a Sinhala dialect was grafted on to earlier Tamil speech and has incorporated words from every cultural wind that buffeted the Maldives: Bengali, Malay, Persian, Arabic, Hindi, Portuguese, and English.

The Brahmi script dating from Mauryan times, used in the edict inscriptions of King Asoka, gave rise to all indigenous scripts in India. It came by sea to the far southern coasts and gave rise to both the Sinhala and Tamil scripts. Brahmi was an angular script, but it evolved into the rounded medieval Sinhala script. The original Maldives script, called *Evala Akuru*, was roundish and resembled medieval Sinhala script. A more evolved

(Roman) script, but because of its obvious deficiencies for South Asian languages, the official tendency is again to support wider use of the Tana script.

#### The Society

The Divehi pattern of family organization, marriage, divorce, and kinship grew out of the confluence of historical streams in the Maldives. There have been three conflicting kinship systems: the Dravidian, the North Indian, and the Arab. Most fundamental is the Dravidian: kinship terms classify kin into those marriable and unmarriable with self; cross-cousin marriage is preferred; girls have a puberty ceremony; and matriliney is possible. There are several indications of a former preferential cross-cousin marriage in the Maldives, but in the Arab system now superimposed, any cousin marriage is acceptable. The North Indian system with its patriarchal authority and wider rules of exogamy, was brought by the original Sinhals to Sri Lanka, but there it was greatly modified by the underlying Dravidian element until it also accepted preferential cross-cousin marriage while it still retained strong lineages for political reasons, and this was brought to the Maldives.

The present rules of marriage and family are thought by the Divehis to follow Islamic rules strictly, but

these rules are interpreted in unique ways. Most striking is the frequency of divorce. The Maldives has the highest divorce rate (of registered marriages) of any country in the world, according to United Nations statistics. In the 1970s the rate was eighty-five divorces

for every 100 marriages. By Islamic law as interpreted in the Maldives, the same man and woman can marry three times, after which they must marry other partners, and then they are free to marry each other another three times. An official notification limited the number maximum to three such cycles, or nine marriages for the same couple. But by giving a gift to charity even this could be relaxed, so some couples have remarried many more times than that. Traditionally there was an element of pride, even piety, in a man having had many marriages. Some individuals claim to have had forty to eighty marriages.

Divorce is not so traumatic as in Western societies for either the partner or for their children. Most people live on tiny islands, and all the households know each other well. A man can divorce and remarry and move to a nearby household. His children are still close. They know that he is likely to remarry their mother anyway. This game of marriage is often the most important entertainment in these isolated communities with their somewhat stultifying atmosphere.

Social control is exercised through religion. Every island has an Island Chief who is head of the mosque and also represents the government. The Island Chiefs fall under an Atoll Chief, who is assisted

by *gazis* who perform ceremonies and uphold Islamic law. Any misbehaviour is reported by the Island Chief to the Atoll Chief and to the Department of Justice in Male. This includes theft, drinking liquor, not attending mosque, adultery (though this seldom arises), and even masturbation (by law but not in practice). There are practically no murders.

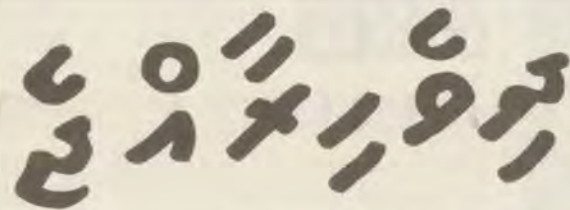
The political system is also special to the Maldives, though there is not enough room to summarize it here. There are a few families who control most assets such as the shipping company, tourist hotels, and real estate in Male. These families tend to control the government. There is a *majlis* (national assembly) but democratic practices are only slowly gaining ground. A president who identifies an opponent is likely to exile him to an uninhabited island for some years – the commonest form of punishment, which is of ancient origin in the Maldives.

#### The Future

Maldives is an active and equal member of SAARC (South Asian Association for Regional Co-operation), which is recognition of its fundamental cultural similarity with India and Sri Lanka, although as a practical matter the financial aid proffered from the Arab countries is also accepted.

The Maldives government is increasingly worried about crowding on the small islands and the lack of fresh water. On Male the water lens (floating on salt water) has long been polluted with human waste and human burials, and the rainwater catchment is not enough. The Maldives has only 300 sq km of land (and the ocean between), and the population has long outgrown the local produce, mainly fish supplemented by a little agriculture. Traditionally tuna was the main export, in exchange for which rice was imported. The main income now is from the tourist islands, shipping, international aid, and trade as Maldives has declared itself as a free port. Education has expanded very rapidly, and the Divehis, who were so long isolated from the wider world, are quickly adapting to their expanded opportunities. These changes have brought population growth through a decline in infant mortality, and a population shift to Male. The main long-term worry however is the rising level of the ocean, which threatens to obliterate the country within one or two centuries.

The Maldives is an exceedingly interesting country, and merits more attention from specialists on South Asia and the Indian Ocean area.



Maldives

form, *Dives Akuru*, is known from the copper-plate grants and tombstones especially from the 14th century, studied by Bell, and it bears the influence of the old Tulu and Grantha scripts of South India and the original script of Lakshadvip. It was used in the southern atolls of the Maldives as late as 1835.

The modern Divehi script, called *Tana*, was invented by a unknown person after the Portuguese interlude. He must have been an educated Muslim who also had a knowledge of classical Indian phonetics, as the script combines features of both Arabic and Indian scripts. The basic symbols are Arabic numerals and other letters to which Divehi phonetic values are given, and the script runs right to left. There is a full set of long and short vowels whose marks surround the consonants, the consonants have the inherent vowel 'a' but are marked with a little circle above when mute, and the script lacks aspirated consonants. These are the features derived from South India, probably along with scientific understanding of phonetics. The result is a simple script, suitable to the language and easy to learn. Most Divehis are literate, as they learn to read Islamic texts in little religious schools, and type fonts are available for printing in the script. In the 1970s there was a move to replace the *Tana* script with 'English'

## Maldives: Research Perspectives

Despite the fact that the Maldives were mentioned as far back as before the Christian era, they still remain a *terra incognita* for European scholars. Even in the last 150 years, although a few scientific expeditions have investigated the islands, the Maldives have mostly been the object of study of enthusiastic individual scholars.

By Leonid Kulikov



The leading (and, in fact, the only) authority on almost all aspects of Maldivian history and culture from the end of nineteenth century until his death in 1937 was H.C.P. Bell, the Archaeological Commissioner of Ceylon, who published three monographs and a number of articles on the Maldives (for his bibliography see H.C.P. Bell: *Archaeologist of Ceylon and the Maldives*, by B.N. Bell and H.M. Bell, Archetype Publications, 1993).

The dearth of scientific resources is regrettable, since the Maldives have a rich history and a very idiosyncratic culture presenting genuine virgin soil to a number of groups of scientists: linguists, historians, anthropologists, and, as the recent excavations have demonstrated, archaeologists. Investigations on the Maldives were stepped up a little in the seventies but even nowadays the number of scholars engaged in these researches can almost be counted on the fingers of one hand.

### Unpublished manuscripts

No scientific grammar of Maldivian has so far been published in any European language. Only a few conversational guides and short dictionaries for tourists have been issued. A comprehensive report of a linguistic expedition to the Maldives compiled by Sri Lankans (S. Wijesundera, G.D. Wijayawardhana, J.B. Disanayaka) and Maldivians (H.A. Maniku, M. Luthfie) is still unpublished. This is an almost unique situation since this is also the only official language of an independent state, but it should change in the very near future: S. Gippert-Fritz (Germany) and B. Cain (USA) are going to publish grammatical descriptions; and C.H.B. Reynolds (London) has prepared a Maldivian-English dictionary still remains unpublished.

The anthropological and ethnographical aspects of the Maldivian culture have been studied by C. Maloney (who published the monograph *People of the Maldivian Islands*, Orient Longman, in 1980 which is the most detailed description of the country), N.F. Munch-Petersen (Denmark) and B. Koechlin (France). Some problems of the Maldivian history are dealt with in a few papers by A. Forbes who, however, no longer seems to be working in this field.

Some archaeological excavations have been carried out on the islands. J. Carswell (USA/Great Brit-

ain) discovered fragments of Chinese pottery on the islands; a few more short reports mention some single finds. In the eighties a Norwegian archaeological expedition (O. Johansen, E. Mikkelsen, A. Skjolsvold) under the guidance of T. Heyerdahl obtained rich additional evidence about the ancient character of the Maldivian history.

Many sources related to the history of Maldives are still unpublished. The *Tarikh*, a chronicle of the sultans in Arabic, was published by the Japanese scholar Hi-koichi Yajima, unfortunately without an English translation. Only some of the numerous Old Maldivian texts (mainly copperplate grants, the so-called *lomafanu*, the oldest of which date from the twelfth century) have been published by H.C.P. Bell and, recently, by H.A. Maniku, G.D. Wijayawardhana, and J.B. Disanayaka.

For more detailed information about publications dealing with the Maldives, the reader is referred to the excellent recently published bibliography by C.H.B. Reynolds (*Maldives*, by Clío Press, 1993).

### Available research tools

The National Centre (Council) for Linguistic and Historical Research in Male, founded in 1982 is there to assist Maldivian researchers, however its technical and financial resources are very limited. The Maldivian scholars (M. Luthfie, H.A. Maniku, A.S. Hassan, M. Waheed, and others) are researching various problems of Maldivian history (in particular, contacts with Europeans in sixteenth - nineteenth centuries), culture, and so forth. There is a learned monthly journal *Fat-tuura*, in Maldivian, thus unavailable to most European scholars. The majority of books published in the Maldives, even those in English, are not available either, for with some rare exceptions, the literature issued in the islands is not brought to the European libraries.

In my opinion, in this situation the best way of co-ordinating research and making the rich resources related to the Maldives available for all interested scholars would be probably to organize an international Journal of Maldivian studies, which would publish not only new papers and more extended works but also would permit unpublished materials, the interesting unpublished manuscripts of such eminent Maldivianists as H.C.P. Bell (Bell's collection still waits its researchers in the Colombo Archive!), and translations of papers written in Divehi and (old) Divehi to see the light of day. ☛

## Two Publications on Archaeology

By Sandra Evers



In 1991 Arne Skjolsvold (editor) published the results of archaeological test-excavations carried out during Thor Heyerdahl's expeditions to the Republic of the Maldives in 1983 and 1984, each lasting for about three weeks. The expeditions were organized as a joint project between the Kon-Tiki Museum and the Maldivian government. The publication contains descriptive and photographic material of the archaeological findings, but the researchers also adduce hypotheses based on their material which shed a new and more detailed light on the historical socio-economic development of Maldivian society today.

The latest issue in the *Tahola* series (*tahola* means 'the past', this publication series started in 1965) of the In-

stitut de Civilisation and the Musée d'Art et d'Archeologie of the University of Antananarivo, deals with the archaeology of the Highlands of Madagascar. The research has been carried out mainly by Malagasy scholars at the University of Antananarivo. The articles concentrate on the historical configuration of the Merina and Betsileo societies, two of the eighteen ethnic groups in Madagascar who in-



The former Royal Merina palace in the 19th century and the traditional wooden houses seen from the slopes of the town Antananarivo

(from Oliver 1866)

habit the Highlands. The Merina come from the northern Highlands and, as early as 1500, had created a small but strong kingdom around the present-day capital Antananarivo. When Andrianampoinimerina (1787-1810) came to power, the kingdom began to expand and other areas of Madagascar fell prey to the ambitions of this king who conquered under the motto: *ny ranomasina no valam-parihiko* ('The ocean forms the perimeter of my rice paddy'). As the results of the excavations show, traces of this period of Merina conquest that lasted until the French colonial era (1896-1960), are still to be found: including the archaeological evidence of the former royal palace and fortified villages. This underlines the theories constructed about the elaborated political structure of Malagasy society before Europeans ever set foot on the island in the eighteenth and nineteenth century. ☛

### Archaeological Test-Excavations on the Maldives Islands.

Oslo: The Kon-Tiki Museum Occasional Papers, 1991.

Tahola 12

### Hautes Terres de Madagascar.

Antananarivo: Institut de Civilisations/ Musée d'Art et d'Archeologie, 1994.

## Hourani's classic work, revised and expanded Arab Seafaring in the Indian Ocean

George Hourani's classic work was first published in 1951, and a reprint has been long overdue. Hourani died in 1984, and when his brother, Albert Hourani, asked me if I would revise *Arab Seafaring*, I agreed, little realizing what I was taking on.

By John Carswell



Hourani's text, hardly more than a hundred pages long, is a masterpiece of simplicity. But as Degas once remarked, simplicity is balanced complexity, and his narrative is a seamless whole. Both Albert Hourani and myself concurred that it would be impossible to alter the original, and indeed as many readings have shown, there is little to change anyhow; all of his judgements have stood the test of time. However, what has happened since he wrote his fundamental text in 1952 is that there is a mass of new information, largely the result of archaeological investigation and surface exploration of many of the areas with which he was concerned, on the fringes of the Indian Ocean. The real task was to integrate this evidence whilst not upsetting the balance of the original.

We decided to add as much of this new material as possible in the form of a commentary on the main text, at the end of the volume. There is a new Bibliography, incorporating all the works previously cited at the bottom of each page, and referred to in the additional notes on each chapter. There is also an extra map, indicat-

ing the sites referred to in the notes; and a revised and much expanded Index, so that the new edition can be easily consulted on any specific topic.

To accomplish all this I have been greatly helped by eight scholars, who have commented on Hourani's text and generously added material drawn from their own work in the field. David Whitehouse's pioneer excavations at Siraf have made him an ideal contributor on everything to do with the Persian Gulf. Mark Horton has been largely concerned with East Africa, as has Henry Wright, supplying fresh material on Madagascar and other islands off the African coast. Geoffrey King's excavations at Suhar have added much information on the southern end of the Gulf, and Peter Morgan on early maritime history, and the port of Hurmuz in the medieval period. George Scanlon's excavations at the site of ancient Fustat in Egypt have contributed to our detailed knowledge of imported textiles. Honor Frost has concentrated on the technicalities of boat-building and nautical equipment, particularly the universal use of anchors and their typology. Finally, David King has added new material on navigation and astronomy; I myself have concentrated on the Maldives, Sri Lanka and the Indian Subcontinent, and the crucial role these parts played in the Indian Ocean maritime trade.

Much of this new material is largely technical. Fortunately, four more scholars - Soucek, Christides, Tibetts and Oman - have recently added greatly to our critical knowledge of the literary sources, by their detailed study, *milaha* ('seafaring'), in the new edition of the *Encyclopedia of Islam*. This nicely complements our own work on the more material remains. And a very recent article in the *Encyclopedia*, *safina* ('ships'), by Kindermann and Bosworth, provides much more related information. It is to be hoped that all these sources combined with our own efforts will give a boost to the whole subject of seafaring in the Islamic period.

As Lionel Casson remarked on George Hourani's original work, *Arab Seafaring* is as indispensable today as it was when it was first published; there is no other work that covers this significant aspect of maritime history. Hopefully this new edition will give the work another lease of life, and serve the interests of all who are intrigued by this most fascinating of topics. ☛

Hourani, George F.

### Arab Seafaring in the Indian Ocean in Ancient and Medieval Times.

Revised and expanded by John Carswell.

Princeton University Press.

140pp., 8 halftones, 7 maps.

0-691-00032-8: Paper \$12.95.

0-691-00170-7: Cloth \$35.00.

Professor John Carswell is the Director of the Islamic department at Sotheby's.

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



Wim van Zanten plays the Kacapi Indung (Great Zither), which is used in Cianjuran music on West Java.  
 Photo: Wim Vreeburg (Leiden University)

Interview with ethnomusicologist Wim van Zanten

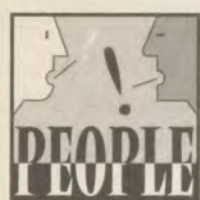
# Do We Hear What We Think We Hear?

What would the world be like without music? It would be a silent, unpleasant place. What would the world be like if we could only listen to and appreciate our own Western musical traditions? It would be enough to keep us busy for a life time, but we would miss a lot should we confine ourselves simply to that. What a world of music is still waiting to be explored outside the boundaries of our own traditions!

The series of cds being produced by the Smithsonian Institute/Folkways in the US – on Indonesia only – shows us the infinite variety still to be enjoyed aesthetically and to be studied in a scholarly way.

What is currently being done in the field of ethnomusicology in the Netherlands? A talk with Dr Wim van Zanten.

By Dick van der Meij



Wim van Zanten is currently working in the Department for Cultural and Social Studies,

Leiden University. Among his tasks is teaching the anthropology of music. It appears there are three major places in Holland to study ethnomusicology: in Leiden, where it is called

'anthropology of music'; in Amsterdam, under the title 'ethnomusicology'; and in Rotterdam at the Academy of Music: world music. Three different names: does that also imply three different approaches?

According to Van Zanten the difference between Leiden and Amsterdam on the one hand and Rotterdam on the other is that the emphasis in Rotterdam is on performing the music studied, whereas in the other two places the emphasis is on the study of

music performed. In Leiden the idea is to study human behaviour through music, using theories and approaches borrowed from the Social Sciences; whereas in Amsterdam the emphasis is on the music and the behaviour of people using it, adopting ideas and approaches from the Humanities. Van Zanten stresses the fact that the difference is not as marked as it might seem at first glance.

### Theory and practice

The difference engendered between the use of an approach based either on the Social Sciences or the Humanities has fuelled a heated debate and is still being discussed on a global scale. The difference is that the Social Sciences tries to understand the aesthetics of music as a social phenomenon. Aesthetics in themselves are a feature which can be understood only in their social context. The idea is to find out what society thinks of its own music and fieldwork is often

part of the method used to gain an understanding of this. The Humanities try to grasp the aesthetics of music via the understanding of the musical instruments and other musical ins-and-outs using Western technology and theories based on these features.

In fact, Van Zanten regrets the division of theory and practice. The invalidity of this segmentation is much more widely understood in the USA. A Western researcher should also understand the practice of the music performed, and the best way to do so is the actual study of the performance of the music itself.

For Van Zanten the meaning of music is the main issue. Post-Modernism is not his cup of tea. He argues music cannot and should not

be studied divorced from its context! The essential factor of the context requires fieldwork. Especially in Leiden, the fact that fieldwork is an integral part of research has been recognized for decades. Alas, the recent drive to economize at the university has resulted in a drastic reduction in fieldwork-funding. Van Zanten feels strongly about this point. It is detrimental to the outcome of research if fieldwork is no longer possible. It is an integral part of doing one's work properly and it is greatly to be regretted that funding has been reduced so severely. Other funding is equally difficult to obtain and we even discussed the amount of valuable time spent on trying to find funding, time which is lost to actual research.

### Notation systems

Van Zanten originally started his research in Africa and then changed to Indonesia. He defended his PhD on Cianjuran tembang from West Java and is currently planning to re-enter this research by publishing a book on the practical aspects of the rather theoretical aspects he has touched upon in his thesis. He also plans to finish his research on the musical traditions of the Badui, a small, isolated Sundanese population group in West Java. In his research he uses notation systems for the music he discusses. In contrast to Judith Becker, who feels notation systems lead to stagnation and fossilization of the music, Van Zanten feels there is nothing wrong with a notation system in order to memorize music. The question is rather whether the best system is used, and how it is used. In the West notation systems have not led to stagnation. In the same way, notation of music in other cultures need not necessarily lead to fossilization. The Chinese and Japanese have used notation systems for many centuries, and one cannot say that the performance of a guqin zither has fossilized. He wants to publish his book with audio and video recordings; to him it seems impossible

## Music of Indonesia

Smithsonian/Folkways Recordings is currently engaged in publishing a series of recordings called collectively *Music of Indonesia*. Of the twenty volumes which have been planned, six have already appeared, on CD and Music Cassette in English, and on Music Cassettes in Indonesian.

The dissemination and preservation of Southeast Asian music is a topic in itself. Suffice here to introduce the series of music recorded by the Smithsonian. On another occasion we will go into the subject of recordings into more detail.

Please look to the interview with Dr Wim van Zanten for some general information on ethnomusicology in Southeast Asia.



1. Songs before Dawn  
 Gandrung Banyuwangi  
 (Smithsonian/Folkways SF40055)



2. Indonesian Popular Music, Kroncong, Dangdut, & Langgam Jawa  
 (Smithsonian/Folkways SF40056)



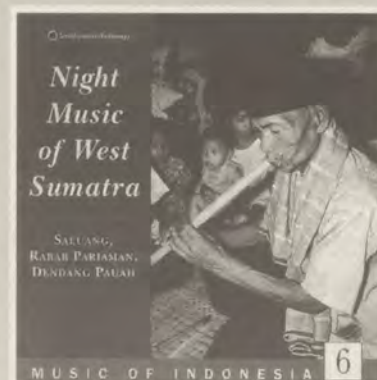
3. Music from the Outskirts of Jakarta, Gambang Kromong  
 (Smithsonian/Folkways SF40057)



4. Music of Nias & North Sumatra, Hoho, Gendang Karo, Gondang Toba  
 (Smithsonian/Folkways SF40420)



5. Betawi & Sundanese Music of the North Coast of Java, Topeng Betawi, Tanjidor, Ajeng  
 (Smithsonian/Folkways SF40421)



6. Night Music of West Sumatra, Saluang, Rabab Pariaman, Dandang Pauah  
 (Smithsonian/Folkways SF40422)

to talk properly about music if you do not know how it sounds and what the related movements are.

### Sound analysis

When asked if ethnomusicology is entering the field it started from – discovery, physical descriptions, theory, rediscovery – he feels that indeed the theoretical approach, based on physical descriptions, has not been very fruitful. We should never forget to rediscover and redescribe the findings of our predecessors. Jaap Kunst's findings are still valid as far as his discoveries are concerned. His theoretical speculations are almost invariably outdated.

The measurements Kunst made were not an unmitigated disaster. For a long time, measurement was out of fashion. It was thought to be a device so completely outdated and nonsensical that no one ventured into the field. Van Zanten: Actually Kunst was not so bad. Our present equipment is much more sophisticated meaning our results are more refined and thus we can find aspects in music which we would otherwise have never understood. For instance, 'overtone singing' is a way of singing bi-phonically, i.e. two sounds at the same time: the fundamental together with one of the overtones that is exemplified more than the others, because of the special singing techniques. It is found in several places: with the Tuva, in Mongolia, Tibet, and also in African cultures. If we study such psycho-acoustic phenomenon by using the machines for analyzing sound, such as used in phonetics, we may get a better understanding of it. After all, most western musicians are not used to some sound phenomena: Do we actually hear what we think we hear? This type of analysis may eliminate part of the ethnocentric bias.

In the field of the ethnomusicology of Southeast Asia the focus is strongly on Indonesia. Apart from the traditional fields of study: Javanese and Balinese gamelan, other traditions in Indonesia are also being studied, not only by Dutch and other foreign scholars, but also by Indonesians themselves.

### Conference on ethnomusicology

As chairman of the Nederlandse Vereniging Ethnomusicology Arnold Blake (Arnold Blake Society for Ethnomusicology), established 1984, Van Zanten is proud that in Rotterdam, from September 13 – 17 1995, in conjunction with the Research School CNWS of Leiden University and the Royal Dutch Academy of Sciences a conference will be held on: Music in a Changing World. The seminar will incorporate the 3rd International Symposium on Teaching World Music, the 11th European Seminar in Ethnomusicology and is preceded by the 2nd Meeting of the European Foundation for Chinese Music Research: East Asian Voices (11-14 September). The impressive programme also includes a World Music Festival and a World Music Market. It is the first time that such an international congress has been organized in the Netherlands, and Van Zanten expects that stemming from this conference the Netherlands will once again present itself to the world of ethnomusicology as a united front.

## Center for Southeast Asian Studies, Kyoto University

The Center for Southeast Asian Studies (CSEAS) is a multidisciplinary research institute attached to Kyoto University. It was established in 1965 for the purpose of carrying out systematic and integrated 'area studies' of contemporary Southeast Asia. The Center's staff of scholars in the humanities, social sciences and natural sciences collaborate in research on various problems of the region. Their research projects have also involved intra and extra-mural affiliates.

The Center has chairs for visiting scholars from both Southeast Asia and Japanese universities and research institutions, and provides them with opportunities to conduct area research in collaboration with the Center's staff. Most staff also hold chairs in the graduate schools of Agriculture and/or Human and Environmental Studies, where they offer regular courses. From time to time the Center hosts international and domestic symposia, seminars, forums and workshops, some of which are open to the public, and various smaller seminars.



The history of CSEAS predated its official establishment as a branch of the University. In

the Spring of 1958, a group of scholars in Kyoto met to discuss the feasibility of holding informal seminars on various aspects of Southeast Asian culture and society. This resulted in monthly seminars, which gradually attracted an increasing number of faculty members and postgraduate students from Kyoto and nearby universities. Eventually, the enthusiastic participants in the seminars realized that it would be worthwhile exploring the possibility of organizing the informal gathering into a more institutionalized forum for scholars interested in Southeast Asia.

A preparatory committee was formed in 1961 to organize a systematic programme of Southeast Asian studies, including natural sciences, which were neglected in most area study programmes in Western universities and research institutes. These developments culminated in the creation of the Center for Southeast Asian Studies in January 1963 on the campus of Kyoto University, as a semi-official body for coordinating Southeast Asian studies.

The newly organized Center lost no time in launching its first five-year project, with special emphasis on Thailand and Malaysia. Participating in the Thailand and Malaysia projects were a number of researchers who went to these two countries to conduct various types of fieldwork, ranging from detailed community studies by anthropologists to investigations of tropical forests, paddy soils, and agricultural techniques by natural scientists. To facilitate these activities in the field, a liaison office was opened in Bangkok in October 1963, which since then has been staffed by a representative from the Center. Funding for fieldwork in these early years came primarily from private sources, including a research grant from the Ford Foundation, and a domestic fund raised by supporters of the Center. A representative of the Center has been stationed in Jakarta since 1970.

The results of the Center's research programmes in its inceptive



stage were so promising that the Japanese Ministry of Education decided to grant it formal status in order to foster its infant areastudies programme. Thus, in April 1965, the Center was reorganized as a 'research centre' with posts of four full-time staff members, the first such centre to be created at Kyoto University. Since then new research sections have been added as research programmes have expanded. By April 1984, the Centre had grown to encompass nine research sections covering the humanities, expansion and reorganization into fourteen research sections in order to pursue more interactive and integrated area studies of Southeast Asia.

### Present Organization

As of December 1994, the Centre comprises the five research divisions of Ecological Studies, Socio-Cultural Studies, Integrative Processes, Development Studies and Human Environment; three visiting scholars' sections to accommodate six visiting scholars from abroad and two scholars from Japanese universities and research institutions, who undertake collaborative research with the staff of the Centre; a documentation department; an administrative department; and two overseas liaison offices, one in Bangkok and one in Jakarta.

The administration of the Centre operates at three levels: the executive board, the faculty meeting, and the staff meeting. The academic staff of the Centre is divided into five divisions as mentioned above, each headed by a chairman.

The Centre has a number of intra and extra-mural research affiliates

who are kept up to date on research activities and are active in the Centre's interdisciplinary research projects. As of December 1994 there are 126 intra-university affiliates and 240 extra-university affiliates from the humanities, social sciences and natural sciences.

The Centre is involved in the graduate programmes of two faculties. One is the faculty of Agriculture, where, since 1981, several staff members of the Centre (at present, six) have been teaching at the Division of Tropical Agriculture. The

second graduate programme, in which most of the Centre's staff participate, is Southeast Asian Studies, which is offered in the recently established Graduate School of Human and Environmental Studies.

### Joint Research

In addition to individual research, the Centre promotes joint research projects in which most of the Centre's staff participate. After three five-year projects namely: *An Integrated Study on the Formation Process of the Southeast Asian World (1980-1984)*, *A Civilization-Oriented Integrated Study on the Formation and Evolution of the Southeast Asian World (1985-1989)*, and *An Integrated Study of Indigenous Logic and the Development Structure of the Southeast Asian World (1990-1994)*, a new large-scale project was launched under the title: *An Integrated Approach to Global Area Studies: in search of a paradigm for a harmonized relationship between the world and its areas*. This four-year project has involved many of the Centre's staff and scholars from other universities in Japan.

Research activities of the Centre are strongly oriented towards field surveys in Southeast Asia as well as in other regions for comparative purposes.

### Adres

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### Documentation

The Documentation Department has three sections, the Editorial Office, the Computer Unit, and the Library. Their functions are as follows:

#### 1. Publications

The editorial office publishes the Centre's quarterly journal, *Tōnan Ajia Kenkyū* (Southeast Asian Studies, SEAS), which started in 1963. Articles are in Japanese or English and contributions are accepted from Japanese and foreign scholars. All articles appearing in Volume 1 to Volume 23 are listed in the special issue of SEAS, Volume 23, Number 5. Besides this journal, publications of the Centre include monographs, a research report series, and a reprint series, all in Japanese or English; and discussion papers in English.

#### 2. Computer Service

The computer unit coordinates the use of computer terminals and personal computers for computation and word processing by the staff and the affiliates of the Centre. It also provides consulting services for preparation of computer programmes for research projects conducted at the Centre.

#### 3. Library

The Centre's collection of research materials is an important asset in its development of Southeast Asian studies. Since its start in 1965, the library has, as of March 1994, built a collection totalling 70,017 volumes (53,870 volumes in Western language materials and 16,147 volumes in Japanese, Chinese and Korean languages). The major holdings are (a) vernacular materials, which, as of July 1994, holds 4,900 volumes in Thai; 4,250 volumes in Indonesian; 520 volumes in other languages. The library also has three special collections: the Charas Collection (7,000 volumes, mainly Thai cremation volumes); the Foronda Collection (7,000 volumes, Filipiniana); and the Vietnamese Collection (2,200 volumes of current publications); (b) microforms, the collection of which has reached a total of 3,400 reels of microfilm and 4,300 cases of microfiche; (c) periodicals. The current holdings list of the Centre has 616 titles in languages employing the Roman alphabet, 337 titles in Japanese, Chinese, and Korean, 43 titles in Thai and 3 titles in Russian and Burmese; (d) statistics; (e) maps, of which the present collection comprises over 26,000 sheets; and (f) Landsat Imagery, acquisitions of which include TM scenes. The present holding numbers approx. 3,300 scenes.

# European Association of Southeast Asian Archaeologists (EurASEAA)

The European Association of Southeast Asian Archaeologists (EurASEAA) was established as a parallel association of the already existing South Asian Archaeology Association. It held its first conference in London in 1986. Since then the EurASEAA has held conferences every second year: in Paris in 1988, in Brussels in 1990, in Rome in 1992, and again in Paris in 1994. Initially the association was a West European Association, but with the removal of the barriers between West and East Europe, it was decided to give the association its present name.

By Marijke Klokke



The main aim of the association is to bring together every two years, at a location in Europe,

scholars who are working in the field of Southeast Asian archaeology, including protohistory and early history, epigraphy, and art history, and to offer facilities to present and discuss new data.

There is no fixed membership. Scholars and students from all countries are welcome to participate in the international conferences. They join the association for the duration of the conference on enrolment. Quite a number of non-European colleagues are on the present mailing-list, which includes some 300 names. The association strives to find funds for inviting Southeast Asian colleagues to participate in its conferences.

The governing board is elected for a two-year period at each conference by a simple majority among those members resident in Europe. The board holds a meeting during each conference. It then appoints one of its members as International Secretary. The address of the association is that of the International Secretary. The board also appoints a National Secretary who will arrange the next conference venue.

The governing board is presently composed of:

- Jan Wisseman Christie (Hull, England)
- Roberto Ciarla (Rome, Italy)
- Ian Glover (London, England)
- Wibke Lobo (Berlin, Germany)
- Pierre-Yves Manguin (Paris, France)
- Marielle Santoni (Paris, France)
- Pauline Lusingh Scheurleer (Amsterdam, The Netherlands)
- Per Sørensen (Espergaarde, Denmark)

At present Wibke Lobo is the International Secretary and Marijke Klokke (Leiden, the Netherlands)

the National Secretary. The National Secretary holds the file of members of the association, arranges the coming conference, and is charged with the task of publishing the proceedings of that conference.

## Conference Proceedings

The proceedings of the 1986 and 1990 conferences were published in 1990 and 1992. Those of the 1992 conference, edited by Roberto Ciarla, have been available since March 1995. The proceedings of the 1994 conference are in the process of being edited by Pierre-Yves Manguin. The titles of the 1986 and 1990 proceedings are:

- Glover, Ian and Emily (eds), 1990, *Southeast Asian Archaeology 1986: proceedings of the first conference of the Association of Southeast Asian Archaeologists in Western Europe*, Institute of Archaeology, University College London, 8th-10th September 1986. Oxford: B.A.R. [BAR International Series 561]
- Glover, Ian (ed.), 1992, *Southeast Asian Archaeology 1990: proceedings of the third Conference of the European Association of Southeast Asian Archaeologists*. Hull: Centre for South-East Asian Studies, University of Hull.

## Report of the 1994 Conference in Paris

The fifth EurASEAA conference was held in the Musée Guimet in Paris from 24 to 28 October 1994. It was co-ordinated by Pierre-Yves Manguin and hosted by the Musée Guimet and the École Française d'Extrême-Orient. The conference included fifty-five papers in English and French spread over five days. European contributors included members from France, Great Britain, Italy, the Netherlands, Germany, and Denmark. Because of the generous support provided by the Ford Foundation in Jakarta and several ministries in France, non-Europeans attending the conference included not only contributors from the United States but also substantial numbers of contributors from Indonesia, Vietnam, Laos, Cambodia, Thailand, Malaysia and the Philippines as well as India. Papers de-

livered ranged in subject matter from prehistory to protohistory, to historic period archaeology, epigraphy, architecture and art history.

After an opening session with speeches of welcome by Professor J.M. Jarrige, Director of the Musée Guimet, and Professor D. Lombard, Director of the École Française d'Extrême-Orient, the first day of the conference was devoted to the prehistory of Southeast Asia with a general section, a section on the prehistory of continental Southeast Asia, and a section on the prehistory of Vietnam. The second day started with a section on the prehistory of Insular Southeast Asia. Then followed a section on early maritime states (Bali, West Java, Oc-co, Dvaravati), and sections focusing more specifically on the archaeology of South Sumatra and of Banten Girang (West Java). The following day included sections on Buddhist sites in Northern Thailand and Myanmar; a group project of excavations undertaken at Champassak on the Lao-Thai border; Southeast Asia and the Indian Ocean; and Southeast Asia and Indianization. On Thursday, the fourth day of the conference, papers were delivered on recent excavations at Tra-Kieu (Central Vietnam); on trade networks in Java evidenced by pre-Islamic coins; on statues of the Buddhist god Hevajra in Cambodia; on Cambodian epigraphy; and on architecture (mainly Khmer and Central Javanese). The last day was devoted to iconography. Subjects included East Javanese images and narrative reliefs, pre-Angkor-period statues and Khmer iconography, and Champa sculpture from Dong Duong (Central Vietnam).

## Announcement of the 1996 Conference in Leiden

The next conference of the EurASEAA will be held in Leiden from 2-6 September 1996. The International Institute of Asian Studies (IIAS) in Leiden is willing to host the conference, to help in finding funds, and to provide for accommodation and assistance.

Information can be obtained from

Dr Marijke J. Klokke  
research fellow, IIAS  
P.O. Box 9515  
2300 RA Leiden  
The Netherlands  
Fax: +31-71-274162  
E-mail: klokke@rulub.LeidenUniv.NL

# In Memoriam Professor Kenji Tsuchiya 1942-1995

On February 27 1995, Kenji Tsuchiya, professor at the Center for Southeast Asian Studies of Kyoto University passed away at the hospital attached to Kyoto University. As Professor Tsuchiya maintained contacts with many of us in academic institutions in The Netherlands, I would like to commemorate his life in a brief obituary.

By Rogier Busser



Kenji Tsuchiya was born in 1942 in Matsumoto city, Nagano prefecture.

After graduating from the liberal arts school of Tokyo University in 1966, he spent two years at the National University of Gajah Mada in Yogyakarta, Indonesia.

Kenji Tsuchiya's main academic interest was the intellectual history of Indonesia, in particular the intellectual foundations that formed the starting point for the development of nationalism in Indonesia. From 1968 he published numerous articles in Japanese, Indonesian and English on different aspects of the intellectual history of Indonesia: on the thoughts of Sukarno, the Samin movement and the Taman Siswa movement. This last research subject resulted in a highly acclaimed doctoral thesis, for which he was awarded a doctorate in sociology by Tokyo University in 1981. Later, this study was translated into a monograph in English entitled *Democracy and Leadership: the rise of Taman Siswa Movement in Indonesia*. In 1985 he became the first recipient of the Ohira prize, an award for outstanding scholarship on the Asia and Pacific region, for this study.

Kenji Tsuchiya also wrote extensively on the importance of area

studies. Although not translated into Western languages, these works have been highly influential in the debate on methodology for social scientists in Japan. His extensive use of sources in Javanese, Indonesian and Dutch inspired many pioneering works in Japanese. Through his many eloquent works on Indonesia, he contributed a great deal to generate more interest for Southeast Asian studies in Japan.

He came to The Netherlands for research at Leiden University during the period August 1975 to January 1977. Later, he regularly made short-term research visits to Leiden University, Amsterdam University and conducted research at the National Archives in The Hague.

Over the years, many of us were fortunate to enjoy academic and personal relations with Professor Tsuchiya. Besides becoming a true friend, he acted as a bridge between Japan and The Netherlands. Under his guidance many young Japanese scholars of Indonesia found their way to the Netherlands and I was one of the Dutch students who had the pleasure of studying at the Center for Southeast Asian Studies of Kyoto University under the stimulating guidance of Professor Tsuchiya.

With the passing of Professor Kenji Tsuchiya we have not only lost a gifted scholar, but also a friend and a very warmhearted personality.

# Liber Amicorum for Bert Voorhoeve



The famous linguist on New Guinea languages, Dr Bert Voorhoeve celebrated his 65 birthday on

February 1 1995. This event could not be passed by without due acknowledgement of his scholarly work. His colleagues at Leiden and all over the world came together to present him with a *Liber Amicorum*, entitled: *Tales from a Concave World. Liber Amicorum Bert Voorhoeve*. It was presented to Bert at a festive gathering at the Snouck Hurgronje Huis on Leiden's most elegant canal, the Rapenburg on March 9.

The *liber amicorum* contains forty articles on various subjects varying from personal reminiscences to linguistic articles on New Guinea languages.

## Tales from a Concave World

Liber Amicorum Bert Voorhoeve



For further information and orders:

Projects Division  
Nonnensteeg 1-3  
2311 VJ Leiden  
Fax: +31-71-27 26 32

29-31 MARCH, 1995  
DURHAM, UNITED KINGDOM

## 15th Annual ASEASUK Conference

The 15th Association of Southeast Asian Studies in the United Kingdom (ASEASUK) Annual Conference was hosted in the spectacular grounds of the University College, Durham from the 29-31 March 1995. The co-convenors for this year's conference, Dr Bill Wilder of Durham University and Dr Laura Summers of Hull University must be commended for their excellent organizational efforts. They spear-headed the conference on the theme *Gender and the Sexes in Southeast Asia*. The co-convenors drew wide participation from speakers coming not only from the United Kingdom, but also from Thailand, Sweden, Norway, the Netherlands and the United States of America.

By Cynthia Chou



In keeping with the intention 'to cover a broad spectrum of research ... on both masculine and feminine, on modernity and tradition and on 'desire' and sexual discourse in literature and art as well as in social organisation', the papers presented covered a wide range of topics from various academic disciplines.

Stimulating discussions resulted from the papers presented, including:

- **Nicholas Ford** (University of Exeter) and Sirinan Kittisuksathit (Mahidol University), *Sexuality and gender of Thai youth*.
- **Rachael Harrison** (SOAS), *Tales of prostitution in contemporary Thai short stories*.
- **Diarmid O'Neill** (University of Kent), *Cockfighting in Penestanan, Bali: introducing a few of the players*.
- **Ing-Britt Trankell** (University of Uppsala), *Gender, morality, and commercial spirits*.
- **Sylvia Chant** (LSE), *Women-headed households in the Philippines: social and economic dimensions*.
- **Bill Wilder** (University of Durham), *More on madness: the case of Malay divorce*.
- **Enid Nelson** (University of Uppsala), *Gendered possession and communication among the Rejang*.
- **Signe Howell** (University of Oslo), *Rethinking the mother's brother: gendered aspects of kinship among northern Lio, Indonesia*.
- **Ayami Nakatani** (Oxford University), *Transgressing boundaries: the changing division of labour in Balinese weaving industry*.
- **Janet Carsten** (University of Edinburgh), *Different ways to make a difference: gender in Southeast Asia*.
- **Carol Davis** (University of Hull), *Hierarchy or complementarity? Gendered expressions of Minangkabau adat*.
- **Jean Morrison** (University of Sheffield), *'The circulation of men': marriage practices and gender among the Bajau of Sabah*.
- **Cynthia Chou** (IIAS, Leiden), *The Orang Suku Laut (Sea Nomads) and Malay women of Riau, Indonesia: an exploration of difference and the emblems of status and prestige*.
- **Felicia Huges-Freeland** (University of Wales Swansea), *Javanese female performers: gender, representation, experience*.
- **Laura Summers** (University of Hull), *Gender and political studies: the warrior heritage in Cambodia*.
- **Saraswati Sunindyo** (University of Washington Seattle), *When the earth is female and the nation is a mother: women, the armed forces, and nationalism in Indonesia*.

While the contributions above addressed the theme of 'Gender and Sexes in Southeast Asia' from various angles, more focused essays on issues pertaining to transvestism and homosexuality would have broadened the base of discussions. Bill Wilder and Laura Summers are presently editing the proceedings of the conference for publication.

Appreciation must also be conveyed to the Durham University Gamelan Group under the directorship of Simon Steptoe (Music School) who gave us an enjoyable evening performance of traditional Javanese Gendhing.

The ASEASUK Annual conference was also held in conjunction with the South East Asia Library Group (SEALG) Annual Meeting and Conference which was chaired by Anna Allott of the School of Oriental and African Studies.

24-26 MARCH, 1995  
MCGILL UNIVERSITY, MONTREAL, CANADA

## Austronesian Formal Linguistics Association, AFLA 1995

The second AFLA conference held at McGill University, March 24-26, has just finished. On all accounts, it was a success - even the weather co-operated to give us, by Montreal standards, a few days of pleasant spring weather. If there was one disappointing side to the conference, it would have to be the absence of several speakers who had to withdraw at the last moment.

By Lisa Travis, Vivianne Phillips and Ileana Paul



The atmosphere of the conference was informal and friendly. Forty-three people

attended over the three days - a very significant increase from the first AFLA meeting organized by Diane Massam and Barry Miller at the University of Toronto, where only five people attended. The conference has come a long way in just one year. AFLA '95 had many international speakers participating, including speakers from Japan, Australia, Germany, the Netherlands and the USA. There was a good representation of both new and more seasoned researchers. Altogether, the talks addressed over ten Austronesian languages. All of this made for some productive and lively discussion. The following is a list of the speakers, the titles of the papers and the languages discussed in each talk (if not already mentioned in the title):

- **Richard McGinn** (Ohio University): *Discourse, markedness and the evolution of focus in Rejang*.
- **M. Klammer** (Vrije Universiteit Amsterdam/HIL): *Continuative aspect and the nature of the dative clitic in Kambara*.
- **N. Richards** (MIT): *Another look at Tagalog subjects*.
- **A. MacLachlan** (McGill University): *Causatives and case mechanisms in Tagalog*.
- **E. Sityar** (UCLA and University of Arizona): *Voice and existential closure (Cebuano, Tagalog)*.
- **M. Donohue** (Australian National University): *Evidence for the thematic hierarchy from applicative and causative constructions in Tukang Besi*.
- **J. Voskuil** (Rijksuniversiteit Leiden): *A-bar movement and verbal morphology in Indonesian*.
- **L. Travis** (McGill University): *Morphology, phrase structure and l-syntax in western Malayo-Polynesian languages (Malagasy, Tagalog)*.
- **V. Phillips** (McGill University): *The prefix maha- in Malagasy: deriving meaning from the root*.
- **D. Finer** (SUNY, Stony Brook): *Selayarese a-bar constructions*.
- **S. Hanitriainaina and J.-Y. Morin** (Université de Montreal):

*A constraint-based approach to causatives and reciprocals in Malagasy.*

- **I. Paul** (McGill University): *Word order and specificity in Malagasy*.
- **E. Keenan** (UCLA): *Morphology is structure: a Malagasy test case*.
- **P. Sells** (Stanford): *Raising and the order of clausal constituents (Kapampangan, Cebuano, Tagalog)*.
- **C.D. McFarland** (Waseda University): *Relativization in Philippine languages (Tagalog)*.
- **J.C. Finney** (American Institute of Higher Studies): *Is Chamorro Philippine or Formosan? Evidence from a fossilized casemarker*.
- **E. Woolford** (UMASS, Amherst): *Object agreement in Palauan: specificity, humanness, economy and optimality*.

It was decided at the end of the conference by those present that every effort should be made to continue with AFLA next year. If all goes well, we will hopefully be reconvening in California sometime next spring. No steps were taken to establish membership fees for AFLA or to set up a governing board. Both, however, may be necessary in the future.

There are plans to publish the proceedings of AFLA '95. This publication will also include papers of those people who could not make it (in total there will be about twenty-

five contributors). At present we are considering several possibilities. Hopefully, within a year we will be able to offer to the general linguistic community an affordably priced publication. Information concerning the progress and purchasing of the publication will be sent out at the appropriate times. (Those who are contributing papers to the publication will, of course, be contacted fairly soon with regard to deadlines, paper format and other details).

We are also putting together an AFLA e-mailing list. Barry Miller of York University has agreed to act as AFLA's official contact. Updates about AFLA and future conferences will be sent out periodically by Barry Miller. Any general inquiries can be addressed to him. If you know of anyone that might be interested in future AFLA conferences, please put them in contact with Barry Miller. He can be reached at [bmiller@vm1.yorku.ca](mailto:bmiller@vm1.yorku.ca).

Finally, we would like to thank everyone who participated at AFLA '95 and who helped to make the conference a success. Thanks must also go to the SSHRCC and McGill University for generously funding the conference. Given the growing formal interest in Austronesian languages and hence, also the need for a venue for the presentation and discussion of the research now being done, there is definite enthusiasm for AFLA to continue. Here's to future AFLA conferences ...

## Southeast Asian Monuments on World Wide Web



The Leiden University Library has recently started a project to make available through World

Wide Web a selection of 100 slides from the collection of Marijke J. Klokke. The slides were made in January and February 1995. They document Hindu and Buddhist monuments in Burma (Pagan), Thailand (Phimai, Chiang Mai, Lamphun), Cambodia (Angkor), and Vietnam (Myson).

WWW address:  
<http://www.leidenuniv.nl/pun/ubhtm/mjkintro.htm>

Available: September 1995

For further information:

**Aad Janson**

E-mail:  
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28 JUNE-1 JULY, 1995  
LEIDEN, THE NETHERLANDS

## First EUROSEAS



### Conference Programme

The South-East Asian film festival will be held during the same week as the conference. The films will be shown in theatre 'The X' in Leiden, Haarlemmerstraat no 52.

#### Wednesday, 28 June

15.00 - 17.00: Board meeting at the KITLV

#### Thursday, 29 June

9.00 - 17.00: Registration in the central University facilities building (Cleveringaplaats No 1)

10.00 Welcoming of the participants in the reception room of the Great University Hall, Rapenburg No 73 (coffee)

11.00 Opening of the conference in the Great University Hall:

- Welcoming of the participants by Prof. Thommy Svensson, Chairman of the EUROSEAS Board and Director of the Nordic Institute of Asian Studies in Copenhagen.
- Opening speech by keynote speaker Dr Ir W.M.M. Ritzen, Dutch Minister of Education, Culture and Sciences.
- Address by Prof. Peter Boomgaard, Secretary of the EUROSEAS Board and Director of the Royal Institute of Linguistics and Anthropology (KITLV) in Leiden, giving details about the conference.

12.00 - 13.30 Lunch in the University restaurant (Kaiserstraat No 25)

14.00 - 17.00 First panel session with tea break

17.00 - 18.30 Reception in 'Het Arsenaal' with gamelan music (Arsenaalstraat No 1)

#### Friday, 30 June

9.00 - 12.00 Panel session with coffee break

12.30 - 13.30 Lunch in University restaurant

14.00 - 17.00 Panel session with tea break

17.00 - 18.00 EUROSEAS General Meeting at Cleveringaplaats No 1

18.30 - ... Conference dinner in 'Het Arsenaal'

#### Saturday, 1st July

9.00 - 12.30 Panels closing session

A Book of Abstracts will be available at the registration desk. The panel convenors can give more details about the distribution of papers, deadlines and the panel sessions. If you have any other questions, contact:

**Ageeth van der Veen**  
at the Secretariat,  
telephone: +31-71-272295

27 JUNE-2 JULY, 1995  
LEIDEN, THE NETHERLANDS

## Film festival: Asia in Motion

Parallel to the first EUROSEAS conference of Southeast Asian Studies, the Asian Cinema Centre is organizing the film festival *Asia in Motion* in Cultural Centre the X, Haarlemmerstraat 52, Leiden. Ten recent films from the Philippines, Indonesia, Malaysia, Thailand, Vietnam and South Korea which concentrate on the fundamental social changes taking place in modern Southeast Asia will be shown.

By **Heleen Valewink** and  
**Henk Schulte Nordholt**



In Southeast Asian societies rapid economic, social and cultural changes have been the order of the day during the past ten years. The unparalleled economic growth has given rise to new life-styles, new social relations and new dilemmas.

*Asia in Motion* pays attention to the influence these rapid changes have on the lives of individuals and groups in this region.

Examples of these changes are the contrasts between rural and urban life; changing relations between men and women; tensions between older and younger generations; the way society deals with

AIDS and prostitution; and the position of women and youngsters in Southeast Asian society.

#### The Programme

On the programme are the Philippine film *The Dolzura Cortez Story*, directed by Laurice Guillen. *Dolzura Cortez* shows how Philippine society deals with social problems caused by AIDS and HIV.

The South Korean film *The Women and the Man*, directed by Kim Ui-Suk, deals with changing relations between men and woman in South Korean society.

The Vietnamese film *The Return*, directed by Dang Nhat Minh, shows a triangular relationship between two Vietnamese men and a woman. The central theme of the film is the disastrous impact the market economy can have on human relationships. Reflections of film makers provide us with in-

sights in the dilemmas Southeast Asian societies are facing.

As we have arranged at other festivals, film makers and film specialists will introduce the films to the public. There will be also time for discussions and questions. Among our guests are Mr. Raja Ahmad Alauddin from Malaysia and Dr Michael Kaden from Germany.

Each night at 20.00 and 22.00 from Tuesday June 27 to Sunday July 2 a film will be shown. Tickets cost Dfl. 7.50. Participants in the EUROSEAS conference can buy passe-partouts of Dfl. 20.00 (3 films) and Dfl. 30.00 (5 films) during registration. The final programme of the *Asia in Motion* festival will be available by mid-June.

#### The Asian Cinema Centre

The Asian Cinema Centre is a foundation linked to the Department of Anthropology of the University of Amsterdam, and organizes scientific and cultural events relating to the Asian cinema.

In co-operation with the Dutch Film Museum in Amsterdam, the Asian Cinema Centre organized *The Southeast Asian Film Festival (1992)* in which eighty feature films, documentaries and short films from 8 Southeast Asian countries were shown. *Cinema Indonesia (1993)*, *Cinema Thai (1994)* and the media festival *Focus on AIDS in Asia (January 1995)* were organized in collaboration with the Soeterijn Theatre in Amsterdam.

14-16 APRIL, 1996  
HONOLULU, HAWAII, USA

## Fifth International Philippine Studies Conference



Proposals for panel, roundtable, and individual presentations are being solicited for the

Fifth International Philippine Studies Conference on April 14-16, 1996 in Honolulu at the Hilton Hawaiian Hotel, following the annual Meeting of the Association for Asian Studies (AAS), which will also be held in Honolulu for the first time on April 11-14.

The Fifth International Philippine Studies Conference is sponsored by the Center for Philippine Studies, University of Hawaii at Manoa and co-sponsored by the Philippine Studies Group of the AAS. Its theme revolves around two major events which will be observed in 1996 the centennial of the Philippine Revolution of 1896 and the 90th anniversary of Filipino immigration to Hawaii. Though both are historical, proposals need not be limited to these two events. Con-

temporary themes that can be related in some way to the two topics may be proposed. Various programme committees will review the proposals and they will be guided by a broad set of criteria.

We especially encourage potential participants to organize panel presentations around a common theme or subject. This means that panel organizers and/or chairpersons will contact 2 or 3 other panel members. Panels generally run from 1 1/2 to 2 hours. A typical panel consists of a chair, 2 or 3 paper presenters, and a discussant. Smaller panels are preferred to provide more discussion time with the audience.

Individual proposals may also be submitted. Preference will be given to younger scholars who have never attended international conferences before, and to established scholars who may not be able to organize a panel but have a significant work to present. These individual proposals will then be organized around common themes or be presented as

omnibus panels. Do not submit a proposal for an individual paper if you are already included in a full panel proposal.

Roundtable proposals will also be considered. A roundtable is one in which no formal papers are presented. Its purpose is to provide an opportunity for participants to discuss with each other and the audience specific issues or themes. The recommended roundtable size is six, including the chair.

Whether you are proposing a full panel, individual paper, or roundtable, you should submit a one-page abstract, in addition to a one-page abstract from each participant in the full panels. It is suggested that no one present more than one paper in the conference.

The first deadline for submitting the abstract is **July 1, 1995**.

All inquiries can be sent to:

**Center for Philippine Studies**

University of Hawaii at Manoa  
Attn: Marissa C. Garcia  
Moore Hall 416  
Honolulu, Hawaii 96822  
USA  
Tel: +1-808-956 6086  
Fax: +1-808-956 2682  
E-mail: marissa@uhunix.uhcc.hawaii.edu



Two publications

# Inside Asia



## INSIDE INDONESIAN SOCIETY an interpretation of cultural change in Java

Niels Mulder

*Inside Indonesian Society*  
An interpretation of  
cultural change in Java  
Bangkok: Editions Duang Kamol,  
1994. xix + 209 pp.

This study, based on fieldwork carried out in 1992, scrutinizes the process of social and cultural change over the past twenty-five years, and addresses such questions as the consequences of the opening up of urban Javanese society to the national and international world; the Javanization of the incipient national, Indonesian culture; and the decline of the spirit of nationalism; Islamization, and so forth. The study also considers Javanese-Indonesian gender ideology and psychology, while devoting a full chapter to Javanese patterns of thought. The appendices provide instances of earlier research around 1970 and 1980, respectively.

The book's cover illustrates current cultural dynamics. Arjuna, symbol of the royal court and refinement stands, lonely and low in the left-hand corner; not quite on his way out, he is not really in the picture either. Centre stage is dominated by Semar, the representative of popular *kejawèn* par excellence; he symbolizes the ascendancy of the common people who now dominate cultural production. These days, however, the 'God of Java' is beginning to cast a Muslim shadow, as shown in the recent, Mas Agung-produced Islamized Semar.

The books cost respectively Dfl. 35,- and Dfl. 25,- and can be ordered from the author:

**Niels Mulder**  
P.O. Box 53211  
1007 RE Amsterdam  
the Netherlands



Editions Duang Kamol

*Inside Southeast Asia*

### Thai, Javanese and Filipino interpretations of everyday life

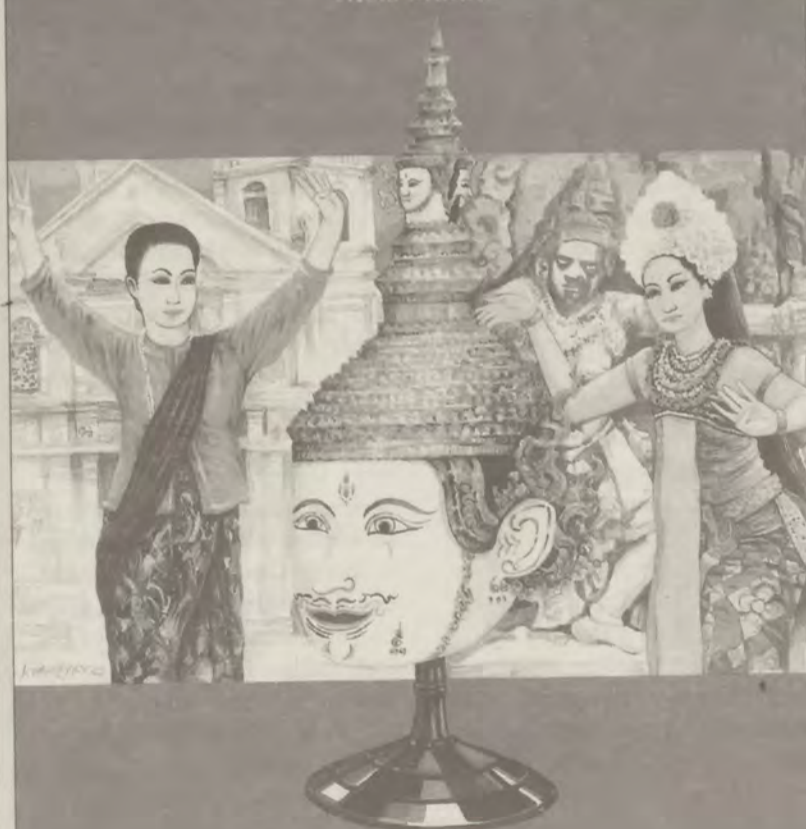
Bangkok: Editions Duang Kamol, 1992.  
xiii + 178 pp.

This study explores the common cultural construction of the social life of inner, littoral Southeast Asia drawing on the author's fieldwork in Java, Thailand and the Philippines. In its three parts, it focuses on major - religious - ideas; the striking similarities in the 'logic' of everyday life; the dynamics of the cultural process and the recent evolution of political expression.

The design of the cover, by a Thai artist, in itself opens a fascinating window on mutual perceptions within Southeast Asia. Naturally, the artist had no problem in selecting a *khoon* mask as a very Thai image; against the background of a church, the Philippines is symbolized by a lady in a typical Filipino politician's pose, yet her dress is reminiscent of Malaysia or Sumatra; Java is illustrated by a Balinese dancer, and someone who seems to emerge from a temple ruin - if asked to design a representation of Indonesia, the artist would probably have proposed the same picture.

## INSIDE SOUTHEAST ASIA Thai, Javanese and Filipino interpretations of everyday life

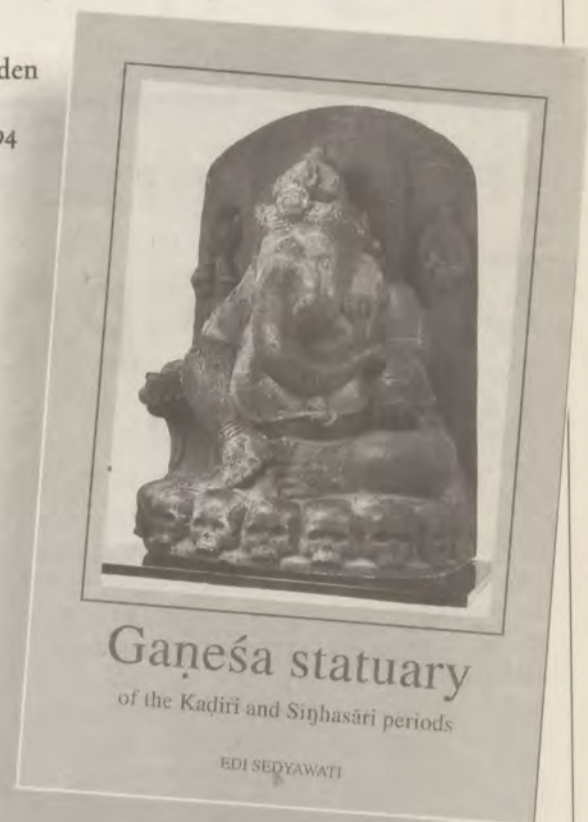
Niels Mulder



Editions Duang Kamol

# New Publications by KITLV Press

The KITLV Press at Leiden published three more books at the end of 1994 and one in early 1995.



Edi Sedyawati

### Gañeśa statuary of the Kaḍiri and Singhasāri Periods

VKI 160, xii + 368 pp.  
ISBN 90 6718 066 1

This important study is the first to attempt to carry out a quantitative analysis of Indonesian statuary, based on exhaustive measurements of the surviving Gañeśa statues on Java, which are at present found in museums around the world, as well as in situ in Java itself. In an innovative approach, the statues are grouped into clusters with shared characteristics, which makes it possible to trace their origin, dating and purpose.

Marijke J. Klokke and  
Pauline Lunsingh Scheurleer

### Ancient Indonesian Sculpture

VKI 165, vi + 213 pp.  
ISBN 90 6718 076 9.

The articles in this volume were originally presented as papers at a symposium on ancient Indonesian sculpture, which was held in the Rijksmuseum in Amsterdam in May 1988, on the occasion of the exhibition *Divine Bronze; Ancient Indonesian bronzes from AD 600 to 1600* in the department of Asiatic Art. Ten articles are presented here, covering a wide range of subjects on Indonesian sculpture, ranging from descriptions of individual statues to style and usage.

Vincent J.H. Houben

### Kraton and Kumpeni - Surakarta and Yogyakarta, 1830-1870

VKI 164, vii + 396 pp.  
ISBN 90 6718 077 7

This dissertation, defended in 1987, deals with the principalities of Central Java, an area pivotal in the politics, economics and social reality of post Java War Netherlands East Indies. This study, covers forty years of relations maintained by the Javanese princes with the Dutch colonial state, as well as among themselves, in the period of the so-called Cultivation System.

The first book of 1995 is: *Wisseling van de Wacht*, samengesteld door Henk Maier, Don van Minde en Harry Poeze, 1995, 176 pp, ISBN 90 6718 078 4. It is a collection of stories, or part thereof, by Indonesian authors translated into Dutch. The stories deal with the Japanese occupation of Indonesia (1942-1945). As memories from Indonesia of this war are important, it is to be hoped that this book will also be translated into English to serve a wider reading audience.

For information and orders: ..

**KITLV Press**

Koninklijk Institute voor Taal-, Land- en Volkenkunde  
P.O. BOX 9515  
2300 RA Leiden  
The Netherlands

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Japan • Korea • Macao  
Taiwan



## In Memoriam: Dr Joseph Needham 1900–1995

On March 24 1995, one of the most outstanding representatives of post-war European scholarship, Dr Joseph Needham, passed away at the remarkable age of ninety-four. His loss will be felt in very wide circles, reaching far beyond the professional domains of sinology, and the history of Chinese science and technology, for there are few works with an impact comparable to his monumental *Science and Civilisation in China* (Cambridge 1954, seventeen large volumes published, and still being continued) and the many minor studies that were produced as a spin-off of that large project, of which he was both the founding father and driving force. The importance of Joseph Needham's oeuvre and in particular of SCC lies not only in its size and comprehensiveness, but also, and above all, in its innovative and stimulating power. In that respect SCC has rightly been compared with other pioneering works of synthesis like Frazer's *The Golden Bough* and Toynbee's *Study of History*.

By Erik Zürcher



It is almost impossible to rubricize Joseph Needham, for in most respects he deviated from the common pattern of Oriental scholarship. Perhaps his most striking quality was the combination of human and professional interests that normally are not united in one person. He was a scientist and yet a humanist; while being a convicted Christian, he liked to call himself 'an honorary Taoist'; he was committed to both free thought and Marxism. Above all, he was a man with a mission. As an historian of science and technology he wanted to break through the parochial, Europe-centred views of most of his colleagues by disclosing the achievements of traditional China and the important contributions made by China to what eventually would become the scientific revolution. But beyond that he wanted through that insight to contribute to a better, ecumenical world, and at that level those seemingly contradictory ideals – scientific, humanist, religious, Marxist – were integrated. They all are combined in the title and subtitle of a text he wrote in 1945: *History is on Our Side. Essays in Political Religion and Scientific Faith*.

Joseph Needham was born in London in 1900 into a middle-class intellectual family; his father was a Harley Street specialist and the owner of a fine library with many works on religion and philosophy; his mother was a gifted musician

and composer. Later, when he studied medicine and biochemistry at Cambridge, he combined this scientific training with an unflagging interest in religion, philosophy and humanist scholarship. In 1924, he took his doctorate and became a fellow of Caius College, an institution that (apart from the years which he spent in China and Paris) was to remain his home-base almost till the end of his life. He pursued his biochemical research at Professor F.G. Hopkins' laboratory; in 1931 he published his three-volume *Chemical Embryology* with an extensive introduction about the history of embryology – his first contribution to the history of science.

In 1936 China entered his field of vision, due to the arrival of three young Chinese scientists at Hopkins' laboratory. One of them, Lu Gwei-djen (the daughter of a Chinese pharmacist, and deeply interested in traditional Chinese science) became his assistant and informant (she taught him, among other things, Classical Chinese), and she remained his closest collaborator ever after. Thus, in his late thirties, Joseph Needham became acquainted with, and deeply interested in those aspects of Chinese civilization that naturally appealed to him as a scientist.

### The China years

The decisive phase in his scholarly career covered the years 1942–1946 which he spent in China as the director of the Sino-British Science Co-operation Office, that had been set up to encourage industrial and scientific activities in China during the war. He travelled all over the unoccupied parts of China, had close contacts with many leading

Chinese intellectuals, and acquired an extensive and many-sided knowledge of the land and the people. In China he met the gifted historian Wang Ling who also was to become one of his closest collaborators in later years.

After the war the scientist-turned-sinophile spent some years at UNESCO which still was in its formative stage; in fact, it was Needham who with great perseverance (pleading his cause in Washington, Moscow, and elsewhere) persuaded the authorities to include Science in the assignment of the new organization. After having been instrumental in putting Science into UNESCO, it was only fitting that he became the first head of the Science Division. But at the same time he was already busy collecting the materials for, and writing the first volume of his *Science and Civilisation in China*.

### The SCC Project

After having returned to Cambridge he became involved in a political game that at the time earned him much scorn from his colleagues: in 1955 he accepted the invitation to join an International Scientific Commission (set up by the communist-sponsored World Peace Council) to investigate the evidence of bacteriological warfare in Korea, and he co-signed the report of the Commission that confirmed the North Korean and Chinese claims. Whatever the merit of this report, it was a passing incident, and Needham was able to continue his work at Caius, year after year. His huge SCC project turned out volume after volume, the enterprise growing in size and complexity as ever new topics were discovered. Seven volumes had been planned, but SCC IV already had to be split up and published in three large volumes. Working in cramped quarters filled with an ever increasing mass of materials, with Lu Gwei-djen and Wang Ling, and for the later volumes with outstanding specialists, called in from outside, Needham deployed his remarkable talents as a 'science manager', methodically working his way through one of the most complex projects ever undertaken in Chinese studies.

SCC has been universally acclaimed as a work of momentous

importance, providing, for the first time, a reliable and detailed inventory of a largely unexplored dimension of Chinese civilization. As a mine of factual information SCC will be of lasting value. On the other hand, from various quarters SCC has been criticized on some fundamental points. In general his dealing with inventions like printing, the magnetic compass and the escape mechanism in clockwork, Needham's extremely diffusionist stand (neglecting the factor of independent invention) has come under fire. Critics have qualified the role played by Taoism, which according to Needham has been the main source of inspiration of Chinese pre-modern science. And, above all, the conceptual structure of the work as a whole has been strongly criticized: by using categories like 'physics' or 'seismology' and by making a sharp distinction between 'real sciences' (like astronomy: to be included) and 'pseudo-sciences (like astrology: to be discarded) the traditional Chinese sciences are taken out of their cultural context, and forced into a modern mould of European origin.

However, it is only fair to remark that precisely by being provocative and controversial, Needham's oeuvre has been able to give rise to a fascinating scholarly debate which shows no sign of drying up.

In recent years the SCC project has finally acquired a suitable institutional basis and independent status by the establishment of the Needham Institute at Cambridge. It must have been a source of satisfaction to Joseph Needham that at last facilities were created for carrying on the work and for housing the splendid library; it may also have reconciled him to the prospect that he would not live to see the completion of the work that he started more than forty years ago.

His passing leaves a gap that cannot be filled, for he was a phenomenon that does not repeat itself. The combination of terms that figure in the title of his magnum opus may well serve to characterize the man himself: Joseph Needham was, in the highest and truest sense of the words, a man of Science and a man of Civilisation. ☞

14–15 JANUARY, 1995  
STOCKHOLM, SWEDEN

## China's Cultural Revolution

'China's Cultural Revolution: political causes and social consequences' was the theme of an international workshop arranged by the Center for Pacific Asia Studies (CPAS) at Stockholm University, Sweden, on January 14–15, 1995. The workshop featured speakers and discussants from China, Sweden, Germany and the United States and was attended by close to one hundred students and scholars from the Scandinavian countries, Germany and Italy.

By Michael Schoenhals



Seven papers of which all are eventually to be published in some form were presented and discussed at the workshop. On the first day, keynote speaker Roderick MacFarquhar, Harvard University, summarized the findings discussed in greater detail in his long-awaited and now completed third volume of *The Origins of the Cultural Revolution*. He was followed by Niu Dayong, Peking University, who addressed the issue of the cold war origins of the Cultural Revolution. In a panel dealing with workers in the Cultural Revolution, Andrew Walder, Harvard University, and Elizabeth Perry, University of California, Berkeley, spoke about the Cultural Revolution in China's factories and in Shanghai in particular. The day ended with the showing of a selection of Chinese documentary films from the late 1960s held in the Center for Pacific Asia archive.

The second day began with a presentation by Yin Hongbiao, Peking University, who discussed the main tendencies in the Red Guard movement. He was followed by Sebastian Heilmann, Institut für Asienkunde, Hamburg, who ana-

lysed the popular turning away from the Cultural Revolution in the mid-1970s. The final paper of the workshop, by Michael Schoenhals was entitled 'The CCP Case Examination Group (1966–1079)' and dealt with Mao Zedong's persecution of his perceived political enemies.

The workshop ended with a round-table presentation and critical discussion of ongoing academic research on the Cultural Revolution. It was observed that while conditions for scholarly research on the Cultural Revolution remain somewhat adverse inside China, they have never been better outside the country. A number of documentation and research centres at universities in Europe and the United States now hold impressive collections of material that scholars twenty years ago could have only dreamed of accessing. An informal international network of Chinese and Western historians of the Cultural Revolution utilizing these collections is taking shape. ☞

9-13 JANUARY 1995  
LEIDEN UNIVERSITY, THE NETHERLANDS

# Chinese Rural Collectives and Voluntary Organizations

Frank N. Pieke, Woei Lien Chong, and Eduard B. Vermeer organized an international conference on 9-13 January 1995, hosted by the Sino-logical Institute of Leiden University, on the theme: 'Chinese Rural Collectives and Voluntary Organizations: between state organizations and private interest'.

By **Eduard Vermeer**



The Conference was attended by approximately forty scholars and PhD Students from Europe, The People's Republic of China, the USA, India, and Israel.

The focus of the conference was 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, viewed from a multidisciplinary and comparative perspective. Selected papers from the conference will be edited and published in a volume by an American publisher with an international distribution network.

The conference was concluded with a closing session in which the results of the discussions were summarized and assessed. One of the conclusions reached was that the employment of concepts such as 'state' and 'society' is inadequate for an understanding of what is presently going on in the Chinese countryside, as the intertwining between the various sectors is very powerful. While there is a process of specialization and professionalization taking place within the policy-making organizations, economic activity has now spread beyond administrative boundaries, which means that local conditions are changing. A whole set of new articulations is arising between local level state agencies and the peasants. The previously unified property and resource control has now split over different types of actors. Many new actors have arrived on the scene, such as co-operatives and technical associations.

While some participants stressed the continuity and the limitations posed by the household registration system and the collective ownership of land, others emphasized that there is now much negotiation of these boundaries. If the present constraints are removed, another kind of economic logic may arise and other kinds of behaviour. It was also pointed out that the current success of certain areas is based on pre-reform assets and achieve-

ments: the situation in the pre-reform period was far from monolithic and uniform. There is a potential framework of cooperatives drawing on the best elements of the former collectives, who can mediate between the state and local needs and interests.

It was emphasized that researchers should establish a basic comparative framework, particularly in terms of geography and ecology, in order to understand how the variations on the local level work. From the administrators' view, an important role of social scientists could be in the construction of pluriform models that are suited to the difference in the level of economic development in each area, instead of a uniform, artificial model of development being imposed upon all areas. Much emphasis was also laid on the need for democratic participation of the peasants. It was pointed out that there is a pressing need for legal provisions to clarify the role of institutions and to evaluate their performance, regulate their 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.

INSTITUT D'ASIE ORIENTALE, LYONS, FRANCE

## Institute of East Asian Studies at Lyons

The establishment of the Institut d'Asie Orientale (Institute of East Asian Studies) in January 1993 represents a major initiative taken by the National Centre for Scientific Research (CNRS) within the general framework of the national restructuring and decentralization of research decreed by the Ministry of Universities and Research. This action is intended to create a research institution devoted entirely to contemporary East Asian societies and economies in France. The Institute is based at the CNRS and the two universities devoted to the Humanities and Social Sciences in Lyons, Jean-Moulin-Lyon III and Lumière-Lyon II.

By **Guy Faure**



The stated aim of the Institute of East Asian Studies (IAO) in Lyons is to develop research in the Social Sciences on contemporary China, Japan, and Korea and to contribute to a restructuring of French research on East Asia. It also seeks to generate a response among universities, especially those of the Lyon region, in order to open the Social Science departments to specialists in East Asia. This means that new curricula and new courses will have to be devised. So far, our efforts have been well received.

The Institute has adopted an administrative structure that defines its various components clearly and a scientific organization that is conducive to lively academic interaction among the various area specialists. The director of the Institute is Christian Henriot, a China historian and professor at Jean Moulin-University. He is responsible for the management and co-ordination of the research team staffed by sixteen researchers, seven associate members, and three documentalists.

The Institute has been endowed with generous material support from the CNRS, the Ministry of Universities and Research, and the City of Lyons. In terms of office space, the Lyon Municipality assigned it 700 sq. metres in a beautiful and centrally located nineteenth-century building located at a walking distance from the universities. The premises were completely renovated and redesigned to provide sixteen large offices, a seminar room and a library.

The Institute has been endowed with generous material support from the CNRS, the Ministry of Universities and Research, and the City of Lyons. In terms of office space, the Lyon Municipality assigned it 700 sq. metres in a beautiful and centrally located nineteenth-century building located at a walking distance from the universities. The premises were completely renovated and redesigned to provide sixteen large offices, a seminar room and a library.

### Research programme and activities

Three main research directions have been selected, taking into account both the human resources available and research trends at the national and international levels.

Axis 1

#### Morphology of the City: history, economy and society

- historical study of urban society
- modes of growth of Japanese cities since the nineteenth century
- issues of land and land speculation

- construction and use of housing
- special project: Atlas of Shanghai and Kyoto

Axis 2

#### Organization, Management and Evolution of the Japanese System of Production

- the networking of firms and its impact on industrial structuring or restructuring
- the firm as a form of social organization: the role of past labour institutions
- special project: the internationalization and delocalization of Japanese firms in the Asia-Pacific zone

Axis 3

#### Japan and the Economic Integration of East Asia

- territorial recomposition generated by the movements of trade and investments
- commercial and financial flows within the East Asia region
- relations between coastal areas and their hinterland at the geographical and economic levels

The institute holds two seminars based on its research programmes. One is entitled *Cities and Urban Societies*; the second is focused on *Industrial Organisations and the Role of Institutions*. Each year the IAO organizes colloquiums: *The Chinese Metropolis in the Twentieth Century*, Lyons and East Asia (1994).

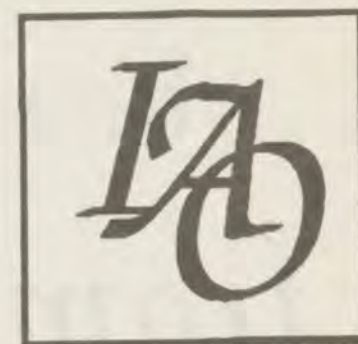
### Relations with Japanese Studies in Lyons

The development of the Institute of East Asian Studies depends on the human resources available in the fields of teaching and research. The basic precondition for its success lies in the recruitment of researchers and students trained at least in one of the Social Sciences and in Japanese. This explains why since its creation the Institute has been actively engaged in and been cooperating with all the initiatives aimed at promoting education related to Asia and Asian studies.

### The new programmes

A professionally-oriented post-graduate course (DESS) on Japan in International trade, starting from October 1994.

The Institute was asked by the Rhône-Alpes Region to establish in conjunction with Lyon II University an MBA (DESS) on Japan focusing on



economics and trade relationships. This course aims to provide a better understanding of Japanese society, business practices, structural organization and so on, both on an academic basis and on a professional/applied basis. It is a professionally oriented two-year degree course focusing on three dimensions: multidisciplinary, general courses, professional achievements, introductory education mixed with permanent education. It includes comprehensive intensive Japanese language training.

An exchange agreement for BA/MA level students between Lumière Lyon II University and the University of Chuo (Tokyo).

A co-operation agreement between Lumière Lyon II University and Chuo University was signed in January 1993 as one of the specific actions aimed at creating a dynamic for the development of Japanese Studies in Lyons. The first step in the co-operation is the exchange of students. The students who receive their BA or MA degree in June, first have a six months intensive Japanese language course (Lyon 3 University), then they leave for Japan, take classes at the faculty concerned (3 to 6 classes in their major) and work on their own research topic under the direction of a Chuo University professor. They also attend a Japanese language course (6 classes a week or 9 hours) from April to March. Upon completion of their stay, they come back to Lyon University to finish writing their MA thesis, under the direction of their Lyon University professor on the basis of the documentation collected in Japan.

### Future development

The East Asia level BA degree will be organized under the auspices of the Institute of Political Sciences of Lumière Lyon 2 University (IEP), working with the Department of Japanese Studies at Jean-Moulin 3 University, for language training. This degree will provide a dual track programme with socio-economic courses about Japan and East Asian countries, and language courses. It will be open to students who have already completed the first year of university in one of the Social Sciences departments of Lyon 2 University or at the Institute of Political Sciences. This two-year degree will constitute a specialized part of the BA degree of each of the departments concerned (history, economics, geography, political sciences).

For further information:

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# Chinese Propaganda Posters: from Revolution to Modernization

The adoption of the 'Four Modernizations' policy at the Third Plenum of the 11th Central Committee (CC) of the Chinese Communist Party (CCP) in December 1978 set in motion a process of far-reaching economic, political, and social change. Perhaps nowhere were these changes more noticeable than in the visual propaganda that had, until then, been omnipresent. Over the decades, the CCP had used propaganda posters, and other channels of communication, for the purpose of changing, or at least influencing, the behaviour of the people.



**BOOKS** Ever since the founding of the CCP in 1920, propaganda posters had played an important role in spreading the Party's ideology and policy blueprints. Their origins can be traced to pre-modern, popular printed materials, such as charms and New Year prints (*nianhua*). From 1940 on, the CCP decided to secularize these prints, which often had a magical property in the eyes of the people, and to use them for political propaganda. To this end, gouaches, oil paintings, water colours, brush and ink drawings, and woodblock prints were translated into lithographic propaganda prints, or posters, which were mass-produced and widely sold to a mass audience. In the 1950s and 1960s, and in particular during the 'Cultural Revolution' (1966-1976), such propaganda posters became an integral element of the People's Republic of China's (PRC) political culture.

At the end of the 1970s, the CCP faced a number of propaganda

problems. This was not only a consequence of the adaptation of the 'Four Modernizations,' but also of the lingering after-effects of the often disastrous mass campaigns of the preceding decades. How should appropriate behaviour in a society that was turning away from the ideological straitjacket of Marxism-Leninism, Mao Zedong Thought, in the direction of more capitalist-inspired and -oriented methods be visualized? How could the 'crisis of faith' in the CCP be turned around, thus ensuring the continued legitimacy of its rule?

## Trains, planes and automobiles

As a consequence of the depoliticization of society that took place in the wake of the decision to modernize, the general tone of posters was softened, became less militarized, and less intrusive. More attention was paid to inculcating courteous behaviour, patriotism, and other qualities. On the whole, this type of propaganda was opposed to the posters of the past, which had sought to arouse the people and mobilize them to take part in certain actions. Posters with an explicit political message practically disappeared, with the exception of some that stressed adherence to general political themes. 'Safe' subjects, like economic performance and production, were stressed in order to generate popular support for the recreation of a 'rich and strong motherland'. The economic rehabilitation of the country became the focus of propaganda. Tanned and muscular labourers were no longer portrayed building a proletarian utopia; instead, Western icons of progress and development were employed: high-speed bullet trains, spacecraft, high-



rise buildings, gridlocked freeways and projections of general affluence. But for some reason, this new approach to propaganda did not lead to the same popular response as it had done in the past.

As the ownership of televisions spread as a result of the increased prosperity of the population, the CCP correctly interpreted the image of modernity that TV had in the eyes of the people, and grasped the opportunities this medium offered dealing with the propaganda prob-

Shang dangke [Attending Party class], Shanghai renmin chubanshe 1974, printno. 8171.889

Source: Stefan Landsberger: Chinese Propaganda Posters - From Revolution to Modernization (Amsterdam: The PEPIN Press, '95)

You wenhua [Have culture], Sichuan meishu chubansha 1986, printno. 8373.661

Xiang Mao zhuxi huibao [Reporting to Chairman Mao], Shanghai renmin chubanshe, early 1970s, printno. 86.706

Source: Stefan Landsberger: Chinese Propaganda Posters - From Revolution to Modernization (Amsterdam: The PEPIN Press, '95)



lems it faced. It therefore concentrated on utilizing it, in such a manner that the posters practically disappeared. There can be no doubt that the pattern of communication between CCP and population changed as a result of this.

But this pattern also had to change, as modernization accelerated the pace of life in Chinese society in general. However, the CCP misread the fact that television contents are generally multi-layered, and leave plenty of room for alternative interpretations of a message, a situation that obviously did not exist when posters were one of the few ways to visualize desired behaviour or modes of thought. Furthermore, by importing foreign television series, the population was provided with alternative glimpses of reality. These could and did harm the 'official' interpretation of reality as it continued to be provided by the CCP's monopoly on information.

#### TV rules

TV, then, has become the medium for propaganda and attitudinal indications of the late 1980s and early 1990s. China Central Television even produces programmes featuring models presenting behaviour that is intended to be emulated. Through TV, the message is communicated more quickly; the impression it leaves is more fleeting, leading to 'institutionalized amnesia' that can be employed successfully. After the Tian'anmen Incident of 1989, posters reappeared for a short time, featuring the qualities of obedience and discipline as espoused by the often used model soldier Lei Feng and others. After a few years, they disappeared again, no doubt as a consequence of the more reform-oriented practices of Deng Xiaoping's 'Southern Inspection Tour' in 1992.

Posters, on the other hand, have returned to their traditional, non-secularized roots, although they have adopted a modernized guise. One of the most interesting New Year prints published in 1993, featured the traditional good-luck symbols of the gods of happiness, emoluments and longevity. Attention, however, is drawn to the centre of the print: stacks of 50 and 100 yuan RMB bills, and a sizeable stack of American \$100 bills. The production of visual materials that are significant in the eyes of the con-

多干实事，  
少说空话。

邓小平



sumers, moreover, is increasingly in the hands of artists who are not employed by the State and who basically produce what the public wants. It is obvious that the Chinese, having become more knowledgeable about the world surrounding them, are no longer buying the messages presented by the Party in its propaganda art.

Lavishly illustrated in colour and black-and-white, Stefan Landsberger's *Chinese Propaganda Posters - From Revolution to Modernization* traces the development of the style and content of the Chinese propaganda poster in the decade of reform, from its traditional origins to its use as a tool for political and economic purposes. 🐼

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Duogan shishi, shao shuo konghua -  
Deng Xiaoping

[We should do more and engage less  
in empty talk - Deng Xiaoping],  
Guangxi meishu chubanshe 1992,  
printno. 80582.242

Source: Stefan Landsberger:  
*Chinese Propaganda Posters -  
From Revolution to Modernization*  
(Amsterdam: The PEPIN Press, '95)



Shoudu jieri  
shengkuang  
[A grand occasion  
during National  
Day in the Capital],  
Shanghai renmin  
chubanshe 1986,  
printno. 8081.14797

Source: Stefan Landsberger:  
*Chinese Propaganda  
Posters - From Revolution  
to Modernization*  
(Amsterdam: The PEPIN  
Press, '95)

# Propaganda on Show

In March 1995, an exhibition of Chinese propaganda posters was on show at the premises of the publishing company Gruner + Jahr in Hamburg, Germany. Some sixty propaganda posters from the collection of the Dutch sinologist Stefan Landsberger, dating from the early 1970s until 1993, chronicle the developments in style and content of this medium, and afford glimpses of the changes in Chinese society.



From the foundation of the Chinese Communist Party (CCP) in the 1920s, visual propaganda played a very important role in its communication strategy. Once the People's Republic of China (PRC) was established in 1949, propaganda art was increasingly seen as the most useful means to disseminate policies, ideas of behaviour and ways of thought to a population who included a large number of illiterates.

Chinese propaganda art made use of Socialist Realism to show 'life as it ought to be.' Through complete control of both artists and the publishing sector, the CCP was able to force its interpretation of reality and aesthetics on the population. Propaganda art was widely available and thus penetrated to the lowest form of social organization: it adorned walls in many a dwelling and dormitory. By entering the realm of the family, it contributed to the socialization processes already taking place there.

#### Abstract images

When the CCP embarked on its modernization and reform programme in the 1980s, this had enormous consequences for propaganda art. The domination of politics over everyday life receded. Socialist Realism lost its position as the dominant mode of expression in art and the time was now ripe for experimentation with alternative modes of creation. The consequence is that propaganda has become less heroic and militant, and more impressionistic. Design and representational techniques borrowed from Western advertising have been frequently employed. Abstract images have replaced the realistic art forms.

These developments have led to the disappearance of visual propaganda from the streets and State bookstores, to be replaced by commercial advertising. Although propaganda art has attempted to cater more than ever to popular tastes, it has lost contact with the population. By consciously avoiding political or moralizing content in their works, artists, who were no longer employed by the State, have provided the people with visual materials that they considered more meaningful.

#### Science-fiction themes

Those posters which have continued to be produced in ever decreasing numbers in the 1980s and 1990s are a far cry from the propaganda of the previous decades. Cultural Revolution propaganda usually exhorted peasants and workers to give their utmost. People were always seen to be engaged, as a group, in some meaningful activity. Apart from labour scenes, these activities could include socialist competitive sports meets, communal newspaper reading, or engaging in some sort of community activity. In the reform era, with political rituals and study on the decline, propaganda posters have started to pay attention to the promotion of wholesome, individual spare-time activities.

To make the population more familiar with the political and economic changes, the inspiration for powerful images to portray these changes had to be sought outside China. Such images include space ships, mono-rails and other representations inspired by science-fiction. Spacecraft in particular seem destined to have modernizing qualities ascribed to them, while the frequent portrayal of construction cranes and high-rise buildings is a clear reference to the improving rural and urban living conditions.

For propaganda to be effective, it must reflect reality, even in a society that has been changing as fundamentally as the Chinese in the 1980s. But the posters have been steadily losing credibility and appeal. With television ownership increasing dramatically, and non-politicized art widely available, the people considered them old-fashioned relics of another era. This emerged more sharply after the Tian'anmen Incident of 1989, when the leadership introduced propaganda posters in an attempt to educate the people once again. Obedience and other qualities that no longer corresponded to the reality were stressed; in a society that increasingly valued assertiveness, the people had nothing to gain from the stock examples of self-effacing self-sacrifice which were used. 🐼

It is possible to hire this exhibition. For more information, please contact

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TOKYO, JAPAN

# The German Institute for Japanese Studies 1988-1995

The German Institute for Japanese Studies (DIJ) was officially opened in Tokyo in December 1988. The Institute is part of a long tradition of German research institutes in foreign countries, ranging from the foundation of the German Historical Institute in Rome to the establishment of similar institutions in Beirut (1961), Paris (1958), London (1975), Washington (1987) and Warsaw (1993).

Japan's rapid expansion in recent decades and her highly influential position among the nations of the world today has created a need for a deeper understanding of all aspects of Japanese culture and society. In an effort to respond to this need, in 1988 the Federal Ministry of Education, Science, Research and Technology established a foundation subject to private law in Bonn, to be named after the famous German and European Japanologist, Philipp Franz von Siebold. This foundation is being financed through the federal budget and provides support for the DIJ in Tokyo, which nevertheless maintains its independence with regard to its academic research.

By Josef Kreiner



The main objective of the DIJ is the promotion of mutual understanding between Ger-

many (Europe) and Japan through the study of contemporary culture and society as a whole complex in a multi-disciplinary approach, as well as studies in the history of German (European)-Japanese relations.

Through this effort, the Institute also hopes to contribute to the advancement of Japanese studies in Germany and encourage the next generation of young scholars in the field. At present, the DIJ has a research staff (post graduate) of thirteen members (contracts limited to 3-5 years) representing such different fields as anthropology, sociology, economics, law, geography, literature and linguistics, and awards four to five scholarships a year for graduate students. Staff positions as well as scholarships are open to application to all citizens of the EU.

## Multi-dimensional approach

Research at the DIJ is conducted in three concentric circles: the centre is formed by medium and long-term projects in which all or most members share in a multi-disciplinary approach. Grouped around this centre are several short-term projects resulting in work-shops, symposia or exhibitions. In addition, each researcher pursues his or her own special project.

The foremost task of the Institute is a critical review of the models of interpretation of Japanese culture and society which have been brought forward up to now. Most of these models are monocausal in their reasoning and result in monolithic stereotypes. What is needed, is a much more differentiated, multi-dimensional approach which also takes into account the European background of Japanese Studies. In line

with these theoretical reflections, the first international symposium in December 1989, organized jointly with Harumi Befu, Stanford, was dedicated to the discussion of possible national approaches to Japanese studies (published as volume 1 of the monograph series by Befu and Kreiner under the title *Otherness of Japan*, Munich 1992). Currently two other volumes on *Traditional Thought in Present-Day Japan* (ed Kreiner) and a critical review of *Models of Interpretation of Japanese Society* (ed Kreiner and Ölschleger) are under preparation.

In order to gain a better understanding of very complex and constantly changing Japanese society, as its first long-term project the institute chose the problem of value-change in postwar Japan, concentrating on the questions of individualization and equality of the sexes, in two areas family and work.

Among the studies conducted by the research team was a representative opinion poll, which was analysed in co-operation with the Institute of Statistical Mathematics, Tokyo. The final results are available under the title *Individualität und Egalität im gegenwärtigen Japan*, ed. by Hans Dieter Ölschleger et al., monograph series vol. 7, Munich 1994. For the future, a comparison with the developments in European countries is envisaged, starting with a symposium in Bonn, April 1995. Also planned is research on the differentiation of Japanese society in space, namely its regional variations.

Another medium-term project in which several research members participated was dedicated to aspects of labour, education and human resources. In October 1991 a symposium was held at Tokoku University, Sendai, on *Production Strategies and Industrial Relations in the Process of Internationalization* (published as vol. 3 of the monograph series under the title *New Impacts on Industrial Relations*, ed. by Tokunaga, Altmenn and Demes, Munich 1992) and in October 1993 a second one took place in Tokyo on education and career in Japan (published as *Gelernte Karriere*, ed. Demes and Georg, monograph vol. 9, 1994).

In a second stage these central projects are to be replaced by three medium-term studies: value change in comparative view; changes in postwar Japanese society, focusing on the family; and economic policy, technology management and innovation in Japan after World War II. In the latter context, in December 1993 a symposium on *The Political Economy of Trade Conflicts* was organized in co-operation with Waseda University (published by Walden-

berger, Springer Verlag, Heidelberg 1994) and another on the role of Kyushu and Okinawa in the East Asian economic region in July 1994 in Naha, Okinawa. In May 1995 the concluding symposium for this part of our current research took place in Bonn in cooperation with Institut der Deutschen Wirtschaft, Cologne.

## German-Japanese contacts

In the field of the history of German-Japanese contacts, several short-term studies have been conducted, among them an Engelbert-Kämpfer Symposium and exhibitions in 1990/91; an exhibition *Ryukyuan Art Treasures from European and American Collections* at the Urasoe Art Museum in September 1991 as well as a workshop on *Sources of Ryukyuan History and Culture in European Collections* at Bonn University in October 1994 (to be published); an exhibition in several Japanese and German cities of Japanese paintings from the Erwin von Baelz collection at the Linden-Museum, Stuttgart; two international symposia on *Formierung und Fall der Achse Berlin-Tokyo* (published by Krebs and Martin as monograph col. 8, 1994) and a conference on *The Year 1945 in Asia and Europe* at the Japanese German Centre Berlin (to be published).

For the Siebold bi-centennial in 1996 an exhibition is being prepared in collaboration with the National Museum of Ethnology, Osaka, the Edo-Tokyo Museum and the Hayashi-Museum of Art on Ohayama, which will bring the collections of Philipp Franz von Siebold in Leiden and Munich and that of his son Henry von Siebold in Vienna to Japan.

## Publications

In order that its research projects and their results are made known to the scientific community, the institute has embarked on an intensive publication programme. A *Bulletin*, free of charge, comes out in March and September and gives a survey of current topics. The *Miscellanea* series (so far 11 numbers) contains intermediate reports on current research projects. The volumes of the yearbook *Japanstudien*, of which up to now six have appeared, are dedicated mostly to special themes and contain not only contributions by staff members, but also articles by scholars who are not attached to the DIJ. The irregularly published series of monographs (10 vols appeared, 6 in preparation, most in English) and bibliographies (4 appeared, 2 in preparation) are devoted to the presentation of conference papers and the results of study projects of the Institute. All exhibitions are accompanied by catalogues.

The publications of the DIJ are available through the book stores or the publisher iudicium Verlag, Munich (Fax +49-89-7142039), the *Bulletin*, *Miscellanea* and catalogues only through the DIJ liaison office at Bonn (+49-228-737020).

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Zürndorfer (Leiden), Lin Renchuan (Xiamen, invited) and Dirk Kolff (Leiden, guest speaker).

During the course, a number of selected aspects of local gazetteers will be discussed. Junior researchers will be taught how to extract relevant information from local gazetteers and how to compare and/or combine this with other historical data. Moreover, participants will be able to discuss their research interests and to select and photocopy parts of the extensive local gazetteer holdings of the Sinological Institute.

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in which the characters are ordered according to the Graphical System.

This trilingual dictionary offers several features not included in the Chinese-Russian version: a detailed guide to using the system, a history of its origins, and - for those who prefer to locate a character by pronunciation - an alphabetical pinyin index. All students of Chinese, from elementary to advanced levels, will appreciate the rapidity compared with conventionally arranged dictionaries.

John S. Barlow received the M.D. from Harvard Medical School. Specialized training in clinical neurology and neuro-physiology at Massachusetts General Hospital followed. His studies on brain research in China and his familiarity with several languages, including Chinese and Russian, introduced him to the Rosenberg (Russian) Graphical System. He has successfully used the graphical system in his own research.

Barlow, John S.

A Chinese-Russian-English Dictionary

Arranged by the Rosenberg Graphical System  
(Mudrov's Chinese-Russian Dictionary with an English Text and Appendices)

June 1995, University of Hawai'i Press.  
856 pp.

ISBN 0-8248-1729-X, cloth US\$125.00

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Prof Josef Kreiner is the director  
of the German Institute for  
Japanese Studies in Tokyo.

KYOTO, JAPAN

# The International Research Center for Japanese Studies

As the nations of the world have come to be ever more closely dependent upon one another, the importance of mutual international understanding has increased. The particularly rapid growth in Japan's interdependence with other nations in recent years has greatly heightened the level of interest in Japan throughout the world and, as a result, the field of Japanese Studies is confronted with a new set of challenges.

The International Research Center for Japanese Studies was established in Kyoto in May 1987 in response to these challenges. It takes the form of an Inter-University Research Institute which was established as an extra-mural organization for team research and co-operative use by researchers in universities and colleges.



The aim of the Center is, first, to carry out interdisciplinary and comprehensive research on Japanese Culture from an international perspective, and, second, to cooperate with researchers throughout the world by providing research-related information.

## Main Features

1. The research themes of the Center have been established from an international perspective, enlisting the participation of numerous scholars from Japan and abroad, in order to conduct joint interdisciplinary and comprehensive research.
2. The organization of the research activities is flexible, without recourse to a system of specialized research units.
3. The Center performs the role of a resource centre by providing information and bibliographical assistance to scholars and research institutions both in Japan and overseas.
4. Research cooperation is available for scholars in various regions of the world, in response to the particular requirements of Japanese Studies in each region.
5. The Center provides orientation and guidance on Japanese Studies for Japanese and foreign graduate students and researchers.

## Research activities

The following five research spheres provide a comprehensive framework for conceptualizing Japanese Studies.

1. **Cultural Dynamics:** Japanese culture is treated within a chronological framework with three research focuses, 'contemporary', 'traditional' and 'prehistoric'.
2. **Structures of Culture:** deals with structural elements relatively independent of change throughout time. The three research focuses are 'Man', 'Society', and 'Nature'.
3. **Comparison of Culture:** focuses on comparing Japan with other countries with the three research focuses, 'Daily Life', 'Institutions', and 'Thought'.
4. **Cultural Relations:** deals with Japan's actual interactions with other cultures, both historical and contemporary. The research focuses are 'Ancient sphere of contacts', 'Early-modern sphere of contact', and 'Modern sphere of contact'.
5. **Cultural Information:** deals with the state of the field of Japanese Studies itself. This research sphere serves as a channel of communication between research activities and research cooperation.

Besides individual research, the Center also conducts team research which can be divided into four categories: basic research; short-term projects; long-term special projects; and international symposia. The Center is also currently involved in a grant-funded research project entitled *Japanese Art Abroad*, which will run until March 1996.

## Research cooperation

The Center offers two types of research cooperation: the provision of library facilities (approx. 50,000 volumes) for all qualified researchers, and the support of individual research activities at the Center.

Research-related assistance can be provided, first, through access to the Center's library facilities and, second, by way of a large-scale computerized database which the Center will compile on its own mainframe computer. Through a multi-retrieval system, researchers will have access to audio-visual and bibliographical materials and chronologies relating to Japanese Studies. The Center also anticipates linkage with the National Center for Science Information System, the nucleus of a nationwide database system, through which access to other research institutes will be possible.

The Center also organizes international research forums, seminars, workshops and other programmes to assist research planning and survey activities, in addition to orientation, consultation and information services on Japanese Studies.

## Publications and public services programmes

The Center publishes *Nihon Kenkyu*, vols 1-9 (1989-1993); *Nichibunken*; reports on annual symposia; *Nichibunken Forum* and occasional public lectures (in Japanese); *Japan Review* and *Nichibunken Newsletter* (in English).

Among the public services programmes are annual public lecture programmes, the *Nichibunken Forum* (a monthly lecture series), and other educational activities.

For more information:

**International Research Center for Japanese Studies**

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# Netherlands Japan Association



There are a lot of associations, clubs or societies in the Netherlands and not merely on an

academic basis, which strive to propagate or deepen knowledge about a specific country. Such a club is the Netherlands-Japan Association. It was established in 1958 and one of the goals of the association is: the propagation and the deepening of knowledge about Japan in the Netherlands. And this means not only spreading knowledge and understanding of Japan, but also of its economy and technology.

One of the regular activities arranged in co-operation with the Netherlands Association of Japanese Studies (NGJS) is its annual series of lectures, presenting a different subject each year. The theme of this year's series, for example, was the city of Nara and the Nara Period. The relations between the Netherlands and Japan was the subject of another series of lectures.

Visits to exhibitions of Japanese art in the Netherlands or neighbouring countries or the showing of

Japanese films are also regular Association activities. But the activity that attracts most members is the annual New Year's lunch in January.

Nowadays there are 400 members who are interested in Japan for a variety of reasons: some have lived in Japan for a shorter or longer period; some have visited Japan as a businessman, student or tourist. Some have become interested in Japan because of its literature, art and flower arranging or because they work for a Japanese company, study Japanese or are involved in martial arts. There is also a number of Japanese members.

The Netherlands-Japan Association is also in contact with a lot of other Japan linked associations like the Netherlands Ikebana Association, the Netherlands Go Club or the Netherlands-Japan Society of the Kansai in Japan.

For further information contact:

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# The Culture of Japan as Seen through its Leisure

By Wolfram Manzenreiter



In his opening remarks Sepp Linhart (University of Vienna) stressed the importance of

this so far rather neglected segment in the field of the study of the Humanities. In particular by providing contrasts to the stereotypical and oversimplified assumptions of a Japanese ethic of hard work, this approach towards the social sphere of non-work will help to gain a better understanding of the mechanisms of present-day Japan. The first of six panels was opened by Ishikawa Hiroyoshi (Seijo University, Tokyo) who presented a paper on the changing concepts of leisure due to the broader social, political and economic developments within these years from the early 1920s to the 1990s. The close connection to situative contexts and the mutability due to the changes in the surrounding environment were acknowledged by virtually all of the papers dealing with a specific leisure pursuit over a longer span of time. Eckard Derschmidt (University of Vienna) discussed the history of jazz cafes in Japan and explained their disappearance in terms of economic factors, changing consumer tastes, and changes in the way of jazz is perceived and in listener attitudes. Nagashima Nobuhiro (Hitotsubashi University, Tokyo) pointed out the significance of gambling and betting as a leisure activity in both historical and present-day Japan. Despite a century-long history of official prohibition and moral ostracism, licensed gambling has recently emerged as a prospering industry and fashionable pastime. Elements of excitement that are usually associated with games of chance also characterize the more highbrow pastime provided by the world of antiquarian book fairs. Ann Herring (Hosei University, Tokyo) described the activities at the Tokyo Kosho Kaikan from an ethnographic point of view as a legitimate and creative form of leisure activity complete with its own rules and patterns of behaviour.

## Urban Middle Class

Various papers read at the conference confirmed the significance of the later Taisho years, characterized by the emerging urban middle-class lifestyles and consumer tastes as well as new perceptions of production and merchandising patterns, for the rise of a modern type of leisure consciousness. Katarzyna Cwiertka (International Institute for Asian Studies, Leiden) elucidated how

'The Culture of Japan as Seen through its Leisure' was the title of the international conference, held by the Institute of Japanology at the University of Vienna with the financial support of the Tamaki Foundation, Seattle-Tokyo. The organizers' idea was to assemble scholars from various disciplines and countries and have them present papers on their particular research work in order to approach the conference topic from a great variety of perspectives. Twenty-four participants from seven different countries - Japan, the United States, Austria, Scotland, the Netherlands, Germany and Israel - attended the conference which, though open to the public, was able to proceed in an intimate, workshop-like atmosphere. As no limitations were set on a particular period, theoretical tradition or methodological framework by the organizing party, participants were free to choose an appropriate contribution corresponding to the overall aim of the conference, which may be summed up in two questions: how does Japan's culture exert influence on the leisure behaviour of its people; and which insights does the study of leisure offer into Japanese society and social life?

cooking became a pastime under the combined auspices of the state's promotion of Western food, the desecralization of food under the influence of modern thought, and the spread of urban middle-class culture. Shifts in the leisure behaviour of the urban workingclass become virtually intelligible in terms of body politics. The contribution of Inoue Shoichi (International Research Center for Japanese Studies, Kyoto) illustrated changes in class-related patterns of practising and reflecting on 'beach behaviour' in interwar Japan. Drawing on her analysis of letters to the editor of women's journals and popular-sexological periodicals, Sabine Ruesthuck (University of Vienna) depicted the early 20th century as the period when science gained control of the discourse on sex and, in consequence, normative orientations towards correct sexual conduct superseded elements of pleasure and enjoyment.

## Theatre

Roland Domenig (University of Vienna) analyzed Kobayashi Ichizo's vision of a new popular theatre combining traditional elements with Western forms. His concept, then integrated into a voluminous complex of entertainment, housing and railway industry, gave birth to the well known Takarazuka Revue. In the course of the following decade the ambition to control people's leisure activities for the sake of profit transformed into the determination to organize and regulate popular leisure activities by placing them in an ideological framework which coalesced smoothly with the military state's totalization of the nation, as Jennifer Robertson (University of Michigan) argued. Her analysis of the contemporary productions of the revue theatre revealed how a 'new dramaturgy of social, political, and economic relationships led to the in-

creasing rationalization of everyday practices that finally amalgamated with the military state's interests. In her paper, Annegret Bergman (University of Bonn) dealt with the attempts to found and establish a national theatre in the same period. The transformation of Kabuki from a sub-cultural art in the direction of a national heritage and, recently, once more a commodified entertainment emphasized the significance and mutability of the concept Japanese tradition.

## Martial arts

The invention of tradition in the martial art of budo, which is another field of leisure activities heavily exploited for nationalist sentiments, was discussed in the paper of Inoue Shun (Osaka University). Centring his analysis on judo, Inoue commented on the various stages at which the martial arts have been diffused, transformed and instrumentalized for anti-modernist and chauvinistic purposes adapting to the changing socio-political contexts. A number of studies agreed in underscoring the significance of tradition, whether invented or historically justified, explicitly stated or implicitly embedded, for contemporary leisure activities. Having been involved in extensive participant observation in various courses of traditional aesthetic pursuits, Rupert Cox (University of Edinburgh) concluded that despite many structural similarities to other leisure activities, the *o-keiko-goto* are characterized by the explicit manipulation of symbols that serve to maintain the appearance of continuity with the past.

## Time organization

Wolfram Manzenreiter (University of Vienna) interpreted the success of the game of pachinko as a response to both traditional and modern notions of time, space, and money. While the

manufacturing industries have adopted to modern and rationalized concepts of time and space following their most efficient and profitable exploitation, the setting of the game constructed a 'tradition without a past' due to the perfect assimilation with traditional perceptions of time and space in the context of leisure time and urban entertainment culture. Another paper taking up the theme that the study of leisure in present-day Japan should not overlook older forms of managing time was presented by Peter Ackermann (University of Erlangen-Nuernberg). Referring to interviews with aged inhabitants of Tokyo's Koto-ku, he gave a detailed account of the temporal and spatial framework as well as the kinds of entertainment that characterized this particular and spectacular part of downtown Tokyo at the end of the Meiji Period.

## Leisure parks

Ideological references to tradition and practical considerations are merging in the way that people in the Japanese countryside employ their leisure activities. Nelson Graburn (University of California) described and analyzed the conflictual aspects of this development which are endangering the ecology and atmosphere of rural Japan. The leisure park boom of the 1980s certainly takes the prize as the most noticeable phenomena in the changing concept of rurality. Annegret Hamilton (University of Bonn) took a closer look at the leisure park business and at the underlying forces of growth and decline, as well as the way in which particular leisure parks react to trends in favourite leisure pastimes and introduce new patterns of leisure behaviour. Japanese people not only travel domestically, more and more they are leaving the country in their holidays. The long-term growth potential of the overseas travel market was analyzed by Henning Goedicker (University of Bonn), who stressed the major importance of economic factors in the expansion of the market. Even in pre-modern times travelling was considered to be one of the most popular leisure activities. Drawing on sources on the Tateyama pilgrimage in the Edo Period, Susanne Formanek (Institute for the History of Culture and Thought in Asia, Vienna) explored the ways in which travellers made good use of the religious framework as pretext to escape everyday routine and the rigid restrictions on mobility. In a manner similar to travelling, cherry blossom viewing is another very common contemporary leisure activity that originated against a religious background. Emiko Ohnuki-Tierney

(University of Wisconsin) presented an excursion through the history of hanami and outlined the changing nature of its symbolism and popularity in reaction to the agency of cognitive and emotive dimensions of symbols.

## Games

The game of ken, although elaborated and ritualized to a great extent in some periods, never managed to reach a comparably high orbit, and one major reason for its decline may be that it was simply top-heavy with rituality. Having done intensive research on the social and historical background of the origin and development of the janken, Sepp Linhart (University of Vienna) analyzed some of the aspects that induced the various ups and downs in the history of the game and its exotic predecessors.

The world of sports certainly offers one of the most predominant settings for complex rituality and compact symbolism in modern societies. This is especially true of national sports, as T. J. Pempel (University of Wisconsin) revealed in his discussion of contemporary Japanese athletics. His disquisitions on the kinds and styles of media coverage given to major sports events delineated some structural components in order to consider for the relationships in which a given sport manages to attract a nation's attention.

William W. Kelly (Yale University) epitomized the history of Japan's most popular spectator and participant sport, baseball, as a mirror of the ideologies and institutions of modern Japan. Embedded in the educational system, the mass media, corporate interests and patriotic sentiments, baseball has passed through various stages in which pedagogical, economic and social structures intersect. In his contribution on golfing culture among Japanese business expatriates in Singapore, Eyal Ben-Ari (Hebrew University of Jerusalem) showed that active participation in sports may encapsulate a meaning not to be found in the purely sportive context. In terms of the life of an individual, playing golf represents one of the major socialization processes in which junior executives are prepared for their career. The close and overlapping allocation of leisure activities and work-bound procedures was approached by William H. Kelly (Osaka Gakuin University), whose paper focused on the role of practice and training to achieve the proper form in karaoke and tennis. As this prominent feature is not an aesthetic consideration but should be thought of in terms of group sociability, it relates the execution of the leisure activities to the more serious sides of life.

Intense discussions followed the presentation of papers and continued in the conference breaks. The participants welcomed the opportunity to gain an insight into research work related to their own interests yet approaching these from the methodological and theoretical realms of other academic fields. A publication of selected papers is planned to make some results of the conference available for a wider audience. ♣

5-8 APRIL, 1995, VENICE, ITALY

## Symposium on Tanizaki Jun'ichirō

By Adriana Boscaro



On the occasion of the thirtieth anniversary of its founding, the Japanese Studies Institute of the Department of Indian and Far Eastern Studies at the University of Venice, Italy organized an international symposium on Tanizaki Jun'ichirō (1886-1965) to commemorate the thirtieth anniversary of the writer's death. The symposium was held on April 5-8, in the magnificent Aula Magna of the University of Venice. The Japanese Ambassador to Italy, Hanabusa Masamichi, the Director of the Japanese Culture Institute in Rome, Nishimoto Kōji, and the Chairman of Chūōkōronsha, sponsor of the Symposium, and an old friend of Tanizaki, Shimanaka Hōji, addressed the participants.

The opening speech, entitled *I colori dell'ombra*, was given by Maria Teresa Orsi of the University of Rome, and concerned the colours of the shadows so praised by Tanizaki. The five sessions which followed consisted of four papers each. Several subjects were examined in depth and the discussion was lively and animated. Donald Keene and Jean-Jacques Tschudin spoke about Tanizaki's writing for the theatre and their papers shed new light on a subject not often addressed by critics. The field of cinema was examined from the point of view of Tanizaki's active participation in the industry during the 1920s (Joanne Bernardi) and of the misadaptations of his novels (Donald Richie).

*Sasameyuki* was studied as a political novel (Anthony Chambers), as a story which can be read as an *emaki* (Chiba Shunji), and as a work in which disease can be seen as a metaphor (William Johnston). Close attention was paid to references (Jacqueline Pigeot in *Yoshino kuzu*; Miko-

laj Melanowicz also in *Yoshino kuzu*; Anthony Liman in *Haha o kouru ki*; Ken Ito in *Itansha no kanashimi*) and narrative styles (Howard Hibbett spoke about comic mischief in Tanizaki; Irmela Hijiya-Kirschner examined the writer's art of storytelling; Anne Bayard-Sakai explored the 'double face' of his writing, especially in *A to B no hanashi* and *Tomoda to Matsunaga no hanashi*). This latter work was also examined by Paul McCarthy in his paper on the 'West' in Tanizaki. A broader perspective on the work of the author was presented by Suzuki Sadami, who saw Tanizaki as a cultural critic, and by the writer Kōno Taeko, who gave a personal interpretation of 'presentiment' in Tanizaki's literature. The theme of foot-fetishism, which was present throughout in the logo of the Symposium - the famous *Bussokuseki* designed by Munakata Shikō for the first edition of *Fūten rōjin nikki* (1966) - was taken up by Adriana Boscaro in her paper examining descriptions of the beauty of feet in Tanizaki's early works. Two recollections closed the Symposium: one from Ibuki Kazuko, Tanizaki's secretary for many years; another, most moving, from Takeya Naomi, scholar of Italian literature at Osaka University of Arts. Some years ago Ms Takeya succeeded in saving one of Tanizaki's residences, the 'Ishōan', from demolition by having it moved to another area. She showed slides of the Great Hanshin Earthquake and of 'Ishōan', which thanks to its removal is now the only traditional Japanese house remaining in the area. The double message Ms Takeya brought to all the participants was to urge them to continue to spread knowledge of Tanizaki's literature throughout the world, and to say 'many thanks from Kobe. Ishōan is still standing'.

Professor Adriana Boscaro of the Japanese Studies Institute of Venice was the organizer of the Symposium on Tanizaki Jun'ichirō.

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## Korean Studies Conference in Prague

The Association for Korean Studies in Europe (AKSE), founded in 1977, held its 17th conference in Prague, April 21-25. The conference was hosted by the Institute of East Asian Studies of the Charles University in Prague and supported financially by a grant from the Korea Research Foundation in Seoul. The organization was in the hands of Dr Vladimir Pucek and Dr Marta Buskova, both from the Charles University in Prague.

By Paul Wijsman



The number of participants in AKSE conferences seems to be on the rise. Altogether 145

scholars from eighteen European countries, as well as from North and South Korea, Australia, Japan, Mexico, the USA and Kazakhstan participated, presenting sixty-one papers, brief summaries of which will appear in the next issue of the AKSE Newsletter (Summer 1995). One remarkable fact was the great number of papers on history, both ancient and modern, accounting for nearly half of the total number. North Korean scholars presented papers on the recent and somewhat controversial excavation and reconstruction of the tomb of Tan'gun, who is regarded as the first ruler of a Korean state. Other papers highlighted the function of history and historical images in the construction of national or ethnic identity and the legitimization of power. Besides history, sessions were also devoted to traditional and modern literature, anthropology, linguistics, art and religion. Two papers devoted to Christianity showed how thoroughly this religion has been Koreanized. Highly topical issues addressed were the problem of the 'Comfort Women' and international investments by the Republic of Korea.

In line with the AKSE policy to promote exchanges with related organizations outside Europe, invited representatives of the Association for Asian Studies in the USA and the Pacific Area Council for Korean Studies (PACKS) also read papers at the conference.

### Future workshops and conference

At the Membership Meeting it was announced that the next conference will be held in Sweden in 1997 and will be organized by Professor Staffan Rosén. In 1996 AKSE hopes to organize two small-scale workshops, which will afford an opportunity to discuss certain topics in greater depth than is possible at the biennial conferences. The subjects and the venues of these workshops will be announced soon. To the regret of the membership, AKSE's President, Dr Robert Provine, announced his decision to step down prematurely, while Dr Henrik Sorensen chose not to stand for another term in office. The newly

elected Council is constituted as follows: Prof. Boudewijn Walraven (President), Prof. Staffan Rosén (Vice-President), Prof. Eckart Dege (Treasurer), Dr Roland Wein (Secretary), and Dr Pak Youngsook and Dr Alexandre Guillemoz (Members).

Dr James Grayson will continue to act as the editor of the AKSE Newsletter, which welcomes any information pertaining to academic Korean Studies in Europe. The deadline for the next issue is 31 July 1995.

### Catalogue of Korean periodicals

During the conference the latest version of the *Union Catalogue of Korean Periodicals in Europe* was offered for sale in the form of a 3.5" HD disk (written in dBase IV). The disk also contains a (stand-alone) dBase retrieval program for operation on PCs with DOS, and an installation programme which will automatically decompress and install the database and retrieval programme

on the hard disk. The Catalogue is operational without dBase or any other programme, but 9 MB of free hard disk space are necessary to hold the database and programme, and another 4MB to operate the retrieval programme. The *Union Catalogue* contains data from more than seventy public, as well as private libraries. It is still available by sending a Eurocheque for 20 DM (or for overseas customers, US \$20) to:

Dr Eckardt Dege

Geographisches Institut  
Universität Kiel  
D-24098 Kiel  
Germany.

Correspondence to AKSE may be addressed to:

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Copy for AKSE Newsletter may be addressed to:

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Applications remain open until September 15.

As the Ruhr-Universität Bochum is interested in the advancement of women, female scholars are especially invited to apply. In the event of equal qualifications a female applicant will be ranked before a male applicant. Applications by handicapped persons are welcome.

Foreign applicants will be given at least two years to obtain a fair command of German. In the meantime courses may be held in English.

## BOOKS

Multatuli, meaning 'I have suffered much', was the pseudonym of Eduard Douwes

Dekker (1820-1887), born in Amsterdam the son of a sea captain. In 1838, he accompanied his father to Java, where he entered the Netherlands East Indian Civil Service. Although this young official who was endowed with an independent but recalcitrant nature was frequently involved in disputes with his superiors, his career steadily advanced and he held posts in various places. Although he had received no higher education or specific training, he, as a self-taught man, seemed to earn recognition for his outstanding capacities.

In 1856, he was appointed Assistant-Resident of Lebak in West Java, and it was here he felt ready to carry out his mission: namely, to put things to rights, to remove the oppression from which the population of Lebak suffered. However, within three months he had resigned from the service and left Lebak. Back in Europe, there were years of wandering and poverty, during which he struggled in vain to obtain rehabilitation for himself and justice for the Javanese. In 1860, *Max Havelaar*, in which were recorded and narrated the series of events around the Lebak case that 'have taken place', was published. Douwes Dekker himself was, of course, the embodiment of the hero of the novel, Max Havelaar.

## A man of action

There are many anecdotes that shed a light on Douwes Dekker's personality. Brimming with romantic heroism and a sense of adventure, he wanted to be and was indeed a man of action. For instance, once he jumped impulsively into a river just to save a dog. At other times, he bought slaves in order to set them free, and because of this gesture he and his family suffered great financial hardship. Whenever he received remuneration for his lectures or other activities, this ministering angel hastened to orphans, beggars, the homeless, alcoholics, prostitutes, in short to all his friends in need. This man of action, who hankered to follow Christ as the chosen protector of the poor and the minorities, was also a dreamer, an inveterate gambler: he was an habitu  of the casino where he lost all his money and ran into debt.

There is a wealth of evidence which reveals him as an egocentric,

Max Havelaar  
막스 하블라르

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Korean translation of the  
Max Havelaar

# Multatuli finally in Korea

By Myoung-suk Chi

Multatuli is probably Holland's best-known writer, and his first novel *Max Havelaar* was, and is still, hailed as a masterpiece by most critics. Multatuli is also the only person in the Netherlands who is honoured by having an association (Multatuli Genootschap), a museum (Multatuli Museum), and a journal (*Over Multatuli*) dedicated to him. There are so-called 'Multatulians' who have made a demi-god out of him, according to the 'anti-Multatulians' who, for their part, reject him as an overrated figure. Yet even among them, Multatuli and his works are discussed repeatedly, as all Dutch intellectuals and progressive thinkers are supposed to be conversant with his works and, indeed, pretend to be just that. Recently, a Multatuli Hotel, a Multatuli brand of coffee and a Multatuli travel agency have been established or launched. Multatuli has practically become a byword for having a critical mind, being tolerant of minorities, and so forth. Who, then, is this Multatuli?

an eccentric, and a highly complex personality. He was a hot-headed fighter: in a theatre he once suddenly gave three men in the audience a beating, as they had made vulgar comments about the appearance of an actor. He was taken to court and convicted of disorderly behaviour. He even seemed to betray a tendency towards paranoia: he once notified the police that his own son conformed to the description of a certain wanted criminal. Of course, this enraged his completely innocent son who never forgave his fa-

ther. In short, at the same time he made many enemies and friends at the same time, among whom female supporters figured prominently. His work is as colourful and fascinating as his personality.

## Max Havelaar

*Max Havelaar or the Coffee Auctions of the Dutch Trading Company*, an autobiographical novel was written with a dual purpose in mind, as the writer has said: improvement in the position of the Javanese and his own rehabilitation. Even if such concrete

outcomes were no more than pious hopes, the success of *Max Havelaar* was enormous, and overnight an unknown civil servant was transformed into the most famous writer in the Netherlands. Immediately after its publication the book stirred up heated discussions. The government even held an official inquiry into the Lebak affair featured in the novel, concentrating on the factual truth. However, the book goes far beyond an indictment of Dutch colonial policy of the 1850s. In the course of time, the accent has shifted slowly but steadily away from the controversial historical facts to the undisputed literary value of the book, and nowadays appreciation of it is focused mainly on its style and composition.

At first glance, the book may appear to be a medley of styles and incongruent composition. For the Dutch reading public it was the very first book in which a everyday colloquial style is presented alongside the more formal literary style, with matter-of-fact passages abutting sentimental poems; dry official documents and letters juxtaposed with emotional outbursts, straight out sarcasm is mingled with irony. Hidden beneath its chaotic appearance there is a coherence, a well-constructed unity. The various styles are used highly functionally and effectively in the characterizations and they link up the various perspectives. The book begins with the narrator Droogstoppel, the Amsterdam coffee broker.

## Alter egos and antipodes

Droogstoppel (Drystubble or Dry-as-dust) is a caricature of the worst possible philistine who characterizes himself by what he says and how he says it. He recounts how he happened to meet an old schoolfriend, Sjaalman (man with scarf, because of his shabbiness having to make-do without a wintercoat). Next, the narrator Stern, a recently employed clerk from Germany who agrees to write up a 'Havelaar story' with Sjaalman's material, is introduced. Stern (the star as symbol of the Romantic) idealizes his hero as the personification of Justice and Truth. Stern's view is at variance with that of Droogstoppel and opposes it.

Multatuli himself takes up the pen at the end of the book. He acknowledges that all characters are his creatures, and he kicks them off the stage. This all in order to confront us with the problems of conscience: how can one justify the abuse and exploitation of the thirty million Javanese? This use of the various perspectives is indeed a very

effective way in which the real author Douwes Dekker, behind the scenes, can present his alter egos: Stern (as the young Dekker), Max Havelaar (as the colonial officer), Sjaalman (as the retired ex-officer), Multatuli (as the writer). To him, their antipodes are Droogstoppel, the Reverend Wawelaar (derived from 'wawelen', meaning 'to twaddle'), Slymering and their ilk. They are all caricatures of the heartlessness, hypocrisy, narrowmindedness and immutable prejudice of 'a pirate state [that] lies on the sea, between the Scheldt and Eastern Friesland!'

## Korean translation

Finally, a Korean translation of *Max Havelaar*, already available in thirty-three other languages, has seen the light of day. There is probably no need to explain why I was eager to introduce Multatuli to the Korean public. Hopefully, it is the beginning of a series of publications about the multi-faceted artist he was. He was not only a novelist, but also the first columnist in Dutch literary history. He wrote plays, poetry, and a great many letters. More than this, he is a great thinker whose Ideas (*Ideeen*) have been published in seven volumes. Yet his mind was too undisciplined to construct a philosophical system. He was a fighter against the religion he reviled, but he remained a believer in striving for and thirsting after the Ideal. He was a rationalist, wed to a romantic idealist. He favoured Reason, but regarded the Heart as equally essential. This complex of characteristics makes him an inappropriate subject for categorization into any Western literary school.

It is maybe time to approach his works from the point of view of his relationship with the oriental cultural heritage. For example, one reason for such an approach being that his concept of the ideal shows a distinct affinity with oriental ideas of harmony with nature, while the thematic motto of his works 'man's calling is to be man' is nothing less than a search for the balance between nature and culture. To me, he is clearly a writer who sympathized deeply with and truly tried to absorb oriental culture.

# The Royal Asiatic Society - Korea Branch

The Royal Asiatic Society, Korea Branch (RAS-KB) makes learning an adventure. The purpose of this non-profit organization is to enhance understanding of the arts, customs, history, and literature of Korea and other Asian countries. Membership of the RAS, which will be 95 years-old this June, is open to anyone with a sense of adventure and a desire to learn. Membership of the RAS gives newcomers to Korea a place to start learning about their new cultural environment through its three major activities: RAS tours, publications and lecture meetings.



The Korea branch of the RAS was born in June 1900, when seventeen men from three countries (Germany, Great Britain, and America) met to form a branch of the Royal Asiatic Society of London. These founding fathers came from all walks of life: some had been members of the Society in London, and others were scholars and businessmen who were interested in forming a group to expand their knowledge of Korea and the Far East.

Turbulent periods in the peninsula's history, such as the Korean War, resulted in the curtailment of many of the society's activities and the halting of the publication of the annual journal. The group began to flourish again in the 1960s, when it began its semi-monthly meetings, publications on various Korean subjects and tours throughout Korea and other parts of Asia.

## RAS Tours

One way the RAS strives to develop understanding of Korean culture is through tours, which are conducted from January to July and August to September. The RAS attempts to create a family-type, non-commercial atmosphere. The tour guides are RAS members (not professional guides), which helps to personalize the tours. The trips are a great way to learn about Korea, as most are to places of cultural and historical interest. Since tours are conducted in English, it makes learning much easier for the newcomer. Mountain climbing, boat trips, picnics and full weekend tours are just a few examples of what the RAS sponsors. Anyone can attend these tours, but the price is 20% lower for RAS members, who also have priority.

## RAS Publications

Korean culture and the Orient have fascinated the people of Western civilization for centuries. To feed that fascination, many have turned to countless books that have been published on Korea and other Oriental cultures. Many of these books, which document the arts, history, literature, and customs of these countries, have been written under the auspices of the RAS and line the shelves of the society's Korea branch office located near the historic East Gate in downtown



Seoul. From October 1900, the year the Society was founded, the RAS began publishing its first issues of *Transactions*, the Society's annual journal. Along with *Transactions* the RAS sponsors the publication of numerous books on Korean topics every year and releases an annual publication list of informative books on Korea that have been published elsewhere.

## RAS Lectures

The RAS currently conducts lecture meetings every second and fourth Wednesday evening, at the Daewoo Foundation Building Auditorium (11 floor) at 7:30 p.m. Experts in various fields speak on a wide range of topics. Some examples are a recent slide show on Korean embroidery, and a lecture on the impact of Confucian cultural attitudes on business performance. The meetings are free of charge and open to the public, with the average attendance running close to 100 people. Announcements can be found in local English language newspapers.

## RAS Membership

The RAS has over 1,500 members in over twenty countries, 1,000 being local members and 500 members not residing in Korea. Members are from a variety of professions, all of whom want to learn something about Korea. In addition to discounts on RAS tours and books, members receive a copy of *Transactions*. The membership fee is US\$20 per year for overseas members, which gives a copy of *Transaction*, a quarterly newsletter of Korean News, and 10% off the price of books.

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# Hamel and the Kingdom of Korea

The first authoritative translation of 'Hamel's Journal and a Description of the Kingdom of Korea, 1653-1666' made directly from the original Dutch manuscript by Br. Jean-Paul Buys of the Taize Community was recently published by the Royal Asiatic Society Korea Branch. Hendrik Hamel has finally been awakened from his long hibernation which has lasted more than three centuries inside a time capsule well-guarded by the impenetrable old Dutch language and now speaks in modern English of his thirteen years of captive life in Korea and his sober, detailed observation of the 'Hermit Kingdom', covering a wide range of subjects between 1653 and 1663.

By Kim Byong-kuk



The two previous translations of Hamel's book, namely the old French translation and the Churchillian translation were both flawed and distorted versions of the original Dutch document. Prof. Gari Ledyard of Columbia University, the famed Oriental scholar, shed some new light on Hamel's adventures but did not provide a new English translation of the book. Br. Jean-Paul Buys is a Dutch national and his painstaking translation efforts and research work were supported by the City of Rotterdam, the Dutch Korea Trade Club, and the Royal Dutch Embassy in Seoul.

'Hamel's Journal' is divided into two sections. The first section consisting of Part I to Part XII is an enthralling account of the shipwreck of the *Sperwer* off Cheju Island, the internment of the surviving crew, and finally the escape to Nagasaki, Japan.

## Shipwrecked

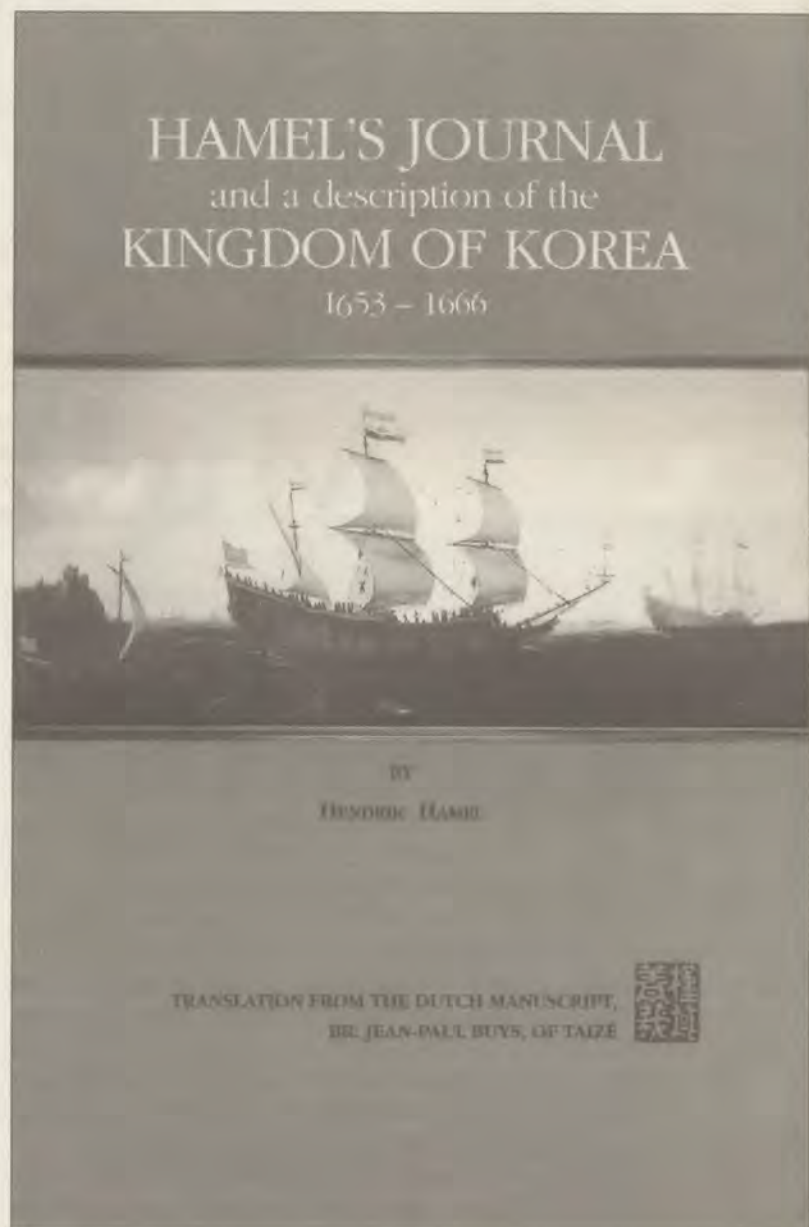
The *Sperwer*, with sixty-four men on board left Batavia on June 18 1653. On August 16 1653, the *Sperwer* was lost in a storm and twenty-eight men perished. The thirty-six survivors, driven ashore on the southern coast of Cheju Island, were all interned and spent ten months on the island. Then, they were transferred to Seoul where they were employed as bodyguards to a general for about three years. They appealed to the King to release them but they were always told that it was not his way to send foreigners away from his land. The King apparently did not want facts about his country to become known to other nations. Then, a Manchu envoy came to Seoul and the senior navigator and one sailor approached the Manchu envoy in an attempt to return to the Netherlands by way of China, but they were immediately captured and jailed. After this incident, the remaining thirty-four Dutch sailors were transferred to Pyongyang, Kangjin in Cholla Province. They lived seven years in Pyongyang and eleven of them died during that period. After three successive famines in 1660, 1661 and 1662, they were divided into three groups since Pyongyang could ill afford to support them and sent to Yosu Chwasuyong (12 men), Sunchon (5 men) and Namwon (5 men). At the

time of their escape attempt, sixteen men were still alive, of whom eight succeeded in reaching Nagasaki.

## Tinged mirror

The second section, 'Description of the Kingdom of Korea' covers Hamel's observations on a wide range of subjects with which he came into contact or which caught his observant eye.

Hamel's 'Description of the Kingdom of Korea' is a mirror tinged undoubtedly with colours of his own perceptions and prejudices, but it is also a mirror enriched with the knowledge and inquisitive curiosity of a widely travelled foreigner. Therefore, we can use Hamel's work to look back on the long-gone days of the Yi Dynasty. The descriptions of historical Korean society used by contemporary Korean scholars have usually lost much of their freshness and dynamism from the difficult process of composing them in Chinese classical form. However, Hamel's description was straightforward and forthright and his work exudes a raw vitality. Any reader of Hamel's work will not miss the thrill and fascination of uncovering a well-hidden treasure house.



Hamel examined Korean life and customs from the perspective of his own cultural background, Holland and Western civilization in the seventeenth century. Hamel could make observations at close hand because the Dutch sailors were allowed to go about relatively freely with few restrictions. Moreover, Hamel could observe the lifestyle of upper class people because curiosity prompted these people to invite the Dutch to their homes. Many of Hamel's observations are verifiable either by the looking at established historical facts or observing customs which still survive from former times.

Hendrik Hamel

**Hamel's Journal and a description of the Kingdom of Korea 1653-1666**

Translated from the Dutch manuscript by Br. Jean-Paul Buys of Taize.  
RAS Publications 1994; paperback 107 pages.

This article was compiled from Kim Byong-kuk's two articles which appeared in the *Korean Times* on November 16, 1994 and March 1, 1995 respectively. Dr Kim Byong-kuk is an economist who lectured at several Korean universities and had a senior post at the Central Bank of Korea and the Asian Development Bank. He writes columns for the *Korean Times* on a regular basis.

6-9 MARCH, 1995, TOKYO, JAPAN

## Japan/USA Area Studies Conference Internationalization of Area Studies

Early in March, Past President David Wyatt and I were in Tokyo for the Japan-USA Area Studies Conference. It was organized by the National Council of Area Studies Associations (NCASA) along with the newly founded Japan Area Studies Center (JACS) and the International House of Japan.

Participating from the American side were the chief administrative officer and a leading elected officer from each of the five NCASA associations – covering African, Asian, Latin American, Middle East and Slavic studies – plus the American Studies Association. The Japanese delegation represented eight area studies associations, of which our counterparts were the Japan Association for Asian Political and Economic Studies (JAAPES), which was founded in 1953 and now has over 900 members, and the Japanese Association for South Asian Studies, founded in 1988 and with over 300 members. There are several other associations for Asian studies in Japan, but most are discipline or country specific.

By John Campbell



For the NCASA associations, this conference was the third step in a long-term effort to internationalize area studies in the United States. Of course, members of these associations usually have close ties to the nations they study, but they do not often have much interaction from scholars in other countries who study similar subjects. NCASA had met with representatives of Canadian area studies associations in Quebec in 1993, and of Latin American associations in Puerto Rico in 1994.

Our encounter with Japan was by far the largest and most elaborate of these meetings. In most cases Japan is second only to the United States in the number of specialists working on a given country or region. Japanese area study associations are smaller than ours and usually lack the resources to maintain a professional staff, but their activities are similar: publishing journals and other scholarly materials, holding annual meetings, and generally trying to impress their nation's citizens with the importance of understanding a foreign culture or region – for its own sake, and as the best way to gain insight about one's own country.

### Interdisciplinary or nondisciplinary?

The discussion at our conference ranged widely and I will just note a few themes that struck me as interesting, based on my memory, some fragmentary notes, and my own subsequent thoughts.

To begin with a perspective from the sociology of knowledge, one aspect of the development of area studies in both countries is as a reaction to the concentration on Europe and the 'Western tradition' among academics. This reaction was a bit different in the two countries, however. Americans are part of that Western tradition, and many American area studies specialists see themselves as discoverers of more

exotic parts of the globe, which for the most part they view, in effect, through Western-crafted 'lenses' of the same social science or humanities approaches used in studying more familiar topics. That seems quite natural to most of us.

In Japan, these scholarly approaches themselves are seen as coming from 'outside'. The question of whether Western theories are adequate for studying Japan itself has been debated for more than a century. It is understandable, then, that some of the Japanese participants at the conference sounded quite ambivalent about the proper ways to study nations and cultures that are neither Western nor Japanese.

A good example is a difference at least in nuance in using the term 'interdisciplinary.' Area specialists in both countries are naturally drawn to the view that the country or region they study must be understood in a holistic way, as a complicated system in which each aspect is related to all the others. Moreover, as a practical matter, specialists on a given area tend to cluster together across disciplinary boundaries at the university and national level simply for self preservation. For those reasons the conference participants found it easy to compare experiences between our two countries.

However, a common American assumption is that 'interdisciplinary' refers to the application of well developed theories from each of the disciplines, in their own terms. Indeed, 'mainstream' American scholars sometimes look down on their area studies colleagues' research as not very interesting in theoretical terms, just digging up peculiar facts rather than advancing the cutting edge of the discipline. Area specialists might reply, a bit defensively, that by working in unfamiliar terrain they contribute profound tests of theories that are often parochial. In fact it is not difficult to make an impressive list of theoretical advances derived from area studies research. Nonetheless, most of us implicitly accept the paradigm.

Japanese area study specialists are perhaps a bit more sceptical about

the disciplinary theories themselves, and so more likely to interpret 'interdisciplinary' as nondisciplinary. That view leads to a concentration on fieldwork, on what appears to be the concrete reality of the area studied, and to keeping a watchful eye for evidence that might throw doubt on accepted academic principles. Indeed, we heard more than a few hints of area studies serving as a critique of accepted social principles as well – a perception, perhaps a bit romantic, of third-world countries revealing overarching truths that Japan lost sight of in its rush toward modern (Western) superspecialization.

These comparisons are much too simple and black-and-white: one could easily find examples of what I have characterized as the Japanese approach among American area specialists, and vice versa (one Japanese participant hoped that area studies research would become more disciplinary in the future). Moreover, any differences might well be due to factors other than the sociology of knowledge explanation I suggested. First, the balance in area studies among disciplines is different: anthropologists seem more prominent in Japan, at least for some areas, compared with historians and political scientists in the United States. Second, research is more likely to be carried out individually in the United States and by teams in Japan – a report written up by a team of researchers with different backgrounds will naturally not emphasize disciplinary theory too much. Third, disciplines *per se* are more fundamental to the organization of the American university than in Japan, with an enormous impact on criteria for promotion and thus incentives for one kind of research over another.

### National interest

Incidentally, it is interesting that the trend toward establishing new schools and faculties in Japanese universities that are self-consciously both cross-disciplinary and international may be positive for area studies. Already it appears that the number of students learning foreign languages (besides English) is increasing, though from a low base. Increased Japanese participation in many sorts of international activities, particularly when young people go abroad, is also bound to expand the constituency for serious area studies.

That point raises the general question of the relationship of area studies to national policy. Several American participants were animated by the threat to our field posed by the end of the cold war. A currently popular argument is that the explosive growth of area studies in the postwar era was motivated by the old national security concerns – 'know your enemy' and even 'know your (potential) allies.' New concerns – environment, population, and so forth – are seen as 'global' and require different kinds of specialized expertise than the in-depth study of individual countries and cultures.

Needless to say, our group rejected this superficial critique, pointing out that the most important cause

of the growth of area studies was genuine curiosity about the outside world (although to be sure area specialists were always quite willing to trade on national security worries in the quest for government and foundation support). Moreover, since all those global issues work themselves out in particular countries and regions, we really need still deeper knowledge of all parts of this more complicated world.

The Japanese participants seemed interested in this discussion but perhaps a bit detached. One scholar pointed out that the end of the cold war does not have much impact on Japanese area studies since they had not been much affected by the cold war in the first place. Another went so far as to suggest that most Japanese specialists studies these strange countries mainly for their own amusement. However one measures it, area studies (and no doubt other academic fields) do seem less closely connected to the 'national interest' in Japan than in the United States. The direction of change, however, may point out the other way. These days in Japan, area studies are increasingly seen as a resource for foreign aid policy, which is a much larger element in overall Japanese foreign policy than was true even two or three decades ago in the United States.

Of course, the relationship of an academic field to government policy need not be supportive. Many individual American area studies specialists have been sharply critical of how Washington deals with the regions they study, and most area studies associations have wrestled with the question of whether or not to take a stand on political questions. They answers vary considerably. Japanese participants did not say much on this issue in the conference itself, although there was some talk about was guilt vis à vis Asia during the coffee breaks.

### The necessity of Area Studies

Finally, many participants had views on the relationship between area specialists and the regions they study. There was a general agreement that international research helps mutual understanding, and that it is important to work with local scholars on an equal basis and not exploit them simply as sources of data. Some Americans believed strongly that their efforts, in and out of the academy, should take as an important goal the need to assist the people or at least the scholarly communities of the countries they studied. Other American specialists saw their main responsibility as to their students and to advancing knowledge in general. Japanese participants spoke up on both sides of this old debate. Some area studies fields have a major focus on issues like ecology, agriculture and economic development, in which benefits to the country studied are important if not paramount. One scholar, however, saw himself as essentially an outsider whose work would have little interest to natives.

In any case, at risk of sounding a bit idealistic myself, I think it is true that nearly all the participants in our meeting, from both countries, revealed that sense of deep

emotional connection and fascination with regard to the regions or countries they study. That has always been my touchstone of the true area studies scholar. In the day or two following the conference itself, each pair of American delegates was hosted by the counterpart Japanese associations, generally mixing sociability, scholarly conversation, (switching between English and Swahili in the African studies case), and some concrete planning for future co-operation on an association-to-association level. Reports indicate that all these talks were very productive. The topic of concrete mechanisms for co-operation came up in the main conference as well, with several good specific suggestions emerging. It will take some hard work, but judging from this conference the prospects appear bright for increased interaction across the Pacific in area studies. ♪

11-14 APRIL, 1996  
HONOLULU, HAWAII

## 48th Annual Meeting of the AAS



The 1996 Programme Committee invites all AAS members to take part in assembling the 1996 offering of panels, round tables, individual papers, and other presentations. We are especially interested in departing from some of the well-worn topics or issues, and striking out in genuinely new (not merely trendy) directions. For that reason, we will try to aid organizers and/or presenters to develop especially attractive ideas, and to help locate other scholars with similar interests to complete particularly interesting panels or round tables. Please get in touch early with the appropriate committee member if you think you have a good idea, but are not sure how to develop it fully.

The 1996 committee is also eager to assist in whatever way it can carry out the Board of Directors' recent directive to pay special attention to balance of gender, ethnic group, and institutional affiliation in composing panels and round tables. There is no intention to sacrifice quality, but rather to assure that the best scholarship of all AAS members is given the opportunity to be presented in our important forum.

We ask you to keep in mind the **August 3, 1995 deadline** for submission of proposals, and that you read carefully the detailed materials prepared by the AAS Secretariat for your use. ♪

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# The Internet

## & the IIAS

By Annelies de Deugd



In IIASN-4 I wrote a general introduction to Internet and all its wonders.

This time I want to tell you about how Internet has effected the IIASN (part one) and give you an introductory directory of interesting URLs for Asian Studies.

Uniform Resource Locators are the addresses of sites on the Internet where information can be found and accessed. (Part two)

In January of this year it was decided that the IIAS should have its own computer server. To put it simply, this is a powerful computer with a huge memory capacity. First, the machine can be used to create a local network at the Institute for internal exchange of information and access to computer applications and the database on Asian Studies in Europe that the IIAS is compiling. The work on this database will be considerably easier by using a network since several people can work at the database simultaneously. Secondly, as part of the information providing side of the Institute the server also offers the means to operate a World Wide Web (www) site and make the database accessible for consultation from outside the IIAS.

A web server or site is a local collection of hypertext documents which can be accessed from outside. The (World Wide) Web, with a capital, is the name for all hypertext publicly available on computer servers worldwide connected through Internet. Now you might wonder what hypertext is. Hypertext is a concept that involves using a computer's storage and searching capacity to link documents together: texts linked across a potentially unlimited number of information sources. One link takes the user to another document that can contain links to other documents and so forth. These documents can be anywhere in the world on hypertext capable servers. Hypertext is the basis of www.

How does one create hypertext documents? For this you need to use Hypertext Markup Language (HTML). HTML is a coding mechanism used to author web pages. It works with codes like the codes in word processing for showing text features like hard returns, paragraphs etc. HTML is not as comprehensive as word processing but more and more features are becoming available. However, this is not the only thing HTML can do. You can insert codes to show image files, to play audio files and even video images, as well as links to other documents locally and worldwide or to places within the same document. It is also possible to create form files so people can interact and fill in order forms or send comments by e-mail. Another advantage is that the user can download the information on his or her computer. We are now talking about hypermedia: hypertext with incorporated multimedia. CD-ROMs are multimedia and there are similarities between www and CD-ROMs but CD-ROMs are static where as www sites are not. Once a CD-ROM is made, it stays the same whereas www sites can easily be changed and updated.

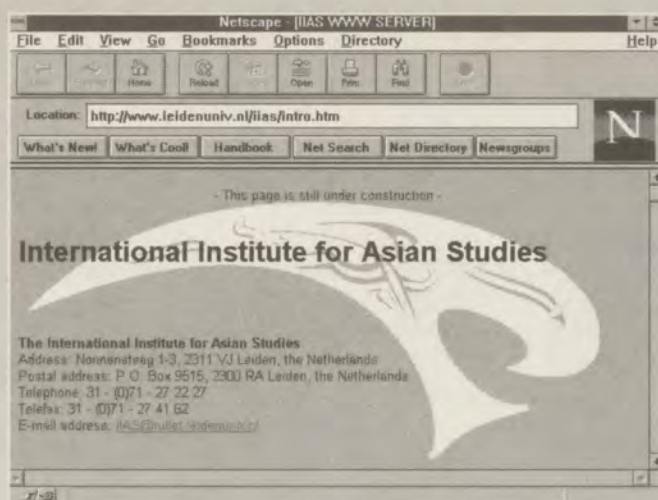
However, how and what the user gets to see depends on the www browser he/she is using, the settings he/she has chosen in those browsers, and additional viewers and soundcards in-

stalled. A document made up in HTML could have all the latest facilities but if your computer cannot handle them, you will not see them. The most used browsers at the moment are Netscape and NCSA's Mosaic for Windows for DOS, and MacWeb for Apple Macintosh. WWW as a means of providing information is a growing area. It is rapidly becoming extremely popular. What started as a new toy for a select few is becoming a serious tool in the world of information technology.

### The IIAS WWW server

The IIAS web server will provide the Institute with another face to the outside world. It contains general information about the Institute and its staff and fellows, the electronic version of the Newsletter issues, information about conferences and seminars, vacancies, and gives access to the database on Asian Studies in Europe. You can find us on the Web using the following URL:

<http://leidenuniv.nl>



Next I want to present you with an introductory directory of sites concerning Asian Studies on the Web.

This directory does not pretend to be complete. The Internet is a changing environment. Therefore do not get upset if a site mentioned here has changed or disappeared. There are several kinds of information to be found on the Internet: 1. newsgroups, 2. mailing lists, 3. www sites, 4. gopher sites, FTP sites, and telnet sites. For the moment I have only looked at newsgroups, mailing lists and www sites. These are the most freely accessible kinds of information on the Internet. However, through links in www sites many gopher and FTP sites are available as well.

### Frequently asked questions: FAQ'S

These are documents where you can find answers to almost anything. Although not a category like newsgroups or www sites, FAQ's are worth mentioning because they are a good source for quick information about many different subjects. For most Newsgroups, mailing lists and www sites FAQ files exist. A few examples:

<http://gn.sdsc.edu:70/1/SDSC/Geninfo/Internet/internet>

<http://www.cis.ohio-state.edu/hypertext/faq/usenet/>

### Newsgroups

Newsgroups are discussion groups that come from USENET, a system for disseminating a synchronous text discussion among cooperating computer hosts. It is part of the Internet but it is still an independent system that can be used on all networks that can exchange electronic mail. Not everyone connected to the Internet has access to USENET. You need an Internet host that carries Net News and a News reader program installed on your computer to read and join the newsgroups. A good News program lets you see and read all the groups without having to subscribe to them. The ones you do subscribe to, it manages for you, keeps track of what you have read, and lets you answer to articles sent to the groups.

There are seven official categories of USENET Newsgroups:

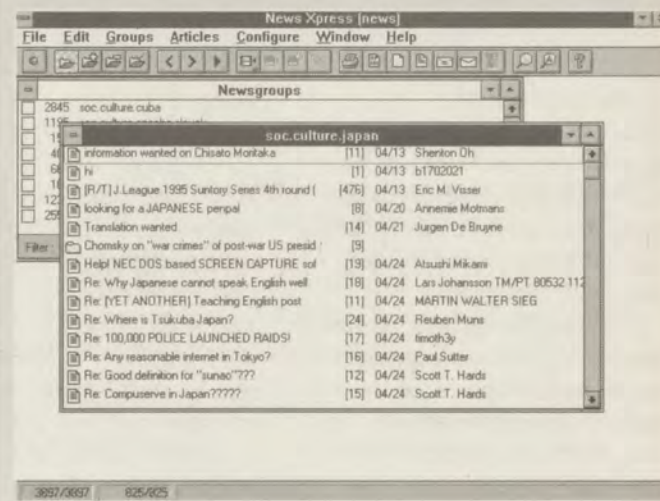
- **comp** Newsgroups dealing with computer-related topics. (software, hardware, freeware and shareware applications etc.)
- **misc** Not easily classified under one heading.
- **news** Discussions related to Net News distribution and software.
- **rec** Groups discussing recreational activities; arts, sports etc.
- **sci** Discussions related to topics in the sciences.
- **soc** Discussion groups for social issues.
- **talk** Groups providing an opportunity for open-ended debate.

In addition some alternative categories developed:

- **alt** A collection of 'alternative' Newsgroups. Voluntarily distributed, not supported by USENET.
- **bit** Newsgroups redistributing discussions from popular Bitnet Listserv mailing lists.

Newsgroups are not academic discussions. Their quality can be a lot lower. Nonetheless they are certainly worth looking at and can be very entertaining and informative as well. On how to subscribe you must check your News program. The www browser Netscape has a facility to read Newsgroups as well but you will have to know the name of the Newsgroup and then subscribe to it.

Here is an example of how a News program ran under Windows looks like:



What's Cool!



Below is an inventory of Newsgroups concerning Asian Studies:

- alt.asian.movies
- alt.buddha.short.fat.guy
- alt.chinese.text
- alt.chinese.text.big5
- alt.culture.indonesia
- alt.culture.karnataka
- alt.culture.kerala
- alt.culture.tamil
- alt.hindu
- alt.india.progressive
- alt.japanese.txt
- alt.language.urdu.poetry
- alt.philosophy.zen
- alt.politics.india.comunist
- alt.politics.india.progressive
- alt.religion.buddhism.tibetan
- alt.religion.buddhism.nichiren
- alt.religion.vaisnava
- alt.sci.tech.indonesian
- alt.taiwan.republic
- alt.talk.korean
  
- bit.listserv.india-l
- bit.listserv.india-d
- bit.listserv.japan
- bit.listserv.pakistan
- bit.listserv.seasia-l
  
- chinese.comp.software
- chinese.newsgroups.announce
- chinese.newsgroups.answers
- chinese.talk.politics
- comp.research.japan
  
- misc.news.southasia
  
- rec.arts.anime.info
- rec.arts.anime.marketplace
- rec.arts.anime.stories
- rec.arts.bonsai
- rec.arts.manga
- rec.music.indian.classical
- rec.music.indian.misc
- rec.travel.asia
  
- sci.lang.japan
  
- soc.culture.afghanistan
- soc.culture.asean
- soc.culture.bangladesh
- soc.culture.burma
- soc.culture.cambodia
- soc.culture.china
- soc.culture.filipino
- soc.culture.hongkong.entertainment
- soc.culture.hongkong
- soc.culture.india
- soc.culture.indian
- soc.culture.indian.kerala
- soc.culture.indian.marathi
- soc.culture.indian.telugu
- soc.culture.indian.info
- soc.culture.indonesia
- soc.culture.japan
- soc.culture.korean
- soc.culture.laos
- soc.culture.magyar
- soc.culture.malaysia
- soc.culture.mongolian
- soc.culture.nepal
- soc.culture.pakistan
- soc.culture.punjab
- soc.culture.singapore
- soc.culture.sri-lanka
- soc.culture.taiwan
- soc.culture.tamil
- soc.culture.thai
- soc.culture.vietnamese
- soc.religion.eastern
  
- talk.politics.china
- talk.politics.tibet
- talk.religion.buddhism

**Mailing lists**

A mailing list is a discussion group that communicates entirely by e-mail. Most mailing lists have an academic origin. They are either unmoderated or moderated. Moderated means that all the mailing to the list is checked by an editor or editors. Most mailing lists are accessible to anyone who wishes to subscribe. You might have to verify your own e-mail account when you subscribe. Quite a few lists are maintained by BITNET, a large network which is also connected to the Internet. Some BITNET sites feature servers that provide mailing list information and administrative services. These are known as LISTSERV sites. Other Internet sites also publish mailing lists often managed by a program called MAJORDOMO. To find out about which mailing lists exists you can send an e-mail message to:  
 Address: listserv@listserv.net  
 Subject: (empty)  
 Message: list global

You will get a very large message back with all the names of existing LISTSERV lists. MAJORDOMO does not have a single central information point but you can ask which lists each MAJORDOMO site is serving by sending the MAJORDOMO address the message: 'lists'. Below is an inventory of mailing lists concerning Asian Studies. First LISTSERV lists known to LISTSERV@SEARN. To subscribe, send an e-mail to LISTSERV@LISTSERV.NET not the list address that is given with each mailing list with the following command in the text (not the subject) of your message:

SUBSCRIBE listname 'yourownname'

Replace 'listname' with the name of the list and replace 'yourownname' with your own name.

The mailing lists are:

NETWORK WIDE ID	FULL ADDRESS AND LIST DESCRIPTION		
accchi	accchi@uriacc.bitnet Consumer Economics and Chinese Scholars	cnc-l	cnc-l@uvm.bitnet China News (Canada)
acmr-l	acmr-l@uhccvm.bitnet Association for Chinese Music Research Network	cnd-ep	cnd-ep@iubvm.bitnet China News Digest - Europe/Pacific
actmus-l	actmus-l@ubvm.bitnet Asian Contemporary Music Discussion Group	cndpsu-l	cndpsu-l@psvm.bitnet China News Digest (Global Service) IV
apex-l	apex-l@uhccvm.bitnet Asia-Pacific Exchange	cndub-l	cndub-l@ubvm.bitnet China News Digest (Global Service) III
asaonet	asaonet@uicvm.bitnet Oceanic Anthropology Discussion Group	cng	cng@asuacad.bitnet China News Group (ASU Local)
asianad	asianad@jpsut00.bitnet Asia(JP,KR,TW) Node Administrator	css-l	css-l@ubvm.bitnet Univ of Buffalo Chinese Students and Scholars Communication Li+
azcenter	azcenter@arizvm1.bitnet Arizona East Asia Events List	cssa-l	cssa-l@uvm.bitnet Chinese Student and Scholar List cssa-l@sbccvm.bitnet University at Stony Brook Chinese Student Scholar Association cssa-l@uregina1.bitnet cssa list (chinese students and scholars association)
buddha-l	buddha-l@ulkyvm.bitnet Buddhist Academic Discussion Forum	csswu-l	csswu-l@uwvmd.bitnet Chinese Students List
buddhist	buddhist@jpntuvm0.bitnet Forum on Indian and Buddhist Studies	emedch-l	emedch-l@uscvm.bitnet The Early Medieval China Mailing List
castor	castor@yorkvm1.bitnet American Schools of Oriental Research in Canada	facss-l	facss-l@uminn1.bitnet Friendship Association of Chinese Students & Scholars
ccman-l	ccman-l@uga.bitnet CND Chinese Magazine Network	gci-l	gci-l@dearn.bitnet Chinese student group in Germany
ccnl	ccnl@utarlvm1.bitnet Newsletter on Chinese Community	h-asia	h-asia@uicvm.bitnet H-Net list for Asian History
cgsa-l	cgsa-l@ubvm.bitnet Chinese Graduate Student Association List	id-line	id-line@uriacc.bitnet Idea Exchange For Chinese Communication Scholars
china	china@pucc.bitnet Chinese Studies list	ids	ids@svm.bitnet Indonesian Development Studies - Network
china-l	china-l@ucflvm.bitnet Florida - China Linkage Institute Discussion List	india	india@cunyvml.bitnet The India List
china-nn	china-nn@asuacad.bitnet China News Digest (Global News)	india-d	india-d@indnet.bgsu.edu The India News & Discussion Network at BGSU india-d@templevm.bitnet (peered) The India News & Discussion Network at TEMPLEVM india-d@ukcc.bitnet (peered) The India News & Discussion Network at UKCC india-d@utarlvm1.bitnet (peered) The India News & Discussion Network at UTARLVM1
china-nt	china-nt@uga.bitnet China-Net		
chinanet	chinanet@tamvm1.tamu.edu CHINANET: Networking In China		
chnsig-l	chnsig-l@purccvm.bitnet NAFSA China Special Interest Group		
chpoem-l	chpoem-l@ubvm.bitnet Chinese Poem Exchange and Discussion List		
cmpsu-l	cmpsu-l@psvm.bitnet CND Chinese Magazine Network (Service II)		



india-l india-l@indnet.bgsu.edu  
The India News Network at BGSU  
india-l@templevm.bitnet (peered)  
The India News Network at TEMPLEVM  
india-l@ukcc.bitnet (peered)  
The India News Network at UKCC  
india-l@utarlvm1.bitnet (peered)  
The India News Network at UTARLVM1

indnet indnet@indnet.bgsu.edu  
The India Network Information at BGSU

indonesia indonesi@dearn.bitnet  
Indonesian student group in Europe

isa isa@miamiu.bitnet  
Indian Students Association at Miami Univ  
(Ohio USA)

isa-sdsu isa-sdsu@sdsuvm.bitnet  
India Students Association at SDSU

j-food-l j-food-l@jpnknu01.bitnet  
Japanese food & culture discussion list

japan japan@pucc.bitnet  
Japanese Business and Economics Network

jpbit-l jpbit-l@jpnst00.bitnet  
discussion about Japan BITNET

jpboard jpboard@jpnst00.bitnet  
Japan BITNET Board meeting

jpinfo-l jpinfo-l@jpnst00.bitnet  
Information list about Japan

jpnad-l jpnad-l@jpnst00.bitnet  
Japan Node Administrator's discussion list

khoesan khoesan@utoronto.bitnet  
Khoesan Studies - Language, Culture, & Politics  
of the Khoesan+

looking looking@indnet.bgsu.edu  
The Personals India Network at BGSU

lyh-l lyh-l@qucdn.bitnet  
Queen's Chinese Friendship Association

misg-l misg-l@psuvm.bitnet  
Malaysian Islamic Study Group

nemawasi nemawasi@ukcc.bitnet  
NEMAWAS(H)I for Japanese Studies Committee  
at U of Ky.e

nihongo nihongo@mitvma.bitnet  
Japanese Language Discussion List

pacarc-l pacarc-l@wsuvm1.bitnet  
Pacific Rim Archaeology Interest List

pacific pacific@brufpb.bitnet  
Forum for and about Pacific ocean and islands

pakistan pakistan@asuacad.bitnet (peered)  
The Pakistan News Service  
pakistan@psuvm.bitnet (peered)  
The Pakistan News Service

permias permias@listserv.arizona.edu  
PERMIAS - UA Indonesian Student Club  
permias@suvm.bitnet  
Indonesian Student Association

permon permon@mcgill1.bitnet  
The Indonesian List 'PERMON' is a forum to  
discuss issues

ph-ssg ph-ssg@searn.bitnet  
Social Sciences Group, STACnet-Philippines

pns-l pns-l@psuvm.bitnet  
Pakistan News Service Discussion

sasaau-l sasaau-l@auvm.bitnet  
South Asian Student Alliance List

seanet-l seanet-l@nusvm.bitnet  
Southeast Asian Studies List

seasia-l seasia-l@msu.edu  
Southeast Asia Discussion List

tamil-l tamil-l@dhdurz1.bitnet  
TAMIL-L Tamil Studies

tamu-ccn tamu-ccn@tamvm1.tamu.edu  
TAMU China Club Discussion List

tibet-l tibet-l@iubvm.bitnet  
Tibet Interest List

tsa-l tsa-l@ubvm.bitnet  
Taiwanese Student Association

twuniv-l twuniv-l@twmoe10.bitnet  
Chinese Scholars and students discussion list

ubhan-l ubhan-l@ubvm.bitnet  
Korean Students at State University of  
New York at Buffalo

vietnet vietnet@uscvm.bitnet  
The Vietnamese discussion list

General lists that could be of interest for Asianists:

NETWORK WIDE ID	FULL ADDRESS AND LIST DESCRIPTION
achnews	achnews@ucsbvm.ucsb.edu Newsletter of the Association for Computers and the Humanities
anthro-l	anthro-l@ubvm.bitnet General Anthropology Bulletin Board anthro-l@ucsbvm.ucsb.edu Anthropology Graduate Students' List Server
ethnohis	ethnohis@hearn.bitnet General Ethnology and History Discussion List
ethology	ethology@searn.bitnet Ethology
h-ethnic	h-ethnic@uicvm.bitnet H-Net Ethnic History discussion list
h-pol	h-pol@uicvm.bitnet H-Net Political History discussion list
h-world	h-world@msu.edu H-NET List for World History
history	history@csearn.bitnet (peered) History Discussion Forum history@irlearn.bitnet (peered) History history@mcgill1.bitnet (peered) History - History Discussion Forum history@psuvm.bitnet (peered) History Discussion Forum history@rutvm1.bitnet (peered) History Discussion Forum history@ubvm.bitnet (peered) History Discussion Forum history@umrvmb.bitnet (peered) History Discussion List
interdis	interdis@miamiu.bitnet Interdisciplinary Studies
isl-sci	isl-sci@vtvm1.bitnet Issues on Islam and Science
islam-l	islam-l@ulkyvm.bitnet History of Islam
jwa	jwa@ubvm.bitnet The Journal of World Anthropology
magazine	magazine@rpitsvm.bitnet Magazines

muslims muslims@asuacad.bitnet (peered)  
The Islamic Information & News Network  
muslims@psuvm.bitnet (peered)  
The Islamic Information & News Network

linguist linguist@tamvm1.tamu.edu  
The linguist Discussion List

new-list new-list@irlearn.bitnet (peered)  
New List Announcements  
new-list@ndsuvm1.bitnet (peered)  
New List Announcements

oha-l oha-l@ukcc.bitnet  
Oral History Association Discussion List

poli-sci poli-sci@rutvm1.bitnet  
Political Science Digest

roadmap roadmap@ua1vm.bitnet  
Roadmap for the information superhighway  
subscription list

soc-msu soc-msu@msu.edu  
Sociology Mailing List

socnet socnet@nervm.bitnet  
Social Network Researchers

socpol-l socpol-l@uiucvmd.bitnet  
Social Politics: Gender, State, and Society

wmst-l wmst-l@umdd.bitnet  
Women's Studies List

xs2cs-l xs2cs-l@hearn.bitnet  
Access to Cultural Studies List

xs2cs-n xs2cs-n@hearn.bitnet  
Access to Cultural Studies newsletter

Below are several lists you cannot subscribe to using the [LISTSERV@LISTSERV.NET](mailto:LISTSERV@LISTSERV.NET) address. This time you will have to use the address given behind the name of the mailing list. To subscribe, send an e-mail with the following command in the text (not the subject) of your message:

SUBSCRIBE listname 'yourownname'

Replace 'listname' with the name of the list and replace 'yourownname' with your own name.

NETWORK WIDE ID	FULL ADDRESS AND LIST DESCRIPTION
anime-l	listserv@vtvm1.bitnet Japanese Animation
biovest	biovest@sivm.bitnet Environmental Investment Priorities in Asia
ccnet-l	listserv@uga.bitnet Chinese computing network
cenasia	cenasia@mcgill1.bitnet Former Soviet Republic- Central Asia Political Discussion list
china-t	china-t@uminn1.bitnet Teachers of Chinese Languages
easianth	easianth@templevm.bitnet East Asia Anthropologists' discussion
eastasia	listserv@univscvm.bitnet Japan, China, North- and South-Korea, Taiwan, Hong Kong
efj	majordomo@lists.twics.com Communications infrastructure, science and technology policies, and media's role in Japan
jmcb-a	majordomo@iijnet.or.jp Japan Academic MCB Discussion group



- jmcb-l majordomo@ijnet.or.jp  
Japan librarians MCB Discussion Group
- jmr-mcb majordomo@ijnet.or.jp  
Japan Management Discussion group
- jpop majordomo@tcp.com  
Japanese pop and rock music
- jtem-l listserv@uga.bitnet  
Japanese through Electronic Media
- jtit-l listserv@psvm.bitnet  
Japanese Teachers and Instructional Technology
- kansai-net vinz@pclsp2.kuicr.kyoto-u.ac.jp  
Discussion and information related to Kansai
- kidcafej listserv@ndsuvml.bitnet  
Japanese Youth Dialog
- seasia-l listserv@msu.edu  
Southeast Asia Studies list I
- seanet-l listserv@nusvm.nus.sg  
Southeast Asia Studies list II
- taiwan-l taiwan-l@vtvm1.bitnet  
Taiwan discussion list
- tw-env tw-env@suvml.bitnet  
Taiwan Environment
- weiming listserv@ulkyvm.bitnet  
Chinese Newsletter distribution list
- wcssss wcssss@asuacad.bitnet  
Washington Center for China Studies
- ylopearl ylopearl@suvml.bitnet  
Asian Pacific American Law Professors Discussion Group

Then there are several Asia related subsections of THINK.NET. To subscribe, again send an e-mail to the address of the list, not to the LISTSERV@LISTSERV.NET address.  
To subscribe, send an e-mail to: LISTSERV@THINK.NET with the following command in the text (not the subject) of your message:

SUBSCRIBE listname 'yourownname'

Replace 'listname' with the name of the list and replace 'yourownname' with your own name.  
Lists: Buddhist-philosophy, Chinese-philosophy, Taoism, Zen

moogoonghwalistserv@ucsd.edu  
Korean politics, economics and miscellanea

To subscribe to this one send the message 'ADD MOOGOONGHWA' in the main text of your e-mail to the address behind the name of the list.

Some the above mention lists have posting in their own languages. You might not be able to read these if your computer does not support the fonts.

Some tips: When subscribing to mailing lists, remember to check the size of your mailbox to see if it can handle the amount of messages. Ten lists with an average of five messages per day give an awful lot of mail. Check your mail every day to prevent a pile up. Most mailing lists have a set of commands you can send to them. A few good examples are: HELP, INFO, and SET 'listname' NOMAIL (very useful when you go on holiday) and SET 'listname' MAIL (for when you come back). UNSUBSCRIBE / SIGN OFF is very helpful as well. Most lists will send you a message with instructions of this kind when you subscribe to them.

**Web sites**

Web sites are local collections of hypertext documents of institutions, companies, and also individuals, which offer information on a great variety of subjects.

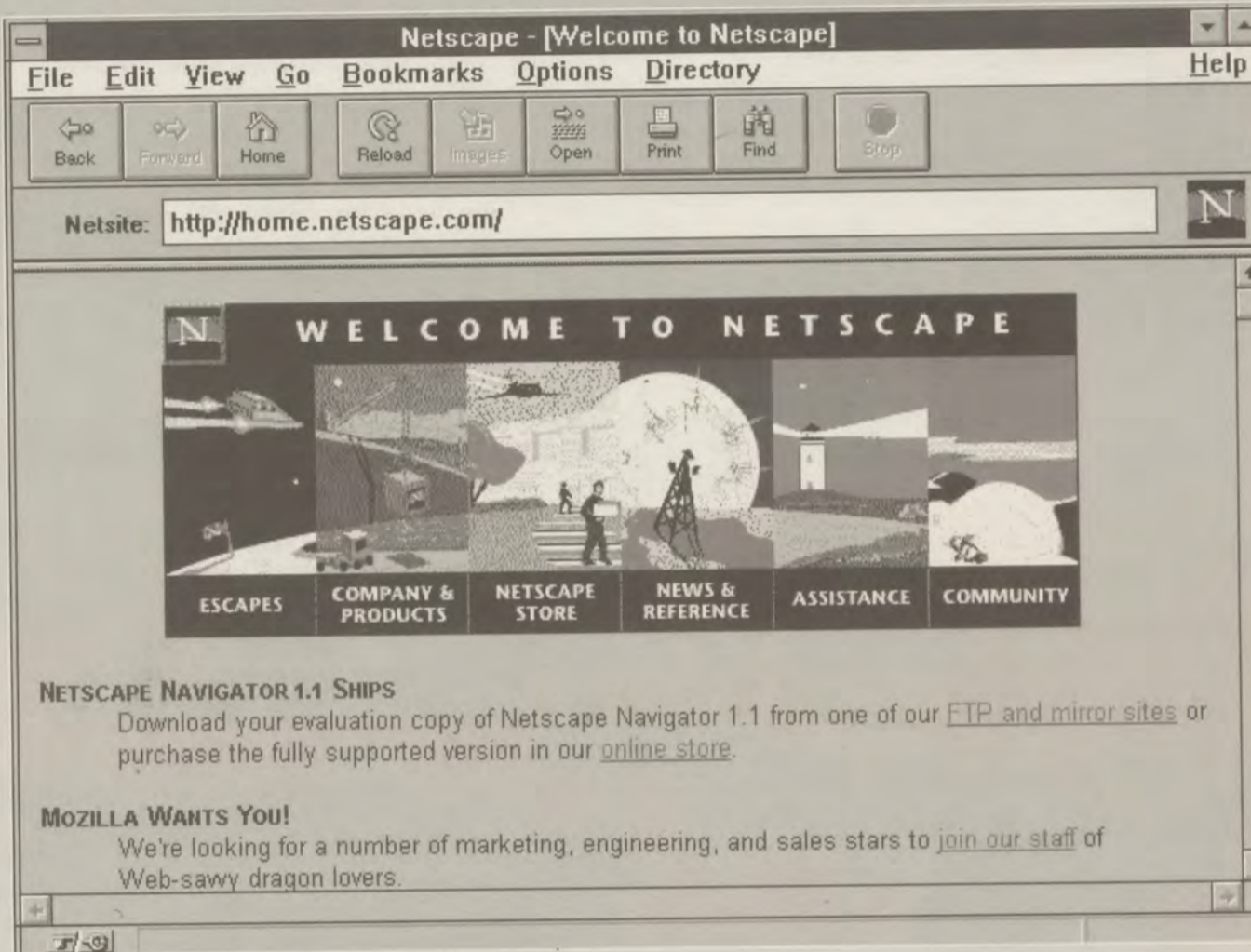
A little bit of history: World Wide Web started in March 1989 at CERN in Geneva. A proposal was made to develop a hypertext system for easy exchange and sharing of information by geographically separated researchers in the field of physics. It had to have the following elements: A consistent user interface; browser (the program that lets you see everything on your computer screen), the ability to incorporate a wide range of technologies and document types(text, images, sounds), and 'universal readership'; anyone anywhere on any sort of computer should be able to read the same document and could do so easily without having to go through a lot of difficult steps to convert the document to the right format. Two years later in March 1991 a line-mode(just text in DOS) browser was running and in January 1993 the first graphical, mouse-based hypertext system was conceived. This was the beginning of something wonderful. A Macintosh browser for www was developed at

CERN and later in 1993 the National Center for Supercomputing Applications(NCSA)'s Mosaic, a graphical Window based browser appeared. www and Mosaic became inextricable until the appearance of Netscape, another Windows based graphical browser. This browser latest version, Netscape 1.1 supports more HTML codes and thus shows www pages better at the moment.

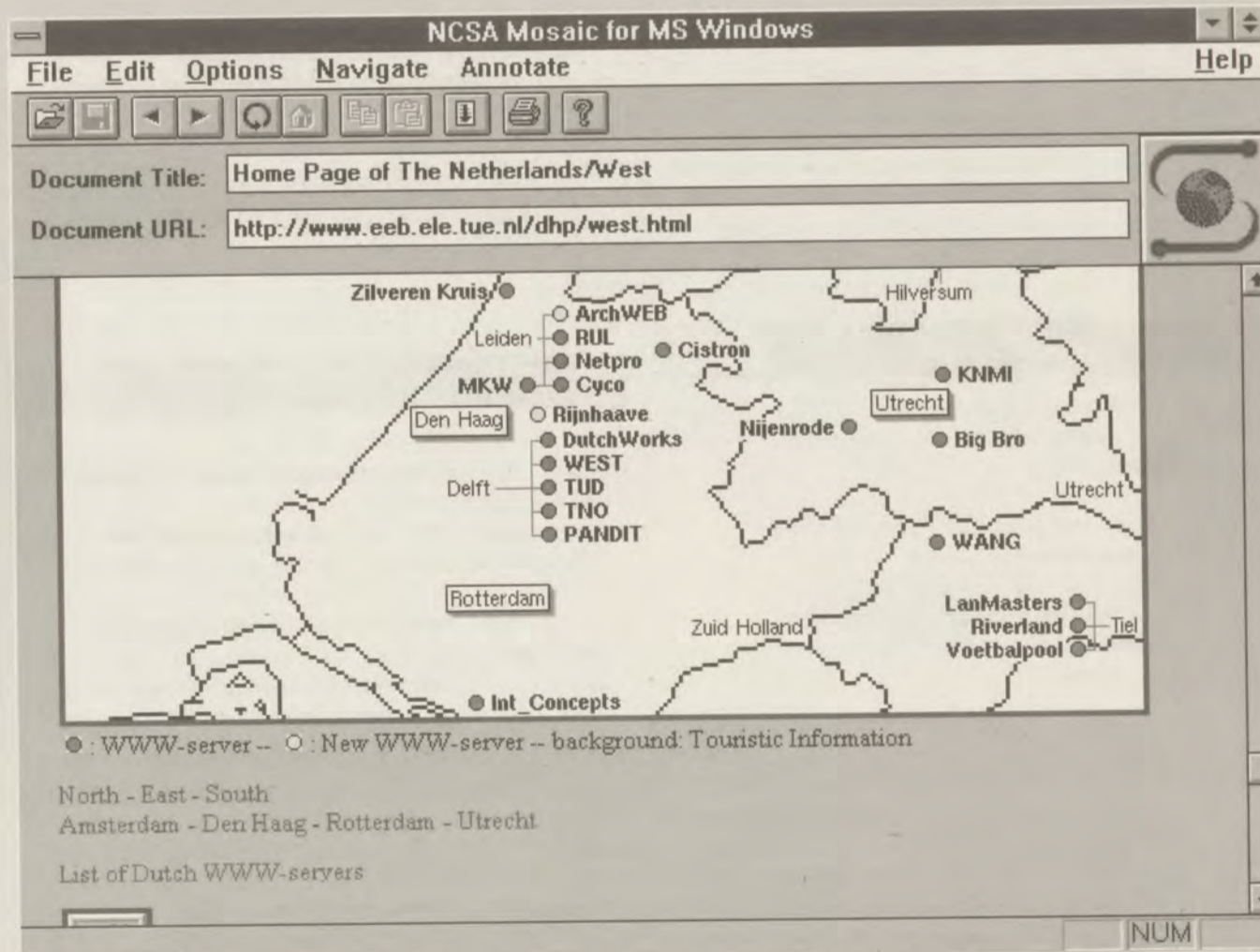
Below examples of a www page in Netscape and in Mosaic.

The number of www servers has grown enormously in the last year and a half. It is virtually impossible to make a complete list. Below is a list of www sites concerning Asian Studies, arranged per country or subject. I have come across these sites in my initial search of the Internet. It is our intention to publish a booklet, Guide to Asian Studies on the Internet '95, with these sites and more in the near future.

To connect type over the exact address in your www browser. Exactly the way it is written here since part of the address can be case-sensitive. Some sites have a lot of pictures, therefore they can be slow to download. Patience can be required.



Netscape



Mosaic

**What's New!**

<p><b>General Information</b></p> <p><a href="http://home.mcom.com/home/internet-directory.html">http://home.mcom.com/home/internet-directory.html</a> Internet directory</p> <p><a href="http://home.mcom.com/home/internet-white-pages.html">http://home.mcom.com/home/internet-white-pages.html</a> Internet White Pages</p> <p><a href="http://nearnnet.gnn.com/wic/newrescat.toc.html">http://nearnnet.gnn.com/wic/newrescat.toc.html</a> The Whole Internet Catalog</p> <p><a href="http://cuiwww.unige.ch/w3catalog">http://cuiwww.unige.ch/w3catalog</a> W3 Catalogue.</p> <p><a href="http://www.charm.net/~web/vlib.html">http://www.charm.net/~web/vlib.html</a> Virtual Library</p> <p><a href="http://www11.w3.org/hypertext/WWW/LineMode/Defaults/default.html">http://www11.w3.org/hypertext/WWW/LineMode/Defaults/default.html</a> Cern. General Overview of the Web</p> <p><a href="http://wings.buffalo.edu/world">http://wings.buffalo.edu/world</a> Virtual Tourist World Map. A geographic directory of www servers in the world.</p> <p><a href="http://wings.buffalo.edu/world/vt2">http://wings.buffalo.edu/world/vt2</a> Virtual Tourist II. A map based interface to City.Net, the Web's most extensive library of community. General information on countries, regions and cities, tourist guides, pictures of thousands of places.</p> <p><a href="http://www.city.net/">http://www.city.net/</a> City.Net. The most comprehensive international guide to communities around the world. City.Net is updated each day to provide easy and timely access to information on travel, entertainment, and local business, plus government and community services for all regions of the world.</p> <p><a href="http://www.city.net/countries/">http://www.city.net/countries/</a> Alphabetical list of countries. Information on travel entertainment, local business, government and community services.</p> <p><a href="http://www.tue.nl/maps.html">http://www.tue.nl/maps.html</a> Country maps from W3 servers in Europe.</p> <p><a href="http://www.onr.com/newspaper.html">http://www.onr.com/newspaper.html</a> Onramp Access: Newspapers on the Net</p> <p><a href="http://www.eeb.ele.tue.nl/map/netherlands.html">http://www.eeb.ele.tue.nl/map/netherlands.html</a> Home page of the Netherlands. Meeting point of The Netherlands; this page connects the Dutch WWW services with the outside world. Through a number of clickable maps based on satellite pictures you are guided to a large number of WWW-servers present in the Netherlands.</p> <p><b>Search tools</b></p> <p><a href="http://www.yahoo.com/">http://www.yahoo.com/</a> General web search facility.</p> <p><a href="http://nearnnet.gnn.com/gnn/gnn.html">http://nearnnet.gnn.com/gnn/gnn.html</a> Global Network Navigator.</p> <p><a href="http://www.cs.colorado.edu/home/mcbryan/WWW.html">http://www.cs.colorado.edu/home/mcbryan/WWW.html</a> World Wide Web Worm.</p> <p><a href="http://lycos.cs.cmu.edu">http://lycos.cs.cmu.edu</a> The Lycos Home Page. Search by document title and content.</p> <p><a href="http://webcrawler.cs.washington.edu/WebCrawler/WebQuery.html">http://webcrawler.cs.washington.edu/WebCrawler/WebQuery.html</a> WebCrawler Searching Search by document title and content</p> <p><a href="http://home.mcom.com/home/internet-search.html">http://home.mcom.com/home/internet-search.html</a> List of more Search Engines</p>	<p><b>Asia General</b></p> <p><a href="http://none.coolware.com/infoasia/">http://none.coolware.com/infoasia/</a> Gateway to the World's most dynamic economic region for business people. Infoasia is a research company to help European and North American companies who want to get into Asia.</p> <p><a href="http://none.coolware.com/infoasia/asia.html">http://none.coolware.com/infoasia/asia.html</a> Other Sites in Asia. Links to other sites in Asia.</p> <p><a href="http://wings.buffalo.edu/world/vt2/asia.html">http://wings.buffalo.edu/world/vt2/asia.html</a> Map of Asia with pointers to www servers and information about them.</p> <p><a href="http://wings.buffalo.edu/world/asia.html">http://wings.buffalo.edu/world/asia.html</a> Directory, map based of www servers in Asian countries.</p> <p><a href="http://www.city.net/regions/asia">http://www.city.net/regions/asia</a> Asia. Information and pointers to information on countries in Asia.</p> <p><a href="http://www.branch.com:80/silkroute/">http://www.branch.com:80/silkroute/</a> Asia Online. Digital silkroute of the 21st century. Links to all kinds of information about Asia as a whole; business, news, travel, hotels.</p> <p><a href="http://coombs.anu.edu.au/">http://coombs.anu.edu.au/</a> ANU-SocSci Info.servers. Coombs Computing Unit, Australian National University Information Servers for Social Sciences. Links to a.o. Buddhist Studies, Asian Studies, Tibetan Studies, the ANU ftp archive for Social Studies, and ANU Social Studies gopher server.</p> <p><a href="http://coombs.anu.edu.au/WWWVL-AsianStudies.html">http://coombs.anu.edu.au/WWWVL-AsianStudies.html</a> CERN/ANU-Asian Studies WWW VL. The World Wide Web Virtual Library. very useful site with links to many www servers and other information servers in Asian countries.</p> <p><a href="http://coombs.anu.edu.au/CoombswebPages/BiblioClear.html">http://coombs.anu.edu.au/CoombswebPages/BiblioClear.html</a> ANU's Clearinghouse for Social Sciences Subject-Orientated Bibliographies.</p> <p><a href="http://emailhost.ait.ac.th/Asia/asia.html">http://emailhost.ait.ac.th/Asia/asia.html</a> Clickable map of Asia and pointers to other sources of information for Asia and the Indochina region.</p> <p><a href="http://www.singapore.com/pata">http://www.singapore.com/pata</a> Pacific Asia travel Association. The most updated information on what is happening in the travel industry in the Asia Pacific region. It links travel research, statistical data, marketing information and product information.</p> <p><a href="http://coombs.anu.edu.au/WWWVLPages/AsianPages/AsianE-Journals.html">http://coombs.anu.edu.au/WWWVLPages/AsianPages/AsianE-Journals.html</a> Register of Asian Studies E-Journals. Keeps track of on-line serials world-wide of value/significance to researchers in Asian and Pacific Studies.</p> <p><b>East Asia</b></p> <p><a href="http://darkwing.uoregon.edu/~felsing/ceal/welcome.html">http://darkwing.uoregon.edu/~felsing/ceal/welcome.html</a> The CEAL Home Page. Committee on East Asian Libraries. Lots of links to Internet resources for East Asia and of course libraries.</p> <p><a href="http://www.easc.indiana.edu/pages/easchome.htm">http://www.easc.indiana.edu/pages/easchome.htm</a> East Asia Studies Center of Indiana University. Resources on China, Japan, And Korea for teachers and students at all levels. News of the center and from the field. Resources from the AAS and affiliate organizations.</p>	<p><b>China</b></p> <p><a href="http://utkvx1.utk.edu/~xurs/china.html">http://utkvx1.utk.edu/~xurs/china.html</a> China Home Page. Public, scientific, technical, and business information on China.</p> <p><a href="http://hooksj.spjc.cc.fl.us/china.html">http://hooksj.spjc.cc.fl.us/china.html</a> China Pictures</p> <p><a href="http://coombs.anu.edu.au/WWWVLPages/AsianPages/ChineseLibr.html">http://coombs.anu.edu.au/WWWVLPages/AsianPages/ChineseLibr.html</a> Online Chinese Libraries.</p> <p><b>Hongkong</b></p> <p><a href="http://www.cuhk.hk/">http://www.cuhk.hk/</a> Chinese University of Hong Kong WWW server. This is still experimental. It contains a.o. a virtual gallery with pictures of Hong Kong but you need a very good videocard in your computer to see them well.</p> <p><a href="http://www.ls.polyu.edu.hk/">http://www.ls.polyu.edu.hk/</a> Hong Kong Polytechnic University, Department of Land Surveying &amp; Geo-Informatics.</p> <p><a href="http://www.hkstar.com/">http://www.hkstar.com/</a> Hong Kong Star Internet Ltd.</p> <p><b>India</b></p> <p><a href="http://metro.turnpike.net/S/spaoli/index.html">http://metro.turnpike.net/S/spaoli/index.html</a> India-WWW Virtual Library. Major pages of the India Virtual Library: *Links to India Information worldwide* States of India*Cities and Districts of India*Indian Newsgroups.</p> <p><b>Indonesia</b></p> <p><a href="http://mawar.inn.bppt.go.id/">http://mawar.inn.bppt.go.id/</a> Indonesian Homepage in Jakarta. Good starting point for finding information about and in Indonesia.</p> <p><a href="http://www.umanitoba.ca/indonesian/homepage.html">http://www.umanitoba.ca/indonesian/homepage.html</a> Indonesia and Indonesian Home Page. Useful links to www servers in and about Indonesia, newsgroups and mailing lists.</p> <p><a href="http://www.cs.utexas.edu/users/adison/cgi/bimasakti">http://www.cs.utexas.edu/users/adison/cgi/bimasakti</a> Bimasakti: Indonesian WWW Galaxy</p> <p><b>Iran</b></p> <p><a href="http://weber.u.washington.edu/~iranshar/">http://weber.u.washington.edu/~iranshar/</a> Iranshar. A resource page on topics that are Iranian, from history, music, and book reviews.</p> <p><a href="http://gpg.com/Mage/">http://gpg.com/Mage/</a> Mage Publishing. Mage continues to publish those aspects of Persian literature, art, culture and history that interest a global community.</p> <p><b>Japan</b></p> <p><a href="http://www.jicst.go.jp">http://www.jicst.go.jp</a> The Japan Information Center of Science and Technology. A Japanese government effort that concentrates on science and technology but gives an up-to-date web of Japanese sites.</p>



<http://www.iac.co.jp>

IAC Information Access Center - Japan - Home Page.. IAC-Japan is designed to help you locate and access electronic news, entertainment and business information from Japan.

<http://infomofa.nttts.co.jp/infomofa>  
Japanese Ministry of Foreign Affairs.

<http://www.ntt.jp>

Nippon Telegraph and telephone Corporation Home Page. Not very interesting for Asianist but it has some good links to other sites.

<http://www.ntt.jp/SQUARE/www-in-jp.html>  
List of www servers in Japan.

<http://www.ntt.jp/japan.map>  
Map of Japan with links to sites.

<http://jw.nttam.com/HOME/index.html>  
Japan Window Home Page. With an events calendar, map of Japan, information on government in Japan, living and travel, business, and technology.

<http://www.tokai-ic.or.jp>  
Tokai Internetwork Council. Central Japan region. Links to mostly www servers in the area.

<http://www.iss.u-tokyo.ac.jp>  
Institute of Social Studies: Social Science Japan Newsletter.

<http://www.ntt.jp/japan/index.html>  
Index for Japanese Information. Very extensive, again available the National Anthem with sound. Information on culture, customs, tourist information, sports, government.

<http://fuji.stanford.edu/>  
Stanford University US-Japan Technology Management Center Home Page. In itself not very interesting for Asianists in Humanities but a few links to interesting sites.

<http://fuji.stanford.edu/VirtLib/WWW-VL-Japan.html>  
Japan - WWW Virtual Library. Library of information servers in Japan.

<http://www.karrn.ad.jp/>  
Kyushu Home Page. Page with information about the area Kyushu in Japan. Tourist information about several cities.

<http://www.its.newnham.utas.edu.au/bonsai/>  
Bonsai's Home Page. This a personal page from somebody in Tasmania who has put together a lot of addresses of sites on Japan.

<http://www.jimt.unm.edu>  
The University of New Mexico US-Japan Center. The clickable graphic on the Homepage is very beautiful. There are links to other sites in and about Japan. Best Japan Web connections.

<http://www.epa.go.jp>  
Japan Economic Planning Agency

<http://www.cc.musashi.ac.jp/index.html>  
Musashi University

<http://www.orions.ad.jp/index.html>  
Osaka Regional Information and Open Network system (ORIONS)

## Malaysia

<http://www.jaring.my/>  
Gateway to Malaysia. A lot of information on the country. I like the option of hearing the national anthem if you have a soundcard installed.

## Nepal

<http://coos.dartmouth.edu/~rajendra/Nepal.html>

The Nepal Home Page. Information and pointers to information that has in one way or another something to do with Nepal. About pictures, cuisine, culture, travel information and also links to other south Asian regions.

## Netherlands

<http://www.bart.nl/~tvd1/english.html>

Indonesia Festival. Major cultural event in the Netherlands from 30 Nov to 10 Dec 1995. Drama, dance, film, literature, visual arts to celebrate 50 years Republic of Indonesia.

## Philippines

<http://www.asti.dost.gov.ph/index.html>  
Advanced Science and technology Institute Home Page. Links to other information servers in the Philippines.

<http://www.dost.gov.ph/Info-Svrs-Phils/ph-w3s.html>  
Other W3 servers in the Philippines.

<http://pubweb.acns.nwu.edu/~flip/ken.html>

The First Philippine Page of Trivia. Popular and obscure information on Philippine history, culture, business and industry, entertainment, performing arts, science and technology, travel, politics, cuisine, music and many more.

## Sri Lanka

<http://www.cis.ohio-state.edu/hypertext/faq/usenet/sri-lanka-faq/faq.htm>  
Information about Sri Lanka.

## Taiwan

<http://www.edu.tw/english.html>  
Campus Computer Communication Association, NCTU, Taiwan. Both Chinese and english pages. Not much in the English version.

## Thailand

<http://www.nectec.or.th/>  
Thailand the big picture. WWW home page at NECTEC, Bangkok Thailand. The National Electronics and Computer Technology Center's home page for Thailand. It contains links to many other sites in and about Thailand.

<http://www.nectec.or.th/WWW-VL-Thailand.html>  
The Virtual Library entry for Thailand.

<http://www.nectec.or.th/soc.culture.thai/index.html>  
Archive of the Newsgroup soc.culture.thailand. Links to archive of other soc.culture Newsgroups.

## Hinduism

<http://hookomo.aloha.net/~htoday/htoday.html>  
Hinduism Today Newspaper. Monthly newspaper reporting current news on Hindu, Hinduism and Hindu-related events and issues worldwide.

## Buddhisme

<http://144.92.74.130/>  
Karma Kagyu Buddhist Center. WWW page of Karma Kagyu Buddhist Center in San Francisco. Kamsang Choeling USA is a nonprofit organisation and part of a worldwide network of Buddhist centres in the Karma Kagyu tradition of Tibetan Buddhism.

## Asian Arts

<http://www.ingress.com/~asianart/asianart.html>  
Asian Arts. Online forum for the study and exhibition of the Arts of Asia.

<http://www.yahoo.com/Art/Asian>  
Yahoo - Art:Asian. Link to Asian Art sites.

## Gopher & FTP Sites

<gopher://oasis.leidenuniv.nl/11/.cnws>  
Centre for Non Western Studies, Leiden, Netherlands Newsletter.

<gopher://oasis.leidenuniv.nl/11/.kitlv/daily-report>  
Koninklijk Instituut voor Taal-, Land- en Volkenkunde, Leiden, Netherlands. Daily reports on events and news in Indonesia from several other Internet sources.

<ftp://coombs.anu.edu.au/coombspapers/coombsarchives/thai-yunnan-project/thai-yunnan-newsletter/>  
Thai-Yunnan Project Newsletter (issues 1-28) edited by Gehan Wijeyewardene and published in the Department of Anthropology, Research School of Pacific and Asian Studies; Australian national University, Canberra, ACT 0200, Australia.

<ftp://coombs.anu.edu.au/coombspapers/otherarchives/asian-computing-archives/ftp>  
archive with a.o. fonts for Sanskrit and Japanese romanization.

<gopher://sunsite.unc.edu:70/11/.../pub/multimedia/pictures/asia>  
Gopher directory with photos in GIF format concerning the following countries: China, Hong Kong, project hope, Thailand, Vietnam.

In this article I have tried to make a start on collecting sites on the Internet/World Wide Web concerning Asian Studies. This directory is by no means complete. I also opted for not giving an extensive description of the sites and an opinion about their quality and value for Asian Studies. This will be done in a booklet, Guide to Asian Studies in the Netherlands '95 that the IAS hopes to publish in the near future. If you know of any sites that you would like to see included in this, please let us know. Also tell us what your opinion is of those sites. We would appreciate your help. ☺

## What's Cool!

### Literature consulted:

- The World Wide Web Unleashed*, John December & Neil Randall, Sams Publishing, 1994
- The Internet Roadmap*, Bennett Falk, second ed. Sybex Inc., 1994
- E-mails from asia-www-gopher-news-l@coombs.anu.edu.au.
- Dr T. Matthew Ciolek, ANU Social Sciences Information Systems Administrator, Coombs Computing Unit, Research School of Social Sciences, Australia National University, Canberra, ACT 0200 Australia

The Gate Foundation is an international art foundation devoted to promoting intercultural exchange of contemporary art. The Gate Foundation aims to stimulate knowledge and understanding of contemporary art and artists, emphasizing non-Western and migrant cultures.



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# The Asia and Pacific Museum in Warsaw: 1973-1995



The Asia and Pacific Museum in Warsaw is the only Polish institution of its kind that promotes knowledge about the cultural heritage of the nations of Asia, Australia and Oceania. Its aim is to spread reciprocal learning, cooperation and friendship between nations.

The museum, which is state-owned, was founded in 1973 on the basis of a private collection of oriental art amassed and later donated to the Polish State by Andrzej Wawrzyniak - Museum founder and its lifelong director/curator-in-chief.

Andrzej Wawrzyniak - sailor, diplomat, explorer and collector - first saw Asia at the age of eighteen as an officer in the Polish Merchant Navy. After graduating from the Foreign Service School in Warsaw he joined the Polish diplomatic service and spent twenty-six years in Asia with postings in Vietnam, Indonesia, Laos, Nepal, Afghanistan, and visiting other Asian countries. In 1973 he was promoted to the diplomatic rank of Minister Plenipotentiary. At home and abroad, Andrzej Wawrzyniak is a recognized authority in the field of Oriental Studies. He is a member of the Oriental Committee of the Polish Academy of Sciences, vice-president and co-founder of the International Association of Friends of Angkor Vat, president of the Polish-Nepalese Friendship Society etc.

In 1994, the Asia and Pacific Museum collection in 1994 contained 14,6809 artefacts, most of them originating from Indonesia, but including numerous items from Armenia, Australia, Bangladesh, Burma, China, Iran, Japan, Kazakhstan, the Maldives, Pakistan, Papua New Guinea, the Philippines, Russia (Asian part), Singapore, Tadzhikistan, Tahiti, Thailand, Turkey, Turkmenistan, Uzbekistan and Vanuatu.

### Exhibitions

To March 1995, the Museum has held 426 exhibitions not only at its two Warsaw galleries - the Nusantara gallery, and the Asian Gallery -

but in over sixty other towns in Poland and in Afghanistan, China, Czech Republic, Germany, India, Indonesia, Nepal, Pakistan, Papua New Guinea, Russia, Slovakia, Sri Lanka, Sweden, Tahiti, Thailand, and Vietnam.

Most exhibitions have been supplemented by valuable catalogues and posters designed by outstanding Polish artists. Those posters, that have received Polish and/or international awards, form their own separate collection - The Asia and Pacific Museum Posters.

Besides the exhibitions regular lectures, filmshows, theatrical spectacles, concerts, lessons for Warsaw school students, celebrations of na-

tional days, countries' weeks and so forth are organized. Since 1990 the Museum has held year-long exhibitions and organized special programmes - 'Year of...': Indonesia (1990); Mongolia (1991); China (1992); India (1993); Pacific (1994) and Vietnam (1995). It will continue to do so.

The Museum's Asian Library has in excess of 10,000 books, periodicals, microfilms, video-cassettes, records, slides and so forth. It operates an information network of books on Asian and Pacific countries with other public and private libraries. The Asian Library is supplied by exchange publications with Polish and foreign partner institutions.

The Asia and Pacific Museum Yearbook 'Orient' volume 1, was issued in 1990. Unfortunately, due to

lack of funds, further publications have been suspended.

The Museum cooperates with several hundred persons and partner institutions - museums, universities, research institutes, NGOs in 101 countries all over the world.

Apart from the insufficient financial support, that has affected all cultural institutions in Poland, the Asia and Pacific Museum's most burning problem is lack of space for its collections which would allow their permanent exhibition. The municipal authorities, acting on behalf of the Polish State at the time when Andrzej Wawrzyniak donated his collection, committed themselves to building special premises to house the artefacts. In 1993, in conjunction with celebrations to mark the Museum's twentieth anniversary, the twentieth anniversary of this still unrealized obligation was also observed.

Despite the obstacles, however, the Asia and Pacific Museum in Warsaw has achieved its objectives of intercultural education and understanding about Asia and Pacific and it plans to expand this role.



Fragment of the exhibition: 'Aloi Pilioko - Gauguin of the South Seas', on display at the Museum's Asian Gallery in Warsaw, January 1995 in the 'Year of the Pacific in Poland' programme.



Andrzej Wawrzyniak, founder and director of the Museum and his guest, Tairyu Furukawa Roshi, a Buddhist Pilgrim of Peace, Warsaw November 1994. In the background: 1:2 replica of the 'One Pillar Pagoda' in Hanoi, constructed at the Museum's headquarters in the Warsaw courtyard.



A part of the fresco: 'Indonesian Puppet Shadow Theatre', painted on the Museum headquarters outer wall in May 1994 by Tytus Sawicki. The creator of the fresco stands in front of it.



Fragment of the exhibition: 'Ars Erotica Asiatica', on display at the Asian Gallery in Warsaw, February 1994.



An Indonesian kris from the Museum's collection, made in fifteenth century for Cheng Ho, Chinese admiral, diplomat, voyager and geographer.

The Asia and Pacific Museum  
24, Solec Str  
00-403 Warsaw  
Poland  
Tel: +48-2-296724

Nusantara Gallery  
18a, Nowogrodzka Street  
Warsaw

Asian Gallery  
5 Freta Street  
Warsaw

28 FEBRUARY - 30 APRIL, 1995  
JOHANNESBURG, SOUTH AFRICA

## Japanese presentation at the First Biennale in Johannesburg

# Heat & Change

With the election of the black Nelson Mandela last year to the presidency of the Republic of South Africa, 350 years of white supremacist society were terminated, and this event still remains very vivid in our minds.

Sponsored by the Central City of South African Economy, the First Johannesburg Biennale was held for a period of two months from February 28 to April 30 1995. The objective of this event was for South Africa, whose apartheid policy had isolated it from other nations, to restore communication with the rest of the world through contemporary art. Sixty-one participating countries, and about 400 artists gathered for the show.

By Koichi Watari



The Johannesburg Biennale was marked by two main characteristics. The first was that a

year ago, curators from participating countries were invited by the city of Johannesburg to join in an inspection tour of various cities in South Africa, including Capetown, Durban and Venda. This tour was organized so that the curators could gain an understanding of the current situation in South Africa and to introduce South African artists in the space allotted to each country. The second characteristic was the trans-racial education programme for young South African students studying to become curators. The trainees were invited by the curators of each country to assist in the preparations for the Biennale for a period of one month.

When Japan is involved in a Biennale, the conventional process is for the Japan Foundation under the auspices of the Foreign Ministry, to offer a sponsorship, and for participants to be selected through screening and subsequent voting by several judges. I endeavoured to create an exhibition through a more unconventional curation and by applying methodology, thus selecting Koji Abe, a totally new Japanese artist, Cai Guo Qiang, a resident of Japan, but originally from the People's Republic of China that has no diplomatic relations with South Africa, and lastly Bzekiel Budeli, a new black artist from South Africa. During the last couple of years Cai Guo Qiang has been active in projects using gunpowder in various countries around the world. Cai, who thus has experience of overseas exhibitions, was given the central role, and the two other young artists played the supporting roles. In order to economize, the production of the works was mostly done locally. The artists lived in apartments and the exhibition was built up as if

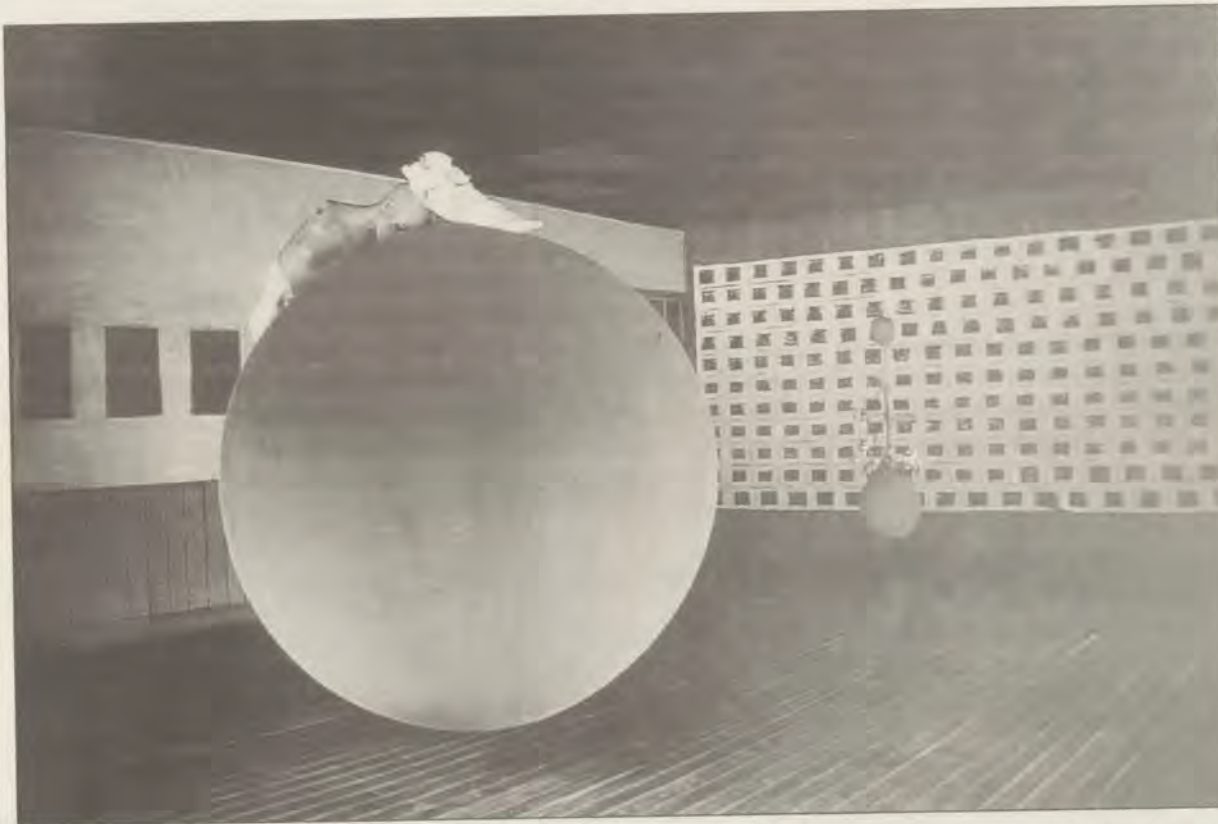
for seven seconds, the live snakes were visible. When the bulb was switched off, the work was created in such a manner that the three mirrors each reflected different images. One image was the Chinese dragon, the second was a snake from an African myth, and the third was the famous 'sin' serpent; and the expulsion from Eden as interpreted by Michelangelo. In China, the snake is depicted as a dragon, and worshipped as a god. In Chinese cuisine, the snake is made into a soup which is considered a great delicacy. This ancient custom of gaining power through eating something that is stronger than oneself is still very much alive. In Japan the snake is also considered to be sacred. However, in contrast to China, this sacrality renders it untouchable. In Europe and the United States, where the most generally held religion is Christianity, the snake is probably the most disliked reptile, the creature that brought betrayal into the garden of Eden. Using the one element of the snake, Cai has cleverly expressed the possibility of multilateral cultures from different regions and their dif-

ferences in value systems. Cai also challenges the visualization of healing. In *Moxacautery - for Africa*, he used traditional Chinese and Japanese healing instruments. They are used in a treatment similar to 'acupuncture' known in the West, in that the countless therapeutic points of the human body are stimulated to heal the symptoms of disease. The moxa is like an inverted cigarette, and the heat from the flame and the ashes are used for the treatment.

After the audience had passed through the narrow entrance, they found themselves in a small room containing two wooden statues and moxa suspended from above. The crossed light filtering through the low straw roof made the room look like the interior of a water tank, and the smoke filling the space imbued the whole site with a unique smell. At the front was hung a wooden statue of a supine male, and at the back, there was a prone woman. The statues were reminiscent of a couple engaged in sexual intercourse. Under the 'moxa' the name of the disease was written in black ink on the surface of the carved wood. This work reveals that Cai often poses societal problems in his oeuvre, which is equally true of his outdoor gunpowder projects.

### Ambiguous world

The approach of the twenty-five year old Japanese artist Koji Abe was



Presentation Japan, Biennale 1995 Africus Johannesburg. Installation, Koji Abe, 1995.

© Gate Foundation

they were leading a collective lifestyle. Myself included, the average age of the participants was under thirty-three years old.

### Snakes, moxa and gunpowder

Cai Guo Qiang was born in 1957 and came to Japan from the Fujian Province to study in 1978. He has mainly exhibited works utilizing gunpowder. For this exhibition, he had created three works. In the *Snake Bag*, he used two live snakes. The Electric Workshop, which I chose as the site, is a building which used to be a power plant. Seeing the huge thirty-five ton crane used to carry freight, Cai decided to use it, and this was the point from which I also started my floorplan for the site. A 'tensho scale' (used in China and Japan) was hung from the crane, and at a metal weight was suspended from one side and a linen bag containing the snakes was hung from the other. The audience could not see directly into the bag, but could see the inside through three mirrors placed on the superstructure. When the electric light bulb placed inside was switched on

entirely different to that of Cai. At first glance, it may have looked as if he put priority on the images, shapes and colours of Western aesthetics, but in fact he created an ambiguous world that is like the imagination caught between the individual and the outside world. In one work, a toilet lid reminiscent of a white African mask was pasted arbitrarily onto the white wall by means of red vinyl tape. Another of his works featured a canvas painted red with a doorknob he had picked up somewhere, attached to it (Take on take off). In a darkened cube-shaped room made of canvas, a typical Japanese heater using infra-red light suffused the room with red. The thermostat in the heater ensured that at intervals the infra-red light grew stronger or weaker. A visitor standing at the entrance, could experience mysterious colour and heat. 'A very ambiguous world - this was what I wanted to express for Japan of today'

Originally following Shinto, which is a form of nature worship, Japan has assimilated Buddhism, Taoism and Confucianism from

China and other countries, as well as being exposed to Christianity from Europe during the seventeenth century. Each time a new religion was introduced, this took place without destroying the earlier systems of belief. Each new religion was mingled and modified to adapt it to Japan, and so it remains today. At times this process has given rise to ideas like Bushido represented by the samurai, and has supported unique spiritual concepts based on maintaining a nation state. Slogans such as 'never covet until the war is won' or 'luxury is the enemy' and the 'kamikaze squad' (the air force corps who flew without return fuel and crashed into enemies) were produced during the Second World War. Though having a unified spiritual ideology, this war resulted in a destructive loss for Japan. As a reaction to this, historically Japan has been pursuing concepts like politics, philosophy or thought, but has set its sights on materialistic goals such as the economy, money and real estate. Fifty years after the war, Japan is being confronted with what seems to be one finale of the materialistic society underlined by the deterioration of the advanced growth and the great Hanshin Earthquake. It is entering an insecure period in history marked by incidents like the sarin gas attack. Today, Japan and the new South Africa, to say nothing of the world in general, must face up to a change in basic views towards value systems. In the hope that by feeling an invisible 'heat' we will be led to a different 'entrance'. I have named this exhibition Utsuroi Tadayou Netsu (The 'Heat' Which Changes and Drifts).

### Heat and change

In every age, change has been accompanied by 'heat' as exemplified by the change in the temperature of the atmosphere during the Ice Age, the discovery of fire, alchemy, generation of heat by the human body - We, the Japanese, have also experienced 'heat' from the atomic bomb.

The three artists succeeded in expressing 'heat' visually. Cai Guo Qiang used gunpowder and moxa; Koji Abe used infra-red light, a lamp and red paint; and Bzekiel Budeli used temperature from African red earth. By feeling the different heats and the energy of their thoughts, we must dissolve the coagulated preconceptions and materialistic value systems, thereby promoting change. We must enter into a new dimension, just as we felt in Beuys's square space with a cone of butter in a corner helping to dissolve the space and ideas. This is definitely not a meditative nor religious dimension, but is something that is at once both near and distant. The works take us into our bodies, into the earth, to space, and close to the door to the future for an instant. 'Heat' is merely a medium to achieve this. The very indefinite and ambiguous world of the exhibition is certainly one of the keys to expressing Japan today.

Koichi Watari is curator of the Japanese exhibition in the Johannesburg Biennale Africus 1995

Rahu, the fierce Mongolian planetary deity, is represented here in this early 19th century wood carving.



**CULTURE**  
**I**n 1959, Chicago millionaire Avery Brundage and his wife, Elizabeth, agreed to donate the first

part of his vast collection of Asian art to San Francisco on the condition that the City build a new museum wing. Known as the Avery Brundage Collection, it represents 95% of the holdings of the Asian Art Museum and it consists of almost 10,000 pieces of priceless Asian art.

In 1960, to meet the Brundage challenge, a \$2,725,000 bond issue was passed by the voters of San Francisco to build the Asian Art Museum. Completed in 1966, the new museum opened June 10 1966 in space constructed as a wing of the deYoung Museum.

The plan then was to leave the administrative responsibility in the hands of the Board of Trustees of the deYoung Museum. At the dedication, Avery Brundage said, 'In presenting this collection to San Francisco my hope is that, together with the facilities of the region's great universities, it will help San Francisco and the Bay Area become one of the world's greatest centres of Oriental culture.'

Avery Brundage continued to collect for the next decade, spending hundred of thousands of dollars a year filling in the gaps in his collection. In 1969, he was in a position to make a second gift. This was the occasion of Brundage's second challenge to San Francisco - to provide an autonomous administration for the Museum and to raise \$3 million dollars for acquisitions and education. The agreement between Mr. Brundage and the City in July 1969 provided for an independent Com-

mittee of Asian Art and Culture, whose goal would be to make the Museum the foremost centre in the Western world. At that point, the Museum became an independent entity with its own twenty-seven member governing body (known today as the Asian Art Commission); its own staff, including specialists in Chinese, Japanese, Indian, and Himalayan arts; its own library; its own conservation and photographic departments; and its own budget. The City was to provide building

maintenance, security, and adequate funds for standard museum operating expenses, including publication of a complete catalogue of the collections. The museum became known as the Center for Asian Art and Culture and was renamed the Asian Art Museum of San Francisco in 1972.

Avery Brundage continued to collect until his death in 1975. He bequeathed his remaining Asian art to the museum, making the collection by far the greatest in America. The Asian Art Museum is the first one in the United States devoted exclusively to arts of Asia.

In 1987 the City approved a plan for completion of the Civic centre. The plan calls for the construction of a new main public library across the street from the existing beaux arts building and for the Asian Art Museum to move into the space vacated by the library. In anticipation of the fund-raising effort which will be required for the move, an amendment to the San Francisco Charter to establish the Asian Art Commission as a truly independent charter commission was submitted to and approved by the qualified electors of the City and County of San Francisco at an election held on November 8 1988. This Charter Amendment was filed with the office of the Secretary of State and became effective on December 5 1988.

**The Collection**

With more than 12,000 art objects, spanning more than 6,000 years of history from Neolithic times to the present, the Asian Art Museum collection is one of the most important in the world today. It includes a comprehensive, diversified collections of Chinese jades,

lacquers, ceramics and ancient bronzes; the oldest known dated Chinese Buddha; the largest collection of Gandharan sculptures in North America; the largest museum collection of Japanese netsuke and inro in America; and a wide variety of other objects such as paintings, sculptures, architectural elements and decorative objects illustrating all major periods and stylistic developments of the arts of Asia.

Ninety-five percent of the holdings of the Museum was collected

by Avery Brundage over a period of forty years. This collection is noted for the diversity of material as well for the high quality of the individual pieces. Nearly half of the collection consists of objects of Chinese origin, and this is reflected in the general permanent layout of the displays. The first floor is devoted to the arts of China. The second floor is divided among the arts of India, Tibet, Nepal, Pakistan, Korea, Japan and Southeast Asia.

In addition, the Asian Art Museum Foundation, the Society for Asian Art, the Museum society, The museum Society Auxiliary, the Connoisseurs Council, and other devoted individuals have substantially augmented Brundage's benefactions with fine objects of quality and rarity in furtherance of the objectives of the Museum's major donor. Such contributions are of vital importance since the growth of the collection depends on gifts and financial support from private individuals and groups. Due to space limitations, only about 15% of the Museums collections can be displayed at any one time. Periodic gallery rotations serve to solve part of this problem, since they aim at showing the majority of our holdings within a reasonable amount of time. The exhibits are arranged chronologically and grouped in a manner which emphasizes stylistic evolution as well as socio-political characteristics. Maps and charts supplement individual labels, and numerous books and brochures dealing with various aspects of the Avery Brundage Collection are available in the Fine Arts Museums stores.

**Asian Art museum of San Francisco**

Golden Gate Park  
 San Francisco, California 94118  
 Tel: +1-415-6688921, Fax: —8  
 Wedn.day to Sunday: 10.00 - 16.45 hrs  
 Closed Mondays and Tuesdays



# The Asian Art Museum, San Francisco



Saddle for a High Lama. A magnificent 19th century saddle for a high lama made of wood, bronze, silver, gilt and brocade.



White Tara. A gilt bronze sculpture of 'White Tara', goddess of compassion by the 17th century artists Zanabazar, a descendant of Chinggis Khan recognized as the 'father' of the Mongolian renaissance.

11 JUNE - 15 OCTOBER, 1995  
VENICE, ITALY

The Chinese selection for the Venice Biennale 1995

# The Other Face

On the occasion of the centenary celebrations in Venice, it is instructive to consider the 'face of man' presented by the artists Gu Wenda, Zhang Xiaogang and Liu Wei in the light of the dominant Chinese human figure in this century: the face that bespeaks 'modernity' and reform. This face of 'modernity', so enthralled by the prospects of change, prompted by the glaring eyes of outsiders, has been both the symbol of iconoclasm against China's past as well as of an era of icon worship. It is in response to this history that Zhang and Liu address their art, but is also in modern China's spirit of iconoclasm that Gu has set about re-inventing the human myth.

By Johnson Tsong-zung Chang



This is a face that was created under the callipers of 'objectivity' and realism: it is also a face

that represents dignity and authority. Not so long ago, China was awash with images of Mao Zedong and idealized pictures of happy, progressive Community citizens. As late as the 1980s, China's public visual culture consisted solely of simplistic slogans and quasi-religious art created in the style of Social Realism.

Looking further back, ever since the dawn of China's entry into the modern world, from the beginning of the Republic in the second decade of this century, the rising dominance of realism over other Western influences in art and literature has paralleled the growing cult of icon worship of political leaders. The advent of realism in this century reflected the general consensus among intellectuals that in order to modernize China, the most expedient path was to convert to the orthodoxy of Western nineteenth century positivistic sciences, which in aesthetic terms was translated into realism in art. The spirit of reform, faith in progress, has remained China's guiding principle until today. The irony is, reform eventually led to a fervour of iconoclastic destruction that has all but eradicated its cultural roots.

By way of comparison, it is useful to take a cursory look at 'unreformed' China. The visual culture of China, in contrast to that of the West, can be broadly characterized as a 'word' culture. A survey of Chinese cityscapes at the turn of the century, would have revealed few pictures but many banners and plaques with well executed calligraphy. Writing was the preferred art. Civic and private architecture was decorated with calligraphy; gardens would use natural exotic rocks, and commemorative public artworks mostly took the form of stele engraved with writing, rather than figurative sculptures. It is well known that traditional arts celebrate poetry, calligraphy and landscape painting; in that order. In this

scheme of things, images of the human figure did not rank highly.

In traditional arts and literature, it is not considered good art to be forthcoming with the subjective 'I'. Psychological nuances are portrayed through reflection on and reaction to situations, rather than naked soliloquy. The subjective 'I' is subordinated to the circumspective 'me' Landscape art, in which the human figure is humbled, is regarded as the supreme subject matter for art; and artistic individuality is expressed by one's unique poetic voice and personal brushwork. This also explains the painters' habit of referring to earlier artists in deference to the reality of a

continuous history of art, rather than asserting the radical originality of the self. In contrast, the claim of realism to objective, scientific truth removed art from the bonds of its heritage, and opened the doors to a new wave of personality cult. This higher authority of science, and the superior political leadership implied by it, subverted traditional practices.

What was at stake therefore was a complete reversal of aspiration and self-image, reflected in art by the ascendancy of realism and political icons. Yet for such a radical conversion to have taken place, a cultural experience more traumatic than any foreign political threat, and more forceful than the religion of positivistic science, had to occur. It was the sudden confrontation with a self-image that caused shocked disgust and repulsion.

## Through the looking-glass

It was through the view from without, a selected perspective through the looking-glass held up by outsiders, that China first en-

countered itself in the modern world. One of the most influential writers in early years of the Republic, whose views were later used to justify the Communists massive cultural destruction, was Lu Xun (1881-1936). He wrote about the iniquities of Chinese society and immortalized the symbolic Chinese soul in the diary of an intellectual who had gone mad and cried cannibalism at every turn. What drove Lu Xun to such excess of shame was the scientific view revealed through the eyes of the camera. In the last decade of the nineteenth century he spent some years in Japan, and there he saw China as seen by foreigners, through photographs. These portrayed brutal public executions and quaint exotic customs. Through the looking-glass, China was turned into a caricature. Although these were images intended as curiosities to be sold to titillate sedentary foreigners at home, the fact remains that these were also 'true' views of a backward China, immortalized by modern equipment. Lu Xun became obsessed by such humiliating images, and transformed these nightmares into art. The selective, and restricted, perspectives of outsiders were internalized to become cultural monuments.

Contemporary artists like Zhang Xiaogang have now returned to the looking-glass perspective. Zhang's family portraits, hollow and haunting, are confrontational in their presence. The subjects' features are beautified, sanctified almost, with smooth pristine skin; they present an impeccable image to the world, with which the sitters would be

pleased. They are dignified and composed. Like early photographs, blemishes are touched up to preserve an idealized reality for posterity. Zhang's family does not interact; they relate to each other by virtue of being in the same frame. The 'Family' in the title refers to the Revolutionary Family, in which all members are brothers and sisters. They are the model blood relations of China, and Zhang has intentionally created a resemblance in features to suggest familial ties. This is also a family of sheltered and effeminate people, in-bred and emasculated. As family members they share a common ancestry, inferred from the reference to early photography to be the dawn of China's modern age; and their immediate past is the era of Mao Zedong. These are images of the mass-man today; their predecessor is the iconic portraiture that has dominated public art for most of this century.

Liu's erotic *You Like Pork?* series show a different face of the mass-man. Here lewdness and unbridled libertinism run riot over the canvas. The artist takes no interest in nuances of characterization; man is caricatured as pure libido: faceless, trapped in the repetitive pursuit of orgasm. The blindness of erotic energy is reflected in the shadowless, timeless, spatial framework of the eternal present moment. Woman, goddess of seduction, is portrayed as an icon of worship, looming large and proud in a sea of rotting flesh. Yet, like all gods, she is insur-

To be continued on page 64



Gu Wenda, Tunnel of Hair (1995), installation from the exhibition 'Heart of Darkness' in the Kröller Müller Museum, Otterloo.

Photo: Cary Markerink

mountable; voyeuristic satisfaction is all Man gets. In his stylization of details and use of colour Liu has drawn upon folk temple frescoes; the portrayal of erotic scenes calls Japanese ukiyo-e prints to mind.

Zhang and Liu have addressed the focal problem of the 'face' as an icon of power. Liu, in his raucous, adolescent way has introduced a new icon of worship. The goddess of eros, who draws worshippers like flies to meat, is both unreachable and beyond physical corruption in her self-perpetuating erotic dynamism. As a symbol of the life force which charges all physical beings, and as a symbol of female/male dynamics, the art harks back to religious folk art. In creating an icon of the female, Liu has reversed the essentially male dominated (or masculine) iconography of modern China. While the masculine image implies reason, discipline and rational activity, the female image here represents intuition, primal life energy and chaos. In the funky humour symptomatic of his generation, Liu has provided an icon for the hidden un-reason which, when denied proper expression, will reveal itself in destructive outbursts.

By comparison with Liu, Zhang's concern for dignity and civilization makes his art more tragic and grand. Like Liu, effeminate attributes of Zhang's figures point to the ambivalence of humanity denied by modern China's masculine iconography.

#### Human hair

In terms of historical memory and cultural symbols, one of China's most provocative artists is Gu Wenda. Unlike Zhang and Liu, Gu departed from figurative painting early in his career. In the mid-1980s he created a series of monumental calligraphic works in ink which were hailed as major avant garde works based on the traditional ink painting style. In the late 1980s, Gu's interest turned to the use of body secretions and shed tissues as raw materials. Two major series of works developed from this: the first, called *Oedipus Refound*, incorporated sanitary napkins soiled by menstrual blood, and placenta powder; the second and current series, *United Nations 2000*, incorporates human hair cut from people of various nationalities. The work in this exhibition, *Sunk On The Other Shore*, is part of *United Nations 2000* which, when completed in year 2000, will consist of installations made in different countries based on local hair and local themes. It will be a series of works about cultural myths created by an outsider. The history of China's road to modernity has made this generation the Other to itself, in Gu Wenda China not only has its Other looking in on itself but has also unleashed this Other at large in the world.

*Sunk On The Other Shore* consists of a life-size gondola made of the hair of Venetians, sunk in a glass tank of Venetian water littered with hair collected from the Vatican. The tank is enclosed by curtains woven with hair from five continents. The title refers to the Buddhist metaphor of crossing to the Other Shore, and addresses the phenomenon of Venice

slowly sinking into the lagoon. Gu also has in mind the historic plague, after which all gondolas were painted black.

Unlike the use of other impersonal materials, human hair is in itself rich with cultural and symbolic connotations. As such, not only does it refer to the work as signifier but is itself the signified. The physical presence of the thousands of people is felt through this collection of shorn hair, which stirs up ancient and uneasy emotions. Gu's art has always aimed for the monumental statement, and he understands the substance of art to be power, whether spiritual or spectral. As a monument the artworks thus awes the viewer not just by its presence but by calling forth presences otherwise unseen. There is a practice in Tantric Taoist medicine, of which Gu is aware, in which a cure (or curse) may be prescribed for an absent patient through his hair or nails. The hair is as much the individual as the genetic code within him.

For Gu, humanity consists of its myths: cultural monuments which bespeak spiritual and substantial power. A cultural monument identifies the human face, although it is the man who gives power to the myth. Gu has often trod on forbidden ground, aiming to provoke as he creates, and in this he is a child of Mao Zedong's great era of iconoclasm. It is as an iconoclast, blasphemous and unnerving, that he attempts to rebuild monuments around the world in which everyone may see his own face.

#### A modern face

As this turbulent century draws to a close, the face of China which Lu Xun first saw through the eyes of the Other is no longer recognizable. China has assumed the modern face it wanted; but if Lu were here now, as an intellectual with deep attachment to China's culture, he would probably have reviewed his youthful success with infinite regret. At the *fin de siècle*, while artists like Gu, Zhang and Liu go in search of themselves and the face of humanity, it always seems to be the face of the Other that they find. It is appropriate that, at an ancient and international crossroads like Venice, one encounters art which, like a looking-glass, allows discovery not only of the face of the Other, but also that of the past and the future. ♡

**Note:** The author is grateful to Mr. Yang Zhe for the anecdote of Lu Xun's experience of photography, and to Mrs. Josette Mazzella di Bosco Balsa for her helpful suggestions.

**Johnson Tsong-zung Chang** is curator of the Chinese participation of the Venice Biennale 1995, 100th anniversary 'Identity and Other-ness'. This article is a justification of his selection of the Chinese artists.



FROM 18 AUGUST, 1995  
NATIONAL GALLERY, JAKARTA

# Orientation

On August 18 1995, the exhibition 'Orientation' will open at the National Gallery in Jakarta. This exhibition is organized by Cemeteri Art Foundation in Yogyakarta, Indonesia, the Gate Foundation in Amsterdam and the Stedelijk Museum De Lakenhal in Leiden, the Netherlands.

'Orientation' shows the work of five young Indonesian artists and five young Dutch artists and is a follow-up to the exhibition *Indonesian Modern Art*, which was organized by the Gate Foundation in the Oude Kerk in Amsterdam in 1993 and showed artworks of twenty-two visual artists from Indonesia. During this exhibition the wide interest in the art of the younger generation of Indonesian artists was palpable.

By Esther de Charon de St. Germain



In August 1995 Indonesia will celebrate its fiftieth year of Independence.

Although Indonesia was once a Dutch colony, Indonesian visual art developed independently of trends in the Netherlands. In Indonesia modern art began to emerge in the 1930s when a group of painters founded Persagi. Since that moment Indonesian art has never really looked back.

The struggle for Independence and the establishment of the Republic of Indonesia led to an inspired, revolutionary figurative art portraying important historical events which led to the founding of the Republic of Indonesia.

Up to a few years ago the younger generation could only participate in a small number of art exhibitions in Indonesia. The major exhibitions were devoted mainly to the work of older, more established artists. At present curators from countries such as Australia, Japan, the United States and Singapore pay regular visits to young Indonesian artists and their galleries.

Young artists in Indonesia seem to have benefitted from the international attention: the prestigious Ninth Biennale in Jakarta in 1993 was devoted exclusively to the artworks of the youngest generation. The curators of the exhibition of the Non-Aligned Countries in Jakarta, April 1995, also paid this generation a lot of attention.

The organizers of 'Orientation' have chosen to show the differences between the styles and contents and to emphasize the personal aspect of the artworks, rather than to pursue the entanglement of Dutch and Indonesian art. The only point of similarity between the artists is the post-colonial period in which they grew up and were educated.

The Indonesian artists have been selected for their ability to develop new solutions and perspectives to their artwork. Consequently the influence they exert in the present art world is very strong. Their work has



Heri Dono, *Woman with three breasts*, 1992, oil on canvas,  
© Gate Foundation

specific communicative qualities, consequently these artworks appeal strongly to the public.

**Ten young artists**

Andar Manik (Bandung 1959) is a ceramist and sculptor from Bandung. He will create a clay installation especially for this exhibition. As a sculptor, he works mainly with clay. He puts it on the wall in circles, where it will hold only temporarily. It will definitely fall off the wall, but where and when are uncertain factors. Andar Manik sees the circle as a metaphor for destruction and vagueness. To him it seems a paradox that it simultaneously embodies life, experience and the time that is passing. For Andar Manik life and destruction are clearly inseparable.

Anusapati (Surakarta 1957) is a sculptor who creates wooden objects. He is inspired by the shape of objects such as fishtraps or rice-pes-tles. His own sculptures, however, do not have the function of these objects, therefore they are autonomous. Among other works Anusapati will show at the National Gallery is an installation made of small, carved wooden boxes. They are filled with wax and stone. The artwork is

lit from the ceiling by small, simply shaped red balls and looks as if it is floating. It is like a separate island within the exhibition.

Heri Dono (Jakarta 1960) is a painter as well as an installation and performance artist. He is constantly seeking new media to realize his ideas. Laughter and humour are very important to him as they serve to illustrate his discontent with the world around him. One of his works in 'Orientation' is *Glass Vehicles*. This work comprises fifteen fibre-glass dolls in *krupuk* (prawn cracker) - barrels, made of glass and metal. The dolls symbolize the people whose wings are clipped by State regulation. The work is a visual challenge and carries a strong message.

Nindityo Adipurnomo (Semarang 1961) is also a painter, installation and performance-artist. He is intrigued by Javanese culture. He sees the *kondé*, a hairpiece worn by Javanese women, as the symbol of the burden of Javanese society. The *kondé* reveals certain aspects of the women, who wear this hairpiece: social status, age, marital status and so forth. Among the works Nindityo will present is *Siapa takut pada orang Jawa* (who is afraid of Javanese peo-

ple). This title refers ironically to the huge colour painting of the American artist Barnett Newman: *Who is afraid of Red Yellow and Blue*. Nindityo has used the shape of the *Bonang*, one of the most important instruments of the *gamelan*. Instead of the usual bronze instruments, he has filled copper tins with traditional hairpieces and jewellery.

Yudhi Soerjoatmo (Jakarta 1963) is a photographer from Jakarta. Originally he worked as a photo-journalist for the recently banned magazine *Tempo*. As an artist-photographer he tries to capture the fleetingness of life. In a series of photographs of his seriously ill grandmother, he shows that every second, every photograph is precious and irrevocable. Photography as an independent art-form is fairly new in Indonesia. For this reason Yudhi has the impression that he lives between two worlds; journalists consider his work too 'artistic', while visual artists often consider photography is not a proper form of art.

The curators of the Indonesian part of the exhibition are Mella Jaarsma, artist and co-owner of Cemeti Gallery in Yogyakarta, Jim Supangkat, independent art critic from Jakarta and Esther de Charon de Saint Germain, art historian, specialized in Indonesian contemporary art from Amsterdam.

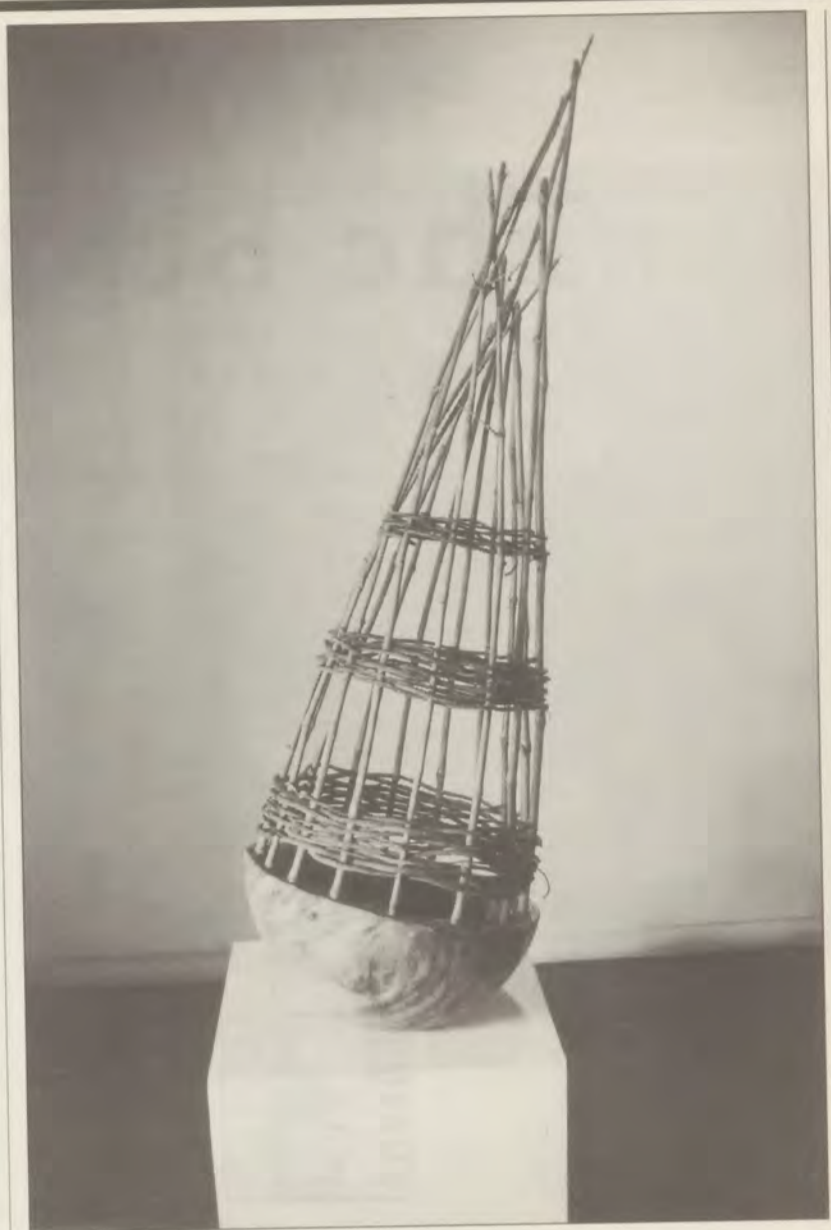
The five Dutch artists represent the youngest generation in the Netherlands in which a personal landscape is motivated. A poetic and figurative style dominates the form. The artists will be selected on grounds of quality and experimental views. These criteria are the same as those applied to the Indonesian part of the exhibition.

The curators of the Dutch exhibition are Els van der Plas, artistic director of the Gate Foundation, Jet-teke Bolten, director of the Stedelijk Museum De Lakenhal and Doris Wintgens, curator at the same Museum. They will select the Dutch artworks.

**The catalogue**

A catalogue containing illustrations of the artworks exhibited and texts by the curators will be published. The catalogue will consist of an Indonesian and a Dutch section. During the exhibition in Jakarta the Dutch artists will be invited to present their work and to explain the content, material, techniques, starting-point and their source of inspiration.

Anusapati, *Buka Hatimu*, 1993, wood  
© Gate Foundation



Anusapati, *Fishtrap series*, 1992, wood.

© Gate Foundation

Artists and curators will also be asked to give guest lectures at the art institutes of Jakarta, Yogyakarta and Bandung.

**The organizers**

The Cemeti Art Foundation is the project-office of the Cemeti Gallery, which was founded in 1988 and organizes exhibitions, lectures and discussions. The gallery is a meeting-point for artists and the public. The artists' archives are used regularly by curators and scholars from all over the world. The gallery presents work of Indonesian artists as well as work of Japanese and Dutch artists like: Lucebert, Carla Kleekamp, Joyce Bloem and Hitory Nakayama.

The Gate Foundation which was established in 1988, is an international art foundation based in Amsterdam. It is devoted entirely to promoting the intercultural exchange of contemporary art as well as the propagation of knowledge and understanding of contemporary art and artists, emphasizing Non-western and migrant cultures. The Gate Foundation also organizes exhibitions, lectures and discussions about above-mentioned subjects. The Information centre of the Foundation provides documentation, information and advisory services related to international contemporary art.

The 'Stedelijk Museum De Lakenhal' has a collection of international repute. Its exhibition policy is biased in favour of contemporary art.

The exhibition *Orientation* will be presented in the Stedelijk Museum De Lakenhal during the spring of 1996.

*Esther de Charon de St. Germain* is one of the curators for the Indonesian selection of the exhibition 'Orientation'.



Catalogue of Japanese prints from collections in the Netherlands

# The Beauty & the Actor

In the autumn and winter of 1994/95 a selection of 160 prints from the two main museums housing collections of Japanese prints in the Netherlands was exhibited at three locations in Japan, where it attracted over one hundred thousand admiring visitors.

This selection, made by Japanese curators, contained some of the finest examples from the world of Japanese print-making. In their return to the Netherlands, the prints were divided into two groups and shown in the museums for a period of two and a half months: the eighteenth century prints were stylishly exhibited in the National Museum of Ethnology in Leiden, while the nineteenth century group was on view in the Rijksmuseum in Amsterdam.

A catalogue, which does full justice to the splendid colours of the 'Floating World' was produced to accompany this double exhibition. Spaciously designed in a large format, with excellent colour-quality, the book allows the prints to speak for themselves through their inherent vibrant qualities.

By Arlette Kouwenhoven



The structure of the catalogue is not entirely conventional: there is no general introduction to

the history of Japanese printmaking. The book begins with a brief history of the two collections: it explains how that in the Leiden Museum is founded on the extensive collections brought back from Japan during the nineteenth century by such people as Von Siebold, Cock Blomhoff, Overmeer Fisscher and others and how the collection in the Print Room of the Rijksmuseum had a totally different history, being based on the acquisition and donation of private collections after the Second World War. This interesting introduction makes good reading and one can only hope that in the future other publications will follow the same path, especially on the role of the Leiden museum in the dissemination of Japanese Studies throughout Europe.

The introduction is followed by a two-page overview of the technique of Japanese woodblock printing and a glossary. Then begins the catalogue proper: the factual information on each print is stated briefly alongside the illustration, while in the back of the catalogue, more lengthy explanations on the style, subject matter and its significance within the oeuvre of the artist are given. This section at the back, while it describes each print individually, reads almost like an uninterrupted history of Japanese printmaking. It attempts to discuss all the main themes of *ukiyo-e*: the kabuki theatre; the brothel-quarters of Edo; the Yoshiwara; the pictures of famous places and so forth.

The captions were written by the curator for the Japanese department at the Rijksmuseum voor Volkenkunde, Matthi Forrer, and Charlotte van Rappard-Boon, who has been responsible for the publication of the entire Japanese print holdings at the Rijksmuseum in Amsterdam. The catalogue is rounded off with



brief biographies of the artists featured in the catalogue and an extensive bibliography.

## Selection of illustrations

The problem with catalogues which accompany exhibitions of highlights is that the reader will always ask whether the selection of illustrations warrants the acquisition of the catalogue: have all the prints not been illustrated elsewhere before and what does this catalogue add to the already extensive literature on the subject?

The answer must be that this catalogue, of course, contains numerous well-known prints which have been reproduced time and again (e.g. prints by Sharaku, Hokusai) but at least forty percent of the prints can be considered lesser-known designs which have not been reproduced in colour before. This applies particularly to the fine selection of prints by Eizan, Eisen, Kunisada which were acquired by Von Siebold and Cock Blomhoff as contemporary art in the 1820s and

Utagawa Kunisada (1786-1864),  
Woman preparing for the night,  
c. 1825.

Amsterdam Rijksmuseum

1830s. These completely unfaded examples remind us of the sense of colour which characterize these artists. The main weakness of the catalogue lies in the selection of prints from the Katsukawa School (i.e. Katsukawa Shunsho and his pupils (c.1765-1805)) and from the late Edo / early Meiji Period: a few faded *hosoban* prints and an equally faded triptych by Utagawa Kunisada (no. 134), should not have been included. Their presence stems from the fact that the selection has been made by Japanese curators who view the prints with a different eye: the subject matter of the Kunisada triptych is so popular in Japan (in this case, shell-fish gathering at low tide) that the condition of the print is a matter of secondary importance. On the plus side, the thematic orientations of the selection committee has

led to the inclusion of the fascinating diptych by Kuniyasu of the two camels which were brought to Japan in 1821 (cat. no.122). The text, translated in a condensed form tells us about the fate of the two camels, which travelled through Japan attracting a fair amount of attention.

Despite a few critical remarks it remains a beautiful catalogue, produced in both an English and Dutch edition by the Leiden-based publisher Hotei, who has managed to keep the price to an incredibly low: Dfl. 49.50 for the paperback edition and Dfl. 69.50 for the hardcover.

Japanese prints

**The Beauty & the Actor**

National Museum of Ethnology  
Leiden and Rijksmuseum Amsterdam  
200 pp., 160 colour illustrations.  
Hotei Publishing  
Breestraat 113<sup>a</sup>  
Leiden  
The Netherlands

Arlette Kouwenhoven is the writer of the biographies included in the catalogue



**C**ULTURE

The former colonial relationship between the Netherlands and Indonesia certainly contributed to this (colonial) fashion of confiscating another culture and calling it one's own. The cultural relationship between the Netherlands and Indonesia stagnated between 1958, when the Dutch were forced to leave the Republic of Indonesia and 1965. Therefore, it is hardly surprising that the first western study of contemporary Indonesian art was written by the American scholar Claire Holt. In Holt's classic *Indonesia, continuities and change* (Cornell University, 1967) several chapters cover the development of modern Indonesian painting, these are based on Holt's research during the fifties and sixties. This development, that evolved in nationalist circles, started during the thirties and aimed at the creation of a new 'Indonesian' cultural identity.

**Spirituality and symbolism**  
The recent publication of Astri Wright, *Soul, Spirit and Mountain, Preoccupations of Contemporary Painters*, can be seen as the follow up to and extension of Holt's book. The richly illustrated volume is divided in two parts, called 'The Mountain as Metaphor for the Spiritual (I)', and 'The Mountain as Metaphor for Society (II)'. Part I explores how traditional, spiritual symbols, and mythology are used as a primary inspiration by contemporary painters. The two symbols most frequently used, the mountain or triangle and the tree of life, are deeply embedded in Indonesian culture and refer to the Javanese Hindu-Buddhist cosmology of microcosmos and macrocosmos. Painters using these symbols see their individual ego as an unimportant and transcendent part of a wider, spiritual and invisible world. Often they practise *kebatinan*, Javanese mysticism, with the goal of attaining harmony and spiritual growth. These artists believe in supernatural powers and see themselves as modern priests (*empu*) or

healers (*dukun*). The symbols they paint can be semi-abstract (Sadali), calligraphic (Pirous), mythological (Nyoman Erawan, Nindityo Adipurnomo) or 'decorative' (Widayat, Made Wianta). Another way to perceive reality is treated in the more individualized, expressionist paintings of Affandi (self-portraits), the surrealist work of Iwan Sagito (searching behind the mask) or the 'feminist' work of Kartika and Lucia Hartini. However, all painters discussed in Part I experience the spiritual aspects of their work as basic, more or less seeking the grace of God, Allah, or Sanghyang Widi.

#### Realism and national identity

The second group of painters is more concerned about the reality of Indonesian society and its real problems of rich and poor, pollution, deforestation, and the ambivalent results of the growing consumerism. Rooted in the revolutionary movement before and after the second world war the pioneers of this genre

Heri Dono, *Two Singers*, 1988, acryl op linen, 100 x 100 cm.



## Contemporary Indonesian art

### Astri Wright:

# Soul, Spirit and Mountain

Few western art historians are familiar with the development of contemporary Indonesian painting. The general image of 'Indonesian painting' in the west is restricted to several forms of traditional painting, and their tourist-derived forms like the popular batik paintings from Java or the more decoratively orientated Balinese paintings from Ubud. In the Netherlands the term 'Indonesian Painting' is even applied to the paintings produced by Dutch or other foreign artists who lived and worked in the former Netherlands-Indies. How a Dutch artist could ever produce an 'Indonesian Painting' has always been a riddle to me, as much as it would be an enigma for an Indonesian painter to see his works, painted in Holland, labelled as 'Dutch Painting'.

By Helena Spanjaard

Arthistorian at the University of Amsterdam



Sudjana Kerton, *Sunday Outing*, 1978, oil paint on linen, 93 x 145 cm.

were Sudjojono, Affandi, and Hendra. The national identity of Indonesia was stressed by these painters through the use of a realistic, documentary style. During the Sukarno period this socially-engaged art was officially promoted, but after 1965 it lost popularity due to its presumed communist tendencies. In the late nineteen seventies an avant-garde group of young painters, *Seni-Rupa Baru*, continued the tradition of socially engaged art, in an extremely modern and international art-idiom, including installations and performances. In the mean time some of the older painters, who had been imprisoned for longer or shorter periods, made a come-back in the art world (Hendra, Tatang Ganar, Djoko Pekik).

#### Eurocentric standards

In her conclusion Astri Wright stresses that contemporary Indonesian art reflects a different set of conditions, challenges, and preoccupations than contemporary western art. This fact is often neglected by western art critics, who usually measure contemporary 'non-western' culture by their own, Eurocentric standards. In their eyes contemporary Indonesian (or other non-western art) is often labelled as 'derivative' (of the western example) or 'decorative' (too traditional). The content of *Soul, Spirit and Mountain* is clearly meant to counterbalance such (neo-colonial) paradigmas, and wants to prove that contemporary Indonesian art should be understood in its own right, perceived from the Indonesian context. In this

way many hidden meanings, that would otherwise be overlooked, can be grasped. The emphatic attitude of the author has resulted in an almost psychological methodology of using the information supplied by the painters themselves as a most vital source. Wright states that her book is 'not a history of modern or contemporary art' but much more an investigation of the different roles Indonesian artists play in a society that is moving between tradition and modernity.

By focusing on living artists less attention has been paid to the historical circumstances, especially the those rooted in the colonial experience, that formed the basis of the developments during the seventies and the eighties. Although the mystical and social aspects are the most important poles inside Indonesian contemporary art nowadays, both of them derived from a long intellectual search (The Cultural Debate) for an Indonesian identity that started during the thirties. The role of the Dutch influence in this process, via the colonial (Dutch) education systems, has been considerable, a fact that many Indonesian painters perhaps prefer not to stress too much. By its emphasis on the present, Wright's book is an important contribution to recent developments in the international art world. Nowadays exhibitions and conferences on contemporary Asian art have become an established fact. Western art historians follow slowly, embarrassed by a new world order in which Asia, including its art, is rising like a comet. ♡



Nyoman Erawan, *Ancient Time*, 1987, oil paint and mixed techniques op board, 70 x 63 cm.

Astri Wright

**Soul, Spirit and Mountain, Preoccupations of Contemporary Indonesian Painters**

Oxford University Press, 1994.  
(270 pages, 64 colourplates,  
154 black and white plates).

#### References:

- Fischer, J. (ed.), *Modern Indonesian Art, Three Generations of Tradition and Change, 1945-1990*, Berkeley 1990.
- Hadisudjatmo, S., (ed.), *Streams of Indonesian Art, from prehistoric to contemporary*, KIAS, Jakarta 1991.
- Gate Foundation (ed.), *Modern Indonesian Art, Indonesian painting since 1945*, Amsterdam 1993.
- Clark, J. (ed.), *Modernity in Asian Art*, University of Sydney, East Asian Series, no 7, Wild Peony 1993.
- Queensland Art Gallery (ed.), *The First Asia-Pacific Triennial of Contemporary Art*, Brisbane 1993.

AUSTRALIA

**Queensland Art Gallery**  
Queensland Cultural Centre  
South Bank  
South Brisbane  
PO Box 3686  
Queensland 4101  
Tel: +61-7-8407333  
Fax: +61-7-8448865  
Monday to Sunday 10.00 - 17.00 hrs.

**June 17 ▶ October 15**  
Ukiyo-E: Prints from the collection  
Exhibition of Japanese woodblock prints of Kabuki theatre and beautiful women by the following participants: Buncho; Kunisada; Utagawa Kuniyoshi; Eishi; Kitagawa Utamaro; Chikanobu.

AUSTRIA

**Museum of the History of Art**  
Maria-Theresien Platz  
1010 Wien  
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

**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

**April ▶ August**  
The graphic arts of Taiwan today  
A presentation of the work of young artists in the fields of painting, calligraphy and serigraphy.

**May ▶ October**  
Chinese Bronzes of the Ming and Qing Dynasties  
A presentation of the work of young artists in the field of painting, calligraphy and serigraphy.

DENMARK

**Louisiana Museum of Modern Art**  
Gl. Strandvej 13  
3050 Humlebaek  
Tel: +45-42-190719  
Fax: +45-42-193505  
Daily 10.00-17.00 hrs,  
Wednesday 10.00 - 22.00 hrs,  
Sat./Sun. 10.00-18.00 hrs.

**June 23 ▶ September 24**  
Japan Today  
Japanese contemporary architecture, design, photography and visual arts.  
★ (See highlight no. 1)



**Louisiana Museum Humlebaek, Denmark**  
- Event: Japan Today  
- Title: Son of Bubble King 1992  
- By: Kenji Yanobe

FRANCE

**Museum of Fine Art and Archeology**  
Place de la Révolution (Place du Marché)  
25000 Besançon  
Tel: +33-81-814447  
Fax: +33-81-615099  
Closed on public holidays.

**Permanent collection:**  
Fine art and archeology from non-western area's.

**Galerie Myrna Myers**  
Arts d'Extrême Orient  
11, Rue de Beaune  
Paris VIIe  
Tel: +33-1-42611108

**May 16 ▶ June 30**  
Le Pèlerinage Doré  
Buddhist art from Asia

**Musee National Des Arts Asiatiques-Guimet**  
6, Place d'Iena  
75116 Paris  
Tel: +33-1-47-236165  
Fax: +33-1-47-205750  
Daily 9.45 - 18.00 hrs.

**May ▶ July 6**  
Gold from the Indonesian Archipelago  
Jewels and objects from Indonesia.  
National Galleries of the Grand Palais  
Avenue du Général Eisenhower  
75008 Paris  
Tel: +33-1-44-131730  
Fax: +33-1-45-635433  
Daily (except Mon.) 10.00 - 20.00 hrs,  
Wednesday 10.00 - 22.00 hrs.

**Autumn**  
Buddhist Oasis - On the Silk Route.

GERMANY

**Museum of Ethnology**  
Lansstrasse 8  
D-14195 Berlin  
Tel: +49-30-83011  
Fax: +49-30-8315972  
Monday to Friday 9.00 - 17.00 hrs,  
Sat./Sun. 10.00 - 17.00 hrs.

**Permanent collection**  
Studies of the cultures of the Pacific islands, Africa, America and South-East Asia.

**Overseas Museum**  
Bahnhofplatz 13  
28195 Bremen  
Tel: +49-421-3619176  
Fax: +49-421-3619291  
Daily (except Mon.) 10.00 - 18.00 hrs.

**End of 1995**  
Manus - Art and life in a Province of the Papua Island New Guinea (provisional title)  
History and culture of the Manus province in Papua New Guinea focusing on the current living conditions.

**Museum für Ostasiatische Kunst**  
Universitätsstrasse  
D-50674 Cologne  
Tel: +49-221-9405180  
Due to construction work, the museum will be closed until the autumn of 1995.

**Rautenstrauch-Joest Museum**  
Ubierring 45  
50678 Cologne  
Tel: +49-221-3369413  
Fax: +49-221-22114155  
Tuesday to Sunday 10.00 - 17.00 hrs,  
First Thursday in the month 10.00 - 20.00 hrs.

**Permanent collection**  
Collections illustrating non-European cultures.

**The Ruhr Cultural Foundation - Villa Hugel**  
Hugel 15  
45133 Essen  
Tel: +49-201-422559  
Fax: +49-201-421048  
Daily 10.00-19.00 hrs,  
Tuesday 10.00 - 21.00 hrs.

# Art Agenda

JUNE 1995 ▶ JANUARY 1996

**June ▶ October**  
People and Gods in Ancient China  
In preparation.

**Linden Museum**  
Hegelplatz 1  
70174 Stuttgart  
Tel: +49-711-1231242  
Fax: +49-711-297047  
Tuesday to Sunday 10.00-17.00 hrs,  
Wednesday 10.00 - 20.00 hrs.

**Permanent collection**  
Worldwide ethnographical collections, Chinese and Japanese lacquer-ware.

**Universität Gh Kassel**  
Mönchebergstrasse 21 A  
34109 Kassel  
Tel: +49-561-8042530  
Fax: +49-561-8043505

**August 10 ▶ September 24, 1995 (first part)**  
**December 15 ▶ January 28, 1996 (second part)**  
Exhibition: Al Fahn  
Al Fann covers a contemporary art exhibition, a symposium, an introduction of books as well as readings, dance and music activities on Islamic art from Islamic cultures among others: Indonesia and Malaysia.

GREAT BRITAIN

**British Museum**  
Great Russellstreet  
London WC1B 3DG  
Tel: +44-71-6361555  
Fax: +44-71-3238480  
Monday to Saturday 10.00 - 17.00 hrs,  
Sunday 14.30 - 18.00 hrs.

**Permanent collection**  
Antiques from Egypt, Western Asia, Greece and Rome, as well as pre-historic and British art, Medieval, Renaissance, Modern and Oriental collection, prints, drawings, coins and medals.

**June 8 ▶ October 29**  
Chinese jade from the Neolithic to the Qing.  
This exhibition of jade, collected by Sir Joseph Hotung, illustrates the history of its use in China from c. 5000 BC to the Qing dynasty (AD 1644-1911) and displays the wide range of colours and textures of this material.

**June 15 ▶ August 13**  
Classic art of Japan from the British Museum's collections  
This selection concentrates on three of Japan's great artistic traditions: sculpture, painting and woodblock prints.

**June 16 ▶ August 13**  
Europe in India: Mughal paintings and their European Prototypes  
Works consisting primarily of Mughal paintings of the 15th to 18th century with additional bookbindings and related objects. European art represents several foreign strains present in Mughal Indian art from the 1580's onward.

**June 21 ▶ October 15**  
Chinese snuff bottles from the Mary and George Bloch collection  
This collection of 450 snuff bottles was formed by Mary and George Bloch. Many bottles were made for connoisseurs and valued for their intrinsic beauty and as indicators of social status.

**August 31 ▶ September 24 (part one)**  
**September 26 ▶ October 22 (part two)**  
The passionate art of Utamaro  
Kitagawa Utamaro (1754-1806) is the pivotal artist of the Ukiyo-e school. This exhibition draws from public and private collections worldwide to present a never-before-seen selection of over five hundred works in all media and formats including most of the rare hanging scroll paintings, woodblock prints and illustrated books.

**Sotheby's**  
34-35 New Bond Street  
London W1A 2AA  
Tel: +44-171-4085372  
Fax: +44-171-4085927  
Monday to Friday 9.00 - 16.30

**21 August ▶ 22 September**  
The Emperor's Broken China:  
reconstructing Chenghua porcelain  
An exhibition of Chinese porcelains of the Chenghua period (1465-1487) recently excavated from the imperial kiln site at Jingdezhen in South China.



★ HIGHLIGHT I ★

Japan Today

Exhibition in the Louisiana Museum of Modern Art in Humlebaek, Denmark.  
From June 23 to September 24, 1995.

This exhibition highlights contemporary Japanese architecture, design, photography and visual arts. The first section *Tradition and Modernity*, is an introduction to contemporary Japanese culture. It emphasizes its material and immaterial aspects, and deals with the relation between tradition and modernity. The second section *Complexity and Assimilation*, is devoted to the Japanese metropolis and its forms, stressing modern technology, urban space and the man-made. These two main parts are subdivided into four themes: *Transformation*; *The third reality*; *The town as modality*; and *The second nature*.

Four architects will be given a space in which they will develop one of the four themes in a way that is both visual and physical. The architectural installations will consist of architectural elements, mixed media and other objects.

In addition to architecture, each section will also show artworks by contemporary Japanese artists which focus on videoart, photography, installations and multi media. In the field of design the museum specializes on industrial and graphic design.

A catalogue will be published, films will be shown and several events are planned during the exhibition.

The exhibition will go on a Scandinavian tour in 1995 and 1996.

The architects include: Hiroshi Hara, Itsuko Hasegawa, Kazuo Shinohara. The visual artists include: Kazuo Katase, Tatsuo Miyajima, Hiroshi Teshigahara. The designers include Issey Miyake/Makiko Minagawa, Shintaro Tanaka; and the photographers include: Tomoaki Ishihara, Hiromi Tsuchida.

**Victoria and Albert Museum**  
South Kensington  
London SW7 2RL  
Tel: +44-71-9388500  
Fax: +44-71-9388458  
Tuesday to Sunday 10.00 - 17.50 hrs,  
Monday 12.00 - 17.50 hrs.

**June ▶ September**  
Modern Japanese Studio Crafts. An exhibition of the various kinds of studio-craft production found in Japan today. It will include demonstrations by practising Japanese artists and craftsmen.

**November 1995 ▶ February 1996**  
The Peaceful Conquerors - Jain Art from India  
Jainism has been continuously practised in India since the 6th century BC, and is the third major religion to originate there together with Hinduism and Buddhism. This travelling exhibition will present some of the finest examples of Indian sculpture and painting produced in the Jain tradition spanning a period of over 2000 years and will be the first exhibition of Jain art in the West.

**The Burrell Collection**  
2060 Pollokshaws Road  
Glasgow G43 1AT  
Tel: +44-41-6497151  
Fax: +44-41-6360086  
Monday to Saturday 10.00-17.00 hrs,  
Sunday 11.00 - 17.00 hrs.

**Permanent collection**  
Art objects from the ancient civilizations of Iraq, Egypt, Greece, Italy, the Orient and from Medieval Europe.

HONG KONG

**Gallery La Yong**  
Fine Contemporary Vietnamese Art  
One Lan Kwai Fong 13/F, Central  
Tel: +852-2286-9686/6682  
Fax: +852-2286-9689  
Monday - Saturday 10.30-18.30 hrs.

**Permanent exhibition**  
Work of Vietnamese artists among whom Nguyen Tu Ngiem (born 1922).

**Hongkong Museum of Art**  
10 Salisbury Road  
Tsim Sha Tsui, Kowloon  
Tel: +852-27342167  
Fax: +852-23675138

**13 June ▶ 17 September**  
Heaven's Embroidered Cloths:  
one thousand years of Chinese textiles

**Plum Blossoms**  
305-307 Exchange Square One  
Central

**22 ▶ 27 June**  
**Splendid Silk**  
 In conjunction with the exhibition in the Hongkong Museum (see above)

**INDONESIA**

**Gedung Seni Rupa Depdikbud (National Gallery)**  
 Jalan Merdeka Timur 35  
 (behind Gambir Station)  
 Jakarta Pusat  
 Fax: +62-21-3153665

**April 28 ▶ June 30**  
 Contemporary Art of the Non Aligned Countries 1995  
 ★ (See highlight no.2)

**August 19 ▶ September 5**  
 Orientation  
 Artworks of five young Indonesian and five young Dutch artists. See article.

**The Galeri Foto Jurnalistik Antara**  
 Gedung Graha Bhakti Antara  
 Jl. Antara No. 59  
 Pasar Baru  
 Jakarta 10710  
 Tel: +62-21-3458771  
 Fax: +62-21-3840942

**June 19 ▶ July 16**  
 Kota Kita (Our city)  
 Annual workshop and travelling exhibition on the city of Jakarta involving young photographers from high schools and universities.

**During August and September**  
 In The Miracle Years  
 A part of the 150 years of photography in Indonesia celebration which involves an exhibition and discussions.

**Cemeti Gallery**  
 Jalan Ngadisuryan 7a  
 Yogyakarta  
 Tel/Fax: +62-274-371015

**July 6 ▶ July 31**  
 Shigeo Kobayashi  
 Work of this Japanese artist, who lives several months a year in Bali. The wild fauna of Bali is her source of inspiration, wonderful forms of growing structures arise in her work.

**ITALY**

**Castello Giardini / Palazzo Grassi**  
 editorial office:  
 Venezia Ca Giustiniana  
 San Marco  
 Tel: +39-41-5218711  
 Fax: +39-41-5200569

**June 11 ▶ October 15**  
 Venice Biennale 1995 100th anniversary  
 'Identity and Otherness'  
 25 countries will participate in the 46th International Art Exhibition, and the work of 41 foreign artists will be presented.



**Venice Biennale 1995, Italy**  
 - Title: Sokkeolo 1994  
 - By: Katsuhiko Hibino  
 - Photo: Padiglione Giappone



**Venice Biennale 1995, Italy**  
 - Title: Coacervater 1994  
 - By: Yoichiro Kawaguchi  
 - Photo: Padiglione Giappone

**JAPAN**

**Fukuoka Art Museum**  
 1-6 Ohori Park, Chuo Ku  
 Fukuoka City 810  
 Japan  
 Tel: +81-92-7146051  
 Daily: 9.30-17.30 hrs.

**June 4 ▶ July 16**  
 Ancient Painting and Craftwork in North and South Korea



**Fukuoka Art Museum, Fukuoka City, Japan**  
 - Event: Ancient Painting and craftwork in North and South Korea  
 - Title: Four level clothing chest decorated with painted ox-horn panels (19th century)  
 - Photo: Kenpachi Fujimoto

**August 19 ▶ September 24**  
 Western influences on Japanese Art  
 This exhibition shows painting and craftwork from the Momoyama - Edo period (17th - 19th century) with among others; Kawahara Keiga, Shiba Kouken, Odano Nakotake.

**September 5 ▶ October 8**  
 Druva Mistry exhibition  
 The world of Druva Mistry, a sculptor born in India, in his drawings from the collection of the Fukuoka Art Museum will be presented.



**Fukuoka Art Museum, Fukuoka City, Japan**  
 - Event: Druva Mistry  
 - Title: Regarding Guardian 4  
 - Photo by: Kenpachi Fujimoto

**THE NETHERLANDS**

**Soeterijn Theatre**  
 Linnaeusstraat 2  
 1092 CK Amsterdam  
 Tel: +31-20-5688517

**June 8 ▶ June 19 and June 26**  
 Cinema India - Women in the film  
 Films, documentaries and discussions.

**Tropenmuseum**  
 Linnaeusstraat 2  
 1092 CK Amsterdam  
 Tel: +31-20-5688418  
 Fax: +31-20-5688331

Semi-Permanent exhibitions about the life of people in the tropics: South-East Asia department: New dept. about People and cultures in South East Asia, especially Indonesia.  
**June ▶ August 20**

**Nomadic People in Central Asia**  
 An exhibition of lost cultures as well as the present lifestyle of people in Central Asia (costumes, jewellery, tapestry etc.).

**April 30 ▶ August 27**  
 Indian paintings from the collection of the museum  
 An impression of life in Indonesia at the end of the 19th and the beginning of the 20th century by four Indian impressionists: Leo Eland, Max Fleischer, Jan Poortenaar and Charles Sayers.



**Tropenmuseum Amsterdam, the Netherlands**  
 - Event: Indian paintings from the collection of the museum  
 - Title: View on a village-green  
 - By: Jan Poortenaar  
 - Photo by: Tropenmuseum

**Foundation for Indian Artists / Galerie Schoo**  
 Fokke Simonsstraat 10  
 1017 TG Amsterdam  
 Tel/Fax: +31-20-6231547  
 Tuesday to Saturday: 13.00 - 18.00 hrs.  
 1st sun. of the month: 14.00 - 17.00 hrs.

**May 6 ▶ July 10**  
 Indian Printmakers Guild Group exhibition  
 A group exhibition with a.o. Kanchan Chander, Subba Ghosh, Bhupen Khakhar and Dilip Sur.  
 During the summer the gallery will be closed as from July 11 to Sept. 1, 1995.

**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).

**Volkenkundig Museum Nusantara**  
 St. Agathaplein 1, 2611 HR Delft  
 Tel: +31-15-602358  
 Fax: +31-15-138744  
 Daily: 10.00- 17.00 hrs.

**Permanent exhibition**  
 on Indonesian cultures

**August 12**  
 Oriental Fair  
 Fair with theatre and dance.

**Museum for Ethnology Gerardus van der Leeuw**  
 Nieuwe Kijk in 't Jatstraat 104  
 9712 SL Groningen  
 Tel: +31-50-635791  
 Fax: +31-50-636200  
 Tuesday to Friday 10.00-16.00 hrs,  
 Sat./Sun. 13.00 - 17.00 hrs.

**June 12 ▶ September 4**  
 Exhibition Goudglans en Schaduwen (Golden Shade and Shadows)  
 Exhibition of a unique collection of Wayang Kulit puppets, from the Eastern part of Java. All these puppets have been restored and described, specially for the occasion.

**Stichting de Pont**  
 Wilhelminapark 1  
 5041 EA Tilburg  
 Tel: +31-13-438300  
 Fax: +31-13-420992  
 Tuesday to Sunday 11.00 - 17.00 hrs.

**Contemporary Art of the Non Aligned Countries 1995**  
 Exhibition in the National Gallery in Jakarta, Indonesia.  
 From April 28 to June 30, 1995.

The curators decided to view international contemporary art through a North-South conceptual framework (the Non-Alligned countries collectively represent 'the South'). This framework allows aspects of Southern art that have previously been dismissed in international art discourse to be accepted and appreciated in a new way.

The concept North (highly developed capitalist economies)-South (developing capitalist economies that still draw on local oral traditions and practices) was first heard by the Club of Rome in the 1970s. The use of the term is not limited to economic and political fields, but is also used with reference to socio-cultural matters.

More than 300 works have been selected by national curators of each of the participating countries, including: China, India, Indonesia, Malaysia, Philippines, Singapore, Thailand, Vietnam. Five categories have been developed:

1. Confrontation, Questions, Quests: modernization and development in the South have led to contradictions and cultural dilemmas in the Southern countries themselves.
2. Tradition/Convention: tradition in the North has been viewed as something opposed to modernity. The view of the Southern countries has been different in this respect.
3. Signs, Symbols, Scripts: many artworks are based in mystical beliefs and express a dialogue with the unexplainable aspects of reality.
4. The Body: Southern contemporary art still shows an exploration of the body as a natural being, and reflects a belief in the body as a part of the equilibrium of nature.
5. Space-Land-Mankind: beliefs in the sacred nature of space and land and the balance of nature which are still strongly held, are also reflected in works of art that explore relations between humans and their environment.

**March 12 ▶ July 2**  
 Anish Kapoor at de Pont  
 Exhibition of the British sculptor (1954, Bombay, India), which will mainly consist of recent sculptures in wood and stone, as well as several installations.

**Museum The Prinsessehof**  
 Grote Kerkstraat 11  
 8911 DZ Leeuwarden  
 Tel: +31-58-127438  
 Fax: +31-58-122281  
 Daily 10.00-17.00 hrs,  
 Sunday 14.00 - 17.00 hrs.

**Permanent collection**  
 Large exhibition of Asian ceramics.

**December 8, 1995**  
**▶ February 25, 1996**  
 The Mongolian Empire during the Yuandynasty (1279-1368)  
 This exhibition shows the influence of the Mongolians on the various art forms, especially ceramics.

**Centrum voor Beeldende kunst (Centre 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**  
 Weather Report. Artworks by thirty-eight young artists from Asia and the Netherlands.

**Museum of Ethnology of Nijmegen**  
 Thomas van Aquinostraat 1  
 6525 GD Nijmegen  
 Tel: +31-80-615577  
 fax: +31-80-611945  
 Monday to Friday 9.00 - 17.00 hrs.

**June 19 ▶ August 18**  
 Indonesia Merdeka.  
 Indonesia's 50 years of independence, seen from the Indonesian perspective.

**Museum Terzijde**  
 Schoolstraat 3  
 4724 BJ Wouw  
 Tel: +31-1658-3650

**March 17 ▶ October 31**  
 Silk from Indonesia.  
 Costumes and cloth application techniques.

**Museon**  
 Stadhouderslaan 41  
 2517 HV Den Haag  
 Tel: +31-70-3381338  
 Fax: +31-70-3541820  
 Tuesday to Friday 10.00 - 17.00 hrs,  
 Sat./Sun. 12.00 - 17.00 hrs.

**March 31 ▶ September 3**  
 Exhibition of drawings made by Dutch prisoners in Japanese internment camps in Indonesia during World war II.



**Museon The Hague, the Netherlands**  
 - Event: Exhibition of drawings made by Dutch prisoners in Japanese internment camps in Indonesia during World War II  
 - Title: Drawing of the 'Laurier School' in the Minahassa, Celebes  
 - By: Mrs. J. Doggenaar-Engels  
 - Photo by: Museon, The Hague

**Museum of Ethnology Rotterdam**  
 Willemskade 25  
 3016 DM Rotterdam  
 Tel: +31-10-4111055  
 Fax: +31-10-4118331  
 Tuesday - Saturday 10.00-17.00 hrs.  
 Sun. & publ. hol.days 11.00 - 17.00 hrs.

**From April 14 onwards**  
 Enchanted worlds  
 for children who want to see even more of the world. Children will be able to make a trip through the Netherlands, the world of the islam as well as new worlds which have now been added: the Afro-Caribbean world and Asia.

**June 3 ▶ August 27**  
 Modern Indonesian painting  
 Toeti Heraty's choice. This psychologist, philosopher and poet has built up a major collection of modern Indonesian art. The exhibiton shows paintings from this collection together with a number of poems and fragments of literature.

To be continued on page 70

**June 24 ▶ September**

*The land living within me*  
Literature and visual art on the theme of migration. Seven artists of non-Dutch origin are inspired by a fragment from a novel or a poem by a non-Dutch writer. Their art, together with the texts, express what all migrants have in common: their need to establish themselves in a new situation, the need to integrate the past within the new situation.



**Museum of Ethnology Rotterdam, the Netherlands**

Event: *The land living within me*  
- No title 1994  
- By: Vinh Phuong  
- Photo: the Museum of Ethnology, R'dam

**NORWAY**

**Ethnographic Museum**

Frederiksgate 2, 0164 Oslo  
Tel: +47-22-859300, Fax: +47-22-859960  
Tuesday to Sunday: September 15 to May 14: 12.00 - 15.00 hrs,  
May 15 to Sept. 14: 11.00 - 15.00 hrs.

**Permanent collection**

From East Asia, Africa, North-America, South-America, Arctic, sub-Artic

**POLAND**

**The Asia & Pacific Museum**

24 Solecstreet  
00-403 Warsaw  
Tel: +48-22-299268  
Fax: +48-2-6219470

**January 31 ▶ December 31**

Exhibition: *'The World of Vietnamese Art'*  
at the Nusantara Gallery,  
18a Nowogrodzka Street, Warsaw.

**May 1995 ▶ onwards**

Exhibition: *'Contemporary Art and Graphics of Vietnam'*  
at the Asian Gallery, 5 Freta Street, Warsaw.

**PORTUGAL**

**Museum of Ethnology**

Avenida Ilha da Madeira-ao Restelo  
1400 Lisboa  
Tel: +351-1-301526415  
Fax: +351-1-3013994  
Tuesday to Sunday 10.30 - 18.00 hrs.

**Permanent collection**

Ethnological collections from Africa, America, Asia, and Europe with a strong focus on Portugal.

**RUSSIA**

**Tsaritsino Palace Museum**

1 Rue Doskaia  
115569 Moscow  
Tel: +7-095-3216366  
Fax: +7-095-2414623  
Opening time not available

**During 1995**

*The notion of beauty in the works of traditional artists of Middle Asia and the Caucasus.*

**SLOVAK REPUBLIC**

**State Gallery of Banská Bystrica**

8 Rue Dolna  
97450 Banská Bystrica  
Tel: +42-88-24167

**October 1995 ▶ January 1996:**

*The 13th International Triennial of Wood Engraving.*

**SWITZERLAND**

**The Baur Collections**

8 Rue Munier-Romilly  
1206 Genève  
Tel: +41-22-3461729  
Fax: +41-22-7891845  
Tuesday to Sunday 14.00 - 18.00 hrs.

**Permanent collection**

Japanese and Chinese art.

**Barbier-Mueller Museum**

10 Rue Calvin  
1204 Genève  
Tel: +41-22-3120270  
Fax: +41-22-3120190  
Daily 10.00 - 17.00 hrs.

**Permanent collection**

African, Oceanic, Melanesian and American art.

**Rietberg Museum**

Gablerstrasse 15  
8002 Zürich  
Tel: +41-1-2024528  
Fax: +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.

**U.S.A.**

**Asian Art museum of San Francisco**

Golden Gate Park  
San Francisco  
California 94118  
Tel: +1-415-6688921  
Fax: +1-415-6688928

Wednesday to Sunday: 10.00 - 16.45 hrs,  
closed Mondays and Tuesdays, open first  
wednesday of each month until 20.45 hrs.

**Through June 11**

*Painted Prayers: Photographs of Indian women's ritual arts*

The women of India regularly paint the surfaces of their homes with decorative art intended to please the gods.

**July 19 ▶ October 15**

*Mongolia: The legacy of Chinggis Khan*  
(See section Central Asia)

**July 20 ▶ October 1**

*Living masters: The painting of Zhu Qizhan*  
In celebration of the life and art of the 105 years old Shanghai's most prominent living artist, an exhibition of approx. 20 of his paintings is presented.

**May 27 ▶ 29**

*14th Annual Asian American Jazz Festival*

**June 3, 7 & 10**

*1995 Asian Film Tour*

**July ▶ September**

In conjunction with the Mongolian exhibition, a dynamic series of films, videos, storytelling programs and cultural performances will be presented.

**VIETNAM**

**Red River Gallery**

71A Nguyen Du Street  
Hanoi  
Tel: +84-4-229064

**Permanent collection:**

Work of Vietnamese artists Khuc Thanh Binh, Thah Chuong, Dao Tanh Dzuy, Pham Minh Hai, Dang Xuan Hoa, Tran Luong, Pham Hong Thai, Boa Toan, Truong Tan, Do Minh Tam.

**Art Gallery Hien Minh**

1st Floor, 44 Dong Khoi Street, Distr. 1  
Ho Chi Minh City  
Tel: +84-8-224590

**Permanent collection**

Work of among others the Vietnamese painter Nguyen Thi Hien.

**Galleria Vinh Loi**

49 Dong Koi Street, Distr. 1  
Ho Chi Minh City  
Tel: +84-8-222006

**Permanent collection**

Among others the work of the Vietnamese artist Bui Xuan Phai (1921-1988).

Please send all information with regard to activities and events relating to Asian art to:

**The Gate Foundation**

Herengracht 344  
1016 CG Amsterdam  
P.O. Box 814  
1000 AV Amsterdam  
the Netherlands  
Tel: +31-20-6208057  
Fax: +31-20-6390762

**1. Forrer, M., C. van Rappard-Boon**

*The Beauty and the Actor: Japanese prints from the Rijksmuseum Amsterdam en the Rijksmuseum voor Volkenkunde Leiden. Rijksmuseum Amsterdam and the National Museum of Ethnology Leiden, 1995.*  
ISBN 90 74822 03 7 (hardcover)  
ISBN 90 74822 05 3 (paperback)  
Catalogue of two exhibitions organized by the Rijksmuseum Amsterdam and the National Museum of Ethnology, Leiden, showing their collections of 160 Japanese woodcuts created between the seventeenth and the nineteenth centuries.  
(Review in this IIAS issue)

**2. Wright, Astri**

*Soul, Spirit and Mountain.*  
Oxford Press, 1993.  
ISBN 96765 30425.  
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 important in the 1980s.  
(Review in this IIAS issue)

**3. Mikio, S., Masahiro, U. (et al)**

*The Fourth Asian Art Show Fukuoka: realism as an attitude.*  
Fukuoka Art Museum, 1994.  
Taking the theme 'realism as an attitude', this catalogue explores a widely shared view held in the field of Asian art in the 1990s con-

Selected by the Gate Foundation  
**Publications  
Top-Ten**



cerning artists' awareness of social problems and interaction with everyday reality.

**4. Akbar, S.**

*Rickshaw Painting: traffic art in Bangladesh.*  
Fukuoka Art Museum, 1994.  
In the city of Dhaka, capital of Bangladesh, over the last three decades rickshaw painting has developed into an exiting and vivid art form. Ornatly decorated rickshaws with intricately applied canopies, painted tin back plates and decorated seats, have become the subject of much curiosity as well as serious academic interest. This exuberant expression of popular art appears to have exploded with the independence of Bangladesh in 1971, and has continued to grow, despite attempts to ban the rickshaw and to curb the artists' freedom of expression.

**5. Groeneveld, A.**

*From Bombay to Shanghai: historical photography in South and Southeast Asia.*  
Foundation Fragment Foto, Amsterdam/Museum of Ethnology, Rotterdam, 1994.  
ISBN 90 75244  
This publication is the seventh volume in the series photography from the collection of the Museum of Ethnology Rotterdam. This volume presents seventy-eight photographs taken in South and Southeast Asia between 1860 and 1900.

**6. Fischer, F., Hiesinger, K.B.**

*Japanese Design: a survey since 1950.*  
Philadelphia Museum of Art, 1994. ISBN 87633 092 8.  
Tracing the development of more than 250 objects, ranging from a simple white porcelain soy-sauce container of the 1950s to the com-

plex electronic equipment and pace-setting fashions of the 1980s and 1990s, this book examines the work of designers who have challenged their Western counterparts in terms of adventurousness and originality.

**7. Araeen, R., (et al)**

*Johannesburg Biennale 1995.*  
Greater Johannesburg Transitional Metropolitan Council, 1995.  
ISBN 0 86998 1714.  
Catalogue of the first biennale in Johannesburg from February 28 to April 30 1995, representing work by artists from over sixty countries.

**8. Birnie Danzker, J.**

*Dreamings Tjukurrpa: Aboriginal art of the Western desert.*  
Museum Villa Stuck, Munich, '94.  
ISBN 3 7913 1427-0.  
Thirty-four artists who live and work in the desert regions of Central Australia are represented. They are all Aboriginal. Each artist has contributed to the development of an extraordinary painting movement, barely twenty years old, which has attracted increasing international attention. Combining divergent artistic, cultural and political languages in a highly sophisticated manner, these works of art pose a challenge to the conventions of European art viewing and interpretation.

**9. Berger, P., Bartholemew, T. (et al)**

*Mongolia: the legacy of Chinggis Khan.*

Asian Art Museum of San Francisco, 1995. Catalogue of exhibition that highlights the Mongolian renaissance, an era which began in the sixteenth century with Mongolian attempts to recreate the empire which had flourished under Chinggis Khan three hundred years earlier. Drawing on Buddhist doctrine, the Mongolians believed that by emulating the glories of their past they could ensure a harmonious future. The result was a magnificent and highly symbolic art. The exhibition offers a panoramic and visually diverse view of Mongolian culture from the seventeenth to the early twentieth century.

**10. Ramdas, A., Lopez, S.**

*Het land dat in mij woont / The land living in me.*  
Migranteninformatief Rotterdam (magazine, special issue) and Museum of Ethnology Rotterdam, 1995. Seven artists of non-Dutch origin allow themselves to be inspired by a fragment or a poem by a non-Dutch writer. Their art, in conjunction with the texts, expresses what all migrants have in common: their need to establish themselves in a new situation, the need to integrate the past into the new situation. Two artists from Asia are participating in this project, Tion Ang (Indonesia) and Vinh Phuong (Vietnam). The exhibition is organized by the South Holland Cultural Council, the Gate Foundation and the Museum of Ethnology in Rotterdam.

# Newsletters

## on Asia in Europe

(Unless otherwise stated, the language used in the newsletters is English)

It goes without saying that 'Newsletters on Asia in Europe' is an ambitious title. The number of newsletters dealing with (aspects of) Asia that are published in Europe seems inexhaustible. We claim by no means to have included every single one, therefore we welcome any information on Newsletters which have been left out or left incomplete.

### Nieuwsbrief Burma Centrum Nederland

Organization: Burma Centrum Nederland, BCN  
Editors: I. Bloemink, P. Overeem, P. Vervest  
Appears: 12 x a year  
Price: Dfl.45,- a year  
Format: A4, b/w, printed  
Language: Dutch  
Contact: Burma Centrum Nederland, Amsterdam, the Netherlands.  
Tel: +31-20 6716952.  
Fax: +31-20 6713513

### Newsletter of the Canon Foundation

Organization: The Canon Foundation in Europe  
Editor: Richard Burke  
Appears: 1 x a year  
Price: Free of charge  
Circulation: 2700  
Format: A4, full colour, printed  
Contact: The Canon Foundation, Rijnsburgerweg 3, 2334 BA Leiden, the Netherlands.  
Tel: +31-71-156555.  
Fax: +31-71-157027.

### Caraka, 'the Messenger'. A Newsletter for Javanists.

Organization: Dept. of languages and Cultures of Southeast Asia and Oceania, University of Leiden  
Editors: Ben Arps, Willem van der Molen, Ignatius Supriyanto, and Jan van den Veerdonk  
Appears: 2 x a year  
Format: A4, copied  
Contact: Caraka, Dept. of Languages and Cultures of Southeast Asia and Oceania, University of Leiden, P.N. van Eyckhof 3, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Fax: +31-71-272615.  
E-mail: CARAKA@RULLET.LeidenUniv.NL

### CERES Newsletter

Organization: Center for Resource Studies of Development (CERES)  
Editor: Dr W.E.A. van Beek  
Appears: 6 x a year  
Format: A4  
Contact: CERES Office, P.O. Box 80140, 3508 TC Utrecht, the Netherlands.  
Tel: +31-30-534815.  
Fax: +31-30-537482.  
E-mail: ceres@fsw.ruu.nl

### China Information

Organization: Documentation and Research Centre for Contemporary China  
Editor: Woei Lien Chong  
Appears: 4 x a year  
Price: Individuals: Dfl.74.20, Institutions: Dfl.90,-  
Circulation: 375  
Format: A4, printed  
Contact: Documentation and Research Centre for Contemporary China, Arsenalstraat 1, P.O. Box 9515, 2300 RA Leiden, the Netherlands.  
Tel: +31-71-272616.  
Fax: +31-71-272615.  
E-mail: docchin@rullet.leidenuniv.nl

### China Nieuws

Organization: Stichting China Nieuwsbrief  
Editor: J.J.P. Kuljper  
Appears: 6 x a year  
Price: Dfl.125,- a year  
Circulation: 450  
Format: A4, full colour, printed  
Language: Dutch  
Contact: Stichting China Nieuwsbrief, AMPEK Secretariat, De Ruyterkade 5, 1013 AA Amsterdam, the Netherlands.  
Tel: +31-20-5236758.  
Fax: +31-20-5236732.

### For subscriptions:

Tel: +31-10-4132235/4129097,  
Fax: +31-10-4139487.

### CNWS Newsletter

Organization: Research School CNWS, School of Asian, African, and Amerindian Studies  
Editor: K. Banak  
Appears: 2 x a year  
Price: Free of Charge  
Circulation: 800  
Format: A4  
Contact: Research School CNWS, P.O. Box 9515, 2300 RA Leiden, the Netherlands.  
Tel: +31-71-272171, Fax: +31-71-272939

### Newsletter Center for Pacific Asia Studies at Stockholm University

Organization: Center for Pacific Studies, Stockholm University  
Editors: CPS  
Appears: 2 x a year  
Price: Free of Charge  
Circulation: 1100  
Format: A4  
Contact: Katharina Soffronow, Center for Pacific Asia Studies, University of Stockholm, S-106 91 Stockholm, Sweden. Tel: +46-8-162897.  
Fax: +46-8-168810

### 'Common Ground', Newsletter on Philippine environment and Development Action

Organization: Philippine Resource Centre, PRC  
Appears: 4 x a year  
Price: Annually £2.50  
Circulation: 700  
Format: A4  
Contact: Philippine Resource Centre, 84 Long Lane, London SE1 4AU, UK.  
Tel: +44-171-3780296.  
Fax: +44-171-4033997

### DUJAT Nieuwsbrief

Organization: Dutch Japanese Trade Federation  
Appears: 6 x a year  
Format: A4  
Language: Dutch and English  
Contact: A.G. Karl (Director DUJAT), P.O. Box 44, 2170 BB Sassenheim, the Netherlands. Tel: +31-2522-66344.  
Fax: +31-2522-66202

### EACS Newsletter

Organization: European Association of Chinese studies  
Editor: Laura Rivkin  
Appears: 4 x a year  
Price: Annually DM 30,- (DM 35 for Eurocharges)  
Circulation: 700  
Format: A5, copied  
Contact: Laura Rivkin, c/o Great Britain China Centre, 15 Belgrave Square, London SW1X 8PS, UK.  
Tel/Fax: +44-171-235 6696

### Bulletin of the EAJS

Organization: European Association for Japanese Studies  
Editor: Heinrich Menkhaus  
Appears: 2 x a year  
Price: Free to members of the EAJS  
Circulation: 600  
Format: A5, copied  
Contact: Heinrich Menkhaus, Doelensteeg 2, 2311 VL, Leiden, the Netherlands. Tel: +31-71-277267 or +31-71-127806, Fax: +31-71-124244

### ECARDC Network Newsletter

Organization: European Conference on Agriculture and Rural Development,  
Editor: A. Bielfeldt  
Appears: 6 x a year  
Format: A5  
Contact: A. Bielfeldt, Justus-Liebig University Giessen, Ludwigstrasse 21, Giessen, Germany.

### ESF Communications

Organization: European Science Foundation  
Editor: Sabine Schott  
Appears: 2 x a year  
Format: A4, printed  
Contact: Sabine Schott, European Science Foundation, 1 quai Lezay Marnésia, 67080 Strasbourg Cedex, France.  
Tel: +33-88-767125, Fax: +33-88-370532.

### Eurasia News

Organization: European Institute for South and South-East Asian Studies, ASBL  
Editor: Malcolm Subhan  
Appears: 2 x a year  
Price: Free of charge  
Circulation: 1500  
Format: A4, printed  
Contact: Deepa Mann-Kler, 35 Rue des Deux Eglises, B-1040 Brussels, Belgium.  
Tel: +32-2-230 8122,  
Fax: +32-2-230 5402

### European Bulletin of Himalayan Research

Editors: Richard Burghart, Martin Gaenzle, Andréas Hüfer  
Format: A5  
Contact: Richard Burghart, Süd Asien Institut, Im Neuenheimer Feld 330, D-69120 Heidelberg, Germany.  
Tel: +49-6221-562900.  
Fax: +49-6221-564998

### European Network for Bangladesh Studies

Organization: The European Network for Bangladesh Studies  
Price: £80,00  
Format: A5  
Contact: The European Network for Bangladesh Studies, Centre for Development Studies, University of Bath, Claverton Down, Bath BA2 7AY, UK

### European Newsletter of Southeast Asian Studies

Organization: Jointly published by EUROSEAS (European Association for Southeast Asian Studies) and KITLV (Royal Institute for Linguistics and Anthropology)  
Editor: C. van Dijk  
Appears: 2 x a year  
Price: Dfl.20,- (Netherlands), Dfl.30,- (others) including postage  
Circulation: 320  
Format: A4  
Contact: C. van Dijk, ENSEAS c/o KITLV, P.O. Box 9515, 2300 RA Leiden, the Netherlands. Tel: +31-71-272295.  
Fax: +31-71-272638

### Newsletter of the Göran Aijmer European China Anthropology Network

Organization: Sinological Institute, Leiden University  
Editor: Frank Pieke  
Appears: 2 x a year  
Price: Free of Charge  
Circulation: 85  
Format: A4  
Contact: Frank Pieke, Sinological Institute, Leiden University, P.O. Box 9515, 2300 RA Leiden, the Netherlands.  
Tel: +31-71-272530,  
Fax: +31-71-272615

### Lettre de l'Afrase

Organization: French Association for Research on South East Asia  
Editor: Hugues Tertrais  
Appears: 3 x a year  
Price: FF.200 (members), FF.100 (students), FF.250 (outside France)  
Circulation: 250  
Format: A4  
Language: French  
Contact: French Association for Research on South East Asia, c/o EFEO, 22, Ave du Président Wilson, 75116 Paris, France.

### La Lettre d'Asie Centrale

Organization: l'Association de Recherche et d'Information sur l'Asie Centrale (ARIAC)  
Editors: E. Allès, D. Bolland, H. Dawod, G. Dorronsoro, S.A. Dudoignon, G. Jahangiri, C. Poujol, Th. Zarcone  
Price: FF.120 (individuals), FF.300 (organizations)  
Format: A4, printed  
Language: French  
Contact: ARIAC, Maison des Sciences de l'Homme, Bureau 108, 54 Boulevard Raspail, 75006 Paris, France.  
Fax: +33-1-45488353

### AKSE Newsletter

Organization: Association for Korean Studies in Europe  
Editor: James H. Grayson  
Appears: 1 x a year  
Price: Free to members or on application  
Circulation: 650-700  
Format: A5  
Contact: James H. Grayson, Centre for Korean Studies, University of Sheffield, Sheffield S10 2UJ, UK., Tel: +44-114-824390, Fax: +44-114-729479.

### ASEASUK News

Organization: Association for Southeast Asian Studies in the United Kingdom  
Editor(s): Pauline Khng and V.T. King  
Appears: 2 x a year  
Price: Free for members and relevant institutions  
Format: A4, printed  
Contact: Pauline Khng, Centre for Southeast Asian Studies, University of Hull, Hull HU6 7RX, UK.  
Tel/Fax: +44-482-465758

### BAKS Newsletter

Organization: British Association for Korean Studies  
Editor: James E. Hoare  
Appears: 2 x a year  
Price: Free to members  
Circulation: To BAKS members  
Format: A5  
Contact: James E. Hoare, 86 Crescent Lane, London SW4 9PL, UK., Tel: +44-171-2106213, Fax: +44-171-2106304.

### Baruga-Sulawesi Research Bulletin

Editors: S. Koolhof, Chr. de Jong, R. van de Berg, A. Lucas  
Appears: 1 x a year  
Price: Free of charge  
Circulation: 300  
Format: A4 (30-40 pages)  
Contact: S. Koolhof, CNWS, P.O. Box 9515, 2300 RA Leiden, the Netherlands.  
Tel: +31-71-272982.  
Fax: +31-71-272615

### BASAS Bulletin

Organization: British Association for South Asian Studies  
Editors: Chris Pinney and Eivind Kahrs  
Appears: 3 x a year  
Format: A4  
Contact: British Association for South Asian Studies, Dept. of Anthropology and Sociology, SOAS, Thornhaugh St. Russel Sq., London WC1H 0XG, UK.  
Tel: +44-171-6372388,  
Fax: +44-171-4363844

**IATS Newsletter**

Organization: Finnish Association of East Asian Studies  
 Editor: Jouko Seppänen  
 Appears: 1-2 x a year  
 Price: Membership FAEAS: 30-120 MK  
 Circulation: 500  
 Format: A5  
 Language: English and Finnish  
 Contact: Jouko Seppänen, Helsinki University of Technology, Otakaari 1, SF-02150 Espoo, Finland.  
 Tel: +358-0-4514312,  
 Fax: +358-0-4513293

**ICS Newsletter**

Organization: Institute of Commonwealth Studies  
 Appears: 12 x a year  
 Format: A4  
 Contact: Institute of Commonwealth Studies, 28 Russel Square, London WC1B 5DS, UK. Tel: +44-171-5805876, Fax: +44-171-2552160.

**IDP News**

Organization: The International Dunhuang Project  
 Editor: Susan Whitfield  
 Price: Free of Charge  
 Format: A4  
 Contact: Susan Whitfield, The International Dunhuang Project, The British Library, Oriental and India Office Collections, 197 Blackfriars Road, London SE1 8NG, UK. Tel: +44-171-412 7647/7650, Fax: +44-171-4127858, E-mail: susan.whitfield@bl.uk

**IIAS Newsletter**

Organization: International Institute of Asian Studies  
 Editor: Paul van der Velde  
 Appears: 3 x a year (1995)  
 Circulation: 11,000  
 Format: A3  
 Contact: Paul van der Velde, IIAS, P.O. Box 9515, 2300 RA, Leiden, the Netherlands.  
 Tel: +31-71-27 2227/2917,  
 Fax: +31-71-274162

**India Nu**

Organization: Landelijke India Werkgroep  
 Editors: B.Arps, N. Bonouvrié, H. Boon, I. vd Veen, A. Hendricx, M. Koolen, M.Reumers, P.Wolthuis  
 Appears: 6 x a year  
 Price: Dfl. 30,- a year  
 Circulation: 800  
 Format: A4  
 Language: Dutch  
 Contact: Landelijke India Werkgroep, Oude Gracht 36, 3511 AP Utrecht, the Netherlands. Tel: +31-30-321340, Fax: +31-30-322246

**Indonesian Environmental History Newsletter**

Organization: Ecology, Demography and Economy in Nusantara EDEN  
 Editors: L. Nagtegaal and D. Henley  
 Appears: 2 x a year (Jan/Jun)  
 Price: Free of Charge  
 Circulation: 300  
 Format: A4, copied  
 Contact: L. Nagtegaal, EDEN, c/o KITLV, P.O.Box 9515, 2300 RA Leiden, the Netherlands. Tel: +31-71-272914, Fax: +31-71-272638

**INIS Newsletter**

Organization: Indonesian-Netherlands Cooperation in Islamic Studies INIS  
 Editor: Dick van der Meij  
 Appears: 2 x a year  
 Price: Free of charge  
 Circulation: 500  
 Format: A4, printed

Contact: INIS, Dept. of languages and Cultures of Southeast Asia and Oceania, Projects Division, Leiden University, P.O. Box 9515, 2300 RA, Leiden, the Netherlands.  
 Tel: +31-71-272419,  
 Fax: +31-71-272632

**ISIR Newsletter**

Organization: Irian Jaya Studies – a programme for Interdisciplinary Research  
 Editor: J. Miedema  
 Appears: 2 x a year  
 Price: Free of charge  
 Circulation: 150-200  
 Format: A4 copied  
 Contact: J. Miedema, Dept. of Southeast Asia and Oceania, Projects Division, Leiden University, Nonnensteeg 1-3, 2311 VJ Leiden, the Netherlands.  
 Tel: +31-71 272416/2419,  
 Fax: +31-71-272632

**Japan Anthropology Workshop Newsletter**

Organization: Japan Anthropology Workshop, JAWS  
 Editor: Roger Goodman  
 Appears: 2 x a year  
 Price: Free to members  
 Circulation: 200  
 Format: A5, copied  
 Contact: Roger Goodman, Nissan Institute of Japanese Studies, 27 Winchester Road, Oxford OX2 6NA, UK.  
 Tel: +44-865-274576,  
 Fax: +44-865-274574

**KIT Newsletter**

Organization: Royal Tropical Institute, Amsterdam  
 Editors: Inge Pit and Anna Maria Doppenberg  
 Appears: 2 x a year  
 Price: Free of charge  
 Circulation: 4500  
 Format: A4, full colour, printed  
 Contact: Inge Pit, Royal Tropical Institute (KIT), Mauritskade 63, 1092 AD Amsterdam, the Netherlands.  
 Tel: +31-20-5688296,  
 Fax: +31-20-6684579.

**Central Asia Quarterly 'Labyrinth'**

Organization: Central Asia Research Forum  
 Editor: Alexander Barabanod  
 Appears: 4 x a year  
 Price: Annually individuals: £29 (UK and EU), £35 (rest of Europe), £39 (worldwide); institutions: £55 (UK and EU), £60 (rest of Europe), £65 (worldwide)  
 Contact: Central Asia Quarterly, Central Asia Research Forum, School of Oriental and African Studies, Russel Square, London WC1H 0XG, UK.  
 Tel: +44-71-3236300,  
 Fax: +44-71-4363844,  
 E-mail: carf.soas@clul.ucc.ac.uk (please designate the subject as labyrinth)

**Medisch Comité Nederland-Vietnam krant**

Organization: Medisch Comité Nederland-Vietnam  
 Editor: Anneke Oosterhuis  
 Appears: 6 x a year  
 Price: Free to donors, others Dfl.25,-  
 Circulation: 23,500  
 Format: A3, printed  
 Language: Dutch  
 Contact: Medisch Comité Nederland-Vietnam, Weteringschans 32, 1017 SH Amsterdam, the Netherlands.  
 Tel: +31-20-6270411,  
 Fax: +31-20-6250147.

# News letters on Asia in Europe

**News and Views from Japan**

Organization: The Information Centre of the Mission of Japan to the European Communities  
 Editor: Hajime Tsujimoto  
 Appears: 2 x a month  
 Format: A4  
 Contact: Tsuyoshi Shionoya, Information Centre of the Mission of Japan to the European Communities, 58 Avenue des Arts, 1040 Brussels. Tel: +32-2-5112307

**NAJAKS Newsletter**

Organization: Nordic Association of Japanese and Korean Studies  
 Editor: Arne Kalland  
 Appears: 1-2 x a year  
 Contact: Arne Kalland, NIAS, Njalsgade 84, DK-2300 Copenhagen, Denmark.  
 Tel: +45-31-548844,  
 Fax: +45-32-962530

**NASA Newsletter**

Organization: Nordic Association of South Asian Studies  
 Editor: Hans-Christian Køie Poulsen  
 Contact: Hans Christian Køie Poulsen, Nordic Institute of Asian Studies, Njalsgade 84, DK-2300 Copenhagen, Denmark. Tel: +45-35-329098/548844, Fax: +45-32-962530, E-mail: hckoeie@nias.ku.dk

**NIAS Nytt, Nordic Newsletter of Asian Studies**

Organization: Nordic Institute for Asian Studies  
 Editor: Karl Reinhold Haellquist  
 Appears: 4 x a year  
 Format: A4  
 Contact: NIAS, 84 Njalsgade, DK-2300 Copenhagen S, Denmark.  
 Tel: +45-31-548844;  
 Fax: +45-32-962530

**Nonesa Newsletter**

Organization: The Nordic Association for South East Asian Studies, NASEAS  
 Editor: Ingela Palmgren  
 Appears: 1-2 x a year  
 Price: SEK.100 (yearly). Free of charge for NASEAS members  
 Circulation: 330  
 Format: A5  
 Contact: Ingela Palmgren, NASEAS, Dept. of Economic History, P.O. Box 7083, S-22007 Lund, Sweden.  
 Tel: +46-46-104485,  
 Fax: +46-46-131585

**Oceania Newsletter**

Organization: Centre for Pacific Studies, University of Nijmegen  
 Editor: Eric Venbrux  
 Appears: 2 x a year  
 Price: Free of charge  
 Format: A5  
 Contact: Eric Venbrux, Centre for Pacific Studies, Vakgroep Anthropologie, Universiteit van Nijmegen, Th. van Aquinostr. 4, 6500 HK, Nijmegen, the Netherlands.  
 Tel: +31-80-612361,  
 Fax: +31-80-611945

**OCIS Newsletter**

Organization: Oxford Centre for Islamic Studies  
 Editor: Graham Speake  
 Appears: 3 x a year  
 Price: Free of charge  
 Circulation: 1000  
 Format: A4  
 Contact: Mrs Lynn Abdel-Haq, Oxford Centre for Islamic Studies, George St., Oxford OX1 3HQ, UK.  
 Tel: +44-865-278730,  
 Fax: +44-865-278740

**OCCN Nieuwsbrief**

Organization: Overzeese Chinezen Contact Nederland  
 Format: A4  
 Language: Dutch  
 Contact: Vrije Universiteit Amsterdam, Faculteit Sociaal-Culturele Wetenschappen, Sectie Niet-Westerse Geschiedenis, De Boelelaan 1105, 1081 HV Amsterdam, the Netherlands.  
 Tel: +31-20-4446707,  
 Fax: +31-20-4446722

**Philippines Information Exchange**

Organization: Philippine Resource Centre PRC  
 Appears: 6 x a year  
 Price: Annually: £5 (individuals), £30 (organizations), free of charge to members of PRC  
 Circulation: 300  
 Format: A4  
 Contact: Philippine Resource Centre, 84 Long Lane, London SE1 4AU, UK.  
 Tel: +44-171-3780296,  
 Fax: +44-171-4033997

**Punjab Research Group Newsletter**

Organization: The Punjab Research Group  
 Appears: 1 x a year  
 Contact: Shinder Thandi, Dept. of Economics, Coventry Business School, Coventry University, Coventry CV1 5FB, UK. Tel: +44-203-838238, Fax: +44-203-838251

**Science and Empire**

Organization: NISTADS (New Delhi) and REHSEIS (Paris)  
 Editors: Deepak Kumar (NISTADS) and Patrick Petitjean (REHSEIS)  
 Price: Free of charge  
 Appears: 2 x a year  
 Circulation: 650  
 Format: A4  
 Contact: Patrick Petitjean, REHSEIS, 27 rue Damesme, 75013 Paris, France.  
 Tel: +33-1-45811485,  
 Fax: +33-1-45807847, E-mail: ppjean@paris7.jussien.fr or Deepak Kumar, NISTADS, Hillside Road, New Delhi, 110012 India.  
 Tel: +91-11-5726406,  
 Fax: +91-11-5754640

**SEALG Newsletter**

Organization: South East Asia Library group  
 Editor: Patricia Herbert  
 Appears: Annually  
 Price: Two years: \$15.00 or £7.50  
 Circulation: 250 worldwide  
 Format: A4  
 Contact: Patricia Herbert, Oriental & India Office Collections, British Library, 197 Blackfriars Road, London SE1 8NG, UK. Tel: +44-171-4127652, Fax: +44-171-4127641.

**South Asia Newsletter**

Organization: Centre of South Asian Studies, SOAS  
 Editor(s): Centre of South Asian Studies, Room 471  
 Appears: 3 x a year  
 Price: Free to educational institutions  
 Circulation: 470  
 Format: A4  
 Contact: Centre of South Asian Studies, Room 471, School for Oriental and African Studies, Thornhaugh St., Russell Square, London WC1 0XG, UK.  
 Tel: +44-171-3236353,  
 Fax: +44-171-4363844.

**The Newsletter of the 'State and Society in East Asia' Network**

Editor: Kjeld Erik Brødsgaard  
 Appears: 2 x a year  
 Price: Free of Charge  
 Circulation: 200  
 Format: A4  
 Contact: Kjeld Erik Brødsgaard or Mette Mathiasen, East Asian Institute, University of Copenhagen, Njalsgade 80, DK-2300 Copenhagen S, Denmark. Tel: +45-31-542211, Fax: +45-31-546676

**Sri Lanka Newsletter**

Organization: Stichting Nederland – Sri Lanka  
 Editor: E. Jongens  
 Appears: 4 x a year  
 Price: Members Dfl. 25,-  
 Circulation: 250-300  
 Format: A4  
 Language: Dutch  
 Contact: Stichting Nederlands-Sri Lanka, Den Haag, the Netherlands.  
 Tel: +31-70 3252381

**Ultramarine**

Organization: Friends of Overseas Archives and Historical Institute of Overseas Countries  
 Editor: AMAROM  
 Appears: 2 x a year  
 Price: Per issue FF.50, annual subscription: FF.90  
 Circulation: 700  
 Format: A4  
 Language: French  
 Contact: A. Cécile Tizon Germe, AMAROM, 29 Chemin du Moulin Detesta, 13090 Aix-en-Provence, France. Tel: +33-42-264321, Fax: +33-42-268459

**Vereinigung für Sozialwissenschaftliche Japanforschung Newsletter**

Organization: Vereinigung für Sozialwissenschaftliche Japanforschung e.V.  
 Editor: Dr Anna Maria Thränhardt  
 Appears: 10 x a year  
 Format: A5  
 Language: German  
 Contact: Dr Anna Maria Thränhardt, Am Linnenkamp 2, W-4400 Münster, Germany. Tel: +49-2501-4793.

Please send all information concerning

## Newsletters on Asia in Europe

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 attention of Ilse Lasschuit