

# NEWSLETTER 6

AUTUMN

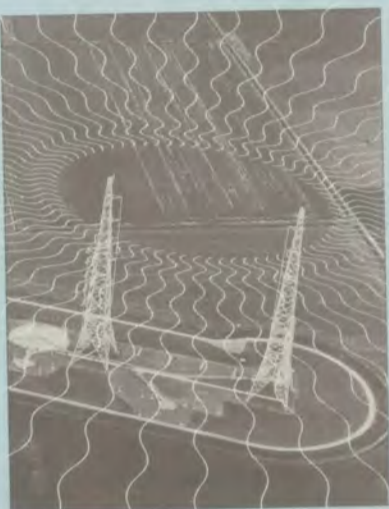
1995

P.O. BOX 9515, 2300 RA LEIDEN, THE NETHERLANDS, TELEPHONE: +31-71-527 22 27, TELEFAX: +31-71-527 41 62, E-MAIL: IIAS@RULLET.LeidenUniv.NL

## In this issue:

-  **CALL FOR PAPERS**
-  **PEOPLE**
-  **INSTITUTIONAL NEWS**
-  **SEMINARS Lectures Events AGENDA**
-  **RESEARCH PROJECTS**
-  **BOOKS**
-  **CONFERENCE REPORT**
-  **CULTURE**
-  **CONFERENCE PROGRAMME**
-  **FORUM**

### General News



**Radio Netherlands**, the Dutch international service, aims to serve Dutch-speakers living abroad, to provide non-Dutch speakers with a realistic image of the Netherlands, and to provide unbiased information to countries where the media are less developed. The transmissions targeted to Asia have programmes in three languages.



Irene Moilanen explains the lack of sufficient access to information for students and researchers with an interest in Asian Studies at the University of Jyväskylä, Finland. Now, they have formed an Asia Studies Group in an attempt to improve the situation. A closer look at **Asian Studies in the Centre of Finland**.

Page 13 > 19

### IIAS News

Professor Jurgis Elisonas will be in charge of the **IIAS Masterclass**, which is scheduled for the end of May, 1996. The topic of the master class is **Japan in the Sixteenth and Seventeenth Centuries**.

Page 3 > 12

### Internet

#### What's New!

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

Page 10 > 11



### South Asia

Along the coastline of India one is still able to find remnants of the 200-year long presence of the Dutch East India Company (VOC). These historical VOC-sites have one thing in common: they are neglected and their condition is deteriorating rapidly. Hans van Santen pleads for an effort to save these **monuments of decay and neglect**.

Page 24 > 29

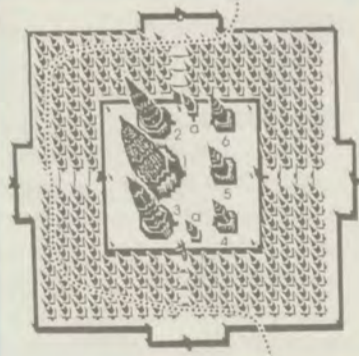
### Insular Southwest Asia

Another volume has been added to the IIAS Working paper series. The proceedings of the international congress on Madagascar which was held in March 1994, have been collected in this volume under the title: **Cultures of Madagascar: Ebb and Flow of Influences**.

Page 30 > 32

### Southeast Asia

Roy Jordaan visited Central Java in order to ascertain the present state of the reconstruction of the Candi Prambanan. While studying the foundation of the Nandi temple, several interesting matters came to light. He elaborates on his findings in his article **Prambanan 1995: a hypothesis confirmed**.



Page 33 > 42

### East Asia: China

Like other people, the Chinese have tried to provide explanations for phenomena that they believed were Heaven's messages to man. Tiziana Lippiello explores the meaning and role of **auspicious omens and miracles in ancient China**.

Page 43 > 48

### Asian Culture

The **Victoria and Albert Museum** in London was founded using the proceeds of the Great Exhibition of 1851. From the beginning Chinese and Japanese objects played a part in the museum's collecting policy. Today, it owns a priceless collection of East Asian art.



Victoria and Albert Museum, London

### East Asia: Japan and Korea

This year sees the completion of the fiftieth volume of the prestigious **Monumenta Nipponica**, published by Sophia University in Tokyo. Derek Massarella interviewed its current editor, Dr Michael Cooper.

Page 49 > 53

### ESF Asia Committee

This section is reserved for news from the **European Science Foundation Asia Committee**. Workshops that are to be funded by this Committee are described here.

Page 54 > 63

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

Page 64 > 74

### Supplement

**Dutch Museums with Asian Collections**

SUPPLEMENT IIAS-NEWSLETTER 6 - AUTUMN 1995

- ETHNOLOGICAL MUSEUM** Gerardus van der Leeuw (PAGE 7)
- ROTTERDAM** Het Prinsessehof (PAGE 14)
- AMSTERDAM** Amsterdam Historical Museum (PAGE 1)
- GRONINGEN** Het Groninger Museum (PAGE 5)
- ROTTERDAM** Kröller-Müller Museum (PAGE 11)
- ROTTERDAM** Museum Bronbeek (PAGE 4)
- ROTTERDAM** Museum for Ethnology (PAGE 12)
- ROTTERDAM** Moluccan Historical Museum (PAGE 16)
- AMSTERDAM** Steyl Mission Museum (PAGE 13)
- ROTTERDAM** National Museum for Ethnology (PAGE 11)
- ROTTERDAM** Rijksmuseum Amsterdam (PAGE 1)
- ROTTERDAM** The Delft Ethnological Museum Nusantara (PAGE 8)
- ROTTERDAM** Netherlands Maritime Museum Amsterdam (PAGE 3)
- ROTTERDAM** Tropenmuseum (PAGE 2)
- ROTTERDAM** Boymans-van Beuningen (PAGE 11)

# Editorial

By Paul van der Velde  
Editor-in-chief

During the recent meeting of the World Economic Forum in Singapore it became clear that the economic ties between Asia and Europe are growing stronger day by day. As a proof of mounting European interest two top EU-commissioners, Sir Leon Brittan and Manuel Marin attended the meeting. The Asia strategy of the EU is geared towards the intensification of the ties between Europe and Asia. Therefore, next year will see the first Asia-Europe meeting between heads of state in Thailand. In preparation for this meeting an EU-Asia Cultural Forum will take place in Venice from 17-19 January 1996. The Forum can be viewed as a consultative hearing between highly qualified resource persons from Asia and Europe with a deep seated interest in Asia, involving 30 scholars, 20 persons representing public institutions, and 20 captains of industry. Five themes will be discussed: the unity and diversity of Asia; Asian and European value systems; Asian religions in relation to progress; modes of problem-solving and decision-making; exchange of science and technology. The background documents are being prepared by five research centres identified by the European Commission on the basis of expertise and networking capacity. The IIAS will provide the background study on religion. The forum is expected to generate recommendations for future EU-Asian cultural and economic relationships.

## ESF Asia Committee

During the meeting of the ESF Asia Committee in Leiden (1-2 September) six new fellowships within the European scheme were awarded. Several new workshops were also selected. On the ESF Asia Committee pages you will find more in-

formation about these matters and reports of previous workshops. At the meeting the IIAS Guide to Asian Studies in the Netherlands '95 (GASE) was presented which will act as an example for the European Guide to Asian Studies. This guide will be based on the European Database for Asian Studies in Europe (EDAS) which has been set up by the IIAS.

GASE gives a clear picture of the geographical and disciplinary background of the more than 800 Asianists in the Netherlands. Asianists are defined as people professionally engaged in Asian Studies. GASE makes clear that the region most studied in the Netherlands is Southeast Asia, an outcome which did not come as any real surprise. What was a surprise is that this region is closely followed by South Asia. In third place is East Asia and in fourth place Central Asia. As to the disciplinary background of the researchers it became clear that history, anthropology, and development studies are most popular among Asianists in the Netherlands.

The gathering of this kind of information is completely in line with one of the recommendations of the Committee on the Future of the Humanities expressed in its report *Cinnamon is Weighed by the Dram* (1995), relating to the setting up of information systems which will provide data of relevance to the social assessment of trends in the Humanities. 'It is desirable to have knowledge of the developments in the humanities in the years to come then relevant data, geared towards national policy, must be made available' (p. 21). Bearing in mind the Dutch over-representation (800) in our present count of European Asianists (2500) it would seem that Southeast Asia and East Asia are the areas most studied regionally spoken.

## IIAS

On 21 December of this year the Dutch Minister of Foreign Affairs, H.A.F.M.O. van Mierlo, will deliver a speech at the IIAS Ambassadors' lunch. At the gathering of Ambassadors from Asian Countries accredited in the Netherlands, captains of industry, and editors-in-chief of prominent

newspapers and periodicals will be present. Van Mierlo will discuss Dutch foreign policy towards Asia and the role researchers and research can play in it. In the report *Herijking Buitenlands Beleid* (1995) (Evaluation of Foreign Policy) it would seem that Dutch foreign policy in the main mirrors the newly developed EU strategy. In it scientific cooperation and international research projects can become a bridge-head for increased cultural and economic cooperation. One specific characteristic of the Netherlands, namely the so-called stepping stone function it can assume for the rest of Europe is singled out. In a similar vein the IIAS functions as a spring-board for Asian Studies in Europe which it tries to foster by the signing of MoUs with research institutes in Europe and Asia. These entail the exchange of scholars and information and the organization of joint seminars. In September an MoU was concluded between the Vietnam National University in Hanoi and the IIAS. In collaboration with the Institute of Oriental Studies in Russia a seminar on Islam will be held in October and in cooperation with the Nordic Institute of Asian Studies (NIAS) an international conference 'Democracy in Asia?' at the end of October. These activities are completely in line with the policy outlined in the *Hoger Onderwijs en Onderzoek Plan 1996* (1995) (Higher Education and Research Plan 1996) of the Dutch Ministry of Education, Culture and Science, for international research institutes such as the IIAS.

Below you will find a letter to the editor from the French Asianist J-P. Drège, who has recently become member of the ESF Asia Committee, in which he gives a reaction to an article by S. Withfield on Dunhuang Studies in the supplement to IIASN 4. Drège's letter makes it abundantly clear that the European research traditions need to become aware of each others' efforts. On page 44 you will find an article on the Dunhuang Studies tradition in France. This is a very pertinent example of the way in which the IIASN hopes to function as a forum for Asianists.

## Letter to the editor

Dear Sir,

After reading the article by Susan Whitfield in the IIAS Newsletter 4 - Supplement, 'The International Dunhuang Project: An Initiative in Cooperation', I would like to make the following remarks:

The French research team on the manuscripts of Dunhuang, founded in 1973 and recently changed to Centre de Recherche sur les Manuscrits, Inscriptions et Documents Iconographiques de Chine, admires the energy put into the restoration and conservation of the precious Chinese manuscripts of Dunhuang kept at the British Library. The members of the French team also welcome the effort made by two researchers from China to complete the Catalogue of Manuscripts brought back from Dunhuang by Sir Aurel Stein. All that the team members can do, is congratulate Susan Whitfield for her enthusiasm.

However, the author of the article barely considers the studies that have been done in Europe in this particular field. In fact, it has been over twenty years ago now that a team was set up in France to write the Catalogue of Chinese Manuscripts of the Pelliot fund. This study is now nearing its completion: the 5th volume of the catalogue in which more than 1000 manuscripts have been identified and described, will be published this year. Apart from that, the members of this team have published about fifty books and articles about Dunhuang, of which the majority has been translated into Chinese.

Researches on Dunhuang manuscripts have been carried out in France, Russia, the USA not to mention in China and Japan for over fifty years. Susan Whitfield apparently chose to disregard these previous studies, which leaves us wondering about the value of such an international project of scientific nature.

JEAN-PIERRE DRÈGE

## International Institute for Asian Studies

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

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

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

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

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



IIAS NEWSLETTER No 6  
Autumn 1995  
76 pages

### Editorial office

Nonnensteeg 1-3, Leiden  
Mailing address:  
IIAS Newsletter  
P.O. Box 9515, 2300 RA Leiden  
The Netherlands  
Tel.: +31-71-527 22 27  
Fax.: +31-71-527 41 62  
E-Mail: IIAS@RULLEI.LeidenUniv.NL  
WWW: http://iias.leidenuniv.nl

### Editorial Staff

Editor-in-Chief  
Paul van der Velde  
Assistant editor  
Ilse Lasschuijt  
South Asia editor  
Netty Bonouvrié  
Southeast Asia editor  
Dick van der Meij  
East Asia editor (China)  
Stefan Landsberger  
East Asia editor (Japan & Korea)  
Paul Wijsman  
Insular Southwest Asia editor  
Sandra Evers  
Central Asia editor  
Ingrid Nooijens  
Asian culture editor  
Fernand Pahud  
Editor United States  
Carol M. Hansen  
Editor CIS  
Leonid Kulikov  
English editor  
Rosemary Robson

### Contributors

M.S. Asimov; Jackie Assayag; Sonia Beaton; Wouter van Beek; Catherine Bell; Carla Bianpoen; Adriana Boscaro; Ardi Bouwers; Jan Brouwer; Jan van Bremen; John Campbell; William Clarence-Smith; Annelies de Deugd; Leo Douw; Jean-Pierre Drège; George van Driem; Jurgis Elsonas; Gabry M. Foolen; Ulrike Freitag; Maya S. Gal; John Guy; Michel Hockx; Wilt L. Idema; Catherine Jami; Jan Jansen; Huub de Jonge; Roy E. Jordaan; Rose Kerr; Marijke Klokke; Victoria Koroteyeva; Bilson Kurus; Ton van de Langkruis; Mark Liechty; Tiziano Lippiello; Ekatarina Makarova; Derek Massarella; Herman J. Moeshart; A.G. Menon; Shoma Munshi; Irene Moilanen; Peter Post; Florentino Radao; Ellen Raven; Els Reynders; Michael Roberts; Dietmar Rothermund; Santi Rozario; Hans W. van Santen; Siswa Santoso; Ilya S. Smirnov; David Smyth; Miriam van Staden; René Teygeler; Deborah Tooker; Ageeth van der Veen; P.C. Verhagen; Jan Voskuil; Yeu-Fann Wang; Edwin Wieringa; Pierre-Etienne Will; Kitty Yang-de Witte; Zhang Yong.

### List of Advertisers

Asian Rare Books (p.17);  
E.J. Brill publishers (p.41);  
East-West Center (p.18);  
IDC Leiden (p.53);  
The Old Bookroom (p.14);  
Oxford University Press (p.44);  
Rainbow Trading Company (p.49).

Design:  
De Kreeft, Amsterdam

Printing:  
Dijkman, Amsterdam

ISSN:  
0929-8738

Circulation:  
13,000

### Coming Issue

Deadline:  
December 15, 1995  
Released:  
February 1, 1996

The responsibility for facts and opinions expressed in this publication rests exclusively with the authors and their interpretations do not necessarily reflect the views of the Institute or its supporters.

The IIAS Newsletter (IIASN) is published by IIAS and is available free of charge  
A folder in which you can keep your IIAS Newsletter is available upon request from IIAS.



# Comparative Studies on Judicial Review in East and Southeast Asia

The symposium on 'Comparative Studies on Judicial Review in East and Southeast Asia', which was sponsored by the International Institute for Asian Studies, was held on 31 August and 1 September. During the symposium, eleven specialists in the field of public law or comparative law presented papers on judicial review in Japan, China, Indonesia, Malaysia, Germany, the Netherlands and Great Britain and on the ombudsman system in the Netherlands. The contributions focused on theoretical and practical problems in judicial review of administrative actions in each country. Comparisons were made from various points of view, such as the process of judicial review between developing and developed countries; a comparison among developed countries; between former colonized countries and countries which remained independent in East and Southeast Asia; between common law countries and continental law countries; and between countries which adopt the principle of separation of powers and countries which adopt concentration of powers.

By Y. Zhang



The symposium was attended by about 30 people who ensured that during the

two days a lively discussion was ensued. (See the list of collaborators and other participants at the end of this report.)

## Judicial review in developing countries

Governmental structure greatly determines the form of the judicial review system. The governmental structure of both Indonesia and Malaysia falls under the separation of powers. This allows the basic potential for creating the rule of law, at least in form. However, once the executive, the parliament, and the supreme court are separated and are placed at the same level structurally, the court is only granted power to review legal norms below the rank of a law in Indonesia. In Malaysia the court is not reluctant to review legal norms in practice. The fact that the supreme court is granted the power to review legal norms made by the executive in Indonesia can be appreciated by a comparison with Chinese law.

Other issues concerned whether legal norms made by the executive are for implementing laws or not, and what the process and requirements for delegation of legislation are.

In contrast to Chinese law, in which the executive has inherent legislative power, Malaysia follows the common law tradition, but in practice, the delegated legislative power tends to be comprehensive. This is one of the ways it diverges from following the example of Western countries and creating its own path. However, whatever the method, common to these countries is that legal norms made by parliament or congress are in fact beyond judicial review.

The system of judicial review of administrative actions shows some

common features in developing countries. For example, in both Indonesian and Chinese law, the subjects which the injured party can instigate a law suit are limited and the measures for ensuring the implementation of the court's judgement are laid down. This is due to the fact that the rights of the citizen are still limited and administrative agencies which are unused to the tradition of being challenged by judicature tend to repudiate the court's judgement. Moreover, the remedy in both these countries is limited mainly to annulling the administrative act, whereas in Malaysia there are several kinds of remedy available such as deceleration, injunction, and so forth, deriving from the common law tradition. However, the practice seems to be different in England. With reference to the suspension of the enforcement of the administrative act, both



From left to right: Dr Zhang, Prof. Fuke, Prof. Kobayakawa.

Photo: Wim Vreeburg

budget may indicate a dilemma. It reflects the fact that even though Indonesia has followed the Dutch style judicial review system, its basic legal environment still needs to be improved.

Apart from the examples of features of the judicial review system, there are also some features in statutory laws which may influence the form of the judicial review system. For example, with reference to public expropriation of land, both in Indonesia and in China, the party

isolation in the field of penal law is subject to jurisdiction by the general courts. In limiting this point, Indonesian law, which is influenced by the Dutch law shows one indication of modernized administrative law compared to the situation still pertaining under Chinese law.

In short, all these features both in the judicial review system and in statutory laws in Indonesia, Malaysia, and China respectively, indicate that the executive tends to be granted strong powers and the procedural law of judicial review is weighted in favour of the administration or the jurisprudence of judicial review tends to be in the favour of the administration. A strong executive is essential for modernizing or developing their economy. This results in citizens' rights being sacrificed or not being given sufficient guarantee.

## Judicial review system in developed countries

We compared mainly Japanese law to other Western countries. Separation of state powers, rule of law, democracy and human rights, and so forth, all these basic principles are accepted in Japan. However, the Japanese judicial review system does not work very well. Although it is a compromise between continental law and common law, it is not as well developed as judicial review in the real common law and continental law countries, for example, in the England and Germany. In the case of England, there are five kinds of remedy i.e. *mandamus*, *certiorari*, prohibition, injunction and declaration. Also in German law, apart from rescissory litigation, there is litigation for mandatory injunction, litigation for performance, and litigation for declaratory judgment. Whereas in Japanese

law, virtually the only available remedy is to introduce litigation to annul the administrative act. The reasons are such that, in the light of the constitutional principle of separation of state powers, the judiciary should exert a passive check on the executive but should not take action to interfere with it; administrative acts are delegated to achieve general public welfare so, broadly speaking, the implementation cannot be suspended in principle. As we discussed during our symposium, England and Germany also adopted the principle of separation of state powers, but this did not become a reason to deny remedies other than rescissory litigation. The system that administrative acts are both legally binding and self-executing comes from German administrative jurisprudence. However, under the present German judicial review system, after a lawsuit is lodged against the administrative act under question, the self-executing effect is automatically suspended. The provisional remedy is based on the idea that the fundamental rights of citizens have to be respected and protected as much as possible. Whereas in Japanese law, the traditional theories still dominate both in administrative jurisprudence and judicial practice.

Apart from the limited forms of remedy available, the difficulty of the burden of proof on the part of the plaintiff, the long time for getting a final judgement and the high costs of instituting and continuing the case, and the like, are also negative sides of Japanese law. In addition to the elements mentioned above, the daily method of administration -

## The function of Judicial Review depends upon the form of government

Chinese and Indonesian law reject in principle the suspension of the administrative act. However, in the case of China, some administrative actions, such as administrative detention and corrective work are only regarded as sanctions but do not directly concern public interests. These administrative actions also fall within the scope of the lack of suspension of the administrative act.

The shortage of finance for courts is also a common problem in developing countries, because the budget for administrative courts or, in the case of China, of ordinary courts, is not independent. In China even the position of the judge is not guaranteed, whereas in Indonesia, Law no 5 of 1986 lays down provisions for ensuring the judge's position. However, a situation which guarantees the judge's position but does not give the court an independent

whose land is expropriated has to obey the decision made by the government without the consensus of the interested party. The dispute over the amount of compensation is resolved through judicial review. This feature reflects the fact that in these developing countries, the speed of implementation of government projects has priority over protecting citizen's rights and interests, although Indonesia has the system of private property whereas in China land is owned by the state or the public. Another feature of statutory law is that, in China administrative punishments and compulsory measures fall within the sphere of the administrative act and the form of remedy for such actions is administrative litigation after the fact, whereas in Indonesia, administrative decisions made in accordance with the Penal Code or on the Code of Criminal Procedure and other leg-

To be continued on page 4

administrative guidance – also plays a role in preventing administrative cases from being instigated as lawsuits. Leaving aside the amount of administrative cases in comparison to Germany, the average amount of Japanese administrative cases per year is about one-nineteenth of the Dutch administrative cases brought in 1994, even though the Japanese population is about eight times that of the Netherlands. Without examining the difference of kinds or contents of administrative litigation cases, the simple comparison of number of administrative litigation cases between different countries may lead to misunderstandings. However, in countries where administrative law similarly maintains the tradition of continental law such as Japan and the Netherlands, a comparison of the amount of administrative litigation case in those countries is probably justified.

It is an exaggeration to say that the Japanese judicial review system of administrative action and the actual function are maintained at the same level as that in the developing countries, but in the light of the situation in developing countries, Japanese law and practice cannot exactly be praised. Why did Japan introduce and develop all Western-style principles and values such as separation of state powers, rule of law, democracy, and human rights and so forth, after 1946? Does it still have a praiseworthy judicial review system and what is its function? These problems were analyzed by Professor Fuke in his paper. Namely, Japan had to make a choice to build a strong and wealthy nation in a short period supported by an authoritarian bureaucracy, when it faced the reality of Asia surrounded by the great Western powers in the 19th century. So it did not have a chance to develop modern individualism fully, even after the defeat in the Second World War. Consequently, the eclectic legal culture that often undermines the rights of the citizen for the sake of efficient and powerful state administration was formed and fostered.

The Japanese former administrative law under the Meiji Constitution serves an example to other Asian countries, at least to China which is already following this path. As I discussed in my paper, whatsoever in the process of making laws or administrative regulations and in statutory laws themselves or in administrative litigation procedure law, you can find many similar characteristics in the former Japanese administrative law under Meiji Constitution, even China does not intend that this should be so.

#### Fundamental differences of judicial review between developing countries and developed countries

China has not adopted the principle of separation of state powers. The judicial review system has not been designed as a tool to ensure the constitutionality and legality of all state powers. The court has not been granted complete judicial power. That is to say that: firstly, the courts are not competent to review legal norms; secondly, the courts are not independent organs financially. For example, the budget of courts at various

levels is dependent on the governments or municipalities at various levels.

In the case of Indonesia, the administrative court is only competent to review legal norms below the level of a law. Even if it is based on the Dutch law, in which laws are made by parliament whose members are elected directly by the people, then the process of electing the representatives of the congress and the function of the congress in Indonesia should be an issue of discussion. The function of judicial review depends decisively upon the form of governmental structure. In this connection, however, even if a developing country adopts the form of separation of powers, the executive still tends to be in a relatively supreme position. Reverting to the reasons that the executive is in a relatively supreme position in China, other than the tradition that the legislature, the judiciary, and the executive were not separated, this situation also gives as a reason that a strong executive is necessary to modernize the economy. In this point, Japan led the way from the Meiji Restoration till 1945. One can perhaps even say that the Japanese 'Meiji Restoration' is now being repeated in China. During the process of modernizing a country's economy, citizen's rights are undermined for the sake of efficient and powerful state administration. This can be indicated in the process of enactment of legal norms in which the executive is vested with extremely wide, discretionary powers not only in administration but also in legislation. Due to this, rights of citizens may be greatly limited in the process of legislation or the rights of citizens can be violated before the administration has been put into practice, to say nothing of the remedies in the judicial review system being limited.

On this point, the situation in Indonesia and Malaysia is similar to China, although there are many big differences from China, such as the separation of state powers, legal norms below the rank of law can be reviewed by law courts, administrative penalties or quasi-criminal penalties concerning personal freedom cannot be decided by administrative agency, etc. In these countries, development of the economy has priority over the protection of rights of citizens. So protecting citizen's rights has to be developed. This seems to be following a historical pattern. The Japanese experience before 1945 has given us an example of this. If it is true, then it is difficult to find reasons to persuade those countries to protect all kinds of human rights overnight.

In China, both the concept of rights and the actual rights of citizens are limited. Consequently, if there are no rights or few rights, how can the remedies for rights be developed? From this point of view, it is necessary to say that the conditions for protecting citizens' rights cannot be improved merely by changing the procedural law of judicial review. Similarly, in the case of Indonesia and Malaysia, even though their judicial review system has been based on Dutch and the English law respectively, one cannot expect that this functions in the same way as it would in the Netherlands or England and

Wales. For example, even though the *certiorari*, *mandamus*, and prohibition were introduced to Malaysia in colonial times, these were never used at all, according to the paper presented by Professor Harding. As Professor Fuke pointed out, 'the procedure protection and remedies cannot stand by themselves alone without having anything to do with what rights they are to protect/defend or realize. Any procedure protection or remedies will represent the specific rights to be protected and realized at a specific historical phase'.

The conclusion is that the form of judicial review in developing countries in East and Southeast Asia should not be negated. It has been playing an important role in protecting the rights of citizens in their specific historical, political, and economic condition. The judicial review system in developing countries will be improved gradually by following their own path.

Judicial review is an effective and the ultimate safeguard of citizens rights. However, the judicial review system has inherent defects in protecting citizens' rights. There are also other legal ways of remedy such as administrative objection and the ombudsman or the due process of law which can play a role of decreasing unlawful administrative action or activities and so forth. These systems can remedy the defects of judicial review and should also be developed in East and Southeast Asia.

#### List of collaborators and other participants

Papers given by collaborators were:  
 Professor M. Scheltema (Groningen University): Introduction to Comparative Studies on Judicial Review (a lecture)  
 M. Kobayakawa (Tokyo University): Judicial Review in Japan  
 T. Fuke (Nagoya University): Judicial Review of Administrative Actions in the UK and Japan – a comparative perspective

Professor S. Ying (Chinese Political Science and Law University): China's Administrative Litigation Procedure Act  
 Dr Y. Zhang (IIAS): Judicial Review of Administrative Actions in China and Japan

Dr Y. Zhang: An Overview of the Sources of Chinese Administrative Law (a reference paper)

Professor A. Weber (Institute for European Law): Judicial Review in Germany

Professor Th. G. Drupsteen (Leiden University): Legal Protection against Public Authorities in the Netherlands

Professor P. E. Lotulung (University of Pakuan Bogor – Indonesia): Judicial Review in Indonesia

Professor A. Harding (London University): The Problems and Characteristics of Judicial Review in Malaysia

Dr R. Jagtenberg (Erasmus University Rotterdam): The Ombudsman in the Dutch Legal System

Dr A. Roo (Erasmus University Rotterdam): The Dutch National Ombudsman and His Rotterdam Colleague

These papers will be published as a commercial book by Kluwer Law International, probably in the spring of 1996. The title of the book is *Judicial Review of Administrative Actions in East and Southeast Asia – comparison with Western countries.*

# Judicial review is an effective and ultimate safeguard of citizens rights

LECTURE

## Karo Women in Time of Revolution



On 23 June, 1995, the Collaborative Research programme on Cultural Traditions of Endangered Minorities in South and Southeast Asia sponsored a lecture by Professor Mary Margaret Steedly of Harvard University. The lecture was entitled 'Gender in a Time of Revolution:

placing Karo women in the struggle for Indonesian independence, 1945–50' and was held in the Nonnensteeg, Leiden. Professor Steedly has worked among the Karo Batak of Sumatra and discussed the problems one faced (both theoretical and methodological) in trying to recover the history of women's experience in war, given the usual lack of documentation of such experience.



Photo: Karen Poortier



Signing the Memoranda  
of Understanding  
between the IIAS  
and Vietnam National  
University Hanoi:  
Prof. Wim Stokhof,  
of the IIAS (centre),  
Prof. Doan Thien Thuat (left)  
and Prof. Phan Huy Le (right),  
both of Vietnam National  
University Hanoi.

Hanoi, August 1995.

# Visiting Exchange

# Fellowships

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

*l'École Française d'Extrême-Orient (EFEO), Paris and Asia*  
*l'Institut National des Langues et Civilisations Orientales (INALCO), Paris*  
*The Institut de Recherche sur le Sud-Est Asiatique (IRSEA), Aix-en-Provence*  
*The Maison des Sciences de l'Homme, Paris*  
*The School of Oriental and African Studies (SOAS), London*  
*The Institute for Chinese Studies, University of Oxford*  
*The Centre for South-East Asian Studies, University of Hull*  
*The Instituto Italiano per il Medio ed Estremo Oriente (IsMEO), Rome*  
*The Instituto di Diritto e Politica Internazionale, Milano*  
*The Asia Departments of the University of Hamburg, Hamburg*  
*The Südasiens Institut and the Sinologisches and Japanologisches Seminar, Heidelberg*  
*The Institute of Oriental Studies, St. Petersburg*  
*The Institut für Ethnologie, Bern*  
*The Centro de Estudos de Historia e Cartografia Antiga, Lisbon*  
*The Centro de Historia de Alem Mar, Lisbon*  
*The Institute of South East Asian Studies (ISEAS), Singapore*  
*The Oriental Library, Tokyo*  
*The Institute of Eastern Culture, Tokyo*  
*The Institute of Oriental Culture, Tokyo*  
*The Toyota Foundation, Tokyo*  
*The Japan-Netherlands Institute (Tokyo)*  
*The Institute of Developing Economies, Tokyo*  
*The Center for Southeast Asian Studies, Kyoto*  
*The Institute for Research in Humanities, Kyoto*  
*The Chulalongkorn University, Bangkok*  
*The Thammasat University, Bangkok*  
*The Ramkhamhaeng University, Bangkok*  
*The National Institute of Historical and Cultural Research (NIHCR), Islamabad*  
*The Pakistan Institute of Development Economics, Islamabad*  
*The Asia Departments of the University of Peshawar, Peshawar*  
*The Central Asia Study Center Peshawar, Peshawar*  
*The Asia Departments of the University of the Punjab, Lahore*  
*The Centre for South Asian Studies, Lahore*  
*The Asia Departments of the University of Sindh, Jamshore*  
*The Centre for South and Southeast Asian Studies, University of Madras, Madras*  
*l'Institut Français de Pondicherry, Pondicherry*  
*The Indian Council of Historical Research, New Delhi*  
*The Indian National Research Council, New Delhi*  
*The School of International Studies, Nehru University, New Delhi*  
*The Indian Council for Cultural relations*  
*The Indian Council of Social Science Research (ICSSR), The Delhi University, New Delhi*  
*The University Grants Commission, New Delhi*  
*The Association for Asian Studies, Ann Arbor*

and others...



The IIAS  
signs  
Memoranda of  
Understanding  
(MoUs) with  
research insti-  
tutes in the

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

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

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

1. Nordic Institute for Asian Studies (NIAS), Copenhagen
2. East-West Center in Hawai'i (EWC), and the Research School of Pacific and Asian Studies of the Australian National University at Canberra (RSPAS-ANU)
3. Division of Social Sciences and Humanities, Indonesian Institute of Sciences (LIPI), Jakarta
4. Institut für Kultur und Geistesgeschichte Asiens der Österreichischen Akademie der Wissenschaften, Vienna
5. The Institute of Oriental Studies (IOS) of the Russian Academy of Sciences, Moscow
6. Vietnam National University Hanoi (VNU), Hanoi
7. The University Grants Commission (UGC)/Ministry of Education, Islamabad

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

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

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

The IIAS can provide you  
with more information.

Please contact  
**Ms S. Kuypers**  
at the IIAS.

MoUs as keys to  
internationalization  
of Asian Studies



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

The IIAS distinguishes between several categories of fellows:

#### 1. Research fellows

(post PhD, < 40 years)

a. individual

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

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

#### 2. Senior visiting fellows

(post PhD)

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

#### 3. Professorial fellows

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

#### 4. Visiting exchange fellows

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

#### 5. Affiliated fellows

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

More detailed information can be obtained via the IIAS secretariat.

As it is one of the policies of the IIAS to stimulate (inter)national exchange, we will gladly mediate in establishing contacts and availability in delivering lectures, organizing seminars, etc.

#### 1. Research fellows

At present the IIAS is host to 11 research fellows. Below you will find an overview of their names and research topics:

##### Dr C. Chou (Singapore)

Dr Chou is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia on 'The Orang Suku Laut (Sea Nomads): the indigenous Malays of Southeast Asia'. From 4 to 6 October she and Dr Will Derks will host the seminar on 'Riau in Transition: The Globalisation of a Peripheral Region in Indonesia' in Leiden.

##### Dr W.A.G. Derks

(the Netherlands)

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

##### Dr M.L.L.G. Hockx

(the Netherlands)

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

##### 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 has taken up his second fellowship at the IIAS doing research on 'the early history of Paninian grammar and the origin of eternal Sanskrit'.

##### Dr M.J. Klokke

(the Netherlands)

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

##### Dr P.P. Mohapatra (India)

Dr Mohapatra is studying 'The Making of a Coolie: recovering the experience of indentured Indian migrants in the Caribbean sugar plantations, 1838-1918'. From 26 to 28 October he and Dr M. van der Linden, IISG Amsterdam, will organize a seminar 'South Asian Labour: Linkages - Global and Local' (in Amsterdam).

##### 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. From 6 to 8 November Dr S. Munshi is organizing an international seminar on 'Images of Women in Media', in Leiden.

##### Dr J.C.M. Peeters

(the Netherlands)

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

##### Dr D. Tooker

(United States of America)

Dr Tooker is working both within the programme and as programme director of Cultural Traditions in Endangered Minorities of South and Southeast Asia on 'Contextual hierarchy: the pragmatics of spatial signs among the Akha'. She is preparing the Second International Conference on Hani-Akha Culture (in Chiang Mai, Thailand), in cooperation with the Tribal Research Institute in Chiang Mai. Co-organizer is: The South-East Asian Mountain Peoples' Culture and Development Organization (SEAMP), a Thai NGO in Chiang Mai, Thailand. To be held from 12 to 18 May 1996.

##### Dr M.P. Vischer

(Switzerland)

Dr Vischer, working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia, is undertaking research after 'Origin Structures: a comparative socio-cosmological study'. An international seminar has been planned for February, about 'Hierarchialization'.

##### Dr Y. Zhang

(People's Republic of China)

Dr Zhang's research topic is 'Administrative Litigation in China and Japan'. Extension of his contract has been granted for another year, during which time Dr Zhang will deepen his knowledge of Chinese law in general, with a particular interest in tax laws.

#### IIAS alumni

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

#### 2. Senior visiting fellows

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

5 SEPTEMBER - 31 OCTOBER 1995

##### Dr S. Rozario

Field of research: sociology, anthropology.

Proposed research: 'Women, Health and Development Issues in South Asia'

5 SEPTEMBER - 23 DECEMBER 1995

##### Dr M. Roberts

Field of research: Ethnic violence and political culture.

Proposed research: 'Understanding Zealotry'.

1 DECEMBER 1995 - 31 JANUARY 1996

##### Prof. B. Terwiel

Field of research: Thai language and culture

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

#### 4. Visiting exchange fellows

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

11 SEPTEMBER - 20 DECEMBER, 1995

**Dr S. Sato** (lecturer in Japanese at the Department of Modern Languages at Newcastle University, Australia/ANU) 'The Impact of the Second World War on Southeast Asia';

11 SEPTEMBER - 10 OCTOBER

**Tran Ky Phuong** from Vietnam, curator of the Museum of Champa Sculpture at Danang

24-29 SEPTEMBER

**Dr Leif Littrup** (lecturer at the Department of Asian Studies in Copenhagen/NIAS), guest of the Sinological Institute in Leiden;

29 SEPTEMBER - END OCTOBER

**Dr Knut Sigurdson Vikor** (Director of the Centre for Middle Eastern and Islamic Studies at the University of Bergen, Norway/NIAS) 'The Meaning of 'Interpretation': Mohammed b. Aki al-Sanusi's Kitab Iqaz al-wasnan'.

1996

**Dr Alison Murray** (research fellow at the Department of Human Geography, Division of Society and Environment at the research School of Pacific and Asian Studies/ANU) will stay with the IIAS for 6 months in 1996, doing research on the 'Cultural Practice among the Kalinga of Luzon and the Kenyah of Kalimantan, Indonesia'.

#### 5. Affiliated fellows

The IIAS is hoping to welcome the following affiliated fellows:

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

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

2 JANUARY - 30 APRIL 1996

##### Dr Dilip Chandra

Field of research: socio-politics

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

APRIL - MAY 1996

##### Prof. O. Prakash

Field of research: Economic, social and cultural history

Proposed research: 'Trade as a Variable in Determining Lifestyles: Indian merchants in the Indian Ocean Trade'

15 MAY - 15 AUGUST 1996

##### Prof. W.H. Frederick

Field of research: history

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

20 MARCH - 20 JULY 1996

##### Dr Deepak Kumar

Field of research: Indian colonial history

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

#### 3. Professorial fellows

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

## Research Fellows at the IIAS

## IIAS Senior Visiting Fellow: Dr Santi Rozario



**Dr Santi Rozario**  
(Department of Sociology and Anthropology, University of Newcastle, New

South Wales, Australia) is visiting the IIAS in September and October 1995. She is a social anthropologist, originally from Bangladesh but now living in Australia. Her research interests cover three main areas: women and development in Bangladesh and South Asia; women and health (especially reproductive health) in Bangladesh and South Asia; women and Islam in Asia and the West. Her publications so far include a book, *Purity and Communal Boundaries: women and social change in a Bangladeshi village* (Zed Press, London; Allen and Unwin, Sydney, 1992) and several articles on women and development and women and social change.

An issue of particular interest to Dr Rozario in relation to her work on reproductive health is the role of notions of purity and pollution. These dominate the way childbirth is handled in Bangladeshi and other

South Asian villages, with damaging consequences for the health of both mother and child. Childbirth is regarded as the most polluting of all bodily experiences. The job of traditional birth attendant (usually called *dai*) in Bangladeshi villages is generally despised, being regarded as polluting and of low status. In the past it was mostly carried out by women from a low (Hindu) caste background traditionally associated with this work. Nowadays, poor and uneducated women, often widows with small children, will take up this work out of lack of an alternative. While they may have some practical experience, they have little authority over the situation of birth, which remains dominated by the family's desires to avoid pollution through contact with the birth, or shame through the birthing woman's exposure to male doctors. In this general situation, birth is dangerous for both mother and child, and prospects for substantial improvement are limited.

Elsewhere in South Asia, there is evidence of similar patterns, with significant variations. In some areas of South Asia (e.g. among the Newars

of Kathmandu), there have traditionally been female healers of relatively high status; elsewhere, attempts to train *dai* have been pursued with varying degrees of success. Some of these variations were explored at a panel organized by Dr Rozario at the Association of Asian Studies conference in Washington, D.C. in April 1995, and Dr Rozario plans to use the papers at this panel as the basis of a book on childbirth and reproductive health in South Asia.

She would be interested to hear from other scholars working in related areas, and in particular from any potential contributors to the book. Material on childbirth in neighbouring societies such as Southeast Asia is also welcome.

*Dr Rozario will be in Leiden until 29th October, and can be reached subsequently c/o Geoffrey Samuel, Department of Religious Studies, Lancaster University, Lancaster LA1 4YG, UK, or (from February 1996) Department of Sociology and Anthropology, University of Newcastle, NSW 2308, Australia.*

## 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.



**T**he 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 cen-

tres or institutes which maintain good relations with the IIAS.

The participants will be selected by the 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 IIAS Masterclass, which is scheduled for the end of May 1996. More details can be found on this page.

## IIAS Subsidy to cover the Costs of a Research Project



**I**n order to be granted an IIAS guaranteed subsidy, a project application should at least meet the following requirements:

- The subsidy is meant to reinforce the infrastructure of Asian Studies in the Netherlands (attention is paid to national impact, the internationalization of Asian Studies, and the filling of present gaps in the Netherlands);

- In general the maximum possible subsidy per project amounts to Dfls. 15,000.-;
- Other institutes besides the IIAS also contribute to the project;
- The IIAS receives a final report containing remarks about both financial matters and content;
- The applicant will hand in a report to the IIAS Newsletter;
- In all relevant publications the IIAS will be named as the subsidy provider;
- Requests for subsidies have to be sent to the IIAS secretariat before 1 April 1996.

If funds are not entirely depleted, a second selection will be held in the Autumn (1 October 1996);

- As well as the application the IIAS requests a detailed budget, in which is specified which part of the said budget the IIAS is asked to finance;
- If the application concerns a conference, seminar or like, a list of participants and a list of topics have to be handed in together with the application.

*Application forms and more information can be obtained at the IIAS secretariat.*

## IIAS (Travel) Grants for Asia Researchers



**E**ach year the IIAS makes available a limited number of grants for outstanding (Dutch) scholars post PhD, in order to do research abroad.

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

Conditions and Procedures:

- The stay abroad and the activities have to be compatible with the aims and the activities of the IIAS.
- Objectives of the proposal will be evaluated by the Board on the recommendation of the Academic Committee.
- The requests for a grant have to be supported by at least 2 members of the Board and/or Academic Committee. The IIAS will contact the (relevant) members of the Board and/or Academic Committee.

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

*For more information, please contact the IIAS secretariat.*

## The First IIAS Masterclass

### Professor Elisonas: Japan in the 16th and 17th Centuries

**J**urgis 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 research 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 master classes to be offered by Professor Elisonas at a location in the Netherlands which is still to be determined is *Japan in the sixteenth and seventeenth centuries*. The classes will be held at a Research Centre in the Netherlands in the last week of May 1996. 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 April 1996 and should include a cv and a sample of the 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 May. 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.*

6-8 NOVEMBER 1995  
LEIDEN, THE NETHERLANDS  
IIAS CONFERENCE: CHANGING LIFESTYLES IN ASIA

# Images of Women in Media

For a long time women were 'hidden from history' as so aptly described by Sheila Rowbotham. One of the first aims of feminist scholarship, which has gained such momentum in the past few decades, has been to render women's situation and experience visible. As a consequence of the feminist movement, many issues affecting women's lives have become important areas of discussion and study which have produced far-reaching developments in intellectual work. In a nutshell, the earlier phase of feminist scholarship tended to concentrate on the male domination of women in keeping the latter largely confined to the domestic sphere and their consequent exclusion from the male world. The newer phase of feminist scholarship, however, has become a far more diverse body of thought. It has come to emphasize the special and distinctive nature of women's roles in both the 'public' and 'private' spheres of life. Media, and how women are represented in media, form one important aspect of such studies.

By Shoma Munshi



**A**cademic discourse, debate, and research have 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, London and New Delhi, 1994: 41). Media 'texts' as they are called, such as advertisements, television programmes, films, magazines, etc., provide an area of observation to see how such technologies function and provide meaning. These help in throwing light, as a starting point for further analysis, on issues such as the tensions in 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, ethnicity, sexuality and power in the construction of femininity, etc.

### Objectives of the Conference

Drawing upon such polysemic media 'texts', this conference invites participants to discuss new methodological and theoretical approaches to deal with such data and address the sort of questions outlined above, and any others which will help form a linking point for discussions (discussed later in this article). The following two methodologies have been current in such research so far. One has been the concentration on the 'reception' or 'consumption' side - the interpretation, acceptance/non-acceptance of such portrayals, the position of the intended (and non-intended) audiences and consumers in relation to such texts, ethnographic studies of consumption, interpretation, resistance, etc. This

becomes inevitable when one recognizes the multiplicity of meanings in media texts and the multiplicity of ways that audiences make meaning of such texts. Another has been to concentrate on the 'production' side - the study of the media product itself, either by content analysis or semiotic analysis. In an interpretative research strategy the one can complement the other. Apart from these ways, the conference welcomes new approaches towards the examination of any type of media output.

Two related points for a broader linking of discussions need mentioning here. One, feminist scholarship has inevitably tended to make gender (as expressed in questions dealing mainly with femininity) an important component of research. However, this has led to a backlash, since by definition, gender needs to focus both on women as well as men, on questions of femininity as well as masculinity. Thus, without strictly adhering to the title of the conference, papers dealing with theory, notions of masculinity and male sexuality in the construction of gender discourses, would also be welcome for discussion.

Two, geographical boundaries are not demarcated for the purposes of this conference; nor are strict areas of specialization. Hence papers will draw on empirical data from countries like Indonesia, Nepal, India, England, etc. What is of importance is to examine how different theoretical frameworks and approaches are applicable to the examination of such issues.

Last, but not least, the title of the conference, 'Images of Women in Media' is a deliberate choice. The word 'images' brings to mind 'representation'. Representation is of crucial political and cultural importance. By focusing on media, the conference will look at how far women are able to articulate their own perspectives and demands. How do women represent and represent themselves through media? Representation also finds immediate reference to many of the important questions regarding culture and politics on the academic agenda. Cultural self-expression (through mass media) is a way of campaigning for political leverage. Not only does it lobby for social and legal changes beneficial to women, it also challenges cultural preoccupations concerning femininity and gender. The aim of the conference is that discussion and debate on such issues will lead to a broad cultural critique and raise further questions for future research.

## CONFERENCE PROGRAMME

### Images of Women in Media

MONDAY 6 NOVEMBER 1995

Morning Session

9.00 - 9.15 Welcome Address

Professor W.A.L. Stokhof (Director, IIAS)

Chair and Discussant:

Dr Ann Gray (Department of Cultural Studies, University of Birmingham, U.K.)

9.15 - 10.00

Dr Genevieve Sellier (Université de Paris III, France):

Evil Women in French Post-War Cinema, 1945-1955

10.00 - 10.45

Dr Purnima Mankekar (Department of Anthropology, Stanford University, U.S.A.):

'Women-Oriented' Television Serials and the Reconstitution of Indian Womanhood

10.45 - 11.30

Ms. Lorraine Gamman, M.A. (Central St. Martin's College of Art and Design, London, U.K.):

Female Fetishism and Visual Culture

11.45 - 12.30

Dr Shoma Munshi

(The International Institute for Asian Studies, Leiden, The Netherlands):

Caring for You But Caring for Me, Too:

Indian Advertising in the 1990's Constructs the 'New Woman'

12.30 - 14.00 Lunch

Afternoon Session

Chair and Discussant: Professor Patricia Uberoi

(Institute of Economic Growth, Delhi University, India)

14.00 - 14.45

Professor Nicholas B. Dirks (University of Michigan, U.S.A.):

The Home and the Nation: Consuming Culture and Politics in (re) 'Roja'

14.45 - 15.30

Drs Marianne Oort (Kern Institute, Leiden University, The Netherlands):

Myth as Medium: A Survey of the Status of Indian Women

as Reflected by Functions attributed to Female Divinities

15.45 - 16.30

Dr Krishna Sen

(Centre for Research in Culture and Communication, Murdoch University, Australia):

Women, Work and Advertising: Indonesia in the 1990's

TUESDAY 7 NOVEMBER 1995

Morning Session

Chair and Discussant: Dr Ien Ang

9.00 - 9.45

Professor Patricia Uberoi (Institute of Economic Growth, Delhi University, India):

An 'arranged love marriage?': Dilemmas of Romance in Popular Indian Women's Magazines

9.45 - 10.30

Dr Suzanne Brenner (Department of Anthropology, University of California, San Diego, U.S.A.,

and [for 1995-'96] School of Social Science, Institute for Advanced Study, Princeton, U.S.A.):

The Feminization of Modernity: Images of Women in the Popular Indonesian Print Media

10.30 - 11.15

Ms. Melinda Mash (Middlesex University, U.K.):

Feminist Research: Text from a Context, Pretext

11.30 - 12.15

Dr Gargi Bhattacharyya (Department of Cultural Studies, University of Birmingham, U.K.):

Tall & Tan & Young & Lovely - Evocations of Girls' Skin

12.15 - 13.00

Dr Monique Zaini-Lajoubert (Centre Nationale de la Recherche Scientifique [CNRS],

Paris, France): Women and Politics in Modern Indonesian and Malay Literatures with

special reference to the novel *Senator Adila* by the woman writer Khadijah Hashim

Afternoon Session

Chair and Discussant: Dr Krishna Sen (Centre for Research in Culture and

Communication, Murdoch University, Australia)

14.30 - 15.15

Dr Joke Hermes (Department of Communication, University of Amsterdam, The

Netherlands): Researching an Impossible Object: Men as Women's Magazine Readers

15.15 - 16.00

Dr Mark Liechty (Department of Anthropology, University of California, Santa

Barbara, U.S.A.): "This Kind of 'Love' I don't like too much": Women's Identity, Pornography

and Consumer Sexuality in Kathmandu

16.15 - 17.00

Perry Johansson (Institute of Oriental Languages, Stockholm University, Sweden):

Selling the New Chinese Woman: From Hedonism to Return of Tradition in Women's

Magazine Advertising

WEDNESDAY 8 NOVEMBER 1995

Morning Session

Chair and Discussant: Professor Nicholas B. Dirks (University of Michigan, U.S.A.)

9.00 - 9.45

Dr Ann Gray (Department of Cultural Studies, University of Birmingham, U.K.):

Will the 'Real Viewer' Please Stand Up?: Questions of Method

9.45 - 10.30

Dr Ien Ang (Centre for Research in Culture and Communication, Murdoch

University, Australia): Global Media/Local Meaning

10.45 - 12.00

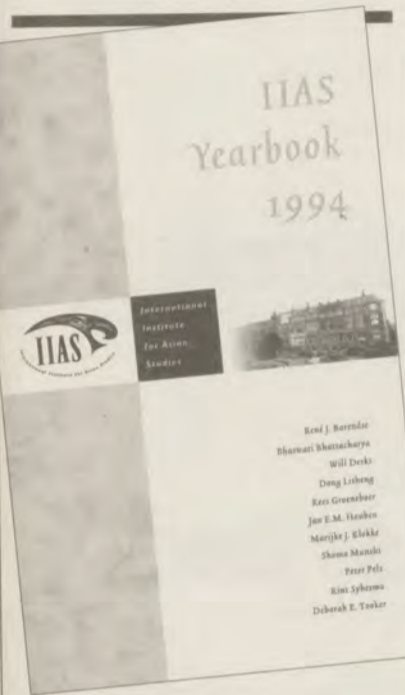
Summing Up and General Discussion with all the Chairs and Discussants of the Conference



# New IIAS Publications

In all four new books were published since the previous newsletter was published.

**The IIAS Workingpapers series 2 and 3**  
The IIAS Working Papers Series is designed to provide the scholarly world and other interested parties with up-to-date articles in the field of Asian Studies. The IIAS is convinced that it is of vital importance to academic debate and dialogue that papers delivered at conferences should be published within a few months of the conference being held.



**Cultures of Madagascar: Ebb and Flow of Influences**  
edited by S. Evers and M. Spindler  
contains the edited versions of the papers presented at the first congress on Madagascar held in the Netherlands in 1994. It was a joint initiative by the African Studies Centre (Leiden), the Interuniversity Institute for Missiological and Ecumenical Research (Utrecht), and the IIAS.

The origin of the 12 million Malagasy is a fruitful source of discourse among Madagascar specialists. The Malagasy cultures seem to be the outcome of juxtapositions and syntheses of Asian and African elements. In the papers presented in this volume, the Malagasy cultures are described and analysed by scientists from four different fields of study: cultural anthropology; language and literature; church history; and general history.



**New Approaches to Board Games Research: Asian Origins and Future Perspectives**  
contains the final versions of the papers presented at the international colloquium Board Games in Academia, held in Leiden 9-13 April, 1995. The colloquium was jointly sponsored by the Research School CNWS (Leiden) and the IIAS.

The papers were edited by Alexander J. de Voegt. The contributors are a mixture of board games researchers, collectors, and players from varied disciplinary backgrounds. During the meeting international grandmasters gave demonstrations of shogi, chess, and bao. The articles contained in this volume are grouped around five themes: Sanskrit studies and board games; computer science and board games; philosophy and board games; descriptive research and board games; and archaeology and board games.

**The IIAS Yearbook 1994** contains 11 articles written by IIAS research fellows. The contributions to this Yearbook are the products of a varied disciplinary background. Due to this different disciplinary background a regional grouping of the articles has been opted for.

Although the contributions vary in disciplinary and geographical scope, they share the same spirit of investigation which is constantly trying to push the limits of research in new directions.

The articles contain the seeds of an academic dialogue in a multi-disciplinary and cross-regional comparative framework which will broaden our understanding of new developments taking place in Asia.

**The IIAS Guide to Asian Studies in the Netherlands '95** was published in August. It contains the names of nearly 900 Asianists working in the Netherlands.

This number represents approximately 90% of all researchers involved in Asian Studies in the Netherlands.

Furthermore, all university departments, institutes, museums, and newsletters in the field of Asian Studies are listed.



The order form for these publications is at the backside of the address label.

26 - 29 OCTOBER, 1995  
COPENHAGEN, DENMARK  
IIAS / NIAS WORKSHOP



## Preliminary programme Democracy in Asia

This workshop will be jointly organized by the International Institute for Asian Studies (Leiden), the Nordic Institute of Asian Studies (Copenhagen) and the Centre for East and Southeast Asian Studies (Göteborg).

THURSDAY, 26 OCTOBER  
13.00-13.30: Registration

13.30-14.45: **Opening**  
Richard Robison (Murdoch),  
Opening Address

14.45-15.00: **Coffee break**

15.00-16.30 **Session 1:**  
**An Asian Concept of Democracy?**  
Bruce Koppel (Honolulu): Old Voices and New Identities: Society, Economy and Culture in the Southeast Asian Discourse on Democracy and Democratization  
Hans Antlöv (NIAS): Discourses of 'Asian Values Democracy' in Malaysia and Indonesia  
Surya P. Subedi (The Hague): The Asian Concept of Democracy and Universality of Human Rights  
Mutiah Alagappa (Honolulu): Power, Authority and Democracy in Asia

FRIDAY, 27 OCTOBER  
9.00-10.30 **Session 2:**

**The Discursive Struggle**  
Michael W. Katzko (Nijmegen): Psychological Aspects of Democratization in Indonesia  
Larissa Efimova (Moscow): The Struggle about Perceptions of 'Pancasila Democracy' in Indonesia  
Anders Uhlin (Uppsala): Democracy in Indonesia? Discourses and Practices among the Rulers and the Opposition  
Niels Mulder (Amsterdam): Thailand: the Ideology of 'Democratic Government Headed by the King' According to School Texts

10.30-10.45 **Coffee break**

10.45-12.00 **Session 3:**  
**Asian Variants of Democracy?**

Tak-Wing Ngo (Leiden): Democratic Authoritarianism: the Politics of Consensus in Hong Kong  
Bettina Robotka (Berlin): Indigenous Indian Democratic Models  
Devika Paul (Delhi): Parliamentary Democracy in India  
Kazuki Iwanaga (Stockholm): The Democratic Consequences of Japan's Electoral System

12.00-13.30 **Lunch**

13.30-15.00 **Session 4:**  
**Conditions for Democracy**

Ahmed Shafiqul Haque (Hong Kong): Economic Development or the Lack of it and Democratization: a Study of Bangladesh and Hong Kong  
Geir Helgesen and Li Xing (NIAS and Ålborg): Conditions for the Success of Democracy in Korea and China  
Ooi Kee Beng (Stockholm): The New Nation and the World Order. A Theoretical Discussion about East Asian Political Adjustment

15.00-15.15 **Coffee break**

15.15-16.45 **Session 5:**  
**Prospect of Democracy**  
Stein Tønnesson (NIAS): Asia and the Danger of a Global Anti-Democratic Backlash  
Rana Athar (Valby, Denmark): Democracy in Pakistan?  
Joakim Öjendal (Göteborg): Prospects for Democracy in Cambodia

SATURDAY, 28 OCTOBER  
9.00-10.30 **Session 6:**

**Democracy and Political Order**  
Børge Bakken (NIAS): Principled and Unprincipled Democracy: The Chinese Approach to Selection and Election  
Ganesh Man Gurung and Sigrun Eide Ødegaard (Oslo): Janjati and National Politics seen through Local and General Elections  
Peter Kloos (Amsterdam): The Paradox of Sri Lanka: Civil War and the Demise of the Trias Politica

10.30-10.45 **Coffee break**

10.45-12.00 **Session 7:**  
**The Role of Social Movements**

Olle Törnquist (Uppsala): Radical Popular Movements, Development and Democratization in the Philippines and Kerala  
Joachim Oesterheld (Berlin): Regional Movements and Parties in India: Challenging or Strengthening Democracy?  
Hatla Thelle (Copenhagen): The Intellectuals and Dissidents' Democracy in Contemporary China  
Cecilia Milwertz (NIAS): Women, NGOs and the Prospects for Democracy in China

12.00-13.30 **Lunch**

13.30-15.00 **Session 8:**  
**The Democratization Process**

Kokila Gautam (The Hague): Democracy and Democratization Process in Nepal. An analysis of the Future of Democracy in a Least-developed Asian Country  
Jae-Suk Lee (Stockholm): The Idea of Democracy and Democratization in South Korea  
Kutut Suwondo (Nijmegen): Democratization in Javanese Rural Areas  
Hermann Halbeisen (Bochum): Which Democracy for Taiwan? An Analysis of the Debate on Constitutional Reform 1988-1991

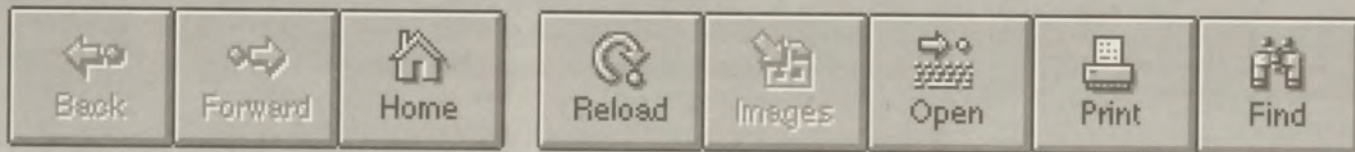
15.00-15.15 **Coffee break**

15.15-16.45 **Conclusion**  
Laurence Whitehead (Oxford): Closing Address

SUNDAY, 29 OCTOBER  
Departure

# The Internet & the IIAS

By Annelies de Deugd



As reported in Newsletter 5, the IIAS now has its own World Wide Web site on the Internet. This site is part of the automatization plans of the IIAS. Preparation and development started in January of this year and since the computer itself arrived at the beginning of May the IIAS Pages have been 'on the air'.

Setting up this site has been done in cooperation with the 'CRI', 'Institute of Telecommunication and Computer Services', of the University of Leiden which took care of the technical side and in consultation with R. S. Karni M.A. of the Royal Institute of Linguistics and Anthropology in Leiden. Their expertise ensured everything ran smoothly.

## What's Cool!

When you go to our address, (URL: <http://iias.leidenuniv.nl>) you will get a page with several clickable options. When you click on the option you will go to a different page with more information about that particular topic.

These are the options:

### The IIAS

- The IIAS
- Index on the IIAS Information (Gopher-)Server
- The IIAS Staff
- The IIAS Research Fellows
- The IIAS Agenda
- The IIAS Newsletter
- Information about other IIAS Publications
- The IIAS Database
- The Secretariat of the ESF Asia Committee at the IIAS
- Vacancies

### International

### Conference and

### Art Agenda

- International Conferences in September 1995
- International Conference Agenda
- Call for Papers
- International Art Agenda

### Other Asia-

### related Sites

- WWW-sites
- Gopher-sites
- Ftp-sites
- Newsgroups

### Miscellaneous

- Online access to library catalogues
- Antiquarian Books

### Photos

- For a photographic impression of the IIAS and surroundings either click on:

**Photo file A (HTML 2.0 version)**

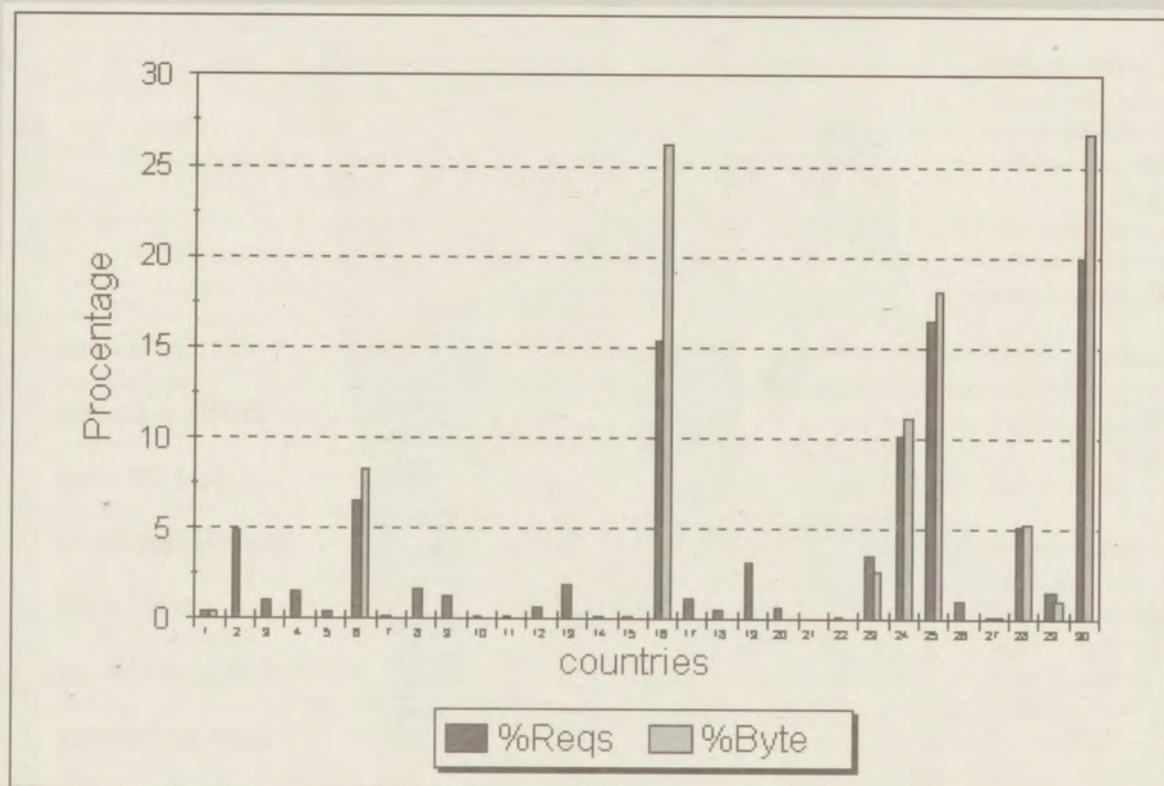
or

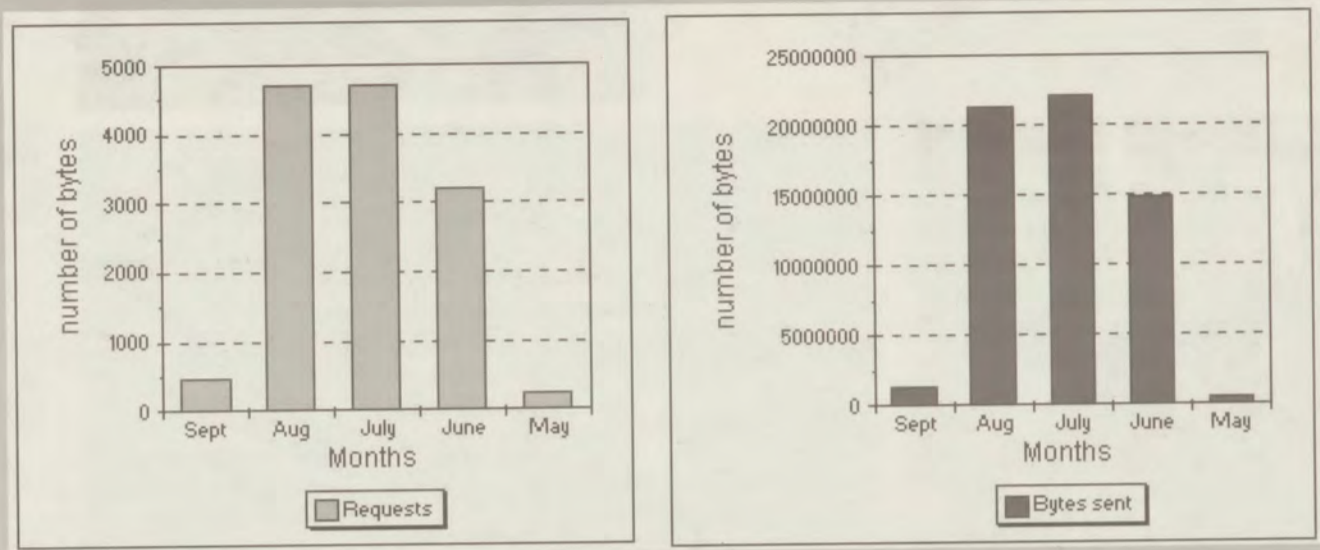
**Photo file B (HTML 3.0 version)**

From the period May 10 1995 to September 5 1995 the following statistics are available about the use of our WWW site:

The home page has been logged into by 30 different countries from which in total 5331 requests have been made for information.

As shown in the graph below most requests came from the United States of America. Followed by the Netherlands, Australia, Germany, the United Kingdom, Sweden, and Japan. The explanation for the lower number in some countries has probably more to do with the availability of Internet connections than an unfamiliarity with the IIAS.





Country	% Reqs	% Byte	Bytes sent	Re-quests
1. Austria	0.38	0.36	81726	20
2. Australia	4.86	0.00	1349154	259
3. Belgium	0.98	0.00	161472	52
4. Canada	1.58	0.00	434376	84
5. Switzerland	0.39	0.00	84944	21
6. Germany	6.55	8.23	1856553	349
7. Denmark	0.21	0.00	42677	11
8. Finland	1.71	0.00	537376	91
9. France	1.26	0.00	508108	67
10. Indonesia	0.13	0.00	27685	7
11. Israel	0.15	0.00	19770	8
12. Italy	0.64	0.00	168678	34
13. Japan	1.93	0.00	632038	103
14. Mexico	0.19	0.00	27878	10
15. Malaysia	0.11	0.00	24751	6
16. Netherlands	15.29	26.17	5904884	815
17. Norway	1.22	0.00	675620	65
18. New Zealand	0.49	0.00	142630	26
19. Sweden	3.15	0.00	1044083	168
20. Singapore	0.64	0.00	72630	34
21. Thailand	0.09	0.00	24679	5
22. Ukraine	0.21	0.00	24889	11
23. United Kingdom	3.53	2.69	607306	188
24. US Commercial	10.15	11.14	2513821	541
25. US Educational	16.49	18.16	4098165	879
26. US Government	1.03	0.00	315655	55
27. US Military	0.19	0.14	31796	10
28. Network	5.08	5.28	1191686	271
29. Non-profit Org.	1.48	1.06	238089	79
30. Unresolved	19.92	26.77	6041396	1062

Statistics per month

(keeping in mind that September only contains the data from five days):

	Sept	Aug	July	June	May
% Requests	3.25	35.97	34.90	24.29	1.58
% Bytes	2.33	35.43	36.67	24.72	0.86
Bytes sent	1407265	21406373	22155733	14939188	518425
Requests	423	4675	4336	3157	205

As shown in the graphs the IIAS site initially won itself a fast growing interest that is now staying steadily at the same level. This means, hopefully, that we have acquired a group of loyal users who will keep on using our site.

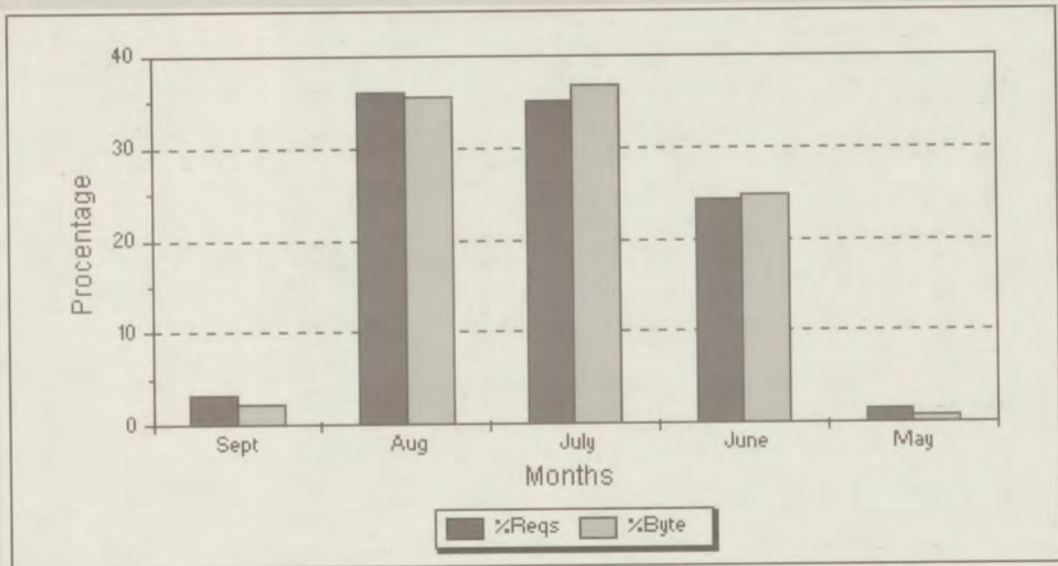
The pages that have been consulted most are the home page (1931 times), IIAS info (188 times), antiquarian books (223 times), database (182 times), fellows info (125 times), newsgroups (186 times), newsletter (309 times), photo files (223 times), staff (141 times), and wwwsites (221 times).

It is obvious that the IIAS WWW site is a growing centre of interest and we hope it will stay this way. We for our part will continue to update our site regularly and do our best to bring you quality information and interesting new features in the future.

### Complete List Asia Related Sites

The IIAS is establishing a complete list of Asia related sites on the Internet. We want to provide you with a central information point where you can find any www site, gopher site, mailing list, or newsgroup you are looking for. Just look under the option 'Other Asia-related Sites' on our home page. Your participation in this effort is greatly appreciated. If you have any information you want to have included, please send it to us.

**What's New!**



<http://iias.leidenuniv.nl>

## IIAS

Nonnensteeg 1-3, Leiden  
 Mailing address:  
 P.O. Box 9515, 2300 RA Leiden  
 The Netherlands  
 Tel.: +31-71-527 22 27  
 Fax: +31-71-527 41 62  
 E-Mail: IIAS@RULLET.LeidenUniv.NL  
 WWW: http://iias.leidenuniv.nl



# 1995

## Agenda

INTERNATIONAL INSTITUTE FOR ASIAN STUDIES

24 OCTOBER 1995

**Himself and Project. A Serial Autobiography.**

Our Journey with a Sinhala Zealot, Anagarika Dharmapala.  
 One day seminar in Leiden organized by  
 Dr M. Roberts, senior visiting IIAS fellow

25 OCTOBER 1995

Prof. G. Samuel delivers the lecture

**'Space, Politics and the Exemplary Centre in Tibetan Societies'**

as the third lecture in the series supported by  
 the collaborative research programme  
 'Cultural Traditions'.

Please contact Dr D. Tooker  
 at the IIAS for more information.

26-28 OCTOBER 1995

**South Asian Labour: Linkages - Global and Local (in Amsterdam)**

International conference organized by  
 Dr P. Mohapatra, IIAS and Dr M. van der Linden, IISG

27-30 OCTOBER 1995

**'Democracy in Asia?' (in Copenhagen)**

International conference  
 organized by NIAS and IIAS

6-8 NOVEMBER 1995

Dr S. Munshi organizes an  
 international seminar on

**'Images of Women in Media', in Leiden.**

21 DECEMBER 1995

**Asian Ambassador's lunch**

with a lecture by Mr H.A.F.M.O. Van Mierlo,  
 Minister of Foreign Affairs.  
 Organized by the IIAS.

# 1996

## Agenda

INTERNATIONAL INSTITUTE FOR ASIAN STUDIES

24-26 JANUARY 1996

**'Modern China: The Literary Field'**

International seminar organized by Dr M. Hockx, IIAS fellow

MARCH 1996

**Meeting of representatives of European Asian Associations and editors of European newsletters on Asia**

Organized by the IIAS

17-19 APRIL 1996

**Hierarchialization**

International seminar organized by Dr M. Vischer, IIAS

SPRING 1996

**India - Indonesia**

IIAS in cooperation with the Indian Council of Social Science Research (ICSSR)

12-18 MAY 1996

**The second International Conference on Hani-Akha Culture (Chiang Mai, Thailand)**

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

MAY 1996

Tentatively projected:

**a joint Beijing University - IIAS seminar on the historical East West relations.**

To be held in Beijing, P.R. China

15 MAY 1996

**Annual IIAS lecture**

by Prof. Wang Gungwu

END OF MAY 1996

**Masterclass**

'Japan in the sixteenth and seventeenth centuries'

by Prof. J. Elisonas

EARLY SUMMER 1996

**EFEO Pondichéry-IIAS seminar (in India)**

Organized by Dr F. Assayag (EFEO) and IIAS

2-6 SEPTEMBER 1996

**6th International Conference of****the European Association of Southeast Asian Archeologists**

organized by Dr M. Klokke, IIAS fellow.

Parallel session on Champa Sculpture.

MID OCTOBER

Dr Y. Zhang, IIAS fellow, will organize a seminar on

**tax laws in international perspective**

DECEMBER

**Birma studies (in London)**

Joint seminar by IIAS [Van Schendel], SOAS [Taylor, Kratz], and NIAS

# 1997

## Agenda

INTERNATIONAL INSTITUTE FOR ASIAN STUDIES

Projected activities:

JANUARY 1997

**Mysticism in South and Southeast Asia**

IIAS, Prof. Ben Arps (TCZOAO) and SOAS

EARLY 1997

**'Islam, Ethnicity and Secularism in Central Asia and the Caucasus'**

Part II (in Amsterdam)

Dr D. Douwes and the Institute for Oriental Studies, Moskou

SPRING 1997

**Labour Relationships in Southeast Asia.**

IIAS conference in cooperation with the IISG in Amsterdam

JUNE 1997

Dr Rint Sybesma and Dr Jeroen Wiedenhof organize the

**'7th International Conference on Chinese Linguistics (ICCL 7)'**

MID 1997

**Atlantic Conference on Asian Studies (in Amsterdam)**

joint organization by AAS (Campbell) and IIAS (Van der Velde)

Euroviet

Conference about Vietnam

in cooperation with Hanoi National University and others.

Part I in Vietnam, with parallel session 'Changing Lifestyles'

Dr J. Kleinen (Convenor / Casa)

AUGUST 1997

**Crime and Punishment: Criminality in Southeast Asia**

International conference organized by Prof. H.M.J. Maier

Sponsored by the Joint Committee on Southeast Asia of  
 the Social Science Research Council, the American Council of Learned Societies,  
 and the IIAS.

**Staff**

Prof. W.A.L. Stokhof (Director)  
 S.A.M. Kuypers, M.A. (Deputy Director)  
 P.G.E.I.J. van der Velde, M.A. (Editor)  
 C.H. Yang-de Witte, M.A.  
 (Staff member)  
 I.D. Lasschuijt, M.A. (Assistant Editor)  
 K. van Belle-Foesenek (Secretary)  
 M.S. Gal (Secretary)  
 C. Titahena (Database Assistant)

**Temporary Staff**

A.E. de Deugd, M.A.  
 G. de Groot, M.A.  
 E.J.C.M. Guitjens, M.A.  
 M. Langehenkel  
 Y.J.M. Sanders

**Board**

Prof. F. Hüsken - Chairman  
 (Nijmegen University)  
 Prof. H.W. Bodewitz  
 (Leiden University)  
 Prof. C. Fasseur (Leiden University)  
 Prof. W.L. Idema (Leiden University)  
 Prof. O.D. van den Muyzenberg  
 (University of Amsterdam)  
 Prof. H.W. van Schendel  
 (Erasmus University, Rotterdam)  
 Prof. H.A. Sutherland  
 (Vrije Universiteit Amsterdam)

**Academic Committee**

Prof. B. Arps (Leiden University)  
 Dr C.E. von Benda Beckmann  
 (Erasmus University, Rotterdam)  
 Prof. P. Boomgaard (Royal Institute of  
 Linguistics and Anthropology, Leiden)  
 Prof. W.J. Boot (Leiden University)  
 Prof. J.C. Breman  
 (University of Amsterdam)  
 Prof. P. Kloos  
 (Vrije Universiteit Amsterdam)  
 Prof. D.H.A. Kolff (Leiden University)  
 Prof. A. Niehof (Agricultural  
 University Wageningen)  
 Prof. R. Schefold (Leiden University)  
 Dr E.B. Vermeer (Leiden University)  
 Prof. B.N.F. White (Institute of Social  
 Studies, The Hague)

**Programme directors**

Dr D.E. Tooker (International  
 Institute for Asian Studies)  
 Dr L.M. Douw  
 (Vrije Universiteit Amsterdam)  
 Dr F.N. Pieke (Leiden University)

**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 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 M. Liechty;  
 Dr P. Pels; Dr R. Sybesma

**International representatives**

Prof. J.G. Vredendregt  
 (Jakarta, Indonesia)  
 Dr W. Remmelink Japan-Netherlands  
 Institute (Tokyo, Japan)  
 Prof. T. Saich Ford Foundation  
 (Beijing, P.R. China)

Unbiased and independent

# Radio Netherlands in Asia

People who regularly tune in to Radio Netherlands, the Dutch international service, will have noticed the programming changes made in the past year. Radio Netherlands is now on air via short wave, medium wave and satellite with daily programmes in Dutch, English, Spanish, Indonesian and Papiamentu. Through partnerships with radio and television stations world-wide, Radio Netherlands programmes can also be heard on local stations in the United States, Latin America, Indonesia and many other places. Last year, Radio Netherlands adopted a plan for restructuring and streamlining. This included a greater emphasis on transmissions for Europe, especially in Dutch. A new mission statement was formulated: to serve Dutch-speakers living abroad; to provide non-Dutch speakers with a realistic image of the Netherlands; and to provide unbiased information to countries where the media are less developed.

By **Ardi Bouwers**

In Europe, the Dutch language service (in cooperation with the domestic public broadcasters) now broadcasts 12 hours a day on short wave, medium wave, and via the Astra satellite. In Latin America and the Caribbean, the Spanish language broadcasts have a growing audience because Radio Netherlands is supplementing its short wave transmissions with broadcasts via satellite and re-broadcasting on dozens of local radio stations.

Targeted specifically to Asia, Radio Netherlands has programmes in three languages: Dutch, English, and Indonesian. The Dutch transmissions are for Dutch people living in the region and cover a variety of Dutch and international news. Once or twice every 24 hours, listeners get an update of current international affairs and they can listen to background programmes that are mainly about Dutch affairs. Listeners are either holiday-makers, a fast growing group, or Dutch people living and working somewhere in Asia.

## Not just tulips and cheese

The English language service targets local audiences (and that usually means the elite, people who are well-educated, 'decision-makers' in marketing terms). A considerable part of the English language audience in Asia lives on the Indian subcontinent, where English is more widely spoken than in other parts of the region. To serve that audience well, Radio Netherlands offers a mix of regional and international news in the current affairs programmes and - where possible - a Dutch touch in the background programmes. Purely Dutch items are only included in the programmes when they can be packaged in such a way that it becomes interesting to a world audience. But by the choice of subjects, interviewees and correspondents, Radio Netherlands tries to convey Dutch

thought and culture in all its transmissions. However, a Dutch way of viewing the world does not mean looking at tulips, cheese, and wooden shoes, but involves talking about human rights, development issues, AIDS, child labour, euthanasia, etc. The fact that the Netherlands is a small country, usually not mixed up in world conflicts, can work in our favour. Radio Netherlands is one of the very few independent international broadcasters, with absolutely no government interference. Listeners appreciate that. During the Falklands conflict, listeners in South America turned away from the BBC to Radio Netherlands for independent coverage. And listeners from India write that they like to hear another voice from Europe (other than the BBC, that is). For most listeners to the English transmissions, Radio Netherlands is not the primary source of information. It usually supplements information provided by local, national, or international

television and radio stations. Listeners turn to Radio Netherlands for another perspective on world affairs.

## Taboos in the Indonesian media

The Indonesian transmissions are of a completely different nature from those in Dutch and English. They are targeted exclusively to Indonesia, where information is not easily accessible due to censorship. Such a clear, well-defined group of listeners makes programming easier than for the 'world audiences' of the English transmissions. Radio Netherlands offers views on political, economic and social developments in Indonesia, both from within the country and from abroad. Opinions that are often not shown on Indonesian television or heard on the radio, in short, taboos in the Indonesian media. Owing to the close ties the Netherlands has had with Indonesia and to the fact that the Netherlands is known to the general public in Indonesia - because of our colonial past - Radio Netherlands does play a role in providing Indonesian listeners with information. It is interesting to note that Radio Netherlands was originally set up for direct contact with Dutch administrators in what was then the Netherlands East Indies. In 1927, the Dutch government started experimental transmissions in cooperation with Philips for that purpose. In 1947, during the colonial war (euphemistically called 'police actions'), transmissions in Indonesian and English were used as



The Pan AM Sat uplink on the roof of the RNW building

propaganda tools, to explain the position of the Dutch government to the Indonesian population and to the United States. With the changes in Dutch society over the years, especially since the 1960s, Radio Netherlands has asserted its independence from the Dutch government.

## Shortwave: no gate-keepers!

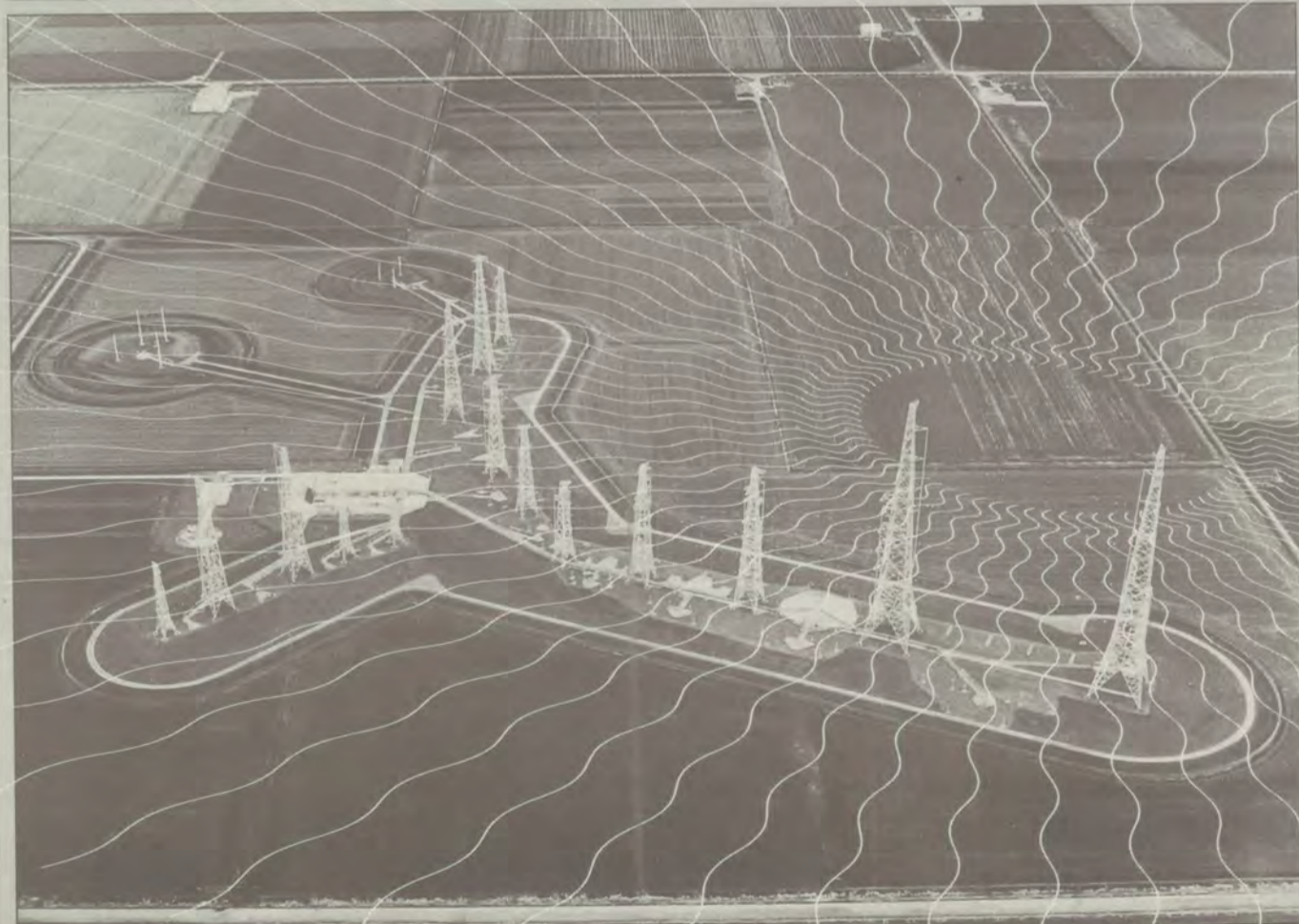
To be able to reach audiences all over the world, Radio Netherlands uses short wave transmitters in Flevoland in the Netherlands, on Madagascar, and on Bonaire in the Caribbean. On top of that, Radio Netherlands is hiring transmitters in the former Soviet Union (powerful transmitters that were used during the Cold War for propaganda purposes, and for jamming 'hostile' broadcasts). The latter move has improved reception, especially in Asia which has always been difficult to reach from Madagascar.

The sound quality of short wave is inferior to FM, medium wave or satellite. But the one big advantage of short wave is that there are no 'gate-keepers'. Short wave makes it possible to broadcast your own information from transmitters thousands of kilo-

metres away from the audience, but also from the influence of regimes who would prefer to stop such information from coming in. At the moment, the policy is to shift to satellite broadcasting where possible. But for places such as Indonesia, with strictly state-controlled media, Radio Netherlands will continue to rely on short wave for the years to come.

Radio Netherlands has a television department, as well. Best known are its contribution to CNN's Weekly World Report, but it also produces TV documentaries in cooperation with different television stations around the world. And last but not least, the Radio Netherlands Training Centre helps to train radio-makers from radio stations all over the world. People from Asia, Africa, the Middle East and many other places come to the Netherlands to receive radio training and, in turn, provide us with good access to those radio stations, and with information. And that's what international radio is all about.

**Ms. Ardi Bouwers** is Current Affairs Editor in the Asian Department of Radio Netherlands.



The 'transmitter park' in Flevoland, the Netherlands

UTRECHT, THE NETHERLANDS

## Research School CERES

As a research school CERES unites development-related research in six academic institutions, Utrecht University, University of Amsterdam, Agricultural University of Wageningen, Catholic University of Nijmegen, Free University (Amsterdam), and the Institute of Social Studies at The Hague. The school, as all schools in the Netherlands, has a dual function, to train PhD candidates and to coordinate research. The 20 odd PhD candidates who enter the school yearly, are comprised of AIOs, OIOs from the Netherlands, as well as PhD candidates from abroad: through the ISS especially, candidates come from all over the world.

By Wouter van Beek



In its research programme CERES focuses on resources, its guiding questions directing towards the processes of perception, access and management of natural and human resources in the first place, and in the second place towards the relation of resource dynamics to strategies for development. Resources, then, in CERES parlance, are multiple: the natural resources of the physical environment as well as the human resources of labour, knowledge, capital, and organization. Thus, even religion can be considered as a resource, in as much as people can use it in their strategies for coping and in the processes of identity formation.

CERES research, and thus CERES PhD training, is multidisciplinary, problem-oriented and comparative. This means that CERES is organized along lines cross-cutting disciplines and continents. The projects are grouped into three 'clusters'. In the first the notion of resource centres on physical resources in relation to human resource management, technology and transformations in rural areas: 'Ecology, Security and Rural Transformation'. The second cluster studies issues arising from urban industrial production in their relationship to development strategies, while the third group of projects addresses state and civil society relations and identity formation. In the projects of these clusters, the natural tendencies of researchers to cling to a geographical specialization and to disciplinary discourse is complemented by the problem orientation they share. Interdisciplinary discourse, difficult as it is, is crucial to the CERES mission. Thus, the projects address issues of a general nature located in various continents, with the research supported by the various local units. For instance the project Comparative Industrialization, New Technologies and Labour Markets is the result of a cooperation between Amsterdam, the ISS and their associate INTECH of Maastricht, and carries out research in Africa and Asia. The project 'Rural-urban relations and labour issues' unites researchers from Nijmegen, The Hague, Utrecht and the associated Africa Studies Centre in Leiden, and works on all continents. Not all major projects involve cross-continental comparison, and in not all of

them are disciplines joined, but for the whole CERES programme it is deemed essential.

The majority of CERES researchers work in Africa and Latin America. Even so, the number of Asianists in CERES is considerable. Development studies in Asia are carried out on several projects. In the first cluster research is done on systems of social security in Indonesia and India, related to property rights and legal pluralism. The biologists of CERES, members of the same cluster, work on tropical forest systems in China and the Philippines. The latter area is important in the research of one institute associated with CERES, the Centre for Environmental Studies at Leiden (CML). Drought-related research, though located primarily in Africa, finds some counterpart in research done in Rajasthan, India. The ecological opposite, the management of coastal zones is primarily Indonesia-focused. Irrigation studies also concentrate mainly on Asia, i.e. Indonesia as well as India. Transformation of the rural economies and societies is very intercontinental, and as such includes quite a few studies of Indonesia, India, and Vietnam. In the Asian context, the various levels of socio-economic integration, the functioning of markets, the problems of poverty and labour, of farm versus non-farm production, form the core of the 'Asian commitment' of CERES.

In the second cluster this rural research is complemented by research on industrial production in Asian cities, on living conditions and habitat in those cities, again mainly in India and Indonesia. Asia is under-represented in the third cluster: the relations between state and civil society are studied mainly in Latin America and Africa, and the same can be said about the CERES studies on identity formation. Still, quite a lot of comparative work is done which does include Asian countries in its comparative parameters. Emancipation studies form an exception to this trend, as Sri Lanka and India are the main sites for this research.

All things considered, the CERES involvement in Asia is considerable but far from complete. Cooperation with other research schools and institutes and coordination of future research endeavours will remain a leading CERES policy, especially for Asia. ♡

**CERES**  
Heidelberglaan 1  
P.O. Box 80140  
3508 TC Utrecht  
The Netherlands

UNIVERSIDAD COMPLUTENSE DE MADRID

## Asian Studies in Madrid University

One of the largest and oldest universities in the world, the Universidad Complutense de Madrid (founded in 1293, 126,000 students) is about to start an Asian Studies programme. It is not easy to explain why Spain is comparatively late compared to other countries in launching such a programme, but perhaps the reasons can be traced historically. The Spanish presence in Latin America has led to more emphasis and academic interest being placed on those countries, just as the Mediterranean countries tended to focus more on the Arab countries. In East Asia, Spanish rule over the Philippines until 1898 may have stood in the way of relations with other countries in the area. This, combined more prosaically with the lack of funds, may explain the lack of specialists on Asia in Spain. In contrast to Italy, Spanish universities do not have an Oriental school or an institution that could function as a key centre, maintaining relations with Asia.

By Florentino Radao



Recently, however, there have been various initiatives in Spain relating to Asian Studies. In the last decade, some universities have started to teach Chinese or Japanese languages in their undergraduate programmes, and have set up centres dedicated to research on Asia (mostly China and Japan). In 1993, Madrid University established the Instituto Complutense de Asia, which is an autonomous institution that serves as intermediary for Spanish companies wishing to invest in Asia, in particular China. The institute publishes a weekly report on political and economic news from China. In 1994 a new section was added to the institute, which concentrates on cultural relations and education, and a newsletter, aimed at Spanish professors in Asian Studies was launched, called *Memoria de Asia*. It has been decided that those professors who all work on Asia in some way, will meet regularly, and try to form a research group. These meetings can also be used as a way to exercise more pressure to increase the amount of Asia-related subjects in the programme.

The *Revista de Estudios Asiáticos* is the first Asia-related journal edited by Madrid University, and the second nationwide, after *Revista Española del Pacífico*. The first issue, which was published recently, was dedicated to the ASEAN countries (*Los Países Emergentes*) with articles focusing on the future of Vietnam, Thailand, and Indonesia. The journal will appear twice a year and the next issue will concentrate on China after Deng Xiaoping. There are also plans to start a monograph series, including a 'guide' to studying and working in Asia.

### Degrees and programmes

The 1995-1996 course will be a turning point for Asian Studies teaching in Madrid. At the undergraduate level, Japanese language will be taught for the first time. The language courses will be held on the two campuses of the university, Moncloa and Somosaguas, and will be financed by the Japan Foundation.

One-third of this course will be spent on acquiring a good language ability. Other subjects will cover the whole of Asia, including the Indian subcontinent. The PhD programme is entitled 'Economic Perspectives on East Asia: an Interdisciplinary Approach' and is given not only by teachers from Madrid University but also by foreign professors.

By offering these degrees, the Complutense University Madrid is hoping to convince Spanish society that working in or with Asia requires specific language and interdisciplinary training, and that such a training should take place in the university. We hope that this only marks the beginning of the flourishing Asian Studies in the Spanish universities. ♡

The course can be chosen by students from all disciplines. At the (post)graduate level three degrees will be offered: the Diploma de Estudios Asiáticos (Sept.-Dec. 1995), the Master sobre Asia (Jan-Dec. 1996) and the PhD programme (Nov '95-June '97). The Diploma on Asian Studies will include 150 hours of teaching divided into areas: China, Japan, Korea, and Southeast Asia. The Diploma is aimed at people who already work on the area and feel they need extra cultural background to Asia. Half the time will be dedicated to courses on Economics. The Master's degree on Asia will focus more on language training, Japanese or Chinese in particular with the possibility for other Asian languages depending on demand.

For more information:  
**Instituto Complutense de Asia**  
Prof. F. Radao  
Somosaguas  
28223 Madrid, Spain  
Tel.: +34-1-394 24 91  
Fax: +34-1-394 24 88

(Advertisement)

## Out of Print & Antiquarian Books On Asia

### The Middle East & Africa

Catalogues issued. We send books worldwide.  
Send us your wants lists.

See our page on the World Wide Web  
<http://www.ozemail.com.au/~oldbook>

The Old Bookroom  
Churches Centre  
Benjamin Way  
Belconnen  
ACT 2617  
Australia



E-mail [oldbook@ozemail.com.au](mailto:oldbook@ozemail.com.au)

Ph: 61 6 2515191  
Fax: 61 6 2515536

LONDON, GREAT BRITAIN

# The Asia House London

Relations between Europe and Asia, the world's largest and fastest growing region hold out great promise for the next century. Europe urgently needs to improve its knowledge of this vast region, stretching from India to Japan, with over half the world's population and the cradle of so many of its great civilizations.



**A**sia House will provide a centre for deepening understanding of Asia today, its history, cul-

tures, and economies, and increasing awareness of the opportunities ahead. It will establish close cooperation with and offer facilities to, all those institutions, companies and cultural groups already active in this field. As well as being a forum for the interchange of ideas and knowledge, it will provide a show-place where Asia's arts as well as its business, scientific and technological achievements can be displayed.

This initiative has been welcomed by Asian governments and by the European Union as part of its new strategy for Asia.

## Corporate programme

A corporate programme will cover many aspects of doing business in the Asian countries: economic and social programmes for businessmen, meetings with visiting economic and commercial missions from Asia, and luncheons and dinners with Asian personalities from the world of business and politics.

The aims of this corporate programme are:

- to provide facilities where both European and Asian companies and organizations can mount seminars and displays designed to spread knowledge of their activities, investments and achievements in technology and design.
- to provide occasions for contact between key decision makers in business and government
- to establish a forum for business and economic discussion and study, and for scientific and technological interchange.
- to provide a business service centre for visiting Asian businessmen.

## Cultural programme

Asia House will aim to spread an interest in Asian affairs to a much wider public through a varied and dynamic programme. All the arts of Asia, past and present, will be presented in a vital manner with appeal to all ages.

The aims of this cultural programme are:

- to be a distinctive meeting place for the exchange of knowledge and ideas among all interested in the creative and intellectual life of Asian countries.
- To heighten awareness of the historical, cultural and economic cross currents which are often overlooked in isolated studies of individual Asian nations or regions.

- To foster the study of the arts and cultures and economies of Asian countries in the schools and educational community.

While a number of organizations deal with aspects of relations with Asia and our museums house rich collections of Asian art, there is no single institution in the British Isles devoted to improving European awareness of today's business, economic and social trends in Asia, and understanding of its histories and cultures. That is the gap which Asia House will fill.

## Structure

Asia House will be a non-political, non-profit organization in the heart of London. The building will house a gallery for temporary exhibitions of Asian art, a hall for lectures and performances, smaller rooms for meetings, a centre for business services, a library and shop, and attractive reception and dining facilities.

Asia House will be open to corporate and individual membership. It will aim to work in close cooperation with other European organizations involved in Asia and with The Asia Society, New York. Its operation will be financed by subscriptions, sponsorship of events, revenue from its activities and income from endowments and legacies. Charitable status has been obtained, an Executive Committee, Advisory Council and Development Board have been formed, and Executive Committees are being established in each Asian member country.

## Funding

Sufficient funds have already been donated to launch a first season of activities and contributions are invited towards the working capital. Major donations are now being sought to provide a building. Suitable premises are presently available at advantageous prices.

The establishment of Asia House in London will be a catalyst for closer and more informed relationships between Asia and Europe. The need exists and so does the opportunity. Now is the moment for action. ♣

**ASIA  
HOUSE  
LONDON**

## Asia House London

Chairman: Sir Peter Wakefield  
Lincoln House  
28 Montpellier Row  
Twickenham TW1 2NQ  
United Kingdom  
Tel: +44-81-892 6390  
Fax: +44-81-744 0961

Russian State University for the Humanities

# The Oriental Institute

The Oriental Institute

was established in 1994 as a  
division of the Russian State  
University for the Humanities

By Ilya S. Smirnov



**R**esearch fellows working at the Institute include renowned students of Oriental

cultures. There are also Russian and foreign associated members participating in certain individual projects started by the Institute.

The main direction of the Institute's research is *The Comprehensive Study of the Oriental Cultures* on the basis of concrete historical, linguistic, ethnological, and archaeological data; special groups of scholars have been formed to that end.

## Comparative Cultural Studies

Research in the domain of comparative cultural studies is based on the classical analysis of texts belonging to this or that cultural tradition of the Orient. This sphere of research, being a long-established, the best developed, and most traditional part of Russian Oriental Studies, is chosen as a basic area for scholarly and educational activity of the Institute.

This area of research covers the widest range of topics, and is most extensive both geographically and chronologically, since it embraces the study of traditional poetic systems of many Oriental countries (during various epochs), as well as of oriental philosophy, history, and religions.

Scholarly activity is realized in the form of permanent seminars: *Culture as a Way of Defining Meanings; Civilization of the Orient in the Mirror of Aesthetic Self-Consciousness: self perception and dialogue of cultures; Translation from Oriental Languages as a Problem: translation and interplay of cultures; East-Russia-East* (the same topic, as a project, received a Soros Foundation Grant).

In the work of the above seminars scholars participate whose area of research include Japan, China, Iran, the Arab Nations, and Africa.

## Indian Studies

The group of Indian Studies, headed by Yu. M. Alikhanova, conducts research in the domain of Indian culture and literature. The issues of mutual influence of North Indian and South Indian cultures are of special interest to the group. The follow-

ing three areas of research are planned: Interaction and mutual influence of Sanskrit and Tamil theatrical cultures; correlation between theoretical poetological traditions of South and North; the History of shaping of certain poetic genres (e.g., poems-messages, a genre that had been developed both by North Indian and South Indian literatures).

The emergence of the Institute marked another landmark on the way towards the shaping of

a more universal educational system, towards the restoration of Russian academic tradition where universities were both centres of education and of scientific and scholarly research.

In setting up the Institute we also attempted to overcome a certain Europeanism in the Humanities.

ing three areas of research are planned: Interaction and mutual influence of Sanskrit and Tamil theatrical cultures; correlation between theoretical poetological traditions of South and North; the History of shaping of certain poetic genres (e.g., poems-messages, a genre that had been developed both by North Indian and South Indian literatures).

## The Centre for Linguistic and Ethnocultural Studies

This centre, which is headed by A. Yu. Militarev, represents a comparatively new area of interdisciplinary research. Linguistic data are accumulated and used as a basis for the reconstruction of ethnic and cultural history. The Centre's activity will be focused primarily on gathering of

lexical material, its analysis and special 'processing', to make it suitable for interdisciplinary research. The linguistic material obtained from the languages of Western Asia (the heartland of the most important innovations of the preliterate epoch of human history, as well as those of early literate societies) and North Africa (the nearest zone to which those innovations were first spread and 'creatively' adapted to local conditions) is the main source for the reconstruction.

## The Centre of Non-verbal Anthropology

The objects of material culture of Oriental peoples are the subject of research conducted by the Centre of non-verbal anthropology, which is headed by M.J. Nazarli. The notion of 'non-verbal' texts of culture is being developed. The task is set to elaborate a special language and a new system of concepts which would enable the researchers to work with 'non-verbal' texts and to better describe them.

Currently, the permanent seminar *Non-verbal Sphere of Culture* is in operation.

The institute participates in educational activity as well. Its members teach at different faculties and departments of the Russian State University for the Humanities. They deliver lectures both as a part of some larger course and as special courses in languages, history and most importantly, cultural problems of the East. Students and postgraduates attend the Institute's seminars and participate in scholarly work of its permanent fellow researchers.

Among the plans devised by the Institute for the near future, two items are of the foremost importance: we plan to publish works of our fellow researchers and to take under our scholarly supervision a certain number of postgraduate students who apply to do the PhD degree. ♣

## The Oriental Institute

Russian State University of the Humanities  
Miusskaya Sq. 6, Bldg 2  
Moscow  
Russia 125267  
Tel: +7-95-250 6994/6733/6380  
Fax: +7-95-250 5109  
Email: afn@rggu.msk.su

The author is the director of  
the Oriental Institute of the Russian State  
University for the Humanities

# Asian Studies in the Centre of Finland

Anybody who ever chose to take up Asian Studies is familiar with the feelings of beginner's enthusiasm, fascination with the books full of pictures of magnificent art works, excitement of the first field trip to an Asian destination - and the frustration of not being able to talk about the research problems and ideas with anybody. The difficulties only grow bigger when the research progresses further, to post-graduate level. Finally, there may not be anybody to comment on the thesis. I am not sure if these problems confront a research student in the main universities and centres of Europe, but they certainly make life difficult for students and researchers of Asia in a far corner of Europe like Finland.

By Irene Moilanen



Jyväskylä is a university city with some 70,000 citizens about 275 kms north of Helsinki. Asian

studies are not part of the official programme of any of the university's five faculties. Only the University of Helsinki has a Department of Asian and African studies. Some other universities have recently started special Asian Studies programmes, but all these are still lacking at the otherwise famed University of Jyväskylä. There are no museums of Asian art or ethnology in Finland yet. There are collections of Asian arts and crafts at the National Museum in Helsinki, but they are seldom presented to the public and there are private collections scattered all around the country.

The Asia Studies Group of the University of Jyväskylä was founded in 1989 for the purpose of bringing together students and researchers of Asia. The members who had already been involved in the research work wished to help and encourage students to choose Asian topics for their studies and specialization.

The idea was also to overcome a major problem which is usually a big obstacle to beginners, namely the lack of literature. The research members have collected good private libraries of valuable reference material over the years, and they are able to help students with planning their fieldwork - it is true that we learn from our mistakes, but there is no reason to make them twice. The most important task for the Group has been reading and commenting on each other's research papers. True, the members represent different fields of research, but we have seen this as a major advantage. An art historian certainly needs the opinion of a cultural anthropologist and a specialist on Buddhism and why not also of a scholar of political science. And vice versa. The Group meets once a month with an optional topic. New students are invited to join whatever their level of study is, and some of the meetings, at which the programme includes lecture or visiting specialist, are also open to interested private persons. The Group arranged an Asia Research Day in the University of Jyväskylä in September 1993 with a view to making Asian Studies better known in the University. A similar happening is also planned for this year.

There are seven active research members and several students in the group. Besides this core, there are

many scholars from different fields who have Asian languages or studies as their serious hobby. The research topics vary from the politics of Japan and the Pacific Rim to the Buddhist revival of the untouchables in India; from concept of void in Buddhism to Samurai ethics in Mishima's literary work; from aesthetic theory of Indian theatre to living art traditions in Myanmar; and finally to detailed study of Japanese folk culture. One example of a challenge taken on by a student is a study of Mongolian singing tradition - including the voice technique in action.

The collective library of the Group members is by no means modest. Some of the members have also collected folk art and popular traditions. Some exhibitions based on these collections have already been mounted. In the future the Group plans a series of lecture courses on Asian culture for other schools and institutions in Central Finland. Interest has been great, with the business sector by no means left out of the race. More and more people are meeting Asia, not only when travelling but also in their neighbourhood. The Asia Studies Group has proved its worth to its members. Maybe in the future it will be the basis for organized Asian Studies at the University of Jyväskylä. ☛

Dancing Keinnayee, half-woman half-bird celestial being from the exterior of Thone Htat Kyaung monastery, built in 1870s in Sale, Myanmar.



(Advertisement)

## OLD AND RARE BOOKS ON ASIA

Booklist From

ASIAN RARE BOOKS  
175 W. 93rd St. (Suite 16-D)  
New York, N.Y. 10025-9344

FAX: (212) 316-3408  
TEL: (212) 316-5334

Books Bought  
By Appointment



15-16 MAY, 1995  
LEIDEN, THE NETHERLANDS  
RESEARCH SCHOOL CNWS SEMINAR

## Oral Traditions and the Written Text

By Jan Jansen



The contributions covered a wide range of topics. Schipper and Van Reenen discussed the variety of genres through which oral accounts are incorporated into written literature. Kakkik and Oosten focused on methodological aspects in the collection of Inuit stories, and Van Londen analyzed

the influence of writing on the structure and content of these stories. Lutgendorf and Jansen presented case studies of the remarkable memory of performers of epic texts. Adelaar discussed the problems in the choice of language in Andes oral tradition, when stories must be made communicative out of their original context. Arps discussed a new phenomenon in the studies of oral literature: cassette literature in Java. De Merolla gave an insight into the sociological analysis of the position of Maghreb oral and writ-

ten literature, which should be analyzed in relation to both French and Arab literature.

All the contributors focused on particular cases and in the general discussion after the seminar this approach was considered to be very fruitful. In many presentations the concepts 'orality' and 'literacy' were criticized as the reification of an over-appreciated teleological dichotomy. Arps argued that literacy also means orality, and texts are more fluid identities than is supposed in the orality-literacy debate.

Much emphasis has been placed on the interaction between literary products and orality. As Ludgendorf stated: 'Writing is an overvalued technology.'

Moreover, due to the variation in the contributions it has been showed that the study of texts require an interdisciplinary approach, as Schipper argued. For instance, Van Reenen's and De Merolla's contribution have unequivocally shown that texts cannot be analyzed out of their political context. ☛

The annual seminar on oral tradition was held on May 15-16, 1995, at the CNWS headquarters.

This year's topic was 'Oral Traditions and the Written Text'.

The seminar was attended by 36 participants. Presentations were held by Philip Lutgendorf (University of Iowa), Makkee Kakkik (Arctic College Iqaluit), Selma van Londen (Utrecht University), Willem Adelaar, Ben Arps, Jarich Oosten, and Mineke Schipper (all of them Research Cluster Intercultural Studies of Literature and Society), and Jan Jansen, Joke van Reenen, and Daniela de Merolla (all of them PhD candidates at the Research School CNWS).

18-20 MAY, 1995  
LEIDEN, THE NETHERLANDS

## Colonial Anthropology in East and Southeast Asia

This workshop discussed anthropology in the colonial era in Asia in a historical and comparative perspective. The actual focus was Japanese and Dutch anthropology in East and Southeast Asia in the colonial period, the aim was bringing together contributions by anthropologists from both these regions.

By Jan van Bremen



The following papers were given in this order:

### Part I: Anthropology in the Colonial Era: historical and comparative perspectives

- Akitoshi Shimizu (National Museum of Ethnology, Osaka) and Jan van Bremen (Leiden University): Anthropology in the Colonial Era: historical and comparative perspectives.
- Han Vermeulen (Leiden University): History of Anthropology in Colonial Contexts.
- Peter Pels (Leiden University): The Colonial Subjects of Anthropology.
- Ruud Janssens (Amsterdam University): Anthropologists at War: the Office of War Information, policy-makers, and postwar Japan (1942-1945).

### Part II: Japanese Anthropology in East and Southeast Asia in the Colonial Period

- Patrick Beillevaire (CNRS, Paris): Assimilation from Within: the ethnology of Ryūkyū / Okinawa.
- Timothy Y. Tsu (National University of Singapore): Japanese Government Anthropology in Taiwan (1885-1945).
- Fred Yen-liang Chiu (Hong Kong Baptist University): Nationalist Anthropology in Taiwan after 1945.
- Akitoshi Shimizu (National Museum of Ethnology, Osaka): Colonial Anthropology in Micronesia and the Development of Modern Anthropology in Japan.
- Katsumi Nakao, (Wako University, Japan): Japanese Colonial Policy and Anthropology in Manchuria.
- Boudewijn Walraven (Leiden University): Ethnology in Korea in the Colonial Era (1910-1945).
- Jennifer Robertson (Michigan University): Performing Imperialism: theater and the cultural strategies of Japanese colonial policy.

### Part III: Dutch Anthropology in Southeast Asia in the colonial period

- Jos Platenkamp (Westfälische Wilhelms-Universität Münster): A Mirror of Paradigms: nineteenth and early twentieth century ethnology reflected in *Bijdragen*.
- Michael Prager (Westfälische Wilhelms-Universität Münster): The Relations between the 'Leiden Structuralist School' and Dutch Colonialism (1916-1949).
- Jan de Wolf (Utrecht University): Colonial Ideologies and Ethnological Discourses: a comparison of the United Faculties at Leiden and Utrecht.

### Part IV: Evaluation

- Eyal Ben-Ari (Hebrew University Jerusalem): Argumentative afterword.
- The scholars, researchers, and students who attended doubled the number of participants. They contributed significantly to the discussions and debates and they are owed a debt of gratitude along with the speakers and the sponsors. It was decided to publish the papers.



The Commission on Theoretical Anthropology (COTA) established the 'Asia Theoretical

Anthropology Network (ATAN)'. To create a world-wide forum for theoretical anthropologists, a true 'anthropologie sans frontières', the COTA was established in 1993 as an official commission of the International Union of Anthropological and Ethnological Sciences (IUAES). To help to build global links among theoretical anthropologists, continental networks were set up. The Asian Theoretical Anthropology Network (ATAN) began its activities in 1994. Where COTA aims to reach theoretical anthropologists all over the world, the continental networks aim to reach theoretical anthropologists who work on a particular continent. To further the development and utilization of the Asia network, a scholar is sought in Asia to work with the COTA Asia liaison officer. If the network is viable and grows, a small steering committee could be formed, consisting of scholars from Asia and the liaison officer.

The Asia network could undertake a number of activities. One of the first projects should be to convene a workshop on theoretical anthropology in Asia. A selection of papers from this workshop could serve as the basis for an anthology on theoretical anthropology in Asia which COTA should like to publish in the next few years. Further ideas and propositions are welcome. At the moment the members of the

ATAN network live mostly in East Asia. In order to make the network more inclusive the geographic and theoretical range should widen. Members of ATAN are asked to inform scholars working in theoretical anthropology in their own country and other nations and bring the organisation to their attention.

Membership in the COTA and ATAN network is free. Members receive the COTA Newsletter. The access to 'Theoretical Anthropology' (ISSN 1024-5804), COTA's electronic journal, is free. The address of the homepage is: <http://www.univie.ac.at/voelkerkunde/theoretical-anthropology> ☛

Correspondence, applications for membership, and proposals concerning ATAN may be directed to the COTA Asia liaison officer:

**Dr Jan van Bremen**  
Leiden University  
Faculty of Arts  
Centre for Japanese and Korean Studies  
P.O.Box 9515  
2300 RA Leiden  
the Netherlands  
Tel: +31-71-527 2539/2549  
Fax: +31-71-527 2215  
E-mail:  
[VanBremen@Rullet.LeidenUniv.nl](mailto:VanBremen@Rullet.LeidenUniv.nl)

Research school CNWS:  
the first ISLS double lecture

## The Exalted Monkey in China and India

The Double Lecture Series sponsored by the research cluster on the Intercultural Study of Literature and Society (ISLS) was brilliantly inaugurated on May 17th by Prof. Kristofer M. Schipper, from the Department of Sinology of Leiden University and the École Pratique des Hautes Études (Paris), and Prof. Philip Lutgendorf, from the Department of Asian Languages and Literatures of the University of Iowa. The ISLS Double Lecture Series thus acquired a strong international character right from its inception. The starting point of the two guest speakers was the respective positions of the figure of the Exalted Monkey in Chinese and Indian religious and aesthetic traditions. The encounter between the Chinese Monkey King and the Indian Hanoman proved to be a fruitful one indeed.



In the first lecture Prof. Schipper gave a wide-ranging historical survey of the various manifestations of the Monkey King in Chinese culture and society. Far from being confined to its prominent role in one of the great 16th-century vernacular novels, *The Journey to the West*, the Monkey King is an ubiquitous figure. It is found in aesthetic and ritual traditions associated with each of the three social strata constituting Chinese society: the folk, vernacular, and classical traditions. In the aesthetic realm this threefold social division corresponds to three contrasting complexes: folk theatre and oral storytelling; vernacular prose, and classical poetry. In the religious realm the corresponding complexes are spirit-medium cult and possession trance, temple and priest-centred vernacular transfer rituals of healing, and 'automatic' writing. The aesthetico-religious complexes combine together in each social strata to express three specific social ideologies in which the physical embodiment of the Monkey King and its potential for creating disorder play a decreasing role as one moves away from the folk tradition.

### The Cult of Hanoman

In the second lecture Prof. Lutgendorf first discussed the exuberant richness of the iconographic representation of Hanoman as an expression of its widespread cult in contemporary Hinduism. Prof. Lutgendorf illustrated his communication with numerous diapositives and stories brought back from his recent fieldwork experience in India. Hanoman's prominence in current folk traditions was contrasted with what is found in scholarly accounts on Hinduism, which generally devote little or no attention at all to the 'cult of Hanoman.' This is despite the fact that this figure also plays an important role in the ancient Sanskrit version of the Ramayana as well as in the

medieval Hindi *Rāmcaritmānas* of Tulsidas. Although Hanoman appears in these two texts mainly as the exemplary figure of the perfect servant for Rama and his retinue, his loving devotion (*bhakti*) overflows in all directions and shows an extraordinary energy (*shakti*). Being a heroic and divine monkey, Hanoman also reconciles the extremes of humanity and animality, as well as different social forms of religiosity, and his position in Hindu folk religion can in fact be seen as a central one. Hanoman is the figure *par excellence* of the messenger, the go-between, and the intercessor.

### 'Good to think with'

One of the obvious aims of the Double Lecture Series is to promote comparative perspectives on literature and society. Prof. Schipper's socio-historical approach to religion and Prof. Lutgendorf's ethnographically oriented presentation of ritual and verbal art provided enlightening examples of the relevance of such comparative perspectives involving both different intellectual disciplines and different cultural traditions. In the Chinese and the Indian civilizations, as well as in most others, animals are 'good to think with.' One may now add with confidence that the monkey is remarkably so, no matter whether 'he' deliberately eats all the heavenly peaches of immortality and enrages the Chinese pantheon, or inadvertently swallows up the sun and plunges the Hindu world into temporary darkness. ☛

7-12 JULY, 1997  
BUDAPEST, HUNGARY

## The 35th International Congress of Asian and North African Studies



The 35th International Congress of Asian and North African Studies will take place in Budapest, Hungary from July 7-12, 1997.

The Congress is organized by the Körösi Csoma Society (Association of Hungarian Orientalists) under the auspices of the Hungarian Academy of Sciences.

The general subject will be: 'Oriental Studies in the 20th Century: State of the Art' (Subjects and Developments in the Past 100 Years).

Apart from sections on the main divisions of Oriental Studies, special sections, panels and discussions on particular topics are planned. Suggestions for such topics are welcome.

An exhibition on the Silk Road is being prepared. Other exhibitions of relevant objects of material culture, photos and so forth, can be

shown as well, if the organizers are informed in time. Bookshows by publishing houses are welcome.

The first circular will be mailed in January 1996. Interested scholars are kindly requested to contact the organizing committee at the Körösi Csoma Society. ☛

**Körösi Csoma Society**  
Museum krt. 4/b  
H-1088 Budapest  
Hungary

(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.

1995

19-22 OCTOBER, 1995  
**University of California -  
 Davis, USA**

Rewriting the Pacific: Cultures, Fontiers,  
 and the Migration of Metaphors  
 Prof Kay Flavell, fax: +1-916-7528630

21-22 OCTOBER, 1995  
**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, 1995  
**Amsterdam, the Netherlands**

IIAS/IISG Conference  
 South Asian Labour  
 Dr Prabhu Mohapatra (IIAS),  
 tel: +31-71-5272227, fax: +31-71-5274162

27-29 OCTOBER, 1995  
**Hongkong Museum of Art**

Xubaizhai International Symposium  
 Perspectives of Twentieth Century  
 Chinese Painting

27-30 OCTOBER, 1995  
**Copenhagen, Denmark**

NIAS / IIAS Workshop  
 Democracy in Asia?  
 Dr Hans Antlöv, NIAS,  
 tel: +45-31548844, fax: +45-32962530

2 NOVEMBER, 1995  
**Madrid, Spain**

Fourth Symposium on Economy  
 and Culture of Japan  
 Meeting of Cultures. Past and present  
 University of Complutense of Madrid,  
 Faculty of Geography and History,  
 fax: +44-1-3942488.

3-4 NOVEMBER, 1995  
**Madrid, Spain**

2<sup>nd</sup> Conference Meeting of the Spanish  
 Association for Japanese Studies  
 Spain and Japan: History and Present  
 Perspective of an Encounter

8-11 NOVEMBER, 1995  
**Milan, Italy**

12<sup>th</sup> Annual Conference of Euro-Asia  
 Management Studies Association  
 The Asian fastest growing economies and  
 'good old Europe': new challenges in  
 economics and management  
 Lucrezia Songini / Simona Spedale,  
 Boccini University, Milan,  
 tel: +39-2-5836 6850/6404/6410,  
 fax: +39-2-5836 6892/6890

9-10 NOVEMBER, 1995  
**Tokyo, Japan**

19<sup>th</sup> International Conference on  
 Japanese Literature  
 National Institute of Japanese  
 Literature, tel: +81-3-37857131 ext.  
 402/403, fax: +81-3-37857051

14-16 NOVEMBER, 1995  
**Kuala Lumpur, Malaysia**

Seminar on Comparative Literature  
 Malay and World Literature: a convergence  
 The seminar Secretary,  
 tel: +60-3-2481011 ext. 311/312/321,  
 fax: +60-3-2443875

15-17 NOVEMBER, 1995  
**Yangon, Myanmar**

Conference on Myanmar and  
 Southeast Asian Studies  
 Traditions in Current Perspective

# INTERNATIONAL conference PROGRAMME



15-19 NOVEMBER, 1995  
**Washington DC, USA**

Annual meeting of the American  
 Anthropological Association  
 New Forms of Communication  
 and Community  
 Christina Kreps, fax: +1-503-346  
 0802/2023, email:  
 cfk@oregon.uoregon.edu

22-26 NOVEMBER, 1995  
**Japanese German Center,  
 Berlin, Germany**

Japan: Economic Success and Legal System  
 Dr Harald Baum, Max Planck Institut,  
 Mittelweg 187, 20148 Hamburg

FALL 1995

**Japanese-German Center,  
 Berlin, Germany**

Identity and Canon: canon as a means of  
 modernization in Japan and Europe  
 Dr Wolfgang Brenz, JGCB,  
 tel: +49-30-250060, fax: +49-30-25006222

1996

8-10 JANUARY, 1996  
**Bangkok, Thailand**

Fourth International Symposium  
 on Language and Linguistics  
 Pan-Asiatic Linguistics  
 Dr Suwilai Premstrirat,  
 tel: +66-2-4419514, fax: +66-2-4419517

11-17 JANUARY, 1996  
**Mysore, India**

Indian Congress in Knowledge and  
 Languages in Mysore  
 Ranjit Singh, Congress Secretary, CILL  
 Manasagangotri, Mysore 570 006, India,  
 fax: +91-821-515032

24-26 JANUARY, 1996  
**Leiden, The Netherlands**

Modern China: the literary field  
 Michel Hoekx, IIAS,  
 tel: +31-71-5272227, fax: +31-71-5274162

12 FEBRUARY, 1996  
**Leiden, The Netherlands**

Hierarchialization  
 Michael Vischer, IIAS,  
 tel: +31-71-5272227, fax: +31-71-5274162

11-14 APRIL, 1996  
**Honolulu, Hawaii**

48th Annual Meeting of the AAS  
 Karen Fricke, tel: +1-313-6652490

14-16 APRIL, 1996  
**Honolulu, Hawaii**

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

24-26 APRIL, 1996  
**London, United Kingdom**

Annual ASEASUK Conference  
 Power and Identity in Southeast Asia: local,  
 national and regional dimensions  
 Anne Booth (email: AB10@SOAS.ac.uk)  
 or Irene Cummings (email:  
 IC2@SOAS.ac.uk), tel: +44-171-3236190,  
 fax: +44-171-3236277

7-10 MAY, 1996  
**West-Sussex, UK**

Wilton Park Conference  
 India and her Neighbours  
 Wilton Park Conferences,  
 tel: +44-1903-815020,  
 fax: +44-1903-815931

9-11 MAY, 1996

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

12-18 MAY, 1996

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

20-24 MAY, 1996

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

21-24 MAY, 1996

**Venice, Italy**  
 The Third Venice Conference  
 on Japanese Art  
 In Search of Elegance. Traditional Aesthetics  
 in 20th Century Japanese Art.  
 Prof. Gian Carlo Calza, Institute of  
 Japanese Studies, University of Venice,  
 tel: +39-41-5285801, fax: +39-41-5242397.

17-22 JUNE, 1996

**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

8-11 JULY, 1996

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

8-12 JULY, 1996

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

29 JULY - 2 AUGUST 1996

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

20-24 AUGUST, 1996

**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, 1996

**Copenhagen, Denmark**  
 14th European Conference on  
 Modern South Asian Studies  
 Dr Peter B. Andersen,  
 tel: +45-35-328957, fax: +45-35-328956

MID-OCTOBER 1996

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

9-13 DECEMBER, 1996

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

1997

3-9 JANUARY, 1997

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

JANUARY, 1997

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

EARLY 1997

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

AUGUST, 1997

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

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



21-25 AUGUST, 1995  
 COPENHAGEN, DENMARK

## The Fifth European Seminar on Central Asian Studies

Copenhagen University August 1995 was the stage for the Fifth European Seminar on Central Asian Studies. Assured of the patronage of His Royal Highness Crown Prince Frederik of Denmark and with Tengri, the divine sky, in a radiant blue manifestation, conditions for a successful conference were optimal.

More than sixty scholars from about twelve different countries were gathered. Most of them came from European and Central Asian countries; but the United States and the rest of Asia were also represented.

By Ingrid Nooijens



The participants were welcomed by Mr Vahman of the organizing Carsten Niebuhr Institute of Near-Oriental Studies and Mr. Madsen of the University of Copenhagen.

Mr. Christensen, lord chamberlain to the Danish Royal Court, who spoke a word of welcome on behalf of the crown prince, characterized Central Asia as the melting pot, the meeting point and the conflict area between Europe and Asia.

Mr. Tønnesson, of the co-organizing Nordic Institute of Asian Studies, enthralled the audience with a flamboyant speech that gave the innocent, mostly non-Nordic listeners, an unexpected insight into the turbulent past of the Nordic countries.

At least as far as Asian studies is concerned, this animosity is a thing of the past. The governments of Denmark, Iceland, Finland, Norway, and Sweden chose to cooperate peacefully in this field and founded the NIAS.

The Nordic countries have no firm tradition in Central Asian Studies but they are planning interdisciplinary area studies in which Central Asia can have a place.

### Diversity

At the opening plenary the wide range of the conference became immediately clear.

Participants came from more than twelve countries, spoke English, French, German, Danish, Russian, Persian, and so on, had different disciplinary backgrounds, had been brought up in different

schools of thought ('East' versus 'West'), and differed greatly in age. But all were attracted by one of the various aspects concerning Central Asian culture or civilization.

The first speaker was Mr. Mozaffari, originally from Khorasan, Iran, but who has worked at the Department of Political Science of the University of Aarhus, Denmark, for many years. He presented a paper on a political subject. He argued that the Commonwealth of Independent states (CIS) represents an interesting laboratory where almost all experiments are allowed as long as they have to do with cooperation and integration. So far the CIS has not produced any workable product. An analysis of the different experiments will probably help the scholar to provide a more qualified assessment of various future scenarios in the CIS and in the regional cooperation networks to which the Central Asian and Caucasian states have committed themselves.

The second speaker at the plenary, Mr. Gladney, from the University of Hawai'i, presented an anthropological view on a hotly debated issue; the question of national identity.

He treated the phenomenon of the nation transgressing the nation-state in particular. The idea of a shifting context of identities was put forward.

Gladney painted a picture of the diaspora of three social groups, known as Hui, Uyghür, and Kazakh. In the presentation, enlivened by slides and clarifying statements about the above-mentioned groups, he tried to unravel the problem of 'multi-identity'; how can a person who calls himself a 'Turkestani' be

both Kasghari and Uyghür, Muslim and Turk, Chinese and Central Asian?'. He concludes that 'identities are formed in relation to others across the field of social and political interactions'. The question may not be 'what is an Uyghür but when is one an Uyghür.' Poetically expressed by the words of Chuang Tzu, cited by Gladney: 'if there is no 'other' then we do not have a 'self', if there is no 'self' then we do not have anything to grasp.' The relevance of the topic became clear in the days which followed; many people referred to the ideas reflected in this presentation.

During the next four days the conference was split into four workshops entitled: 'Past and Present', 'Identity and Nation', 'Central Asia's Place in the World', and 'Environment, Society'. A wide range of topics were past in review. Two of the papers presented are published in this IIAS newsletter. The full number will be published by the ESCAS in the near future.

### 'I love spring'

Probably one of the most 'speaking' parts of the conference was the charming video of Ali Attar about the traditional festivities around Nawruz. 'I Swear, I Love Spring' is a natural record of the celebration of this New Year's feast in a Tajik town. The ceremony begins on March 21 and goes on for many days. According to Ali Attar, who is an anthropologist himself, 'the Nawruz feast is one of the few pre-Islamic rituals which is practised today. It is not just a New Year's ceremony but it also relates to spring and fertility rituals. After having been restricted for many years, the changed political situa-

Celebration of Nawruz in the town Kulob.  
 Photo: Ali Attar

tion in Tajikistan has now given the people the opportunity to celebrate Nawruz again. Nowadays it is an official holiday'.

To relax the brains a trip to the National Museum was organized. A Dane in traditional Mongolian dress guided the scholars to a theme exhibition entitled: 'The Mongols; the Nomads of the Steppe.' In the 1930s the Danish Mongolist Henning Haslund-Christensen brought collections from Inner and Outer Mongolia to Denmark. The exhibition consists of pieces from these collections together with objects from Tibet collected by Prince Peter in the 1950s. In 500 square metres it is hoped the visitor will be able to grasp an understanding of the traditional nomad life in the grasslands. To heighten the experience a ger, imported from Mongolia, has been erected, and many daily utensils, as horse-tackle and cooking pots, are on display. Traditional clothing and jewellery can also be admired. Photographs show some scenes from the present life of the Mongols, who are now trying to find a new direction after the years of communism.

The five days conference enriched the audience with information on a great variety of topics. The different views mingled and clashed. During the week a Society for Central Asian Studies was founded. In the field of Central Asian Studies lots of thinking still has to be done. So: it's high time to return to the study!

M. Mozaffari, presenting his paper at the conference





The dissolution of the Soviet Union gave rise to a revision of Central Asian history.

Although Central Asian historians of most of this century have been 'formatted' in the Marxist methodology, which reduced everything to 'class struggle' and denied any human dimension, it is unacceptable to wipe out everything that was done in those years.

We should by no means pretend to be blind and deny that it was during the years of the Soviet regime that universities and a highly elaborate network of schools were opened, industry started to develop, archaeologists discovered important monuments of the past, physicians successfully fought endemic local diseases, engineers constructed hydropower stations and illiteracy has overcome in Tajikistan. All this and much more permits me to insist in a very modest way that it is quite impossible to accept a unilateral negative position to the recent past of Central Asia.

Having given this caution I shall return to my topic; let us see which periods in the history of the Tajiks have to be rewritten most urgently, and which problems seen from modern objective viewpoints, we should investigate first.

### The benevolent Russian brother

One of the most burning issues in our past is the Russian conquest. Central Asia was conquered by the Russian Empire in the second half of the nineteenth century. Historically it was only another step in Russian colonial politics which had started in the fifteenth century with the move to the east.

The Russian conquest of Central Asia was extremely brutal; we possess an impressive testimony of that terrible brutality in the pictures of the great Russian artist Vereshchagin. In one of his famous pictures we see a huge hill composed of human heads, heads which Russian soldiers severed from the bodies of defeated Central Asians.

This colonial conquest was said to be the free choice of Central Asian nations whose single purpose was to be united with the great and most benevolent Russian brother!

Here lies a very important task for historians: their obligation is to uncover all details, to describe day by day how Russia conquered Central Asia; sources should be published, archives opened, the requisite documents handed over to Central Asian scholars. The world should know the truth about the real deeds of the Russians in Central Asia.

Once conquered, Central Asia was made a deliverer of raw material for the Russian industry. As far as Tajikistan is concerned, the north grew more prosperous than the south. The south of the country remained under control of the amir of Bukhara, who was, however, under Russian protection. The amir regarded the eastern part of his principdom as

# Rewriting Tajik History

By M.S. Asimov

Marxist ideology has undoubtedly left deep traces in the scientific thinking of Tajik scholars. Academics in the young, independent state have to unravel their own academic research and the work of their predecessors in order to sift scientific results from ideology. In this paper, presented at the ESCAS V, Mr. Asimov investigates the historical topics that urgently need to be reviewed. He also presents his views on the problem of russification, a predominant phenomenon in Soviet Tajikistan.

a kind of colony; thus the people of this 'Eastern Bukhara' experienced double exploitation; they led a miserable life that is shown in the few contemporary documentaries that still are at our disposal.

The area that we now regard as Northern Tajikistan was in a more favourable situation: it was under the direct rule of the Russian governor-general in Tashkent. It became an integral part of the Russian Empire. The growth of Russia's textile industry augmented the demand for cotton; this raw material became the main agricultural product in the area. The growth of trade corresponded to that of agriculture and by 1914 the export of Central Asia was higher than its import. The growth of trade turned the Central Asian economy from an isolated, self-sufficient rural economy into a steadily strengthening market-oriented economy. Thus Russian colonization also brought Central Asia positive innovations. Railways were constructed, new schools, and gymnasiums opened.

We cannot deny the importance of Russian scholarship. Needless to say that all orientalists are highly appreciative of Professor Barthold and his incomparable scholarly heritage.

### Enlightening on the Jadidists

Another matter is the anti-Russian resistance in Central Asia. Soviet historiography had to qualify this as a highly reactionary movement. In the restudy of the resistance movement we should first turn to role of the enlightened Jadidists. Soviet historians always associated Jadidism with pan-Turkism; and indeed, Jadidist leaders expected support from Turkey and dreamed of the unification of the Turkish nations. Since pan-Turkism implied a change of orientation from Russia to the Turkish nations, it was systematically repressed by Russia, along with Jadidism. In the years of Stalin's purges the majority of the Jadidists disappeared, even people loosely connected with them did not escape Stalin's hand. The Jadidists were painted very black indeed and absolutely no research on their real ideas and actions was permitted: one had simply to repeat the official formulas.

We know now that the Jadidists were not reactionaries. They were critical of the stagnation in the old principdoms, and they were against the feudal regime. The Jadidists were fighting for progress in Central Asia, for the well-being of their

nation. I am convinced that our duty is to convey the truth about them, a process which has already been started. The literary heritage of the Jadidists has now been published.

### A history of the Tajik

It is very important to rewrite the history of the Soviet period, which was until recently the favourite period for research. At the same time it was the period most subject to control: one could only write what corresponded closely to the official views. For that reason the enormous bulk of books, articles, and dissertations which deal with this period must be read more than critically. The main topics for this period are the so-called revolution in Bukhara, the civil war in Central Asia, the redistribution of land, and water, the collectivization and industrialization, and the Communist Party's politics in the realm of culture and education. I would like to stress once more that we have to be very cautious in order not to swing from one extreme to another.

We have already started this work in Tajikistan. The Institute for History, Archaeology, and Anthropology of the Academy of Sciences is preparing a history of the Tajik People from the most ancient times up to our own day. The first two volumes, which deal with ancient and medieval history, are ready for print.

### Russification

Let us discuss one of the problems that was of paramount importance to my nation as well as to our neighbours during all the years of Soviet rule: the problem of russification.

Russification embraced a wide spectrum of different issues: language and script; perception of the cultural heritage; understanding of national identity; family and everyday life; rituals and traditions; dress and food; everything underwent russification to a greater or lesser degree. Ultimately it reflects the global problem of 'West' versus 'East'.

The opposition of 'West' to 'East' has a very long prehistory. It finally took its shape in the nineteenth century, when the European countries built their colonial empires. A popular thought was that an abyss separated 'West' and 'East'. We know the verse by Rudyard Kipling:

'Oh, East is East, and West is West,  
and never the twain shall meet,  
Till Earth and Sky stay presently at  
God's great Judgment Seat' ...

This was a global opposition, but it was even thought that eastern and western brains functioned in different ways, that not only culture, but patterns of thinking differed drastically. And the saddest thing was the lamentable idea about the absolute superiority of the 'West' compared to the 'East'. This is an extreme Eurocentric vision that first of all ignores the differences between a brilliant variety of Oriental cultures and civilizations. Western culture is only one of the many cultures that have emerged in the history of mankind.

The problem of russification should be analyzed from this point of view: to what extent did russification destroy our traditional cul-

ture and to what extent did it lead to a blend of eastern and western culture.

We have to separate two things: first, the compulsory russification, which certainly was a violation of the very basis of our life; second, the natural and beneficent process of opening Russian and Western culture to the population of Central Asia.

Compulsory russification started immediately after the conquest, the first tsarist governor-general of Turkestan, General Kaufman, expressed his views quite succinctly, when he said, that 'the development of education in the area should move in the direction of what is necessary for Russians'.

After the Russian revolution exactly the same politics continued to dominate, the only difference being a rather transparent veil of hypocrisy. Language politics gave obvious expression to russification. Though it was officially, even solemnly, proclaimed that all languages were equal and have the same rights, practically speaking some languages were more equal than others, and the 'most equal' was, of course, Russian. Russian was not only used for interethnic contact, it was introduced to serve as a language for all kinds of official and semi-official documentation; it was even impossible to send a cablegram in Tajik. Non-Russian languages were expected to function in a very restricted area - in countryside settlements and for the writing of fiction.

Only after 1989 did it become possible to proclaim Tajik the official state language; however, the war and economic problems have not allowed us to do now what we intended. But several positive steps have been undertaken:

There were many other examples of russification, for instance, our national holidays and feasts had been forbidden, instead new soviet feasts were introduced. Now the situation has changed; we have again our Nawruz and Mehrgan, Idi Qurban, and Idi Ramazan.

As I already told you, it would be a great mistake to consider everything connected to the Russian culture as compulsory russification. Through Russia we adopted many highly-developed forms of culture, we have now our national operas and symphony orchestra, novels and modern poetry, painting and sculpture. Tajik translations of Shakespeare helped us to raise a generation of talented actors, who are popular far beyond the frontiers of Tajikistan.

We have a keen appreciation of the great humanistic culture of the West, which should pertain to the whole world; as do the great cultures of the East. It is impossible to solve and even to enumerate all the problems we have after we achieved Independence. Our expectations are for the future.



Celebration of 'Nawruz', Tajikistan. Display of traditional food.

Photo: Ali Attar

M.S. Asimov  
is affiliated to  
the Tajik Academy  
of Sciences,  
Dushanbe



## The Newly Born European Society for Central Asian Studies (ESCAS)

In 1984, during the short administration of Andropov, a group of scholars from the Institute of Oriental Languages and Cultures of the University of Utrecht set out for the USSR. Among the places they visited were the Central Asian Republics of the Soviet Union. During this trip the travellers perceived the wish for an independent platform on Central Asia studies.

They returned with the idea of bringing about a closer cooperation between Europe and the USSR in this field of study.

By Ingrid Nooijens



In front, to the right: E. Chylinski, president of the ESCAS. To the left: R. Ubaidullaeva of the Ministry of Labour, Uzbekistan



Action was taken and in 1985 the First European Seminar on Central Asian Studies was

held at Utrecht, the Netherlands. About thirty scholars from 'East' and 'West' assembled to exchange their views and to share the results of their research on different aspects of Central Asian civilization and culture. Three more Seminars followed, held respectively at London, Paris, and Bamberg.

In these first years the character of ESCAS was informal; there were no official members or regulations; it was a gathering of souls interested in the same geographical area. An area that was fast developing in a separate field of study.

The year 1995, the year of ESCAS V, held at Copenhagen, marked a change. The unheard of results of the hectic developments in the 'East' led to the conclusion that time had come to grant the ESCAS a formal status. Ten years after the first meeting the ESCAS was transformed from a Seminar into an official Society for Central Asian Studies.

A first board has been elected, with seven members, all from different European countries. The board has to be a European enterprise but any scholar in the field of Central Asian Studies can join the ESCAS as a member. The first elected president of the Society is E. Chylinski from The Nordic Institute for Asian Studies, Denmark, the vice-president is V. Fourniau from L'Ecole des Hautes Etudes en Sciences Sociales, Paris, and the secretary is T. Atabaki from the Department of Oriental Studies, Utrecht, the Netherlands. The ESCAS has lots of good intentions: the organization of an European conference on Central Asian studies at least every third year, publication of a guide on Central Asian studies, workshops, a newsletter ...

The ESCAS is planning for the future; undoubtedly we'll be hearing from them!

Further information on ESCAS can be obtained from the secretariat:

**T. Atabaki**  
Department of Oriental Studies  
Drift 15  
3512 BR Utrecht  
The Netherlands  
Fax: +31-30-2536138  
E-mail: Turaj.Atabaki@Let.Ruu.nl

# The Assertion of

The paper 'The assertion of the Uzbek national identity: nativization or the state-building process?', presented at the ESCAS V, has a solid base in the field work Mrs. Koroteyeva and Mrs. Makarova launched ten years ago in Uzbekistan. Like other Soviet successor states Uzbekistan is currently engaged in a nationalizing project, that is: building a state which is legitimized as a state for a particular ethnocultural nation. Measures undertaken to consolidate the link between the culture of a titular nation and the state are similar throughout the whole post-Soviet space. They include ascription of official status to one language, promotion of national cadres, large-scale invention of 'national' festivals and a rewriting of history.

By Victoria Koroteyeva and Ekaterina Makarova



The process of building the national state is tightly intertwined with the process of building state institutions, which might allow the ruling elites to exercise close control over society. We would like to analyze how successful this policy is at the lowest level of state administration, where state and traditional popular institutions tend to coincide. In Uzbekistan, as in Tajikistan, there were already structures which could serve to underpin the state-building process. However, while Tajikistan has experienced state-building failure, coupled with nation-building failure, Uzbekistan has turned out to be more successful on both accounts. It has much to do with the overall continuity of policy in the post-Independence and post-Soviet period, despite a certain ideological flexibility of the Uzbek leadership. The term 'indigenization' is not used in the official vocabulary. Instead the state prefers to stress the 'restoration of the national tradition'. We will try to show that nation and state-building occurs by appropriating specific local institutions. By doing so, the state alienates other, non-indigenous groups and sets limits to who can be included into the Uzbek nation.

In the course of our fieldwork in Uzbekistan, which started ten years ago, we have been able to observe how the attitude of the Uzbek state towards the most peculiar local institution, the neighbourhood community, has changed. This change reflects the stages of official national assertion in Uzbekistan immediately prior to Independence and in its aftermath.

We will use the example of the *malhalla* (neighbourhood community) to illustrate how traditional Uzbek institutions have merged with Soviet structures and how this heritage is now mobilized by the modern Uzbek state.

### Determining daily life

The neighbourhood community in Uzbekistan is variously called *malhalla* (mostly among Uzbeks) or *guzar* (among Tajiks). We will use the Arab term *malhalla* because it is more widespread and familiar to specialists of Islamic institutions.

Being a neighbourhood community in a quarter, the *malhalla* determines the whole range of social relations of an individual in daily life. It is not a vanishing institution, a simple remnant of the distant past, as is the case in many Muslim countries, but a living unit which even continued to flourish during the Soviet era. The *malhalla* appears to be a real group, which imposes certain obligations on its members and thus involves them into a web of mutual responsibilities. Every event in the family attracts neighbours, but on major occasions such as weddings or funerals, the whole community assembles. Inevitably this common activity means that all members of the *malhalla* are involved in material relations; a constant flow of gifts and services. Apart from reliance on personal assistance of neighbours, the family can count on the institutional support of the *malhalla* as a whole. The *malhalla* puts a whole range of objects, such as tables, benches and utensils, at the disposal of any member of the community whenever these are needed. If necessary, the tea-house (*chaikona*) can be used for various communal gatherings. Many valuable services are available within the *malhalla* itself. One always knows who to invite to pronounce a prayer, to mourn at a funeral, or to circumcise a boy.

In exchange for the support and services the *malhalla* provides for individuals and families, it exacts complete loyalty on their part. Participation in all communal activities, which include not only attending the festivals but also, for example, cleaning streets, guarding the territory at night, assistance in building *chaikhona*, is obligatory. Every man is expected to provide his services to the *malhalla* depending on what he can offer. To be excluded from communal life means to be bereft of the support of other people. To find oneself alone in the face of extraordinary circumstances is the greatest threat. The motive 'if something happens' is often used when people explain their loyalty to kinship or to the neighbourhood community.

### Malhalla as a Soviet institution

While the *malhalla* fits the notion of the typical Muslim community of a quarter, the community we found in the mid-1980s can equally be called a typical Soviet bureaucratic institution. It had a formally elected head of community, who was in fact appointed by the regional party committee. A head of a *malhalla* was assisted by the 'malhalla committee', which was a Soviet

# the Uzbek National Identity

creation, though it fitted harmoniously into the traditional form of communal organization. A number of specialized commissions with perfect Soviet labels dealt with such matters as women's problems, veterans' problems, and the organization of family and civic festivals. The *malhalla* organized ideological campaigns, and lectures on the international situation. The room occupied by the committee was designed using Soviet symbols and hung with portraits of communist leaders. The committee was supposed to provide accounts of its activity to higher Soviet institutions. A special body was created at the district executive committee to coordinate the activity of all *malhallas* in the territory of the district.

While in Soviet times the state was interested in only one aspect of communal life, the ideological one, the new Uzbek state tries to formalize even those aspects of life that usually escaped its control. The *malhalla* has always been a cell of society, but now attempts are made to make it a cell of the state as well. It is being created in an untraditional setting – in areas with multi-store buildings, and it tends to include even the non-Asian population, for whom this form is unfamiliar. A new unified structure, involving both the city and the village, is being created. State-building, which it is in reality, is legitimated by appeal to popular tradition.

The economic function of the *malhalla* corresponds to major directions of the state economic policy. In the perestroika years, especially in the closing period, the *malhalla* committee distributed rationing cards for basic food stuffs. The distribution of goods was organized through local shops, serving the neighbouring *malhallas*. Thus the *malhalla* authorities had control over commerce and could do something to remedy for the tendency to divert goods to the black market. When the state started to encourage cooperative enterprises, the *malhalla* was granted a right to set up its own production units, workshops, and to lease land and buildings to small enterprises. This stage, however, did not last long, as the privileges given to *malhalla* did not allow the state to tax the newly created production properly. With the demise of the Soviet Union, the collapse of the local economy and the dramatic drop in living standards of the majority of the local population, the state organized large-scale distribution of social benefits through the *malhalla*. At present it is one of the most important functions of this institution and the one which gives rise to numerous conflicts. The *malhalla* committee is supposed

to be cognizant of the financial circumstances of different households and to distribute aid according to needs. This, however, turns out to be a very contentious issue.

The *malhalla* is mobilized every time the state needs reliable information about the inhabitants of the quarter. In Soviet times the *malhalla* already maintained intensive contacts with local militia. In the case of felony the district militia officer would first contact the *malhalla*, before starting an official investigation.

Now the *malhalla* has a right to approve the candidature of a district militia officer. At present the *malhalla* is involved in the drafting for military service. It registers all the conscripts living in its territory and its representative is present in the district selection committee.

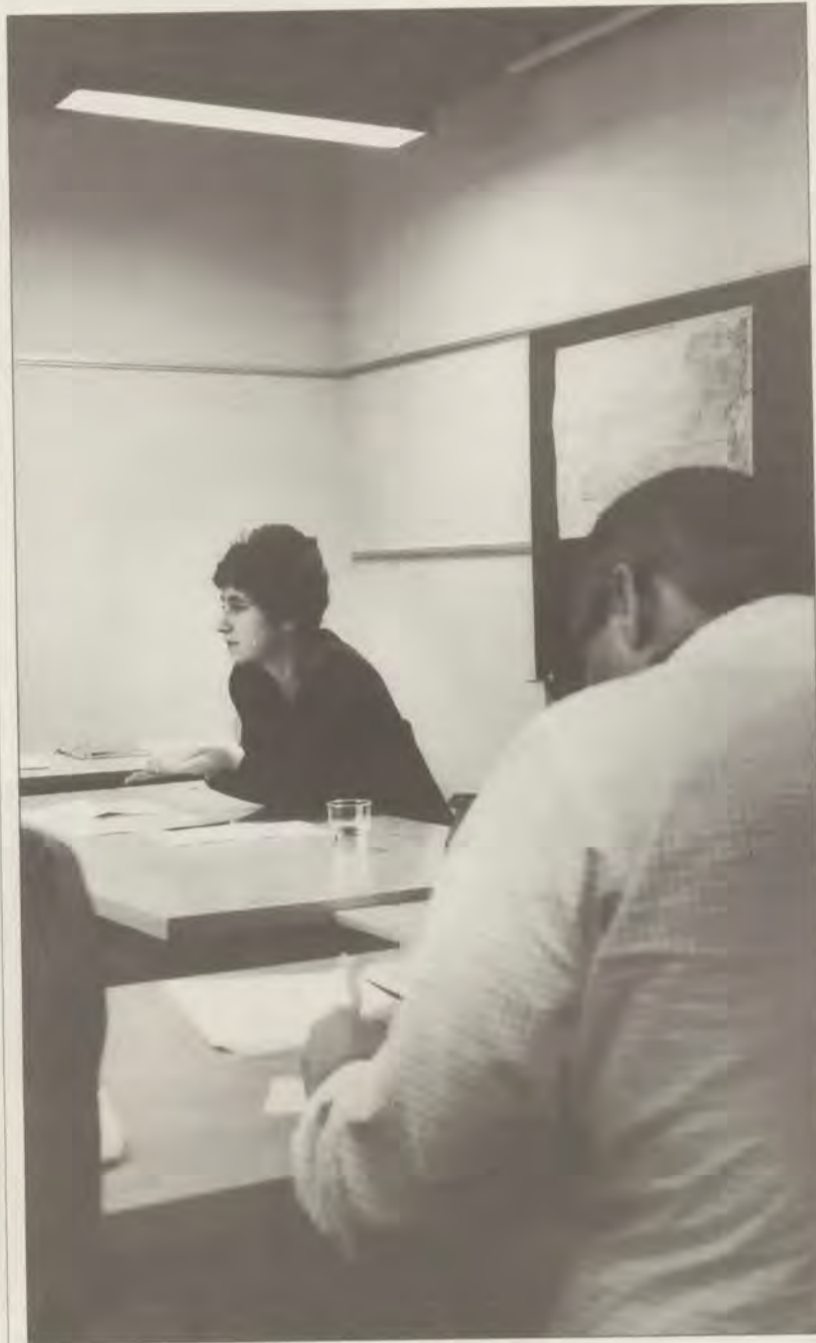
A tax inspector will first collect information from the *malhalla* committee and only then will proceed visit the house.

## State politics

In the period following Independence party politics had almost disappeared. Though the former Communist Party was transformed into the Popular Democratic Party, the merger of the local party and Soviet executive bodies and the creation of the *khakimiat* as a state executive body made party structures superfluous.

Political propaganda at the local level has also lost its importance. In the previous times each *malhalla* was attached to a party cell in higher educational institutions, enterprises, or research institutes. Special lecturers were appointed to pass on political propaganda or 'enlightenment' to local inhabitants. Now the Popular Democratic Party has resumed to its strategy of grass-roots activity. However, now the stress is put more on so called 'spiritual work' rather than direct political propaganda. The party cells in the community organize lectures about prominent figures from national history. Quite recently special events were held in Samarkand to commemorate Timur and others.

The *malhalla* provides other opportunities for state politics, which so far have been underestimated. The polling district could easily coincide with the territory of the *malhalla* or of a few *malhallas* and the polling booth could be placed directly in the *chaikhona* rather than in a state institution, such as a school or a club. The first experiences of organizing elections this way were quite encouraging. As the head of a coordination committee on the *malhalla* described it: 'they are used to coming here (-to the *chaikhona*-) for information and certificates. They will find the way



Victoria Koroteyeva, presenting her paper at the ESCAS conference.

even with their eyes shut'.

The new Uzbek state searches for its own identity stressing its distinction mainly from Russia. It is evident that the state is inventing celebration of civic festivals which did not exist before. The major state festival in Uzbekistan at present is the day of Independence (the first of September). As there is still no elaborate scenario of how to hold this festival at the local level, *malhallas* are encouraged to use customary forms, common for the Soviet festivals, such as sports competitions, non-professional music festivals, chess championships, or mass racing. The *malhallas* are supposed to make a stand, which should characterize its achievements and celebrate honoured citizens.

State sponsorship of popular feasts, especially those that are mostly neutral in their religious content, is another case of the large-scale 'invention of tradition'. Navruz, a celebration of the New Year in the Iranian tradition has been turned into what is virtually the central state festivity. The way it is organized resembles the Soviet campaigns of the earlier years: thorough planning, agenda, accounts of how it was held in each locality. The scale of celebrations (measured in amount of food cooked) is also submitted for the

approval of a higher authority. After the festival, heads of the quarters exchange their experiences in an effort to work out recommendations for improving the ceremony in the future.

## 'Our nationality'

The attempts to introduce the *malhalla* and *malhalla*-activities into new districts of the city (*malhallazation* as officials call this process) have been fruitful mainly where so-called 'local nationalities' live. According to the words of a district-officer responsible for coordination of *malhalla* activities: 'We have prompted them, telling them how to stage the events, for instance Navruz or the Victory day. Representatives of our nationality all have the necessary skills'. What is meant here by 'our nationality' is not an ethnic group: Uzbeks or Tajiks, but it refers to the native, indigenous population. By the same token our respondents often called themselves 'we, nationals', which brings us to a wider question: what does it mean to be an Uzbek and how does the meaning of the term 'Uzbek' correspond to various models of nation-building that Uzbekistan might choose?

The stress on local cultural roots is very important in assessing the salience of different forms of self iden-

tification in contemporary Central Asia. In Samarkand, for instance, the distinction between 'ethnic' Uzbeks and Uzbeks according to the territorial(state) notion of the term is particularly subtle. The Uzbek-Tajik interaction is a case in point. We assume that difference in high culture – one based on Persian, the other on the Turkish language, does not create the ethnic border which would divide the two communities. Both share the same everyday culture in terms of food, clothes, rituals, beliefs. The common religion, Islam, is only a partial explanation for the cultural unity. The Islamic institutions characteristic of urban Uzbeks and Tajiks were traditionally absent in the countryside and were not spread among other Muslim peoples of Central Asia. It is in the sphere of social relations that the search for the roots of common culture is probably the most fruitful. We were interested in how people of Tajik ancestry, who had to be registered as Uzbeks, would designate themselves. Telling their life stories our respondents spontaneously referred to themselves sometimes as Uzbeks, sometimes as Tajiks, without seeing any contradiction in this. They would not deny that their native language was Tajik nor that they grew up in a Tajik environment. One of our respondents explained that if he lived in Tajikistan, he would be a Tajik, but here, in Uzbekistan, he is an Uzbek. We find this a good case for the territorial notion of nationhood. This notion is acceptable to both the state-forming nation and the ethnic minorities which are invited to share in it.

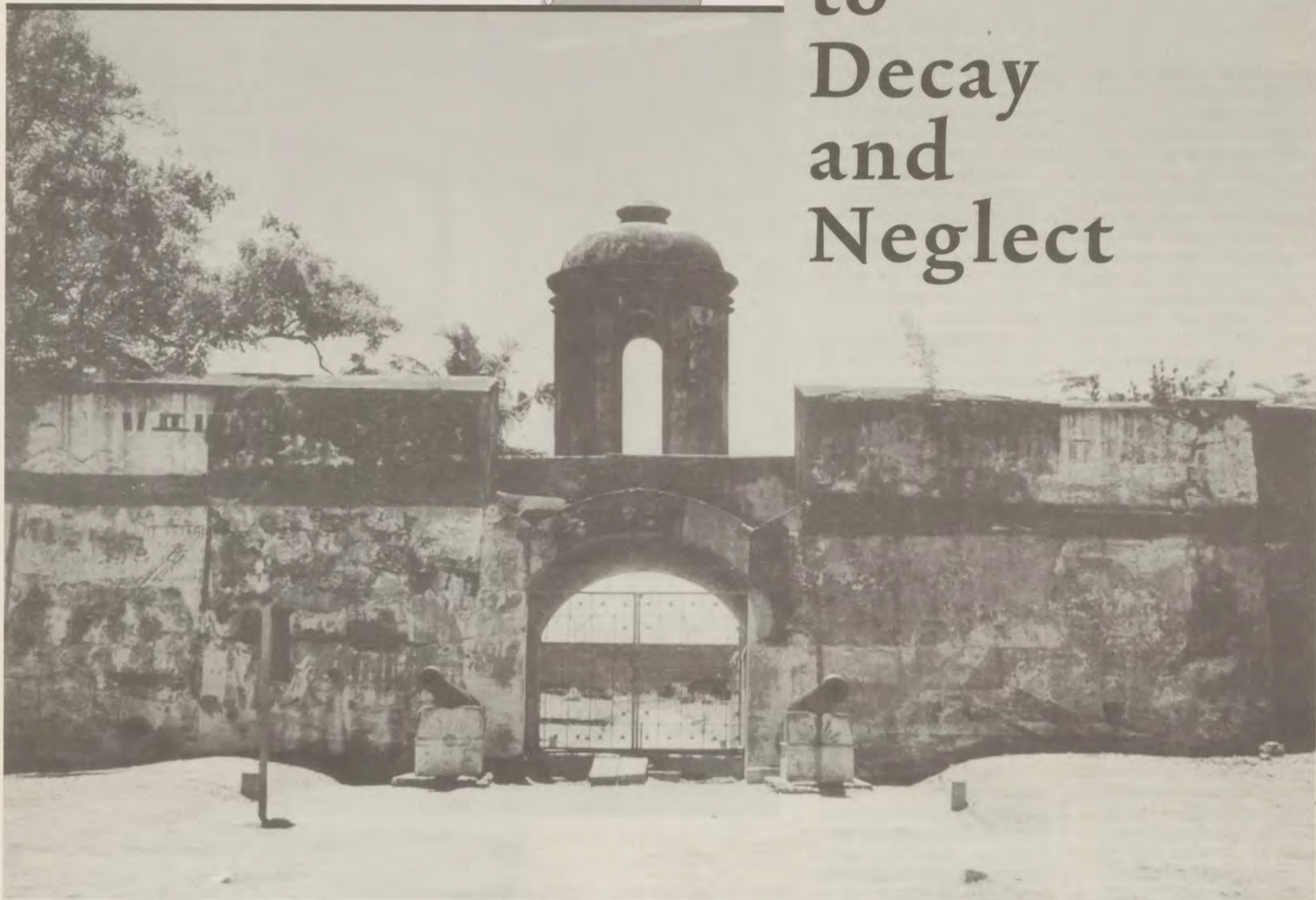
Nonetheless the Uzbek identity apart from the territorial terms could not and cannot be extended to include all ethnic minorities living in Uzbekistan. The case of the Russians is especially evident. Here ethnic identification is strong, and the distinction between Russians and indigenous peoples is obvious. No attempts have ever been made to integrate the whole population of a multi-ethnic republic into the nation. Now the division between the indigenous and the non-indigenous population is even more pronounced. The efforts of the state to mobilize traditional institutions into its own structure may be considered unacceptable by other groups, which are used to relying on more formal ties. If we try to answer the question, stated in the title of our paper, we have to contend that the state-building process in Uzbekistan is simultaneously the process of nativization (indigenization). It is the promotion of local institutions and practices. And those who accept them can claim legitimate membership in the Uzbek nation. ☛

Bangladesh  
 Bhutan • India • Nepal  
 Pakistan • Sri Lanka



VOC sites in India

# Monuments to Decay and Neglect



By Hans W. van Santen

Scattered along the long coastline of India one is still able to find the remnants of the 200-year long presence of the Dutch East India Company (VOC). Such remains are concentrated along the coasts of Gujarat, Kerala, Tamilnadu, and West Bengal. In cities and villages such as Cochin, Chinsura, Negapatnam a traveller will be able to find – often with considerable difficulty – an old factory, a cemetery, warehouses, and garrisons. It is difficult to estimate the total number of all the sites which recall the VOC presence, but I think it is a fair estimate that in total there are still some thirty or forty VOC sites in India. These are witnesses to the impressive trade conducted by the Dutch Company during the 17th and 18th century – the export of pepper, cotton cloth, silk, opium and a host of other goods and the import of spices from the Moluccas, silver from Japan, and some European goods.



**I**ndia was one of the cornerstones in the all-Asia trading system the Company developed.

Often its important role within this Asian trading network system is underestimated. The trading relationship did not evolve into a colonial relationship as was the case in Indonesia, but its importance is well established: as Om Prakash has shown, in Bengal many tens of thousands of weavers depended upon the VOC demand for cotton and silk. In Kerala, the East India Company played an important role in state formation. My own research on Gujarat and Hindustan in the seventeenth century describes the crucial importance of the VOC as the largest foreign trader in these areas.

The collapse of the VOC at the end of the eighteenth century also marked the end of the Dutch presence, although in some cases factories remained operational for some decades into the 19th century. All that remained afterwards were factories, forts, churches, cemeteries

and some garrisons. After having visited some of the old VOC sites in India, I believe that they all have one thing in common; the fact that they are neglected and that the condition of most of these important historical and cultural monuments is deteriorating very rapidly. They are monuments to decay and neglect.

Owing to rapidly expanding urbanization in India, the land on which these monuments stand is often in great demand and so are the bricks, wooden parts, etcetera. If nothing happens, the combination of the monsoon, the extreme heat in the summer, and theft will mean the total disappearance of these monumental remnants of Dutch entrepreneurship of the seventeenth and eighteenth centuries and the interaction between Dutch and Indian culture.

### Action plan

My suggestion would be to try to work out a sort of VOC conservation action plan for India. The first stage will be to make an inventory of what still remains. To my knowledge no fully documented descrip-

tion of all Dutch sites exists although I know that over the last decades attempts have been made to compile such a work. The CNO, the Foundation for the Cultural History of the Netherlands Overseas, also has a very successful collection of descriptions and pictures. What is urgently required, however, is to make an updated list of all objects in India, giving full details of the sites and the actual physical state of the objects. The second phase could be to make a shortlist of priorities. To attend to all the sites at once will be too much of a financial burden; what is needed is to make a list of say ten objects that require the most urgent attention and an analysis of how to restore them as efficiently and cost effectively as possible. The last phase could be to actually start restoring these monuments. Participation of Indian organizations, such as the Archaeological Survey and Indian NGOs in the field of cultural heritage, would of course be crucial at all stages.

The crux of the problem will be how to finance the project. This is particularly relevant to the actual phase of restoring some of the monuments. The making of a fully

The remains of the Dutch Fort at Sadraspatnam near Madras.

Photo: Vortex

detailed inventory and analysis of the objects deserving priority interest can be done on a limited budget. There are reasons for optimism. Once a good project proposal has been drawn up, financing will follow, either from the public sector or through private donations.

This is only a very general sketch of how efforts might be made to ensure that the rapid deterioration of VOC sites can be stopped. A full debate on how to halt this process of neglect and decay is crucial. The remaining cemeteries, forts, and houses of the VOC in India are part of the common heritage of the Netherlands and India. It is worth the effort to try to conserve and restore this heritage.

Dr H.W. van Santen works at the Dutch Embassy in New Delhi, India



# The South Asia Institute of Heidelberg University

The South Asia Institute (SAI) is a multidisciplinary research institute whose professors also participate in teaching courses related to South Asia to the students at Heidelberg University. The disciplines represented are anthropology, economics (developments economics and international economic policy), geography, history and history of art, Indology and the modern languages and literatures of South Asia, law and political science. Altogether there are eight professorial chairs and thirty additional scholarly positions, plus a support staff (librarians, secretaries etc.) of twenty persons. The library contains about 150,000 volumes plus a large number of microfilms, journals, and newspapers etc. The SAI has a permanent branch office in New Delhi, and a temporary one in Kathmandu. Formerly, it also had branch offices in Kabul, Islamabad, and Singapore. These were not maintained contemporaneously, their establishment being geared to the current research interests of the departments of the SAI and the availability of staff members who could be posted abroad.

By Dietmar Rothermund



The SAI was founded in 1962 by the State of Baden-Württemberg (capital: Stuttgart). The

'winds of change' blowing around the world had also been felt in Germany by that time and the federal government had asked the state governments to share the burden of providing development aid to the Third World. Most state governments responded by taking up specific projects abroad, but Baden-Württemberg also saw the need for a university institute which would help study the problems of the countries of the Third World in depth, taking into consideration their history and cultural traditions as well as their current affairs. In order to give a focus to this kind of study, South Asia was chosen as a specific region. This was also due to the fact that Germany had a very respectable tradition in the field of Indology which was, however, devoted exclusively to classical philological studies. By matching this tradition with modern studies it was thought that it would be possible to establish a powerful knowledge base. It was not easy to live up to such high expectations, but the SAI has achieved some remarkable results in the thirty-three years since its foundation. By now, almost all the professors who joined the SAI soon after 1962 have retired and a new generation has taken over. In the following brief review of the different departments this changing of the guard will be a matter of consideration.

## Anthropology

The first incumbent of this chair, Prof. Karl Jettmar, was interested mainly in the mountainous regions of Afghanistan and Pakistan. His staff members worked on tribes of this area and he himself spent a great deal of the final years of his appointment on documenting the drawings and inscriptions along the Silk Road after this part of it had been opened up by the Chinese road construction.

His successor, Prof. Richard Burghart, an American by birth who had pursued an academic career at the School of Oriental and African Studies in London, was interested mainly in Nepal where he had done most of his field work. He was very much interested in modern anthropological theories and infused the spirit of British social anthropology into the mainstream of German ethnology which was still wedded to the idea that non-literate tribes are the proper subject of this discipline. Unfortunately Prof. Burghart died of a brain tumour in 1993 at the age of 49 and was unable to complete his mission. His successor has not been appointed yet, but we hope that anthropology at the SAI will continue along the lines pursued by Prof. Burghart.

## Economics

From the very beginning the SAI had two chairs in this discipline, one devoted to rural economics and the other to development economics in general. Prof. Otto Schiller, an expert in the field of rural cooperatives, was the first incumbent of the 'rural' chair. His successor was Prof. Winfried von Urff, who was soon called to a chair at Munich University. The present incumbent is Prof. Oskar Gans whose more general interests are reflected by the renaming of the chair (international economic policy). The other chair was first occupied by Prof. Bruno Fritsch who was soon called to a chair at the Eidgenössische Technische Hochschule (Zurich). His successor was Prof. Bruno Knall who did most of his fieldwork in Nepal and also published on development planning. He retired recently and was succeeded by Prof. Clive Bell, well-known expert who had worked in the research department of the World Bank and then taught at Vanderbilt University in the United States. He had done the fieldwork for his PhD in India and has an abiding interest in South Asia.

## Geography

Prof. Ulrich Schweinfurth was the first incumbent of this chair. His research background was in physical geography, especially climatology. Under his guidance rainfall patterns in South Asia were studied in

great detail. But he also devoted his attention to the cultural geography of South Asia. He has only recently been succeeded by Prof. Hans-Georg Bohle, a cultural geographer, who earlier held a chair at Freiburg University. He had done his fieldwork in South India with special emphasis on local marketing.

## History

Prof. Dietmar Rothermund was appointed to this chair in 1968 and is still in charge of it. His main field is the political and economic history of India in the 19th and 20th centuries. Two senior staff members, Professors Hermann Kulke (ancient and medieval Indian history) and Jürgen Lütt (modern history), greatly enriched the work of the department until Kulke was called to a chair at Kiel University in 1987 and Lütt to a chair at Humboldt University (Berlin) in 1993.

## History of Art

There has never been a chair in this subject at the SAI. Prof. Hermann Goetz, a noted arthistorian who had spent the major part of his life in India, established this small department as an honorary professor when he joined the institute at an advanced age. Prof. Heimo Rau was also a part-time member of this department. Prof. B.N. Goswamy (Chandigarh) helped the department as a frequent visiting professor in a crucial decade of transition. Prof. Anna Libera Dallapiccola was then in charge of the department until she left Heidelberg for Edinburgh in 1992. Her main work in this period was on Indian painting and on the art of Vijayanagar. Since 1992 Dr Joachim Bautze (Berlin) has taught her classes and continued the tradition of a very small but important department.

## Indology

Prof. Hermann Berger was the first incumbent of this chair. His main field of interest was Indian linguistics, but he encouraged members of his department to launch sub-departments of modern languages and of religion and philosophy. Prof. Lothar Lutze, who taught Hindi, contributed a great deal to the organization of the first sub-department in which also Bengali, Burmese, Kannada, Marathi, Tamil, and Urdu were taught. Prof. Heinrich von Stietencron set up the second sub-department, he was then called to a chair at Tübingen University and was succeeded by Prof. Günter Dietz Sontheimer, who did pioneering fieldwork on the living traditions of Hindu religion, particularly in Maharashtra. His untimely death in 1992 put an end to this work, his position will not be filled again. Prof. Berger retired in 1993, his successor has not yet been appointed.

## Modern Languages and Literatures of South Asia

This erstwhile sub-department has recently been upgraded to a full chair whose first incumbent is Prof. Monika Böhm-Tettelbach. Her main field of interest is Hindi literature. She has also taken over the supervision of the other language-teaching activities mentioned above and will greatly broaden the scope of her discipline.

## Law

This one-man department has been headed since the beginning by Dr Dieter Conrad, whose special field is public and constitutional law of South Asia. He is an honorary professor of the Indian Institute of Law, New Delhi. His publications on constitutional law have been cited by the Supreme Court of India. His subject is not represented at any other university in Germany.

## Political Science

This chair was first held by Prof. Manual Sarkisyanz who was interested in political ideas with special reference to Buddhism and South-east Asia. His successor is Prof. Subrata Mitra who earlier taught at the University of Hull in England and is interested in all aspects of modern political science with regard to South Asia. He also has an interest in the theory of rational choice.

## Tropical Hygiene and Public Health

For several decades this department was an integral part of the SAI. It was first headed by Prof. Helmut Jusatz and subsequently by Prof. Hans Jochem Diesfeld. The department has only recently been detached from the SAI. Immunology and parasitology with reference to tropical diseases are its major fields of research. For obvious reasons its activities could not remain restricted to South Asia. It introduced a highly successful MSc course in Community Health which is attended by medical doctors and medical personnel from all over the world. The university authorities ruled that the further support for this course could only be guaranteed by absorbing the department into the general medical faculty. However, further cooperation with the SAI is not precluded by this arrangement.

## Other activities

The SAI has had a major share in organizing the European Conferences on Modern South Asian Studies. It also organized the South Asia Interdisciplinary Regional Research Programme with two major projects in India: the Dhanbad Research Project concerning the economy, history, and the social conditions of the Indian coalfield, and the Orissa Research project

devoted to the regional cultural traditions of an Indian state. The SAI also issues two series of publications, one in Germany and one in India. The first series are published with Franz Steiner Verlag, Stuttgart (earlier with Otto Harrassowitz, Wiesbaden), the second one with Manohar Publications, New Delhi. Altogether about 200 books have been published so far in these series. An annotated bibliography, which can be obtained from the SAI provides detailed information about these publications. The scholars of the SAI also publish many books with other publishers. The reports on the First Decade, the Second Decade and the Third Decade of the SAI contain detailed bibliographies of all members of the institute including those books and articles not published in the series mentioned above.

**The South Asia Institute**  
(Südasiens Institut)  
University of Heidelberg  
Im Neuenheimer Feld 330  
69120 Heidelberg  
Tel: +49-6221-562900  
Fax: +49-6221-564998

## New Address CARIKS



The Centre for Advanced Research on Indigenous Knowledge Systems,

CARIKS has moved to a new building.

The new visiting address and telephone numbers are:

**CARIKS**  
1260 Paduvana Road, 4th Cross  
Kuvempunagar T.K. 4th Stage  
Mysore 570 023  
India  
Tel: +91-821-61467  
Fax: +91-821-61459

The postal address remains the same:  
P.O. Box 1  
Saraswathipuram  
Mysore 570 009  
India

# Consumer Culture in Kathmandu

Although Nepal has often been the subject of ethnographic research, little work has been done on contemporary urban culture in Nepal, not to mention South Asia as a whole. My research on consumption, mass media, and the culture of class in Kathmandu aims to redress some of these shortcomings and I am grateful to the IAS for their support of my ongoing research and writing on an emerging 'non-Western' modernity in South Asia.

By Mark Liechty



**T**aking consumption as a key cultural dynamic, my research examines how an increasingly consumer-oriented (and globally-inflected) cultural economy begins to transform the language, logic, and symbols through which people understand themselves and their society's social categories. The study considers how Kathmandu's middle class deploys a new sphere of consumer culture as it seeks to produce local cultural distinction, and imagine links to transnational consumer publics. 'Progress', 'fashion', 'freedom', 'love', 'prestige', 'modernity' and many other rhetorical and material practices—both old and new—go into the project of constructing a middle-class cultural space between the devalued poles of the urban poor, and the urban elite. The manuscript under preparation focuses on: the experience of urban youth; media consumption patterns and emerging consumer cultures; the role of consumer cultures in the growing salience of class as a conceptual and experiential frame; and the role of market forces in reconfiguring understandings of gender and sexuality.

This research focuses on mass media in everyday life, though I situate media within a broader consumer culture. The study presents media and other commodities as parts of larger cultural assemblages that interact in vast, cross-referencing spheres of meaning. In developing a theory of a 'media assemblage', I suggest that in cultural analysis the project of commercial media should not be conceptualized separately from the more general commercial enterprise of commodity promotion.

## Modernity and globalization

While this study is located in a rather peripheral geographical area, it tackles a number of theoretical and methodological dilemmas that will increasingly be found at the heart of anthropological inquiry as the discipline enters a new era in which its traditional subjects are fast disappearing.

**One:** What is modernity, and is Kathmandu a 'modern' place? Is it possible to theorize modernity in such a way that urban Nepalis in the 1990s do not become our 'con-

temporary ancestors'? Can anthropology rise to the challenge of imagining and theorizing difference within the category of the modern?

**Two:** If we do wish to view a place like Kathmandu as modern, how do we describe and theorize change so that this is more than simply an 'A-to-B' ('tradition' to 'modernity') transformation of essences? In my work on Kathmandu I argue that modernity is less an experience of historical discontinuity than of multiple, mixing, and often contradictory epistemological styles built around competing ideologies of value and reality. As people move in new epistemological formations, new ways of imagining identity confront earlier and still-powerful processes of cultural and social production.

**Three:** In the face of new theories of globalization and the deterritorialization of culture, how do anthropologists acknowledge the reality of powerful, mobile cultural forms and forces, while resisting simplistic assumptions of global cultural homogenization tied up in facile concepts like 'the global village', etc.? In my work I argue that what is global about modernity is not a uniform cultural outcome, but shared experiences of political, commercial, and cultural processes. These processes are across the globe (often tracing relations of power and dependence) but their cultural 'splash' depends on the peculiar conditions of local waters. Rather than focusing on homogenization, anthropology needs to examine the continued production of difference within a new global cultural economy. We need to consider how inequality is reinscribed through the very processes that exist in a culturally deterritorialized world.

As anthropology enters a new century it is perhaps time to stop treating modernity as an inauthentic contaminant of non-Western 'tradition' and instead view it as a fundamental component of cultural reality in every corner of the globe. Unless anthropologists can begin to rethink their goals, methods, and theory, we risk becoming as rare, marginalized, and ultimately extinct, as our 'traditional natives.'

Mark Liechty is an assistant professor in the Department of Anthropology, University of California, Santa Barbara, USA.

# Dynamics of natural systems and human activities in Coorg, South India

## Asphalt in the Jungle

Ecosystems and societies are not directly commensurable. They are neither totally distinct nor radically separate. The influence of environment on societies and their cultures, although considerable in its symbolic dimensions, is not a sole analyzable criterion. Consequently, a diachronic approach to the 'society - environment' combination emerges as a suitable research method. And hence the project *Asphalt in the Jungle* is aimed at critically analyzing this link between the organization of natural (ecological) realities and the organization of human (social) realities, in history, on the basis of the Geographical Information Systems (GIS) designed regional atlas of a work site: Coorg in South India.

By Jackie Assayag



**I**n the context of the work site at Coorg (or Kodagu) a 'complete ecological and social unit'—long recognized as a 'jungle country' in South India, — this interdisciplinary project aims to study the future of the 'society-environment' complex on the basis of the development of the communications network (roads and railways), which is a good indicator of social transformations. The hiatus between the scientific regimes of sociology and ecology necessitates a double disciplinary approach: historical, enabling the integration of data from numerous sources in the study of the inter-relationships between the environment and human activities; and spatial, establishing a databank using GIS that will serve as a main basis for all analyses and comparison.

This mapping will illustrate the changes in the tropical forest over the past centuries, in its multiple dimensions—ecological, economic, political, and socio-cultural. On the basis of data on the development of a communication network, contemporaneous with the establishment of the coffee plantations and their commercialization, the eco-socio-economic history of Coorg (jungle-turned commercial centre) will be reconstructed. Simultaneously, research will be carried out on the determined as well as determining factors: the changes in the plant cover; fragmentation of the landscape affecting specific diversity of forest zones; evolution of the high tree stratum of coffee plantations; and variations of soil-carbon-stock caused by the degradation of the tree cover and introduction of non-indigenous and/or exotic species, and also by the human movement and transport of goods.

## Transformation

The study of the development of communications which accompanied the extension of plantations enables a long-term reconstruction: the modifications of the primary plant cover; the dwindling of the *Mesua ferrea* - *Palaquium ellipticum* evergreen forest at medium elevation; the almost disappearing *Lagerstroemia macrocarpa* - *Tectona grandis* - *Dillenia pentagyna* moist deciduous forest; and finally, the transforma-

tion in the inter-relationships between the silvicultural and agricultural (including food crops) domains, affecting the species diversity of the forest zones. Undeniably, the diversity of the landscape has increased with its fragmentation. In coffee plantations, initially cultivated under forest cover, aging species are gradually being replaced by economically profitable, fast-growing, and easy-to-propagate species thereby imparting the coffee plantations an orchardlike appearance or a resemblance to grove of shade trees. We also observe the evolution of the floristic composition resulting from the enrichment of light-demanding species to the detriment of forest indigenous (*sensu stricto*) species in the gaps created as a consequence of selective felling as well as of the utility-oriented regeneration of economically important species and elimination of others.

This transformation resulting from overexploitation of forest resources by the State government, initially to meet the requirements of the Moloch railway, the encroaching advances of human population on the forest ecosystem and the territorial management policies of both the colonial British regime and the independent Indian state will all be evaluated by an analysis of the specific diversity changes of forest ecosystems, of evolution of the floristic composition of agroforests with a coffee base and of the soil-organic-carbon stock.

The establishment of a forest service by the British was intended to expand the silvicultural areas to protect them, while simultaneously exploiting the forest produce which was finally processed for export (e.g., coffee and cardamom) outside the region. To what extent did the monetary inflow resulting from the coffee trade and the gradual growth of the market economy, enhanced by an increasingly dense road network, considerably change the economic status of the region? The disturbances following the different Forest Acts were accentuated by the enforcement of agrarian reforms that were directed towards the regulation of the population and the collection of tax from sedentary farmers. Of course, for these reasons the British colonizer was strongly averse to every form of shifting cultivation and to nomadic cultures.

Although the regional economy was based mainly on the coffee sector—dynamic culture and migrant

population—Coorg has never recorded a significant demographic growth, except at intervals, and its population growth rate is one of the lowest when it is compared with the Indian districts. Why?

## Cultural identity

The study should indicate that this tendency was undoubtedly altered by the seasonal migrations of the surrounding populations at the harvest. All the same, these migrations modified the different systems of agoro-forestry exploitation and thus disturbed the users-maintained-relationships with the environment. These two phenomena and their consequences are to be studied, because the transformations of the ecosystems and social configuration have modified the definition, function, and articulation of the territories: towns, habitations, gardens, crops, forests, pastures, and plantations. But these transformations have also helped to define the cultural singularity of the local social groups: the politically and economically dominant caste of the Kodavas who always project their mountain-dweller, martial, and native identity and the tribal people who are still considered to be 'forest people' despite the radical transformation of the regional ecosystem.

It is in the face of the changes of the territorial and social fronts that the question of cultural identity of groups and local agents will be clarified, because their history has obviously evolved in conformity with the restructuring of the environmental aspects. The 'interlocking' of several levels of observations and conceptualization in time and space will show the extent of the diversity of resources of a regional ecosystem in South Asia which is partly linked to interventions, often conflicting, from a diversity of agents. In hundred and fifty years the State government has become the principal controlling authority. It can be said in advance that the dynamics of the disturbances and management of this ecosystem, as much in its reality as in its representations, has taken a conflictual form between its users and exploiters. However despite this conflicting situation, the technical systems of planning and collective choice of managerial coordination have shown their efficiency within a 'niche' or 'network', which will be evaluated by an interdisciplinary team of researchers from the French Institute at Pondicherry, with their interdisciplinary know-how in the fields of history, geography, pedology, botany, ecology, cartography, and agroforestry, bearing in mind the significance of the 'non-linearity' of ecological and human phenomena and on the idea that ecological phenomena are sociologically neither accessory nor fundamental.

11 APRIL 1995  
LEIDEN, THE NETHERLANDS  
RESEARCH SCHOOL CNWS SEMINAR

## Tantrism

By P.C. Verhagen



The guest speaker at this well-attended seminar Professor Alexis Sanderson (Oxford) is a renowned specialist in the field of the Indian esoteric, mystic forms of religion known as Tantrism, which have constituted important later developments in Hinduism as well as Buddhism. His first lecture, under the title 'Pious Plagiarism', dealt with evidence of the dependence of Buddhist Yogini-tantras (such as Laghuśamvara, Abhidhānottara- and Hevajra-tantra) on certain texts belonging to the Hindu traditions of Śaiva Tantrism (e.g. Jayadratha-yāmala- and Picumata- alias Brahmayāmala-tantra), inter alia in the listings of the 24 holy places. Professor Sanderson's second lecture, 'Levels in Esoteric Śaivism: the Five Initiations', dealt with the hierarchy and order of the initiations as described in the Tantrāloka.

Four speakers from within the research-cluster contributed to the

seminar. Professor K.R. van Kooij (Leiden) spoke on 'Tantrism and Art: the realization of violence', presenting materials from his ongoing research on the role and the iconography of violence in Indian classical arts. Dr P.C. Verhagen (Leiden), in his lecture 'Relations between Tantrism and Tibetan Indigenous Grammar', presented evidence for the considerable influence of Tantristic exegesis, particularly the phonological descriptions associated with the esoteric formulas, the mantras, on the grammatical traditions in Tibet. Dr T. Goudriaan (Leiden) delivered a lecture on the comparison of the vow termed Vidya-vrata as formulated in four versions of the Kubjikā tradition. Dr H. Isaacson (Groningen) gave some interesting specimens of his recent work on the textual criticism of the Buddhist Hevajra-tantra, and its commentaries Muktāvali and Ratnāvali.

Dr P.C. Verhagen is affiliated to the Kern Institute of Indology, Leiden University

22 APRIL 1995  
LEIDEN, THE NETHERLANDS  
THE FOURTH MEETING OF DUTCH INDOLOGISTS

## India: Tales and translations

On 22 April, Dutch Indologists met at the Nonnensteeg Building of Leiden University for their fourth biennial meeting organized by the Society of Friends of the Kern Institute. On previous occasions the programme of lectures has focused on ongoing Indological research in various disciplines. This year the organizing committee had opted to unite the various lectures under a single theme: translating Indian languages into Dutch.

By Ellen Raven



Jos Gommans indicated in his introduction, starting from Abraham Rogerius in the seventeenth century, Dutch translators have helped to shape our dreams and images of India, and improve our understanding of Indian civilization. Translating is no sinecure, as it requires basic choices regarding methods: should a translator, for instance, aim at a strictly scholarly translation, or should he or she prefer a more literary rendering and try to cater to

a broad public? Is it possible to translate a story or a poem and not lose at least part of the original's cultural identity in the process?

These were some of the aspects of translating brought to the fore by eight contributors. Hanneke van den Muyzenberg, Indologist and chief librarian at the Kern Institute, discussed the phenomenon of indirect translating: Dutch publishers publishing a secondary translation into Dutch of a German or English primary translation of the Indian original work. A relatively cheap solution, but one which is usually done at the expense of the original text, detracting from the pleasure of the reader.

The Arabist Richard van Leeuwen discussed the difficulties facing him in translating *The Tales of Thousand-and-One-Nights*, which have been translated into many European languages since the eighteenth century, involving repeated editing and adapting.

A.G. Menon, who teaches Dravidian languages at the Kern Institute, talked about the seventeenth century efforts by the Dutch East India Company to produce a 'Malabar'-Dutch glossary.

Hein Wagenaar, entrepreneur in multi-media hard- and software, recently compiled a transliterated Hindi-English dictionary on CD ROM. He illustrated the choices a translator has to make regarding the correct spelling of transliterated words. Indian authors frequently include transliterated Hindi words in their books. Their preference for any of a number of transliterating styles often reflects the author's social and geographical background.

Thomas de Bruijn, research fellow in training at the Kern Institute, discussed the problems which Indian authors have to face in the multi-lingual Indian society. In order to reach an audience raised with a language (and social background) different from his own, an author has to 'translate' his own work into the vocabulary of his prospective audience. Thus his work may reflect different levels of expression which a translator may find very hard to bring out satisfactorily.

Victor van Bijlert, who teaches Bengali and modern history of South Asia at the Kern Institute, discussed the area of tension

between the cultural hegemony of the West and the opening-up of non-Western cultures, for instance by translations. He focused on the poems of the Bengali poet Rabindranath Tagore, who greatly supported cultural discourse based on equality and mutual respect. Even though a translation can never be more than a replica, differing in colours and material from the original, a good copy may at least evoke genuine appreciation of the original.

H. van Teylingen, founder of the Sri Chaitanya Community, spoke about his versifying of Indian devotional texts such as the *Bhagavad Gita* and the *Krishna-lila*. He endeavours to phrase his translations in the original metres, and guided by his spiritual teachers - he tries to translate and interpret the original texts in the spiritually purest way.

Leo van Grunsven, head of the publishing division of Novib, explained how financial factors dominate policies regarding the publication of books, including translations more and more. He amplified the process of selecting new titles for the Novib series of Indian novels, which involves not only getting the opinion of experts, but also trusting a publisher's instincts for a hit novel.

Winand Callewaert, who teaches Eastern philology and history at Leuven University, concluded the programme by evaluating the various angles from which translating Indian texts had been illustrated that day. There was general consensus among those present that the meeting had been very successful and henceforward one would see translations and translating efforts in a different light. The Society of Friends of the Kern Institute is exploring the possibilities of publishing the papers of the meeting.

Dr Ellen Raven is affiliated to the Kern Institute of Leiden University

16-17 JUNE, 1995  
LEIDEN, THE NETHERLANDS

## Himalayan Languages Symposium

This year the First international Himalayan Languages Symposium was convened in the Netherlands under the auspices of the Himalayan Languages Project of Leiden University. For over a decade, scholars in France, Germany, Switzerland, and the Netherlands had expressed the desirability of the establishment of a regularly convening forum for scholars of Himalayan languages. This year the research team of the Himalayan Languages Project in Leiden took the initiative of organizing the first such symposium in the Netherlands. The symposium proved to be a great success, and Zürich has already been proposed as the venue for next summer's meeting. The First International Himalayan Languages Symposium was sponsored by the International Institute for Asian Studies (IIAS) at Leiden, the Leiden Research school CNWS, and by the Himalayan Languages Project of Leiden University.

By George van Driem



Participants expressed the shared hope that this symposium will establish a tradition. The First Himalayan Languages Symposium brought together scholars stationed in Europe, and it is hoped that the symposium will grow into a global forum for Himalayan language scholars. The Himalayan Languages Symposium was

envisaged as a platform for contributions from linguists and specialists from kindred disciplines on any language of the Himalayas, whether Tibeto-Burman, Indo-Aryan, Burushaski, Kusunda or some other tongue. The fact that the First Himalayan Languages Symposium included contributions on languages of Sichuan and the Tibetan Plateau demonstrates that the term 'Himalayan' is intended not in a restrictive, but in a panoramic sense.

The keynote speaker at the Leiden symposium was Bernard Comrie.

Participants presented contributions on a variety of Himalayan languages, viz. Bantawa, Dumi, Byangsi, Tibetan, Limbu, Mewahang, Lepcha, Belhare, Yamphu, Kulung, rGya-rong and Nepali. No proceedings will be published, but many of the symposium contributions will be included in a 'Trends in Linguistics' volume to be entitled *Himalayan Linguistics* (Mouton de Gruyter, Berlin). This volume also will contain contributions not presented at the symposium.

The Himalayan Languages Symposium will convene each summer at a location to be announced one year in advance. More information about the 1996 Himalayan Languages Symposium will be made available in the autumn. The Himalayan Languages Project at Leiden University will act as the caretaker of the permanent mailing list of the symposium. You can be put on the mailing list by sending your name, complete address, e-mail address, fax and telephone numbers to the address below. Abstracts for next year's symposium can be sent for review to the same address.

Himalayan Languages Project  
Leiden University  
P.O. Box 9515  
2300 RA Leiden  
The Netherlands

28 - 30 AUGUST, 1995  
LEIDEN, THE NETHERLANDS

# XIIth International Ramayana Conference

The XIIth International Ramayana Conference was held at the Nonnensteeg 1-3, Leiden from 28 to 30 August 1995. The conference, which was hosted by the Leiden University, was sponsored by a number of academic institutions. The main theme of the conference was the interrelationship and mutual influence of text, sculpture, folklore and performing arts. Twenty-six papers were presented in nine plenary sessions and four special lectures of which two in the memory of Dr Leen van Daalen and two to honour Dr Godard Schokker, were delivered during the three days of the conference. Scholars from eleven countries joined their Dutch colleagues in the scientific discussions of different aspects of Ramayana research. Taking into account the wide-spread interest in the Ramayana and the presence of scholars from Asian, European and American universities, a very careful selection was made to guarantee the quality of the conference. Scholars who had written doctoral dissertations about any subject related to the Ramayana or those who are presently engaged in Ramayana research were the first to receive an invitation. Further the list of scholars included those with valuable and important publications in this field. A few who possess a good knowledge of the textual and cultural traditions also took part in the conference.

By A.G. Menon



In his opening speech Prof. L. Leer-touwer, Rector Magnificus of the Leiden University, emphasised the importance of the conference as a meeting place for Ramayana scholars from various countries, who have come to Leiden to share their views on the different aspects of one of the important epics of the world. The transmission of the story, the performing traditions and the religious dimensions received his special attention. Prof. D.H.A. Kolff, director of CNWS, welcomed the participants. Prof. T.E. Vetter introduced the research cluster Words and Values and Dr A.G. Menon, organising secretary, thanked all those who helped to organise the conference.

## Ramayana from Burma

The three days of the conference were structured on the basis of regions, languages, transmission and traditions. It is impossible to summarise the contents of the twenty-six papers and the four special lectures within this short report. The first session was opened by Dr John Brockington (Edinburgh) with a paper examining the influence of the script on the recensions and sub-recensions of Valmiki Ramayana. He suggested the Venn diagram as a model for solving the problems of overlapping influences which form a manuscript. Reconstructing the original text of Valmiki on the basis of episodic deviations in details was attempted by Mrs. Mary Brockington (Edinburgh). Mrs. Brockington pointed out the inconsistencies in the story

of Marica. The problems concerning the different recensions of the Ramayana of Valmiki and specially the recensions from the North and South of India were dealt with in a critical lecture delivered by Prof. Henk Bodewitz (Leiden) as a tribute to the researches of late Dr Leen van Daalen.

A number of papers dealt with the Ramayana in Cambodia, Burma, China, Sri Lanka and Thailand. Dr Pou (Paris) pointed out the disappearance of the concept of avatara and Rama as god in the post-Angkorian time in Cambodia. While the paper of Pou showed the influence of Theravada Buddhism on the conception of Rama, the paper by Prof. De Casparis (Leiden) discussed the absence of the influence of the epic in a country like Sri Lanka where the Theravada Buddhism is prevalent. He further dealt with the Sri Lankan Sanskrit kavya Janakiharana based on the Valmiki Ramayana. On the basis of a comparative study of the Indian and Chinese cultural values Prof. Jin Dinghan (Beijing) showed the emerging picture of Rama in China. The conference witnessed the presentation, for the first

time, of an until now unknown version of the Ramayana from Burma. Based on his fieldwork Prof. Ohno Toru (Osaka, Japan) delivered a special lecture on the complete version of Loik Samoing Ram - the Mon version of the Rama story. It is an important contribution to the comparative and historical study of the epic.

Archaeology and art history are two important instruments in the study of the Ramayana. The international Ramayana conference brought together scholars representing a wide range of disciplines. The importance of the study of archaeological remains, inscriptions and textual corroboration in determining the traditions of Ramagiri, believed to have been visited by Rama and Sita during their exile, was illustrated by Dr Hans Bakker (Groningen). Episodes from Ramayana were often depicted in the miniature Pahari paintings. Dr Paul-Gupta (Leiden) analysed the style and contents of these paintings collected by the late Leiden professor Dr J.Ph. Vogel.

## Ramayana of Tulasidasa

A full day of the conference was filled with a number of interesting theoretical and analytical papers dealing with different aspects of the Ramayana of Tulasidasa. Sufi poets like Jayasi adopted episodes from the Rama story and a poet like Tulasidasa should have been familiar with the works of his contemporaries and predecessors. The theoretical model of intertext to explain the underlying structures in the work of Tulasidasa and Jayasi was an important contribution by the youngest participant of the conference, Thomas de Bruin (Leiden). His paper on the story of Rama as intertext needs a special mention in this report. The reception of the Ramacaritamanasa in the early seventeenth and eighteenth centuries forms the subject of Prof. Pollet's (Louvain, Belgium) well-documented paper. An author like Tulasidasa who does not call himself a poet, produces a literary work of high quality. In his paper Prof. Pandey (Napoli, Italy) showed the subtle conception of poetry in the Ramayana of Tulasidasa. The social aspects of the Ramacaritamanasa and its importance for the modern community were discussed in a detailed paper of Dr Shukla & Dr Sitaram (Durban, South Africa) and in the lecture of Prof. Dharampal (Haridwar, India). The treatment of Rama's honour and Sita's chastity in the Ramacandracandrika of the



Braj poet Kesavadasa was subjected to a deep analysis in the well-documented and erudite paper by Dr Schokker (Leiden), in the light of similar treatments in earlier works such as the Valmiki Ramayana, Adhyatma-Ramayana and Ramacaritamanasa. The first special lecture to honour Dr Schokker was delivered by Dr Winand Callewaert (Louvain, Belgium). In his eloquent description Callewaert emphasised the importance of collecting, collating and publishing manuscripts and in the later part of his lecture another unknown Ramayana from Rajasthan became the central theme of his lecture. The second lecture to honour Dr Schokker was delivered by Prof. Philip Lutgendorf (Iowa, U.S.A.). In his richly illustrated discourse, Prof. Lutgendorf discussed the various aspects of Hanuman as found in the texts and outside the texts. The place of Hanuman in the thinking of the modern Indian society and its correlation with the descriptions in the text were described and illustrated with pictures from advertisement to idols.

## The spread of Ramayana

The Indian epic spread to South-east Asia and manifested itself in text, temple architecture and performance. Four papers dealt with these aspects. Dr Clara Brakel (Leiden) analysed the performance of Ramayana in an Islamic context with the help of dances performed in central Java. Problems of interpolation in the Old Javanese Ramayana with reference to the letter of Sita evoked a lively discussion. Dr Willem van der Molen (Leiden) analysed this problem from the angles of prosody, interpretation of the contents and sequences of actions. The literary traditions and their history may also contribute to solving such problems. Dr Roy Jordaan's (Leiden) paper on the date and origin of the Ramayana reliefs in Prambanan - central Java - suggested a possible Buddhist influence on the architecture and looked for its support in the Buddhist versions of the Rama story. How the Rama story accumulates the important features of the local culture is discussed in the paper of Dr Noriah Mohamed (Malaysia) who pointed out the Malay influence on Hikayat Sri Rama.

The contributions of the three Thai scholars on the Ramakien, the Thai version of the Ramayana, enriched one of the main themes of the conference: the textual transmission and the local adaptations. Prof. Poolthupya's paper on the

Balinese dance.

Photo: Peter Boer

karma, Prof. Thepsawasdi's paper on the relevance of the concepts in the Ramayana and Prof. Prapandvidya's paper on the Jataka elements in the Ramayana, all of them from Thailand, used textual material for the interpretation. One of them even showed the relevance of Ramayana in the context of our modern scientific knowledge of medicine. A similar paper on the scientific development during the period of Ram was presented by Dr R.M. Tiwari (Amsterdam).

Though the focus of the conference was not on the modern political dimensions of the Ramayana, the paper of Dr Victor van Bijlert (Leiden) on the Ramayana and modernity dealt with the role of religion in the context of Indian nationalism and Hindu militancy. A theoretical paper which tried to analyse the structure of the subversions of the Ramayana of Valmiki was presented by Dr Radhakrishnan Nair (Kottayam, India). In the last academic session of the conference the story of the Patala Ravana - another Ravana - received attention. Prof. Lutgendorf (Iowa) analysed the story of the other Ravana in the light of the reception and cultural role of the epic and Dr A.G. Menon (Leiden) in his discussion of the three versions - one in Tamil and two in Malayalam - of the Patala Ramayanam pointed out, with the help of parallelism in the plot and the deviations in the details, the cultural milieu in which such a deviation could have developed.

Keeping up the main theme of the conference, a Ramayana ballet from South Bali, Indonesia was performed. A number of fragments from the Ramayana was staged. The participants enjoyed the literal, artistic and performing traditions of the Ramayana. About 160 people witnessed the ballet and about eighty scholars took part in the conference. The proceedings of the conference will be published in 1996.

In the back: Prof Ohno Toru, in front (left) Dr G.H. Schokker; (right) Drs Th. de Bruin

3 NOVEMBER 1995  
AMSTERDAM, THE NETHERLANDS  
THIRD GONDA LECTURE

## Gananath Obeyesekere: Buddhist Karma and Amerindian Rebirth

On Friday November 3, 1995, the American Indologist Gananath Obeyesekere will hold the third J. Gonda lecture under the title *Buddhist Karma and Amerindian Rebirth: an anthropologist's reflections on comparative religious ethics*. The lecture will be held on the premises of the Royal Netherlands Academy of Arts and Sciences, Kloveniersburgwal 29, Amsterdam at 4.00 o'clock p.m.



The general belief among both scholars and the ordinary public is that rebirth or reincarnation theories are intrinsically associated with India and invented by Indic religious thinkers. However, comparative ethnographic evidence suggests widespread distribution of rebirth beliefs the world over. Yet, the karma theory is found only in the Indic theories of rebirth. In his talk Obeyesekere will show striking parallels and differences between Amerindian and Buddhist theories of rebirth.

Obeyesekere is professor at the Department of Anthropology of Princeton University and published outstanding sociological and anthropological studies, among which *Land Tenure in Village Ceylon: A Sociological and Historical Study* (1967) and *The Work of Culture: Symbolic Transformation in Psychoanalysis and Anthropology* (1990). The American Society for Eighteenth Century Studies awarded in 1993 his *The*

*Apotheosis of Captain Cook: European Mythmaking in the Pacific* (1992) with the Louis Gottschalk prize.

The Gonda lectures are organized every year by the J. Gonda Fund. The Gonda Fund was established in 1993 under the auspices of the Royal Netherlands Academy of Arts and Sciences and had the task of administering the inheritance bequeathed to the Academy by Sanskritist and Indologist Professor J. Gonda.

For attending the lecture it is only necessary to inform the secretariat of the Gonda Fund. It is also possible to order from the secretariat the texts of the Gonda lectures held in previous years by Wendy Doniger (already published) and Richard Larivière (to be published in November 1995).

**The Gonda Fund**  
Antwoordnummer 10785  
1000 RA Amsterdam

**Royal Netherlands Academy  
of arts and Sciences**  
Het Trippenhuis  
Kloveniersburgwal 29, Amsterdam  
Tel: +31-20-5510711  
Fax: +31-20-6204941

3-9 JANUARY 1997  
BANGALORE, INDIA

## The Tenth World Sanskrit Conference



The Tenth World Sanskrit Conference will be held in Bangalore, India, from 3-9 January

1997. This will be the Third World Sanskrit Conference to be held in India (New Delhi, 1972 and Varanasi 1981) and will commemorate the Silver Jubilee Year of the International Association for Sanskrit Studies (IASS)

### Venue

The Conference will be held in the Taralabalu Kendra, Bangalore, India. The Kendra has a modern research facility designed to promote Indian cultural education. Bangalore the capital of Karnataka, is hailed as India's 'garden city'. The climate during the month of January will be particularly pleasant, making it an ideal time to visit.

### Papers

Scholars are invited to submit titles for papers using the reply form which is available from the secretariat. A draft of the paper (minimum 5 pages) is requested to be submitted by 15 May 1996 along with a bibliography and a 300-word abstract. Should the paper be accepted, then the abstract

will be printed in the conference catalogue. The final paper should be submitted to the panels of chairpersons upon arrival at the conference.

### Subject Areas

Papers are solicited on the following subject areas:

1. Sanskrit and Regional Languages
2. Vyākaraṇa and Linguistics
3. Modern Sanskrit Literature
4. Sanskrit and Computers
5. Veda and Vedāṅgas
6. Epics and Purāṅgas
7. Āgamas and Tantras
8. Religion and Philosophy
9. Architecture, Fine Arts, and Aesthetics
10. Classical Sanskrit Literature
11. Scientific Sanskrit Literature
12. Dharm Śāstra and Artha Śāstra
13. Manuscripts and Historical Documents
14. Sanskrit and the Environment

Address for Correspondence:

**Secretariat Xth World Sanskrit  
Conference**  
Taralabalu Kendra  
3rd Main, 2nd Block, RT Nagar  
Bangalore - 560 032  
India  
Tel: +91-80-3430017 / 3332759  
Fax: +91-80-3334541

CALL FOR  
CONTRIBUTIONS

## Indo- Judaic Studies Journal

The Indo-Judaic Studies Journal is an annual academic journal published by the Society for Indo-Judaic Studies dedicated to analyzing the affinities and interactions between Indic and Judaic civilizations from ancient through contemporary times. Each issue will feature the following:

1. **New scholarly research** into such areas as: comparative studies of Judaism and the religions of India, with attention to implications for the field of religious studies; historical studies of the cultural and commercial links between India and Israel; social scientific studies of Jewish communities in India and Indian communities in Israel; comparative Diaspora studies of Jewish and Indian communities, especially in North America; literature studies, including analyses of images of India in Jewish writing and images of Jews and Judaism in Indian writing; political science studies of diplomacy between India and Israel; approaches to secularism vs traditionalism in contemporary Indian and Israeli politics; etc. (3 or 4 articles per issue)
2. **Republication** of pioneering Indo-Judaic, classical studies in the field which are not readily accessible, such as Kunst's study of comparative logic, or Mandelbaum's ethnographies of Cochin's Jews. (one per issue)
3. **Translations of primary documents** such as the Urdu hagiography of Said Sarmad, or Hebrew travellers' accounts by Reinman, Saphir and Hillel, or Pierre Loti's French descriptions of Cochin's Jew Town, or such 'philo-Semitic' writings as Jamyang Norbu's Tibetan History of Israel. (one per issue)
4. **Translations of modern scholarship** in Hebrew, Yiddish, Hindi, etc. (one per issue)
5. **Interreligious / inter-ethnic dialogues**, including theoretical aspects of dialogue as well as 'dialogical statements'.
6. **Book reviews**
7. **News and notes**

Contributions may be directed to the editors:

**Prof. Nathan Katz**  
Dept. of Religious Studies  
Florida International University,  
DM301A, Miami FL 33199, USA

**Prof. Braj Mohan Sinha**  
Dept. of Religious Studies  
University of Saskatchewan  
Saskatoon, Saskatchewan  
Canada S7N 0W0

Book review editor:  
**Hananya Goodman**  
345 Harvard Street, #3C  
Cambridge MA 02138, USA

## Sri Lanka: politics, culture and history Exploring Confrontation



This book brings together thirteen essays, six of which are reprints to which have

been added seven original pieces written for the book. These essays are organized in four sections: Introduction; Past and Present; The Particular and the General; and Evocations.

Taken in sum, the book is an illustration of historical ethnography. The essays highlight the place of agents in the construction of the world around them, by establishing linkages between selected incidents and broader socio-political processes. They reveal the webs of significance attached to provocative statements in moments of confrontation. As such, they draw out the virtues of detailed empirical work. But such work is then extended into a debate with Sri Lankan peers which seeks to

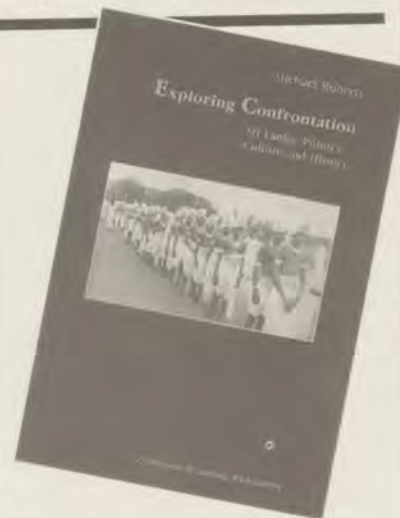
demonstrate the blinkered limits of the British empirical tradition.

The four essays in 'Past and Present' dwell on the cakravarti style of leadership in Sri Lanka. Though this model (the 'Asokan Persona') is used to question the use of feudal terminology for the ancient Sinhala kingdoms, the principal focus is on the modern period: how this pattern has been reproduced in recent centuries and how it sustains a tendency towards overcentralized forms of governance.

Several essays depict and analyze the ingredients, events and processes which have moulded Sinhala ideology in recent centuries. One reveals the ideological barriers which were central to the emergence of the present Sinhala-Tamil conflict, while two articles develop in intricate detail the perspectives and processes which led Sinhalese from a wide occupational spectrum to assault the Mohammedan Moors in

British Ceylon in 1915. One of these, 'The Imperialism of Silence' provides an analysis of a 'perfect' example of Kultur Kampf: where the British ruler's egalitarian code of respect for all religions premised on the assumption that silence should be a mark of respect in fact disadvantaged - and disturbed - Buddhists (and Hindus) for whom sabda puja (noise worship) was integral to some acts of worship. Two other essays explore the significance of verbal altercations, one at a cricket match in 1981 and another in 1929 between a labour politician and a police officer during a trade union dispute.

All these essays are cast in an analytical mode. In the last section, however, a counterpoint is made: the limitations of the 'standard' modalities of social science are revealed by a literary essay written in a compulsive mood or - an essay that is nevertheless not fictional but empirical, one which evokes the



immediacy of conflict and the horrors of victimization during the anti-Tamil pogrom of 1983.

The book is richly illustrated, runs to 333 pages of text and carries a detailed index and long bibliography. It is available both in hardback and in paperback, and is published by Harwood Academic Publishers.

**Michael Roberts (ed.)**  
*Exploring Confrontation. Sri Lanka: politics, culture and history*  
ISBN 3-7186-5506-3, hardback: £42.-  
ISBN 3-7186-5992-3, paperback: £19.-  
**Harwood Academic Publishers**  
P.O. Box 90, Reading, RG1 8JL, England

Madagascar • Maldives

Mauritius • Réunion

Seychelles



IIAS Working Papers Series 2

## Cultures of Madagascar: Ebb and Flow of Influences

On March 28 and 29 1994 an international congress on Madagascar was held at Leiden University. It was a great event because for the first time Madagascar came into the academic limelight in the Netherlands. The date coincided with a public festival in Madagascar, although it was not chosen with this particular purpose in mind. On March 29 the Malagasy nation celebrates the beginning of the 1947 insurrection against French colonial rule. Madagascar is now an independent country, able to forge its cultural destiny by itself.



**BOOKS** Independence, however, does not mean isolation. Madagascar is quite prepared to enter into cooperation with other countries, when the progress of higher education and scientific research is to be achieved. Actually, the Leiden congress bore witness to the broad range of international co-operation already achieved. Participants came from many countries: Australia, France, Germany, Norway, Spain, Switzerland, Great Britain, and, of course, Madagascar and the Netherlands.

The main themes of the congress are reviewed in the different chapters of the book. All contributions are published in the language of their original presentation at the congress, either English or French. Authors and editors have generally revised the papers for publication, taking into account oral and written remarks made during and after the congress. References and bibliographies have been checked as far as possible by the editors.

The opening address was given by His Excellency R. Ranjeva, currently Judge of the International Court of Justice in The Hague, formerly President of the University of Antananarivo, Madagascar. His topic was the changing role of the Social Sciences in Malagasy higher education since

the creation of the University of Antananarivo in 1961. In the wake of political change, the Social Sciences have been successively a weapon in the fight against the post-colonial regime and, when the revolutionary power took control of the country, a means of legitimation. International cooperation is very much needed to encourage the exercise of honest scholarship which is a guarantee of authentic social relevance.

### The quest for identity

All other papers have been divided into five groups of interest. This diverges from their order at the congress, which was based on the organization of higher education in the Netherlands and elsewhere in scientific disciplines. In the publication of the proceedings of the congress the choice has fallen on a unified interdisciplinary approach. Cultural and human reality is one complex phenomenon that is not split up by the division and specialization of scientific disciplines.

The first topic is the quest for the Malagasy cultural identity. Often this is defined by means of a reference to oral tradition; oral tradition, however, goes back to very obscure origins.

Countless studies have been devoted to the origins of the Malagasy people, of the Malagasy language and culture. A fairly new trend consists of admitting the plurality of origins and, consequently, of Malagasy cultures. The title of the present volume acknowledges this current of scholarship in history and cultural anthropology.

Professor Wolfgang Marschall reviews existing theories about the first inhabitants of Madagascar. Indubitably, the Proto-Malagasy came from the Indonesian Archipelago, but more research has to be done on the precise region of origin. Several islands may have been its original home. The Manyaan people of Borneo and Bajau traders and navigators are the probable ancestors of many contemporary Malagasy, according to the findings of comparative linguistics. Professor Marschall suggests that comparative research in fields other than linguistics may uncover new evidence. The study of such topics as material culture, village topography, agricultural techniques, weaving and metallurgy, for instance, has much to offer.

The congress devoted quite an amount of space to comparative linguistics. This is not surprising. It is a fact of life that the affirmation of Malagasy identity is strongly related to the possession of the Malagasy language. Several papers

deal with the history of the language. One highlight of our congress was the confrontation between the old master of Malagasy linguistics, Professor Otto Dahl of Oslo, and Dr Alexander Adelaar of Melbourne University. They do not agree with each other about the number of Malay loan words in Malagasy, on the role of Indonesian groups like the Lom and Sekak, and on the chronology of influences, either before or after the coming of Islam in Indonesia. Dr Adelaar takes the view that more than one Indonesian language, and not Manyaan only, influenced Malagasy over a long period of time. Professor Dahl agrees that influences may have taken more time than it was originally thought; he also draws attention to the hidden influence of the Bantu substratum in Malagasy.

Professor Pierre Vérin and Nari-velo Rajaonarimanana open new perspectives with their paper on Malagasy dialects which possess words originating in ancient common Indonesian.

Indonesia is not the only horizon of Malagasy identity. Actually Japan has always been a much stronger reference of identity. The Japanese model became an inspiration for national consciousness as soon as Western culture became a threat to the Malagasy identity. Yvette Ranjeva-Rabetafika exposes the roots of what she calls 'the Japanese myth' in the nineteenth century and its contemporary relevance. Albert Roca's paper is firmly rooted in the present situation of Madagascar, trying to assess the

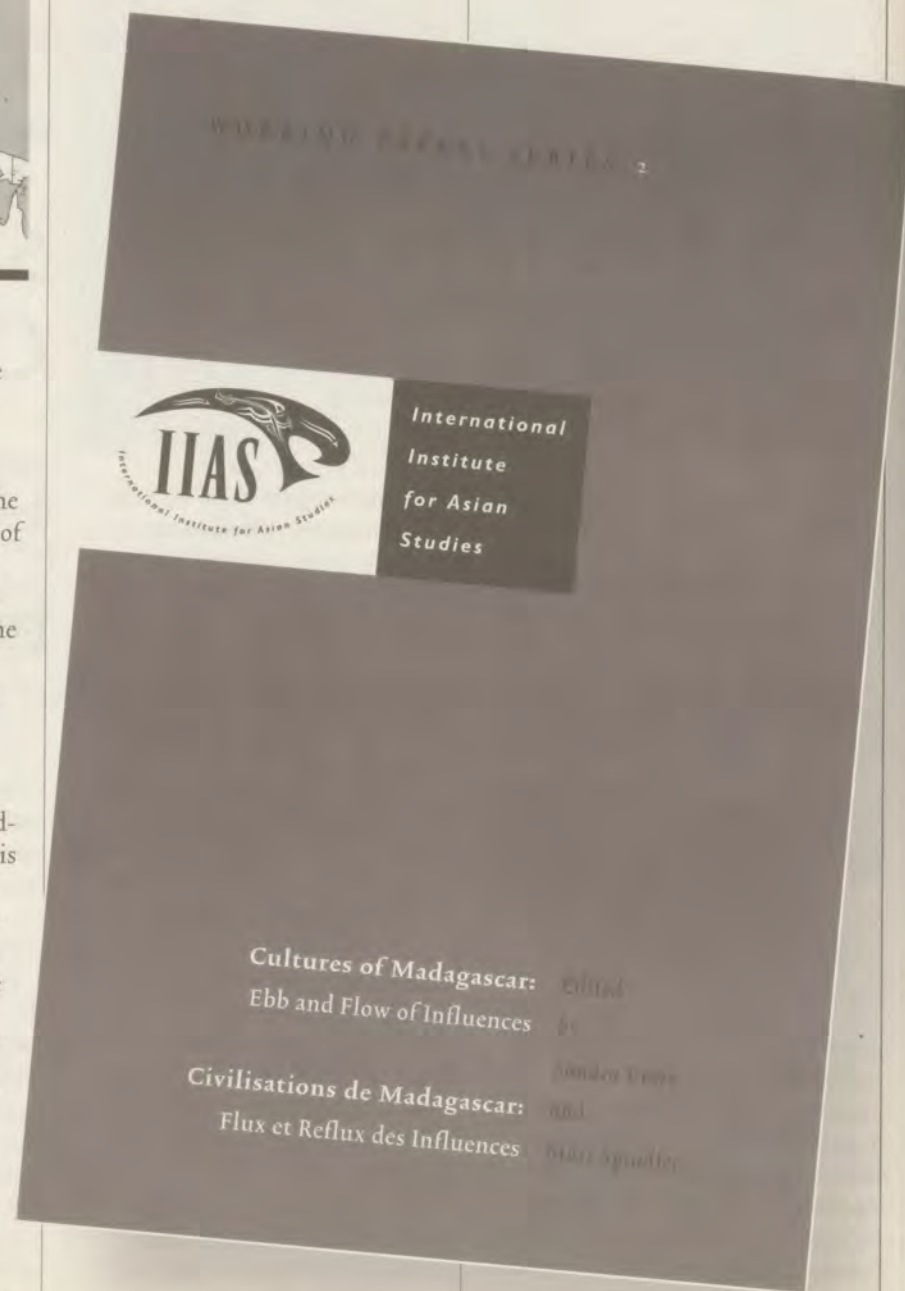
role of ethnicity in the new definition of Malagasy identity today.

### The Dutch connection

The second topic is the historical relationship between Madagascar and the Netherlands, what we call 'the Dutch connection'. It is brilliantly exposed by Dr Claude Allibert and Dr Gabriel Rantoandro. Both of them highlight the presence of Dutch resources for the writing of this aspect of history. It began in the seventeenth century and lasted for several centuries. Dutch navigators, merchants, and humanists sailed to Madagascar and wrote travel accounts, diaries, and dictionaries. The trade was about fresh food and water, spices and Malagasy slaves, transported away to many countries, in the historical context of the European scramble for influence overseas. Political contacts were also made. Much more archival research is needed with a view to building up our knowledge of aspects of Madagascar recorded by merchants and travellers in old Dutch documents. One example is a seventeenth century Dutch diary presented by Gabriel Rantoandro in his paper.

### The Island of Ancestors

The third topic is ethnicity. Madagascar has been called the Island of the Ancestors. Not all families, however, can boast of their ancestors. Sometimes ancestors represent liabilities which impede personal and social development, should there be a suspicion that these



Cultures of Madagascar: Ebb and Flow of Influences

Civilisations de Madagascar: Flux et Reflux des Influences

ancestors were slaves. Their descendants may be discriminated against or face many difficulties in their daily lives, in spite of the fact that slavery was abolished in 1896 and has been against the letter of the Malagasy constitution since Independence.

Three papers explore the painful memory of slavery. Professor Ludvig Munthe brings to light new documents on the slave trade in the region of Mauritius in the nineteenth century and the fascinating campaigns Mr John Jérémie waged against it. In a very erudite contribution, Dr René Barendse tells the story of the slave trade in the seventeenth century, as it was experienced by Dutch merchants. The third paper lays bare the heavy legacy of slavery in today's society. Sandra Evers reports on her fieldwork in Betsileo villages where the descendants of slaves still bear the burden of their ancestors' condition.

### Faithful unto death

The fourth topic is Malagasy Christianity. Since the nineteenth century, Malagasy culture has been deeply influenced by the Christian tradition in its whole gamut of diversity. The Malagasy martyrs in the reign of Queen Ranavalona I are famous in the history of Malagasy Christianity, but even in Indonesia in recent times they have been taken as examples of Christians 'faithful unto death', as Professor Marc Spindler discovered in an Indonesian booklet.

Professor Bruno Hübsch, one of the editors of the pioneering ecumenical church history of Madagascar, tells the background and the scope of this impressive documentary project that involved more than twenty historians.

Laurent Ramambason tries to explain why Christianity has not made serious converts among the Sakalava population of Madagascar, while it was so successful among the Merina. Paradoxically the very fact that the Merina set out to evangelize the coastal regions turned out to be a tragic handicap because this effort was seen by the Sakalava as legitimization of the Merina hegemony on the island. A huge ecumenical effort will be needed in order to overcome this historical development.

### Rites de passage

The fifth topic is rituals. Not necessarily religious in every connotation of the term, rituals give structure and meaning to social life, as they provide people in all circumstances of their life with a sense of purpose and a feeling of safety. The study of 'rites de passage' is well-known, but other rituals which could be easily overlooked by the outsider, are also observed. Dr Karen Middleton discusses rituals of conservation of the umbilical cord and the construction of graves among the Hazohandatsa, a formerly nomadic population in the arid south of Madagascar. From birth to death and beyond, human existence is marked by identification rituals that give weight to life. The author points out similar rituals in Southeast Asia.

Dr Michel Razafiarivony offers an accurate description and profound analysis from the insider's point of view of rituals performed during the rice cycle in the Betsimisaraka region. Rice and its cultivation in the Tanala region are the subjects of the paper presented by Dr Philippe Beaujard. The cultivation of rice is far from being a simple agricultural technique; it is as a social process producing the social identity of the Tanala peasants.

This congress marked the initial step in the programme of international co-operation between the University of Antananarivo and the University of Leiden, which is planned to span a number of years. Using the word university, we include all institutions related to the University of Antananarivo and/or Leiden that contribute to Malagasy studies in one form or another. Leiden has a whole range of specialities in the field of Asian and African research, like the African Studies Centre, the International Institute for Asian Studies, the Department of Languages and Cultures of Southeast Asia and Oceania, the Interuniversity Institute for Missiological and Ecumenical Research, the Royal Institute for Linguistics and Anthropology, the Museum of Ethnography, to name a few. Without the generous support of all of them, this congress could not have taken place and the papers could not have been published.

Sandra Evers and Marc Spindler (eds)  
*Cultures of Madagascar: ebb and flow of influences / Civilisations de Madagascar: flux et reflux des influences.*  
 Proceedings of the International Congress on Madagascar, Leiden University, 28-29 March 1994. IIAS Working Paper Series 1995.

The book can be ordered from the IIAS secretariat.

# Re-edition of 'Histoire de la Grande Madagascar'

Étienne de Flacourt  
*Histoire de la Grande Isle Madagascar*  
 Edition of 1661 presented and annotated by Claude Allibert  
 (1995, ISBN: 2-86537-578-1)

In the seventeenth century the French were determined to expand their influences in the Indian Ocean. In 1642 they made their first settlement on the southeast coast of Madagascar. Their initial acquaintance with Madagascar was far from pleasant: although the Malagasy landscapes are highly appreciated, in their letters home many French complain about the trying climate. An anonymous French missionary wrote of Madagascar: 'C'est le plus ingrat pays au monde...L'air est insalubre at la moitié de nos gens est toujours malade'.

By Sandra Evers



Many French settlers died because they were unable to cope with disease and home-sickness. French officials had to contend with many conflicts with the Malagasy population, local kings were unwilling to submit to a French colonization and were well-prepared to fight for their freedom. The first French settlers spent most of their time in their newly built fort, considering the best tactics for undertaking military action. In practice, though they remained unsuccessful.

Portrait of de Flacourt (1660) painted by the son of Michel Corneille. Reproduced in L'Éloge de Feu Monsieur de Flacourt (1661)



STYMIANVS DE FLACOURT BISEY INDIARVM ORIENT COLO GALLI PRÆFECTVS Natus Antiochie Decessit Progreffus in Oceanum Anno salutis mdo Die Decimo mensis Augusti 1661. De cuius morte postulat' au' perquis' au'at' d'ant' secutis. Placida mente quiescit Antea quiescit.

Cover page of the 1661 edition of *Histoire de la Grande Isle de Madagascar*

In 1648 Governor Étienne Flacourt was sent to Madagascar. He had studied chemistry, medicine, and botany. His main aim was to pacify the southern region of Madagascar and to foster economic contacts with the local population. But after arriving in Madagascar and being confronted with the resoluteness with which local kings defended their territory, Flacourt immediately reported to France that he needed more military support: 'Je ne puis plus rien faire si je ne reçois des colons, je n'ai auprès de moi que des soldats et cinq ou six ouvriers particuliers'. As months passed and real military backing from France never materialized, Flacourt became more and more disillusioned with the possibilities for French colonization of the island. His interest turned instead to the natural environment of Madagascar and the history of its people. He started reconstructing the history of the southern population groups and indulged in his passion for botany: he made detailed descriptions and drawings of Malagasy trees and plants.

In 1655 Flacourt left Madagascar. A few years later (1658) he published the first edition of *Histoire de la Grande Isle de Madagascar*; the second edition was printed in 1661. The work of Flacourt is seen as pioneering not only because he wrote one of the first books on Madagascar in the French language, but he also was the first to make a detailed study of the history and culture of the southern population groups. But foremost Flacourt is praised for his work in the field of botany.

In the re-edition of Flacourt's book, Allibert updates the *Histoire de la Grande Isle de Madagascar* referring in notes to comparative and more recent publications on the subjects discussed by Flacourt. This makes the book a fundamental asset to the development of Malagasy studies and is a marvellous addition to the availability of early works on Madagascar to support present research.



Arlette Kouwenhoven and Toussaint Raharison

# Madagascar, the Red Island

After Greenland, New Guinea and Borneo, Madagascar is the fourth largest island of the world. The 587,041 km<sup>2</sup> of land were once covered with green rainforest, but the slash-and-burn techniques of the Malagasy farmers, later aggravated by commercial exploitation of the rainforest has led to heavy erosion, which has exposed the laterite soil all over the island. Because of this Madagascar is now called the 'Red Island'. The remaining rainforest is to be found in the northern part of the island and on the east coast. The destruction of the endemic vegetation of Madagascar has left behind its red wounds especially in the south, where the environment can best be described as a semi-desert. The third type of vegetation on the island, that will remind the visitor a lot of Asia, is seen on the central highlands, which is the heart of the rice-production of the island.

By Sandra Evers



Photo: Toussaint Raharison

Arlette Kouwenhoven  
and

Toussaint Raharison

*Madagascar, the red island.*

159 pp.

ca. 300 colour illustrations.

Cloth.

Dfl. 69,50.

ISBN 90-802656-3-2

The book is also available in a Dutch and a French edition and can be ordered from:

WINCO Publishing

Breestraat 113a

2311 CL LEIDEN

Tel.: +31-71-514 35 52

Fax: +31-71-514 14 88



**J**ournalist Arlette Kouwenhoven introduces the different regions of Madagascar to

the reader by giving a description of the environment and its inhabitants. Throughout the book the information is brought to life by pictures of the Malagasy photographer Toussaint Raharison. What does make 'the Red Island' different from two other recent publications on Madagascar: *Memo Madagascar* by the Belgian journalist Fred van Leeuwen, a anecdotal report of his travels in Madagascar, and *Madagascar*, a more scientific publication that focuses on history and politics, by the Madagascar specialist Pierre Verin?

### Cultural wealth

After the historical introduction, Kouwenhoven recounts the immigration history of the Malagasy population that started around the first century AD. Before the settlement of the first immigrants Madagascar is said to have been uninhabited. In her reconstruction of the past Kouwenhoven highlights the Asian and African migrations to Madagascar. The origin of the Malagasy people is still a point of controversy among many Madagascar specialists. Above all a debate rages among linguists on the question of where in Asia the ancestors of the Malagasy came from and how they settled the island. Did they come directly to Madagascar or did they settle first on the African east coast? Kouwenhoven is not interested in engaging in this discussion because she describes the history of Madagascar from a journalistic perspective. She evades the immigration debate by choosing the theory that Madagascar was the last stop on the

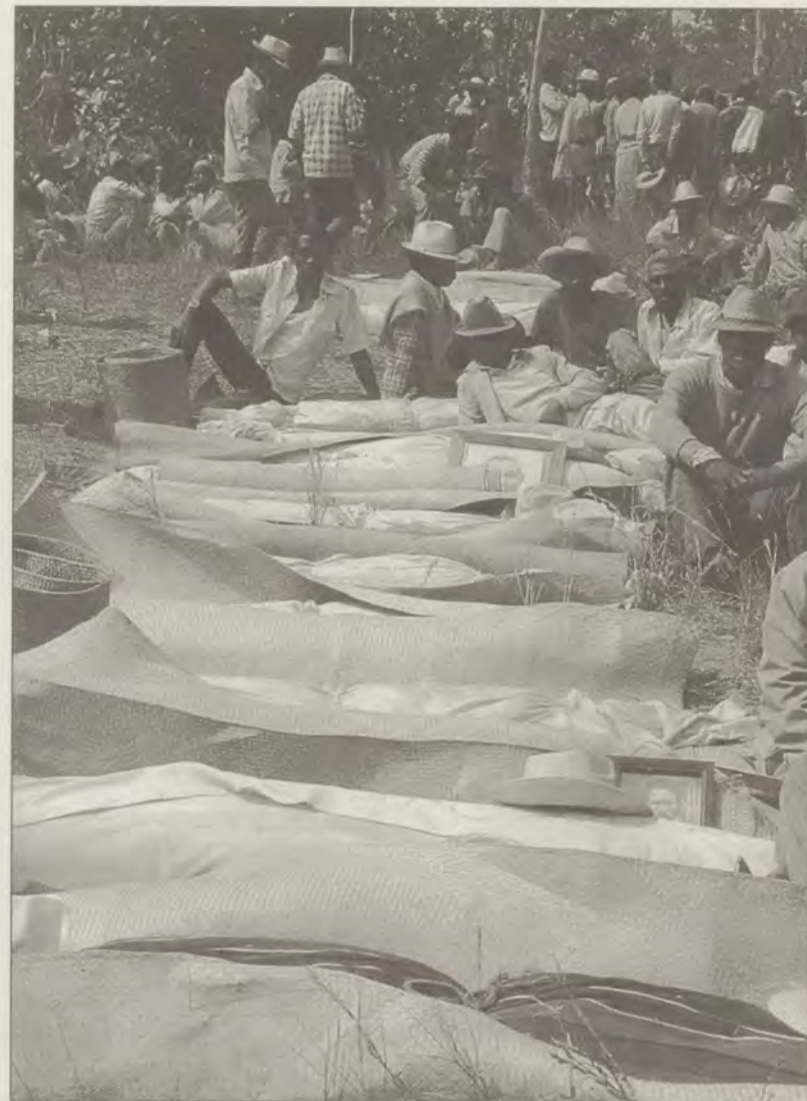
immigration route for Southeast Asian migrants. According to this theory they settled first in Ceylon, the African east coast and the Comoros. Whether further research on the Malagasy immigration history will reveal the origin of the Malagasy population remains to be seen. At the moment we can be sure of two facts. The Southeast Asian origin of the Malagasy people is underlined by the national language, Malagasy, which is an Austronesian language that is spoken all over the island. The African influence in the Malagasy population stems mainly from the 18th and 19th centuries, in which period many slaves from Mozambique and South Africa were transported to Madagascar.

The migrants who settled in different parts of Madagascar developed their own, social economic, and cultural systems, in which traces of the Asian and African past are still to be found. Today Madagascar has 18 official ethnic groups, but whether the use of the word ethnic is correct in the Malagasy context or whether we should speak rather of 18 different population groups are other burning points of discussion. I do not really want to walk a tightrope here by joining in this discussion and, as I can conclude from her book, Kouwenhoven has not chosen this path either. In her 'the Red Island' she takes the 18 officially acknowledged ethnic groups as reference points in the descriptions of the various parts of the island.

The central theme of the book is the cultural life of the Malagasy, which comes most strongly into its own in their rituals. Kouwenhoven bases her information on a literature study of both published and unpublished material. Besides such armchair studies, she visited Madagascar four times in the past seven years to travel over the island. To conjure up her experiences before the reader's eyes, 'the Red Island' is furnished with more than 300 photos taken by Toussaint Raharison.

### Material poverty

After reading the book the reader will know a lot about the so-called mysterious life of the Malagasy. But how disappointed he or she will be when he actually sets foot on Madagascar. None will ever be disappointed by the breathtaking Malagasy landscapes, but discover-



The famadihana (Reburial of the dead).

Photo: Toussaint Raharison

ing the treasures of Malagasy culture is quite another story. The traveller will be confronted with enormous poverty as the island today is one of the poorest countries of the world. And the hyperinflation of the most recent years has been a heavy burden for the Malagasy to bear. For many Malagasy trying to survive is their first priority. This fact of life takes a huge toll on the cultural life of the Malagasy. Most rituals require at least one zebu to be offered to the ancestors. The lack of money makes this ancestral rule very difficult to fulfil. In the highlands, where the reburial (*famadihana*) of the ancestors is a focal point of the cultural life of the Merina and Betsileo, many families are struggling to collect the money for the *famadihana*. Some families eventually succeed in finding the funds, but even more do not. Officials note a reduction of the number *famadihana* held in the highlands. Economic problems did and still do impoverish the cultural wealth of the Malagasy. This has escaped Kouwenhoven, she does no more than mention that the Malagasy only eat meat during rituals. This may have been true in the past but nowadays the abstention from meat is more from economic than cultural reasons.

It is obvious that the potential tourist - Madagascar is trying to develop tourism - is not interested in the other side of the coin. But despite of this, it would have been elementary in a book on Madagascar to dedicate some space to the explanation of its current econom-

ic (and political) situation. Kouwenhoven did not choose to do so and focuses on revealing primary elements of the cultural richness of the mysterious island. She has been successful in achieving this goal and this makes her book, in combination with the elaborate visual material, a unique document. ☺



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



Interview with Marie-Odette Scalliet

# Payen was here!

## Children, kiss the ground!

The Belgian Antoine Payen (1792-1853) was appointed Government Painter to the Netherlands Indies in 1816 and left for the Indies a year later. King William I had no idea what his possessions in the Indies - which had just been returned to the Dutch in 1816 - looked like. While, of course, many etchings of the Archipelago had been made before, no landscape paintings of the Indies yet existed and nor had any paintings of the peoples been made.

By Dick van der Meij



The young Payen - he was 23 years old - had been chosen as apparently no other painter could be found who was willing to accept the challenge. Payen, who just happened to be looking for a better job, accepted the position. In Payen's time the Indies were not terribly attractive. Only fortune hunters and 'scum' went out there - apart from officials of the Dutch Government. Travelling about freely was impossible and the place was considered nasty anyway, by most. Throughout the time he spent in the Indies, like many people of his time, he kept diaries.

### Biography of Payen

Marie-Odette Scalliet, who has just defended her thesis entitled: *Antoine Payen, Peintre des Indes orientales. Vie et écrits d'un artiste du XIXe siècle (1792-1853)*, believes it is not the exceptional quality of Payen's artistry which makes this man interesting. What makes him fascinating is that his sketches, drawings, paintings, have survived along with his diaries. Since he worked for the Dutch Government his artistic output in the Indies, and after his return to Belgium, were considered state property. At present this and his diaries are kept in the Rijksmuseum voor Volkenkunde (National Museum for Ethnology) in Leiden.

Marie-Odette Scalliet has edited and annotated the diaries Payen wrote between 1817 and 1826. By way of an introduction she has

written a complete biography of the artist. The book is supplemented by an inventory of all his drawings and paintings. Besides a selection of the drawings, all known paintings are illustrated as well.

There had been draughtsmen in the Indies before Payen, especially those concerned with drawing natural history specimens, plants, shells and such, and portrait painters, but no landscape painter. Payen enjoyed considerable freedom. At that time, travel was restricted and nobody was allowed to travel without a permit. Payen was one of the first to roam freely around the Priangan area of West Java. Also he journeyed through the Priangan with Prof. C.G.C. Reinwardt in 1819 and in 1824 he was one of a party which accompanied Governor-General G.A.S.G.P. van den Capellen on his tour of inspection to the Moluccas and Sulawesi. Other highlights of his career in the Indies were the eruption of the volcano Mt. Galunggung in West Java in 1822 and, of course, the outbreak of the so-called Java War in 1825. Payen's diary of this event was edited by Peter Carey in 1988 (*Voyage à Djocja-karta en 1825. The Outbreak of the Java war as seen by a Painter. Cahiers d'Archipel no. 17, Paris 1988*).

Why Payen was chosen to go to the Indies is a puzzle which Marie-Odette Scalliet was unable to solve. He was a French-speaking Belgian, so why could no Dutch painter be found? Of course Belgium and Holland were one nation at the time, but the choice is still somewhat peculiar. Perhaps the established Dutch painters were not interested. Whatever the case, it was Payen who went. He left his sweetheart, Pauline, behind for 10 years and when he finally came back she died eleven months later while giving birth to his daughter. He married again two years later, but this wife died two years later. His third wife, Pauline's youngest sister, survived him!

Payen was a child of his time. He was fascinated by natural history and, as well as making paintings and drawings, he also put together a collection of birds and insects. The collection of insects is at present preserved in the Musée



Marie-Odette Scalliet  
Photo: Wim Vreeburg



d'Histoire Naturelle in Tournai, where it is permanently on display. There is even a butterfly which bears his name (*Papilio payeni* or *Dabasa payeni*). The collection of birds went to the Institut Royal des Sciences Naturelles de Belgique in Brussels, but is not preserved as an apart collection. The birds have been dispersed among birds from other collections.

He also collected a number of Malay Hikayat texts which are kept at the Bibliothèque Royale Albert 1er in Brussels. These were probably copied for him, as they all have the same date: 1823.

The diaries are of a factual nature but they are first and foremost unique documents. There is little literary value and Payen speaks straight from his heart and whatever he wrote is dependable. He only wrote about what he himself had seen or experienced. There are only a few witnesses from this particular time who wrote about their daily lives in this manner. The man Payen comes over as a sympathetic, friendly person who did not take himself too seriously, who loved

the Indies and was happy there. In fact, had he not been engaged to Pauline he might never have come back to Europe at all. Payen also enjoys some fame as the teacher of the Javanese boy Raden Salèh who later became the well-known painter. Raden Salèh stayed with him in Bogor and Bandung, and later visited him in Tournai during the many years he spent in Europe.

Marie-Odette Scalliet has spent 6 years of her life studying this painter. She became absolutely absorbed in her subject and the result is a book of more than 900 pages. She became so infatuated that a small anecdote she happened to mention should be passed on.

One day, while touring around by bicycle with her two children, Saskia and Tristan, she happened to pass the villa 'Voorlinden' in Wassenaar. This was the country house of the former Commissioner-General and Minister for Colonies: C.Th. Elout. Payen happened to have visited Elout at Voorlinden in 1828. Immediately she exclaimed laughingly: 'Payen was here! Children kiss the ground!' 🐾



Portrait of Payen by Raden Salèh. c. 1830-1.  
Photo: National Museum for ethnology, Leiden

The future with an Asean of ten members

# Asean-izing Southeast Asia

On 28 July, 1995, Vietnam was formally welcomed into the Asean fold as its seventh member. A regional rival of staunchly anti-communist Asean up to the late 1980s, Vietnam's entry paves the way for a further enlargement of Asean. It is very likely that the rest of Indochina - Cambodia and Laos - as well as Myanmar will soon follow in Vietnam's footsteps. In all probability, Asean will become an association of all ten Southeast Asian states by the turn of the century. The prospect of an enlarged Asean, is both a cause for hope and a pause for thought.

By **Bilson Kurus**



**A**n association encompassing all the current ten countries would be in a stronger position to speak for the destiny of the region, which has long been an arena of great power competition. It will provide a stronger avenue for Southeast Asians to be heard in international fora. It will be a potential vehicle for the peoples of the region, if not to lead, then, at least to be legitimate co-partners in shaping the future social, economic and political landscapes of Southeast Asia, the Asia-Pacific, and the world itself.

## Consensus

But a bigger Asean will mean new challenges, bigger responsibilities and even potentially more internal squabbles. It will also mean some necessary adjustments on both sides. Is Asean capable or, perhaps more important, willing to confront the consequences of a larger entity?

An immediate challenge for a bigger Asean is getting a diverse group of members to agree with each other. With six members, Asean had already found it difficult to achieve consensus without which Asean had frequently resorted to the expedience of 'agreeing to disagree'. It is unlikely that Asean's consensual modus operandi will be replaced by a majority decision-making process anytime soon.

This means Asean's reliance on pragmatism laced with a generous spirit of compromise and goodwill, on the part of its leaders, will be both correspondingly greater and critical to its organizational cohesion and unity. Minus this ingredient, Asean may find itself backpedalling rather than forging ahead towards the frontier of regionalism in Southeast Asia.

The entrance of members who are further behind in the economic realm in relation to the first six members will unquestionably test the Asean spirit of compromise and goodwill to their limits. Will new members be seen as threats and competitors for extra-Asean invest-

ments? Conversely, will investments from the more advanced members be perceived as exploitations by the new members?

If issues such as these are shelved rather than dealt with in a pragmatic and meaningful manner, Asean might unwittingly become a *de facto* 'disparate and unequal' entity. As it is, the economic, not to mention political, gap between Vietnam and the other candidates for Asean membership could potentially result in a multi-tiered organization. That would undoubtedly defeat the purpose of widening the Asean circle.

## Historical tensions

While the entry of Vietnam into the ranks of Asean is a final affirmation of Asean's closure of its longstanding Cold War-induced conflict with Vietnam over Cambodia, it would be a quantum leap of faith to assume that the historical tension between Thailand and Vietnam will now be a thing of the past.

As the Flor Contemplacion saga between the Philippines and Singapore illustrated, spats could occasionally still arise even among friends. The assertion by a Thai Prime Minister in the early 1990s to turn Indochina into an 'economic battlefield' suggests that competition for influence in what each sees as its legitimate 'backyard' remains. Vietnam's entry into Asean may have only redirected the competition to a more benign area.

Yet the admission of Vietnam into Asean and the keen interest indicated by Cambodia, Laos and Myanmar to follow in Vietnam's footsteps is also a positive affirmation that the benefits and advantages (tangible and otherwise) of Asean membership outweigh any potential drawbacks. In this respect, Vietnam's entry has expanded the potential Asean market to about 420 million people. And when Cambodia, Laos and Myanmar join the ranks of Asean, the Asean Free Trade Area will indeed become a *de facto* Southeast Asian free trade area. This can only further boost the region's attractiveness for trade and investment as well as put Asean in an even stronger position to deal with extra-Asean trade partners.

## The Spratly Islands

On the political and diplomatic fronts, the inclusions of Vietnam and the other Indochinese states as well as Myanmar would further bolster the ability of Asean to deal with extra-regional actors over troublesome issues such as the conflicting claims over the Spratly Islands in the South China Sea.

Vietnam's entry into Asean has in essence Asean-ized the dispute over the Spratlys given that Malaysia, the Philippines and Brunei are also claimants to parts of the Spratlys, which is claimed in its entirety by China. If Asean chooses to deal with China as a bloc over the Spratlys, the addition of Vietnam cannot but be seen as a 'structural empowerment' of Asean. Such a move is certainly not unprecedented as Asean has taken a similar approach in dealing with Japan and Australia over trade-related issues in the past.

Arguably, the expansion of Asean is perhaps the impetus that the organization needs in order to maintain its *raison d'être*. And what could be more fitting than to start with Vietnam, its erstwhile regional antagonist for the better part of its existence.

In the short term, it allows the original members to act in a bigger arena and may partially deflect the desire by some members to look beyond Asean towards broader regional arrangements. In the long term, an enlarged Asean might serve as a viable 'home base' from which members can either venture into, or retreat from, the international arena depending on the evolving global scenario. Either way, widening the Asean circle is a challenge worthy of an organization which, in the eyes of its detractors, would founder in the post-Cambodia era.

**Dr Bilson Kurus** is a Visiting Research Associate with the Institute for Development Studies, Sabah, Malaysia.

This article appeared in Trends No.60, August 26-27 1995. Trends is a monthly publication of the Institute of Southeast Asian Studies (ISEAS), Singapore, distributed with the Business Times.

MOSCOW RUSSIA

# The Nusantara Society



The Nusantara Society was founded on 10 January 1990 and incorporated on 7 July 1992. The Society comprises around seventy research fellows, professors, lecturers, students, and post graduates at Moscow and St-Petersburg academic institutions, universities, and colleges of higher education, studying the vast region populated by the peoples speaking Austronesian languages. It includes Indonesia, Malaysia, Brunei Darussalam, the Philippines, Madagascar, and Oceania as well as the countries where Austronesian minorities are present such as Singapore, Thailand, Vietnam, and Taiwan (Republic of China).



**T**he main aims of Nusantara Society's scientific activity are establishing contacts with scientific institutions and universities in Nusantara, Europe, the USA, and Australia, organizing exchange of books, periodicals, and other materials, working out joint research projects, arranging conferences and seminars. The Society intends to encourage the research work of postgraduates and students and to facilitate academic visits abroad of Russian specialists, postgraduates, and students. As far as is in its power, it is ready to favour the exchange of information between countries in Nusantara and Russia, organize all kinds of exhibitions, performances, video and film reviews, as well as facilitating tours between the two sides.

As it does not yet have any office of its own, the Nusantara Society is greatly obliged to the Moscow Centre of the Russian Geographic Society (RGS), where the Malay-Indonesian Seminars - the starting point for the Nusantara Society - have been held for a long time. The Nusantara Society also maintains close cooperation with the Institute of Asian and African Countries, University of Moscow, which now serves as the depository for the gift library of Nusantara Society, presented mainly by the Leiden University and the Royal Institute of Linguistics and Anthropology (KITLV) in the Netherlands, the University of Malaya, Malayan Language and Literary Agency (DBP), the University of Singapore, and the Australian National University.

The expenses of the Society are defrayed from the small fund made up of member's fees and some donations by the KITLV, DBP, and PRIMA Comexindo (Rus) Ltd.

## Board

President:

Professor Boris Parnickel

Vice-presidents:

Professor Alexander Ogloblin and  
Dr Nickolai Tolmachev

Secretary:

Dr Tatiana Dorofeeva

Members:

Professor Vilen Sikorsky  
Drs Cyril Mironov  
Drs Marc Ulianov

## The Nusantara Society

14-1-67 Dybenko Str  
Moscow 125475  
Russia  
Tel: +7-95-451 7987  
Fax: +7-95-200 3216 / 203 3647

## Writing material from Indonesia

## Dluwang, a Javanese/Madurese Tapa from the Paper-mulberry Tree

Dluwang is mainly known as a writing material from Java and Madura. Islamic manuscripts especially are written on this material. Unfortunately many of the manuscripts are in bad shape, they seem to whet the appetite of insects and not seldom are severely affected by all kinds of moulds. Many experts on Javanese language and literature wonder what dluwang is. Is it just another name for paper; is it made of manioc and the same as *kertas telo*; is it a beaten treebark generally known as 'tapa'? At the instigation of the TCZOA, Leiden the research project Dluwang, *Culturo-Historical Aspects and Material Characteristics* was set up in order to answer these questions and to contribute to future conservation. The final report of the one-year study was submitted to the Dutch Secretary of Education and Science, who subsidized the project, in May, 1995.

By René Teygeler



The first aim of the study was to identify the raw material and other materials involved by

means of botanical and chemical analysis. These results should then lead to a material characteristic. Secondly it was hoped to reconstruct the production process by studying primary and secondary sources, for which a three month field research was planned. At the same time it was necessary to sketch in the historical background.

The literature leaves no doubt that dluwang is a beaten treebark (*tapa*). To identify the plant material 16 reference sections were excised from four plants and compared with 25 dluwang samples from Dutch and Indonesian collections, ranging in time from 1875 till today. As the most probable possibility the Rijksherbarium, Leiden, identified the plant as the *Broussonetia papyrifera* Vent., popularly known as the paper-mulberry tree. This plant is very well known as a raw material for paper-making and tapa production throughout East and Southeast Asia, and Polynesia. The *Broussonetia* is not a plant endemic to Indonesia but originated in South China and probably found its way to Java via Taiwan, the Philippines, the Moluccas, and Sulawesi.

## The Dluwang material

To arrive at a characterization of the dluwang material two methods of separation were tested. The Central Research Laboratory for Objects of Art and Science, Amsterdam, experimented with a method called Thin-Layer Chromatography (TLC). This method is meant to obtain a quick and clear answer regarding the properties of the sample. It had never been tested on bast materials before. In the case of the TLC for separation of natural resins the results were disappointing, but the TLC for separation of colours was successful. It can be said, observing all due caution, that this method allows us to distinguish dluwang from tapas made of other plant mate-

rials. At the laboratory of the Conservation Department of the Royal Library, The Hague, dluwang was tested using the separation method of Iso Electro focusing (IEF). This method separates proteins and amino acids, and again had never been tested earlier on bast materials. The tests showed that dluwang can be distinguished from the bast of the *Artocarpus* and the *Gnetum* families. However, no distinction could be made between the dluwang samples and the bast of the *Ficus* family. It did make a distinction between the dluwang and the *Ficus* samples, but one that could not be explained. Further research on bast materials using IEF is needed to clarify this point.

## Uses for tapa

Tapa is known to occur almost everywhere in the tropics. The main use of barkcloth is for clothing, ranging from plain loin-cloths to beautiful decorated jackets. As barkcloth was replaced by woven cloth its function was relegated more and more to ceremonials and rituals. Only in Java and in Central-America has tapa ever been used as writing material. The earliest proof of tapa production is the find of a stone tapa beater in Taiwan dated 4300 BC. Similar prehistoric proof has been found in Java. One tapa beater was found near Bogor, West Java, and another near Pakauman, East Java, both dating back to the Neolithic Era. Whether this tapa was made from the paper-

mulberry tree or not, we do not know. In Old Javanese literature we find ample proof of tapa being used for clothing in Java. Dluwang is mentioned three times in the *Ramayana*, providing written evidence as far back as the 9th century. It is also mentioned in three texts from the time of the court of Kediri, 12th century: *Sumanasantaka*; the *Bhoma Kawya*; and the *Rama Wijaya*. From these and seven other Old Javanese texts we can conclude that in the pre-Islamic era clothes made from dluwang were worn by priests, especially ascetics. Moreover, these men of religion had the right to plant the necessary raw material and had the right to levy taxes on the trade in the final product. This is corroborated in a few Malay texts. In 1646 a Dutch travel journal refers to a people moving from East Java to West Java and clothed in '...white paper made from the bast of trees...'. Finally dluwang was reported as a material used for clothing in 1817 and in World War II some Javanese, for want of better, resorted to barkcloth for clothing.

In public Javanese manuscript collections, an average of 8% consists of manuscripts written on dluwang, for the large Dutch collection the percentage is only 2.6%. Dluwang was also used for some of the Malay and Madurese manuscripts. The oldest known manuscript on dluwang is a Javanese Islamic text from the end of the 16th century, the so-called 'Boek van Bonang'. The first Javanese Islamic works in the 16th century were written on palm-leaf. Soon the scriptoria were looking for other material as the palm-leaves were unsuitable for the typical Islamic bookform: the codex. Palm-leaf will break easily when folded, besides which the Arabic script is not easily engraved on the leaves. As all paper had to be imported, and thus was extremely expensive, the scribes had to resort to other material. Familiar with dluwang as an artistic material

and the fact that it had been used for a long time in a sacred sphere, probably led to the employment of dluwang as a substitute for palm-leaf. From the 18th century, when the import of Dutch paper rose, the Javanese royal courts started using paper in their scriptoria more often.

Dluwang was also used in other areas, one of them being the use as the material on which to depict the episodes of the *wayang beber*. At least from the late 17th century, but probably much earlier, these Indonesian scrolls have been painted on dluwang.

Another example is the recourse to Javanese tapa as a bookbinding material. Simple booklets were bound in plain dluwang wrappers. When bound in leather the endpapers were sometimes made of tapa. Surprisingly the boards were also built up of thin stripes of dluwang, inscribed or blank. This phenomenon is known in Western codicology as *membra disjecta*, meaning parts of discarded vellum. These pieces can be left-overs but sometimes they originate from cut-up older manuscripts. Following Western codicology we can name the above phenomenon *liber disjecta*. The above applications can be found in manuscripts written on paper as well as on dluwang. At the beginning of the colonial era, dluwang was utilized by Dutch authorities who were faced with a big shortage of paper. The material was employed as wrapping paper and made into folders. Local authorities were still using these folders until 1960.

## Dluwang production

By the end of last century it became clear to some scientists that the production of dluwang was on the verge of disappearance. They started to collect the bronze beaters and other tools. The interest of the colonial government grew when they heard of a fabulous Japanese paper made of the same raw material as that from which dluwang was made. As the export cost appeared to be too high, they dropped the idea of any further development. At the turn of this century the only production centres left were *Tunggilis, kecamatan Garut*, and *Tegalsari, kecamatan Ponorogo*. Under the Ethical Policy a final revival of governmental interest was noticeable. Some departments tried to arouse the interest of publishers and artists in the mother country. Although some Dutch books were bound in dluwang, the efforts were soon banished to oblivion. After World War II only one family in *Tunggilis, near Garut*, was still engaged in making dluwang. When the father of the family died in 1965 his wife took over till her death in 1980. Their sons earn a living by other

means but still know how to make the material. At the end of 1994 they showed me how to make dluwang. Between 1968-1975 the Indonesian government experimented with afforestation and reforestation of the *Broussonetia* in order to set up a large-scale paper factory. The experiments in itself did not fail, but the economic possibilities were not promising enough so the project was stopped.

In East Java three qualities of dluwang are distinguished, on Madura and in the rest of Java only two. The finest quality is used for the better manuscripts and letter writing; the medium quality for writing paper, simple books, account books, *wayang beber* and bookbinding material; the rough quality for wrapping paper, kites, wrappers and folders. For the best quality the youngest branches are selected. The bast will be fermented for as long as two weeks and finally both sides of the beaten bast are sanded with different leaves and polished extensively with a cowrie shell. For the medium sort the fermentation time is much shorter and only one side is sanded and polished. The other side is already more or less smooth because it has been pressed on a banana trunk to dry. The rough quality does not need much attention, the bast is not fermented and polished at all and usually it is ready within less than half an hour. While on Madura the sanding in first instance is done with a bamboo or rattan beater, on Java this is done with a carved piece of coconut shell. This shell leaves peculiar marks on the finished product, which can help us to identify the origin of the tapa. Local differences are also established in the kind of leaves and beans that are used in sanding and polishing. To lengthen the beaten bast two pieces are put together with an overlap of one centimetre. The overlap is beaten till one big piece is formed. This process can be repeated indefinitely.

Often dluwang has been called treebark paper or Ponorogo paper. But the material is in fact not a paper. The raw material is not beaten to a pulp and there is no question of a mould dipped in fibrous water to form a felt sheet of paper. The best term is 'beaten treebark' or *tapa*. In certain instances dluwang has been called *kertas telo*, erroneously supposed to have been made of manioc. Analysis of samples of this material showed it is made of the paper-mulberry tree and no difference with dluwang could be detected. Today *kertas telo* indicates for imported cotton-rag paper from the Chinese province Kwang-si. Finally dluwang can be defined as a beaten treebark (*tapa*) of the paper-mulberry tree (*Broussonetia papyrifera* Vent.) from Java or Madura.

I hope this research will help to clarify some of the uncertainties about the indigenous native writing materials of Java. Maybe it will contribute to a better understanding of the history of Javanese literature.



Tools for the preparation of dluwang

# The story of Darma Tasiah In Praise of a Virtuous Woman

By Edwin Wieringa

Islamic tradition and popular proverbs have it that Heaven is full of poor people, and Hell of women. In Indonesia there are quite a few (Muslim) woman-demeaning stories. Nevertheless, there are also some Islamic stories in which ideal pious women can be praised in the most glowing terms, undoubtedly just because they are so different from the ordinary representatives of their sex. One of these stories is the story of Darma Tasiah. In one of the theses of my PhD dissertation (Wieringa 1994), I suggested that the Javanese version of this story is based upon the Malay Hikayat Darma Tasiah which possibly entered Javanese literature via Cirebon, an old centre of Javanese-Islamic culture. From April - July I was in Indonesia to make a study of the Darma Tasiah corpus, financially supported by a grant of the IIAS.

## RESEARCH PROJECTS

In a nutshell the story of Darma Tasiah tells about a pious woman, the eponymous heroine, who

offends her husband by inadvertently one night allowing a lamp, the sole source of light in their house, to go out. Incensed by this carelessness, her husband throws her out. After being rejected by her parents too, Darma Tasiah wanders off, to perform penance in a forest. The angel Jibrail (i.e. Gabriel) visits her and clothes her in splendid new garments and transform her into the likeness of a beautiful nymph descended from Heaven. Returning to her family she is not recognized at first, but in the end Darma Tasiah is joyously reunited with her husband.

The Darma Tasiah belongs to a category of texts featuring an 'innocent, persecuted heroine' as its protagonist. In these tales, which are found in many parts of the world, the heroine is depicted as particularly virtuous: she will not succumb to evil, even under the most horrible of circumstances. The heroine is banished to the wilderness, but with the help of a saint, angel or the like, she is miraculously saved and in the end she is fully rehabilitated (cf. Dan 1977 and Brednich et al. 1987:113-115). Although the Darma Tasiah, generally speaking, belongs to the female fairy tales in which the heroine endures trials and tribulations, it is more specifically a sacred legend: Darma Tasiah is a saintly figure and the miraculous helper is an agent-of-the-sacred, namely Jibrail, the best known among the angels of Islam.

The Darma Tasiah story is found in numerous manuscripts in Malay, Javanese (where it is called *Murtasiya* or *Murtasiyah*), and Acehese (where it is known as *Hikayat Inong*), and continues to be recited and interpreted in some parts of Indonesia, namely in Riau, Java, and Madura. In the so-called Major Cénthini, known as the encyclopaedia of Javanese culture, we find one important reference to a reading of the Darma Tasiah at a wedding ceremony. In Cantos 143:19 - 156:57 in the second volume of Kamajaya's edition (Kamajaya 1986:218-274; translated into Indonesian in Daru-



suprapta et al. 1992:207-227) there is an elaborate scene in which during a nocturnal group vigil on the eve of a wedding ceremony, a learned female tells the guests exemplary stories concerning women, including a version of several cantos of the Darma Tasiah story.

### Javanese, Malay, and Acehnese versions

During my study tour I decided to concentrate on the Javanese version of the Darma Tasiah, because in Javanese the story is represented in different recensions. My first impression, based upon a quick perusal of the Malay material at the National Library in Jakarta, was that the Malay manuscripts seemed to show little variation and in Acehese the text is represented by a single manuscript only. The apparently unique manuscript of the Acehese version is a rather sweeping transformation of the Malay Hikayat Darma Tasiah and interspersed with Malay. Unfortunately the manuscript could not be traced when I wanted to consult it at the National Library in Jakarta. Therefore I had to be satisfied with a microfilm which was barely legible. As far as the Javanese texts are concerned, I wanted to apply a so-called 'corpus-based strategy' which means that by a meticulous scrutiny of the whole body of manu-

scripts the Darma Tasiah can be divided into discrete stages of its textual development (see for this new philological approach in Javanese literature Behrend 1987 and Wieringa 1994).

In the course of time the Javanese version of the Darma Tasiah has clearly passed through a number of evolutionary stages. One of the most recent recensions, dating from the early 19th century in Surakarta, is a frame story of a few hundred pages in which an overwhelming proportion of the text is devoted to episodes of religious discussion. Interestingly, most of the material of this recension seems to have been borrowed from other texts (cf. Behrend 1987:332-336). As I had suspected previously, that is to say before my fieldwork, the shorter, and most probably older, recensions seem to point to Cirebon as the place where the Darma Tasiah entered Javanese literature. Further research, however, is needed to verify this hypothesis.

### Cirebon literature

Lack of time necessitated I confine my research to the major public libraries in Jakarta, Yogyakarta, and Surakarta. I made one excursion to Cirebon, because it is known that in

A weeping Darma Tasiah leaving her parental home.

(Courtesy Museum Sonobudoyo, Yogyakarta)

Cirebon there are quite large manuscript collections belonging to private individuals. The problem is, however, how to discover individuals or families with manuscripts. Obviously it is impossible to go from door to door in search of manuscripts. Nevertheless, by a stroke of good luck I had stumbled upon an unpublished Indonesian research report about private manuscript collection in Cirebon and this mentioned at least one Darma Tasiah text. After some difficulties in locating its owner, I was able to visit this person who lives in a small village in the vicinity of Cirebon. He was a so-called *dhalang maca*, i.e. a man who recites traditional Javanese poems on various occasions, like rites of passage (birth, circumcision, marriage, etc.), the annual village cleansing ceremonies, etc. He turned out to be a good-humoured man who had no objections to have his manuscript collections photographed. His manuscripts were all still very new as they had only recently been written down. The texts of these manuscripts, how-

ever, had been passed down from generation to generation. The rather idiosyncratic handwriting bars an easy interpretation; when I showed the Cirebon manuscripts to some Javanese experts at the Mangkunagaran library (Surakarta, Central Java), they could not make head or tail of them. According to these experts, who are daily engaged in transliterating Javanese texts, the writing was too coarse, too rustic to be deciphered.

During my visit to Cirebon I learned that there were still quite a few *dhalang maca* active. Unfortunately I did not have the time to investigate Cirebon literature more closely. Hopefully this can be done at a later stage. To get a complete picture of the Darma Tasiah corpus it will then also be necessary to visit Riau, Aceh, and Madura where the story also is known.

Clearly, the numerous manuscripts not to mention its still active use in different parts of Indonesia testify to the Darma Tasiah's cultural, and especially religious, significance in Indonesia, past and present. The best way to make the Darma Tasiah corpus available for a larger audience of students of literature, anthropology, (Islamic) religion and the like, seems to be philological research of the written sources in combination with fieldwork.

## References

- Behrend, T.E., 1987, *The Serat Jatiswara. Structure and change in a Javanese poem 1600-1930*. Unpublished PhD thesis Australian National University.
- Brednich, Rolf Wilhelm et al., 1987, *Enzyklopädie des Märchens. Handwörterbuch zur historischen und vergleichenden Erzählforschung. Band 5*. Berlin, New York: Walter de Gruyter.
- Dan, Ilana, 1977, 'The innocent persecuted heroine: an attempt at a model for the surface level of the narrative structure of the female fairy tale', in: Heda Jason and Dimitri Segal (eds.), *Patterns in oral literature* (The Hague, Paris: Mouton), pp. 13-30.
- Darusuprapta et al., 1992, *Cénthini; Tambangraras-Amongraga. Karya Ngabei Ranggasutrasna dkk., Kanjeng Gusti Pangeran Adipati Anom Amengkunagara III* (Sunan Pakubuwana V), Jilid II. *Disadur ke dalam bahasa Indonesia*. Jakarta: Balai Pustaka.
- Kamajaya, 1986, *Serat Cénthini (Suluk Tambangraras)*. Jilid II. Yogyakarta: Yayasan Cénthini.
- Wieringa, E.P., 1994, *Babad Bangun Tapa. De ballingschap van Pakubuwana VI op Ambon, 1830-1849*. Unpublished PhD thesis University of Leiden.

Dr Edwin Wieringa is a philologist of Indonesian literatures.

RESEARCH  
PROJECTS

The first thing which should be reported is the reconstruction of the three temples,

Candi A, Candi Nandi, and Candi B, that stand across from the main temple [see ground-plan] and are often mistakenly called *candi wahana* or *vahana* temples. The reconstruction of these temples was started in 1991, just before I left Indonesia, and was completed in 1994. This is not the place to describe the exterior of the reconstructed temples, the beauty of which can be admired and studied in detail by every visitor. Instead, I want to call attention to the less well-known fact that, in the framework of the reconstruction, the Indonesian Archaeological Service made a detailed study of the foundation of the Nandi temple taking this temple apart to the last stone. The purpose of this exercise was to describe the composition and structure of the foundation, before the temple was definitively reconstructed. In the course of this activity several interesting matters came to light, such as some remains of so-called 'ritual deposits'. It was further determined that the Nandi temple (just as probably all the other temples in the central temple area) was solidly founded in the soil or 'anchored', so to speak (see below), because the invisible foundation was constructed from a 3-metre thick layer of anthracite and river-boulders. This lay on top of a thick layer of limestone blocks about 6 metres thick that had been neatly placed on top of each other (personal communication Drs. Bambang Prasetya Wahyuhono).

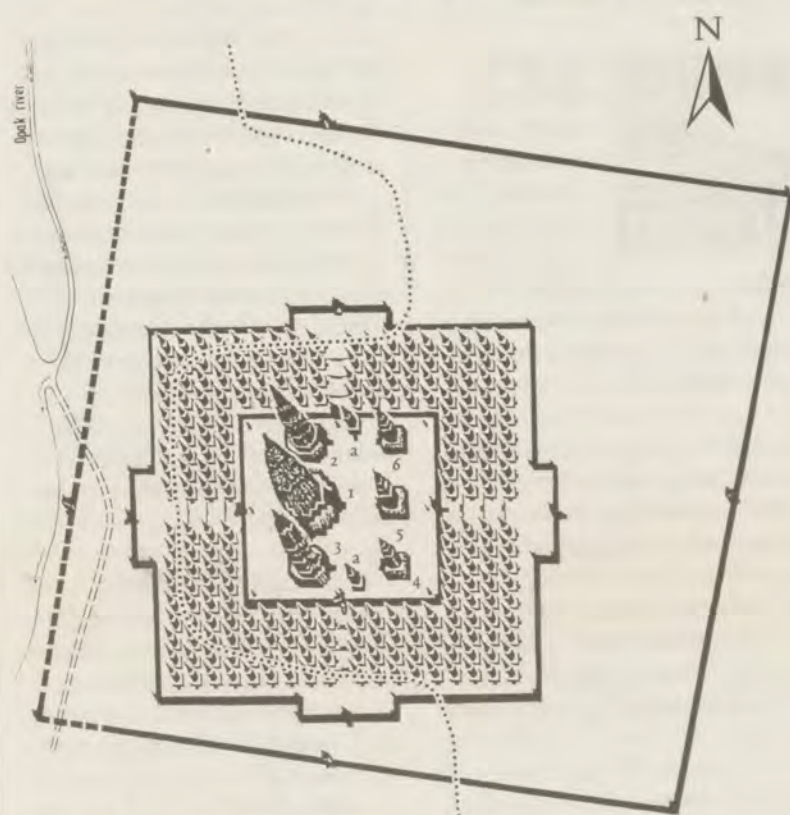
Based on the results of the stratigraphic analysis of the soil around the Nandi temple and elsewhere, it can be noted that the soil profile of the temple area is structured in such a way that layers of different kinds of soil and other materials, such as sand, clay, gravel, and larger and smaller river-boulders, alternate. Contrary to Krom's (1923:451) suggestion, the local soil does not consist of sand, easily permeable by water. Rather, in view of the particular structure of the soil in the central temple area, permeability to water must have been practically zero. This is certainly true of the top layer, which, because it was intensively trodden upon, and contaminated by building materials, must have been so degraded since the beginning of the construction in the late 8th-early 9th century, that a so-called 'slaking' or 'sealing surface' came into being, through which water could hardly move at all (personal communication, Drs. W. Hoogmoed, soil tillage expert, University of Wageningen). This is supported by Soekmono's (1985:688) observation that 'the fine sand of which the soil seems to consist in reality is dried mud'.

These data adequately explain the poor drainage of the central temple area (a problem already mentioned in the Archaeological Reports of the colonial period) and are the reason for the rigorous measures taken by the Indonesian Archaeological Service to improve the drainage of the

## Report on a Journey to Java Prambanan 1995: A Hypothesis Confirmed

By Roy E. Jordaan

In view of the forthcoming publication of a new book about Candi Prambanan or Candi Loro Jonggrang, Roy Jordaan recently made a brief visit to Central Java, with the support of an IAS travel grant, in order to ascertain the present state of the reconstruction of the Hindu-Javanese temple complex. Some of his findings are presented below.



- Legend**
- 1. Candi Siva
  - 2. Candi Visnu
  - 3. Candi Brahma
  - 4. Candi A
  - 5. Candi Nandi
  - 6. Candi B
  - a - Candi Apit
  - ☪ - Candi Kelir
  - ☪ - Candi Perwara
  - ..... - Underground Water Conduit (Ijzerman 1891)

Plan of the Prambanan temple complex

central temple area. These measures proved to be much more extensive than the few hand-dug gutters that I found in the western part of the temple area in 1991. No less than 20 concrete drainage pits were involved here, spread over the central temple area. From conversations with the official directly involved, and from the unpublished report *Laporan pembenahan halaman pusat Candi Prambanan* [Report on the improvement of the central courtyard of Candi Prambanan] (1993), it appeared that the drainage pits were connected to each other with an underground system of pvc drainage pipes. Furthermore, around each of the temples in the central temple area a ditch had been dug, filled with a layer of gravel. These were also connected to the above mentioned drainage pits.

Although understandable, and to some degree defensible, these measures are open to discussion and critique from a scientific point of view, because the question of the underly-

ing reason for the drainage problems in the central temple area was never raised. Must we assume, as is usually done, that it concerns a short-coming or design error by the early Hindu-Javanese architects, or did these architects indeed intend the central temple area to be filled with water, based on considerations not fully understood, or not taken seriously enough by us. For some years now, I have been attempting to show that the latter is the case (Jordaan 1989; 1991).

Summarizing briefly, it is my opinion that in their concept of the temple complex, the architects wanted to give concrete form to the Hindu myth about the churning of the ocean, which, as is known, was the origin of *amerta*, holy water. On the basis of this myth, the temple complex was built in such a way, that the central temple area could be flooded with water on certain religious feast days, and function as a pool (tank) or a reservoir for the holy

water that the priests made in a special temple ritual.

This inundation of the compound brings me to the question of water supply, a point that up to now could only be guessed at. It seems, however, that a satisfactory answer has been found. In collecting the photographs and illustrations for the forthcoming book, I had the opportunity to consult the second part of Ijzerman's *Beschrijving der oudheden...*, the so-called Atlas, which I was not, until recently, able to consult. On Plate XVII, fig. 67, there is a line [corresponding to the dotted line in the ground-plan], which indicates the course of an underground, stone water conduit: starting from the northern part of the third wall, it runs straight into and out of the temple complex, in the course of which it closely follows the contours of the central temple area, partially



Recent drainage measures in the Western part of the central courtyard.

Photo: Eef Hoekstra



The Loro Jonggrang temple complex, Prambanan, Central Java

underneath the fourth row of subsidiary temples that have now disappeared. The course of the water conduit must certainly be based on technical considerations, in connection with the maintenance of the fall of the water, which had been diverted from the river at a higher point. This fall could not have been maintained in the central temple area, which is constructed as a raised terrace. Old photographs of a stone water-course and an associated culvert, in the archives of the Archaeological Service (see OD photo no. 7760 and OD photo no. 11403-4), which, due to a lack of information in the accompanying report (*Oudheidkundig Verslag 1931-1935*), could not be pointed out before now, give a good impression of the size of the Prambanan water conduit. The culvert, in any case, was large enough for an adult man to stand up to waist-height in, which implies that it must have been fairly easy to raise the water from the river at these points, and transport it to the terrace. The new information concerning the course underground of the water conduit, as well as about the special structure of the soil of the central temple area, confirm the hypothesis that Prambanan was conceived of, and built as a holy water sanctuary. Architecturally, Candi Prambanan is as much of a wonder as Borobudur.

Dr Roy E. Jordaan obtained his PhD in Anthropology from the University of Leiden.

### References

- Anonymous, 1993, *Laporan pembenahan halaman pusat Candi Prambanan tanggal 15 Juni s/d 15 September 1993*. [Bogem: Panitia Pemugaran Candi Wahana Candi Lorojonggrang Prambanan Daerah Istimewa Yogyakarta, Dinas Purbakala].
- Ijzerman, J.W., 1891, *Beschrijving der Oudheden Nabij de Grens der Residenties Soerakarta en Djogdjakarta*. Batavia: Landsdrukkerij. [2 vols.]
- Jordaan, Roy E., 1989, 'A holy water sanctuary at Prambanan', *Amerta: Berkala Arkeologi* 11:17-41.
- 1991, 'Text, temple, tirtha', in: Lokesh Chandra (ed.), *The Art and Culture of South-East Asia*, pp. 165-181. Delhi: Aditya Prakashan.
- Krom, N.J., 1923, *Inleiding tot de Hindoe-Javaansche Kunst*. 's-Gravenhage: Nijhoff.
- Oudheidkundig Verslag, 1938, *Uittreksel van de Oudheidkundige Verslagen van de Oudheidkundige Dienst in Nederlandsch-Indië, 1931-1935*. Batavia: de Unie
- Soekmono, R., 1985, 'Lumpur dalam konstruksi candi', in: Sulastin et al. (eds.) *Bahasa-sastra-budaya: Ratna manikam untaian persembahan kepada Prof. Dr P.J. Zoetmulder*, pp. 684-696. Yogyakarta: UGM.

26-27 JUNE 1995  
BERG EN DAL, THE NETHERLANDS  
EIGHTH ANNUAL WORKSHOP OF ESSJN

## The Politics of Violence, the Violence of Politics

On June 26 and 27 1995, the 8th Annual Workshop of the European Social Science Java Network (ESSJN) was held at Hotel Erica in the hills of Berg en Dal near Nijmegen, the Netherlands. The workshop was organized and sponsored by the Centre of Pacific Studies and the Department of Anthropology of the University of Nijmegen. Financial support was also given by the International Institute for Asian Studies (IIAS) in Leiden.

By Huub de Jonge



The central aim of the network, which was founded in 1988, is to bring together social scientists and historians working on Java. The network, usually called the 'Java Club', is a loosely-structured organization. In fact, it is only a list of scholars as well as PhD students who specialize in Java or Javanese outside the island itself. Members get together once a year – alternately in the Netherlands and in another European country – to share research output and recent experiences, under the auspices of one of the institutions to which they are attached.

The general theme of the 8th meeting was 'The Politics of Violence, the Violence of Politics'. Violence is often seen as exceptional, as not belonging to normal conditions. That probably explains why so little work has been done on violence in general and why existing studies often have a high moralistic content. The study of violence in Java, so often presented as 'peaceful' in Orientalist approaches, suffers from both these shortcomings. For that reason in the workshop violence was discussed as a more daily phenomenon than insiders and outsiders are normally willing to admit: at the domestic and neighbourhood level; in socio-economic relations; and in regional and national politics.

The topics were discussed in four sessions. The first was concerned with domestic and local violence. The papers discussed related to *The Formal Denial of Domestic Violence on Java* (Ines Smyth and Rosalia Sciortino), *Youth Violence in Jakarta and other Javanese Cities* (Solita Sarwono), *Cooperation and Conflict among Iron Founders in Central Java* (Mario Rutten), and *Violence and Self-Help among the Madurese* (Huub de Jonge). The second session was on violence and the Indonesian revolution. Starting point of the discussion were the papers on *The 'Indonesian Revolution' in a Cultural Perspective* (Hans Antlöv and Stein Tonnesson), *Indonesian Youth Groups Confronting the Javanese Military* (Willem Wol-

ters), and *The Dutch Hostage Strategy during the Bersiap-Period* (Wim Hendrix). The theme of the third session was intimidation and development. The papers included *Symbolic Exclusion: state violence towards Indonesian NGOs* (Meuthia Rochman), *The Dynamics of Students Activist Movement* (Eva Kusuma), *Patterns of Villagers' Resistance* (Kutut Suwondo), *Economic and Military Violence on Java and Madura in the 1990s* (Ingo Wandelt) and *Agribusiness and Smallholders: coercion and predation in West Javanese contract-farming schemes* (Ben White). The final session discussed language, discourse, and metaphors of violence on the basis of two papers titled *The Use of Sexual Metaphors in the Change from the Old Order to the New Order State* (Saskia Wieringa) and *Violence and Vengeance: coping with violence in new order Indonesia* (Frans Hüsken).

From the discussions it has become clear that there is an urgent need to study in detail the different forms of violence and violence control in past and present Java. To realize this researchers should free themselves to a certain degree from the Western perceptions, standards, and uses of violence. For a thorough study of violence, extensive information on the context and background are indispensable. Special attention should be given to violence as a means of communication, as a system of political control in everyday life, as an instrument for disciplining labour, as a way of protest from subordinate and discriminated groups, as a tool of economic competition, and as a way of settling disputes where state control is weak. More research is also needed on violence at a more intimate level: domestic domain, neighbourhood conflicts, and inter-ethnic strife.

A special meeting was devoted to the theme of next year's workshop which will be held in Gothenburg. It was decided that the 9th workshop will be dedicated to the relevance of Java studies for general theory. Ben White and Frans Hüsken will inform members of the network about this topic in more detail later this year. At the next workshop there will also be opportunity to continue the discussion on violence. ♣

28 AUGUST – 2 SEPTEMBER 1995  
JAYAPURA, IRIAN JAYA, INDONESIA

## New Guinea Languages and Linguistics

The first International Conference on New Guinea Languages and Linguistics was organized jointly by the Universities of Cenderawasih (Irian Jaya, Indonesia) and Papua New Guinea (PNG), and held at the University of Cenderawasih in Jayapura from 28 August to 2 September 1995.

By Miriam van Staden



More than one hundred participants from seven different countries met in Jayapura recently to discuss the state of the art in the study of languages and linguistics in the New Guinea area. It was the first time that a conference was jointly organized by the universities of Jayapura, Indonesia, and Port Moresby, PNG. The two main aims of the conference were to bring together linguists from all over the world to discuss data from languages on both sides of the border, and to discuss efforts to safeguard the declining or dying languages in the two regions.

The island of New Guinea, of which the western half is a province of Indonesia and the eastern part constitutes Papua New Guinea (PNG), can boast of no less than one thousand languages, an estimated one fifth of world's languages. Many of these languages have fewer than 5,000 speakers, some as few as 500 or less. Although the diversity among these languages is tremendous, it has turned out to be possible to establish language families. While some languages exhibit features that resemble those of the surrounding Austronesian languages, most are classified as so-called Non-Austronesian, or Papuan languages. More than 25 papers were presented on linguistic aspects of these New Guinea languages, giving perspectives on language (re)classification and interrelatedness.

Other presentations referred to the second aim of the conference, which was the position of the indigenous languages in both regions. It appeared that in addition to linguistic similarities, the position in which the indigenous languages find themselves, too, may be compared and justified close cooperation between the two regions.

In both countries many of the indigenous languages are still largely unknown and unwritten. Now, that the traditional communities are increasingly coming into

contact with the outside world and the national languages are being introduced into the communities, the indigenous languages risk being replaced by these national languages. The importance of preserving these languages was therefore one of the main issues of the conference. Keynote speaker Professor Kenneth Pike, stressed that people can contribute more to the cultural growth and economic development of a nation if they have a sense of belonging to a community. This can only be the case if their own culture is respected and has a place in this community.

### Language and identity

Since language is so closely related to identity, linguists have an important contribution to make. They can provide preliterate people with an alphabet, a grammar, and a written tradition, helping speakers to revalue their own language. The impact of this on a community can be tremendous: seeing their own language in writing may enhance the sense of identity and increase self-esteem within a community. As Gille Gravelle from the Summer Institute for Linguistics (SIL) in Jayapura pointed out: 'The Meah people, for example, always thought their language could not be written and, hence, was unworthy. When they learned how to write their own language, they assigned it higher prestige'.

Dr Thomas Perry (Simon Fraser University) compared the situation in Irian Jaya and PNG to Canada, where the indigenous cultures and languages had long been ignored, resulting in lack of identity and self-respect on the part of the indigenous people. He related current drugs problems and crime to the neglect of indigenous cultures, warning that if no attention is paid to the languages and cultures of the people, the social cost will be enormous.

In addition to the importance of high self-esteem on the part of the population, it also appears that governments can reach their communities more effectively through the vernacular than in the national language. Reading materials on health education and family planning have a larger impact if they are written in



Doreh Bay, Irian Jaya,  
February 1995. Photo: Jelle Miedema

the local languages. It is, therefore, of great consequence that governments acknowledge the importance of the indigenous languages, supporting communities to preserve their own language by allowing these languages a place in the school curriculum, and providing funding for linguistic research and literacy programmes.

### Barefoot linguists

In respect to literacy programmes, it must be noted that PNG is still very much ahead. However, in this light, the establishment of a linguistics programme at the University of Cenderawasih, starting in August 1996 is a positive development. The university will provide training for thirty students each year to become linguistic fieldworkers. Professor William Foley (University of Sydney) recommended that, on a short term basis, the aim of the department should be to generate 'barefoot linguists', rather than highly trained theoretical linguists, which can be one of the long-term goals. What is needed in these regions now, is not so much linguists who collect their data in the field and leave to write an academic piece, but people who can provide language communities with an alphabet and an outline of the grammar. How these aims may be effectuated was shown by a promising large number of participants from Papua New Guinea and Indonesia who presented papers on the description of their own languages.

Proceedings of this conference will be published by the University of Cenderawasih, and will cost USD 30 (USD 20 on subscription).

The second International Conference on New Guinea Languages and Linguistics will be held in Port Moresby in August 1997. ♣

29 JUNE – 1 JULY, 1995  
LEIDEN, THE NETHERLANDS

## Keys to Southeast Asia

# The First EUROSEAS Conference

By Ageeth van der Veen

From 29 June to 1 July two hundred Southeast Asia specialists met in Leiden for the first conference of the European Association for Southeast Asian Studies (EUROSEAS). They discussed the 140 papers presented in eleven interdisciplinary panels. The topics were: Literature; Religious Revival; the Middle Class; Cycles in the Southeast Asian Economy; International Trade and Investment Flows; Shifting Identities in Southeast Asia; Urbanization and its Social Impact; State and Market Roles; Human-Environment Interactions; Uneven Development; and Local Transformations and Common Heritage in Southeast Asian Cultures.

**T**hough EUROSEAS is still a young organization, – the Association was founded in 1992 – the interest for this first international scholarly meeting was enormous. Obviously, a lot of European and Southeast Asian scholars feel the need to join an international network in order to be able to discuss their work with other European and Southeast Asian scholars, and to seek institutional backing for their international research.

The purpose of this first conference was for the scholars to meet each other and cross borders that have so long existed with regard to discipline and nationality, be it that of the researcher or of his or her country of study. Neither Southeast Asia nor Europe can any longer be seen as a set of nations connected only geographically with each other. Cultural, political, and economic links make the Southeast

Asian area one that should be studied as an entity. As Victor King, one of the panel convenors, stated: 'The panels brought together academics who were working in similar fields in Europe, but who were unaware of each other's research until it was presented in Leiden. Bringing scholars together with mutual interests was the major contribution of the conference.'

### A workshop in itself

The panel 'State and Market Roles in the Development of Southeast Asia', for example, convened by Jean Luc Maurer and Philippe Régnier, both from IUED in Geneva, was attended by economists, political scientists, sociologists, anthropologists and economic historians. Thus, new light has been shed on this topic which will influence the work of the participants.

The panel on 'Shifting Identities' was quite a popular one. The discussions were so vivid that the convenor, Luc Nagtegaal from the KITLV in Leiden, stated that the panel was 'More or less a workshop in itself'. The themes were ethnicity, what lies at the bottom of it and the way several ethnic groups make themselves known as such in Southeast Asia. Anne Booth from SOAS in London was also struck by the lively participation of the audience in her panel on 'Trade and Investment Flows and the Development of Entrepreneurship in Southeast Asia between 1880 and 1990'. She regretted that there was not more time for the discussions engendered by the papers. This was also the complaint during the EUROSEAS General Meeting: three days obviously is too short a period to meet two hundred colleagues and compare research results without getting the feeling that one missed a lot of both of them.

The panel on 'Human-Environment Interactions' was grouped into three sub-panels on respectively: the ecological history of Southeast Asia, forest-related issues; and modern issues of resource use and management. Most participants could illustrate their topics with case study material. Victor King from the University of Hull, was very enthusiastic about the work of his panel's participants: 'The panel demonstrated how well the participants from different European countries can contribute to a genuinely collaborative venture. Discussions were lively, informed, and constructive.'

To the convenors of the 'Uneven Development' panel, David Drakakis Smith and Chris Dixon from Liverpool University, it became clear in

the context of the discussions that unevenness within the development process can be identified at both spatial and social levels. These horizontal and vertical inequalities often overlap and form a complex matrix within which certain groups find themselves doubly disadvantaged. Uneven development is becoming an even more complex process as labour demands and improvements in transport induce population movements across international borders as well as over increasing distances within individual countries. The papers in the 'Uneven Development' panel examined these trends at varying degrees of complexity over the whole region, from the advanced economy of Singapore to the relatively quiet backwaters of Laos.

In the panel on 'Religious Revival' twenty-three papers were presented. Though the size of the panel brought about the decision to split up in two groups, the participants reunited after two sessions, because the discussions proved to be better in the larger group. Bernhard Dahm from Passau University, who convened the panel, was charmed by

to display their books out in the sun, and become a meeting point in itself for the panels during their tea and coffee breaks.

Most panel convenors are considering publication of the papers presented at the conference. The Book of Abstracts of Keys to Southeast Asia is still available at the EUROSEAS Secretariat at costprice: Dfl. 35. A list of addresses of all of the registered conference participants will be sent along with the next issue of the ENSEAS Newsletter to all scholars who attended the conference. All non-members will receive this list by mail.

By the end of this year, the EUROSEAS Board will meet in order to draw plans for a new EUROSEAS Conference within three or four years. Suggestions made during the first EUROSEAS Conference will of course be taken into serious consideration, as well as proposals for panels and topics for the next one. 'Keys to Southeast Asia' demonstrated that the demand for international contact and cooperation among European Southeast Asianists and their Southeast Asian counterparts is still growing. ♡



Corridor chat by some of the conference participants



Participants attending the opening of the conference

the quality of the papers presented and the actuality of the topics. The participants of the 'Religious Revival' panel intend to publish a book containing the material presented on their panel.

### New contacts

Thanks to financial support given by sponsors, the conference organization was able to invite quite a number of scholars from Russia and from Southeast Asia itself, who would not have been able to come if they had been made to pay the full amount of fees, fares, and accommodation costs. Their presence gave an extra dimension to the international outlook of the conference and to the discussions.

The conference was sponsored by the International Institute for Asian Studies (IIAS), the University of Leiden Foundation (LUF), the Royal Netherlands Academy of Arts and Sciences (KNAW), and the Royal Institute of Linguistics and Anthropology (KITLV).

Apart from the discussions, the meeting of colleagues and the making of new contacts was certainly an important aspect of the conference. During lunches, receptions, and dinners, the atmosphere was cheerful and friendly. The sunny weather made it possible for the publishers

For more information, contact:

Ageeth van der Veen  
EUROSEAS  
c/o KITLV  
P.O. Box 9515  
Leiden, The Netherlands  
Tel: +31-71-5272295  
Fax: +31-71-5272638  
E-mail: kitlv@rullet.LeidenUniv.nl

1 SEPTEMBER, 1995  
LEIDEN, THE NETHERLANDS

## Voice in Austronesian

On September 1, 1995, a workshop on 'Voice in Austronesian' was held as part of the SLE conference at Leiden University. Speakers were R. van den Berg (SIL), M. Klammer (Free University, Amsterdam), K. Cook (Hawai'i), N. Richards (MIT), D. Gil, W. Spitz (Houston), B. Clayre, F. Wouk (Auckland), and myself (Leiden).

By Jan Voskuil



**T**opics ranged from sub-grouping issues via the nature of individual affixes to typological similarities between Tagalog and Icelandic. Notwithstanding the great differences in background of the various speakers, there was an excellent atmosphere of friendly and serious cooperation. It was a workshop in the real sense of the word: previously unknown data were presented, old ideas were re-evaluated against new insights, and everyone learned useful, new things about the fasci-

nating enigmas of Austronesian voice.

Apart from the speakers, there were not too many people in the audience - there was nobody from the Indonesian linguistics department, which was a pity. On the other hand, the absence of a large crowd contributed significantly to an informal mood ideal for study and making friends.

The programme was quite full, not to say exhausting, but a delicious Austronesian dinner at the end of the long day - Padang food, a real treat - restored everyone to their senses. It is a very good thing that the organizers of the SLE conference made this workshop possible: good for its participants, good for Austronesian linguistics. ♡

12-18 MAY 1996  
CHIANG MAI/CHIANG RAI, THAILAND

## The Second International Conference on Hani/Akha Culture

The Second International Conference on Hani/Akha Culture will be held (pending additional funding) from Sunday 12 till Saturday 18 May 1996 in Chiang Mai and Chiang Rai, Thailand. It is a continuation of a Hani/Chinese initiative of 1993 when the First International Conference on Hani Culture was held in China.



**T**he South-East Asian Mountain Peoples' Culture and Development: Research, Documentation and Information Programmes - Thailand (SEAMP), and the International Institute for Asian Studies - the Netherlands (IIAS), are acting as secretariat for the Conference, with the cooperation of Hani/Akha organizations and the Tribal Research Institute, Chiang Mai, Thailand.

The objectives of the Conference are: to encourage research, includ-

ing 'action research', on Hani/Akha culture and traditional knowledge. This includes research regarding the Hani-Akha relationships to their majority neighbours in the so-called Mae Khong River Quadrangle area including S. China, N. Thailand, N.E. Burma, N. Laos and N. Vietnam.

The Conference will be conceived as a working Conference by and for Hani/Akha and related researchers.

Since the Conference is now only 8 months away, the secretariat welcomes the proposal of paper topics to be presented to the Conference. Research papers on topics relating to the Hani/Akha peoples of China,

Burma, Laos, Thailand, and Vietnam will be considered, with a priority for papers related in some way to the main themes mentioned below. Those who wish to present a paper at the Conference are asked to submit a paper abstract in English (of no more than one page) as soon as possible but not later than **15 November 1995**. Please submit in duplicate to both SEAMP and IIAS (addresses listed below).

### Themes and topics:

- Traditional Hani/Akha ecological knowledge and bio-diversity conservation
- Traditional Hani/Akha medical knowledge and shamanism
- The traditional non-formal Hani/Akha educational system
- Hani/Akha genealogical and kinship-systems in modern times
- The role of the Hani/Akha women in past and present
- Hani/Akha networking, relationships, and future cooperation

Orality and literacy will be discussed in relation to all these themes. These themes will be introduced during the opening day of the Conference, after which the Conference will split into 5 or 6 working groups, which will work on these themes in or near Akha villages in the Chiang Rai province, Thailand.

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 Chiang Mai and Chiang Rai in May 1996 ♡

3-8 JUNE 1996  
LEIDEN, THE NETHERLANDS  
INDONESIAN-NETHERLANDS COOPERATION  
IN ISLAMIC STUDIES (INIS)

## First International Conference on Islam and the 21st Century



**T**he Indonesian-Netherlands Cooperation in Islamic Studies (INIS) has the pleasure to announce that from June 3-8 1996 Leiden University will host the first International Conference on Islam and the 21st Century. This conference is the first in a series of three, which focus on recent developments in the Muslim World and in the Muslim communities of Europe. The aim of the first conference is to analyse current tendencies within the framework of globalization, development, and education. It is hoped that the conference will serve as a meeting place for scholars and experts from various disciplines and institutions, and will combine theoretical approaches with practical experiences. The number of participants is expected to be around 100, mainly from Southeast Asia, the Middle East and Western Europe.

### The three general themes

#### - Islam and the global community:

*new interactions between Southeast Asia, the Middle East, and Europe.*

The last decade of the 20th century is witnessing radical changes in global relations. The regional blocs which were formed in the wake of the Second World War and the ensuing decolonization have either disintegrated or have ceased to function adequately. Once well established ideologies and identities have now often lost their meaning. However, new identities are arising within the context of an unprecedented degree of global exchange. In Southeast Asia and the Middle East Islam plays a vital role in this process, albeit in different ways. On the one hand the two regions are in close communication, but on the other hand the Muslim identity of Southeast Asia is acquiring a more self-reliant position vis-à-vis the Islamic centres in the Middle East. Also in Europe, with its growing number of Muslim citizens, Islam figures prominently in public debates on identity.

#### - Islam and development:

*Muslim views on population, resources, and social justice.*

The Muslim World contains a great variety of societies and economies, varying from highly developed states with a high per capita income to less developed nations in which a large proportion of the population finds difficulty in satisfying basic needs. During the last few decades a large number of Muslim scholars and experts have expressed their views on the nature of development and North-South relations of dependency. Numerous programmes have been initiated by governments and organ-

izations aimed at solving problems related to poverty, resources, and population pressure. In many instances governments and organizations cooperate with Western counterparts in bilateral, multilateral, and international structures, but more distinct Islamic projects, too, have been initiated, often by Non-Governmental Organizations. Apart from Western aid, Islamic aid is becoming a familiar feature in an increasing number of countries.

#### - Islam and education:

*recent developments in the Muslim World and Europe.*

Education has always figured prominently in the Islamic tradition. Modern education has expanded rapidly in many parts in the Muslim World during recent decades, and at the same time, religious learning has displayed a remarkable vitality and adaptability. Nonetheless, the demands of modern technology and of world-wide communication press hard on the existing facilities and pose questions about the methods and objectives of educational policies. This has engendered a lively debate on the issue of the cultural and religious identity of educational programmes, not only in the Muslim World, but also in Europe. Muslim communities in Europe have initiated educational programmes which serve their specific interests and needs, and giving rise to a public debate on the constitutional and social framework of religion and education. ♡

For information, please contact:

**INIS, Leiden University**  
Nonnensteeg 1-3,  
2311 VJ Leiden  
The Netherlands  
Tel: +31-71-527 2419/2416  
Fax: +31-71-5272632  
E-mail: Projdiv@Rullec.LeidenUniv.nl.

For abstracts, and further information:

**Dr Leo Alting von Geusau**  
SEAMP-Thailand  
137/3 Nantharam Rd.  
Chiangmai 50100, Thailand  
Fax: +66-53-274947  
Tel: +66-53-276194

**Dr Deborah Tooker**

IIAS  
P.O. Box 9515  
2300 RA Leiden  
The Netherlands  
Tel: +31-71-5272227  
Fax: +31-71-5274162  
Email: IIAS@RULLEC.LeidenUniv.NL



2-6 SEPTEMBER 1996  
LEIDEN, THE NETHERLANDS

## The Sixth International Conference of EurASEAA



**The Sixth International Conference of the European Association of Southeast**

Asian Archaeologists (EurASEAA) will be held in Leiden from 2-6 September 1996.

The International Institute for Asian Studies (IIAS) will host the conference. Scholars are invited to attend

the conference and present papers on any topic of Southeast Asian archaeology, including protohistory and early history, epigraphy and art history. ♡

Information can be obtained from:

**Dr Marijke Klokke**

research fellow IIAS

P.O. Box 9515

2300 RA Leiden

The Netherlands

Fax: +31-71-5274162

Email: klokke@rulub.LeidenUniv.nl

28 DECEMBER 1997 - 2 JANUARY 1998  
TAIPEI, TAIWAN

## Eighth International Conference on Austronesian Linguistics (8-ICAL)

The Eighth International Conference on Austronesian Linguistics will be held in Taiwan, as a result of a vote by the participants present at 7-ICAL in Leiden last year. The Institute of History and Philology, Academia Sinica, Taiwan has since then agreed to act as host. The conference will be held from December 28 1997 to January 2 1998.



**Contributions** in the form of papers are solicited in all areas pertaining to the pho-

nology, morphology, syntax, pragmatics, and socio-linguistics of Austronesian languages, especially when these are based on primary language data. The list of areas indicated is suggestive rather than restrictive. Interested Austronesian scholars and researchers are also encouraged to organize their own panels. Suggested topics for panels are area studies (e.g. Formosan, Philippine, Indonesian, Malay, Micronesian, Polynesian, Melanesian), special topics (e.g. case, focus, tense/aspect, complementation), etc.

Those who are interested in attending this conference are requested to fill out the registration form which can be obtained from the address below, and mail it to the

Organizing Committee by **1 November 1995**. Panel organizers should also notify the Organizing Committee of all the panellists' names and the intended topic to avoid unnecessary overlap. Papers should be written and presented in English.

One-page copy-ready abstracts of papers and a registration fee of NT\$ 1,900 or US\$ 75 should be received before **1 May 1996**. ♡

For further information, contact:

**Professor Paul J. Li**

8-ICAL, Chair

Institute of History and Philology

Academia Sinica

Taipei, Taiwan ROC

Email: hspaulli@ccvax.sinica.edu.tw

More than any other type of book, historical atlases permit a quick understanding of the movements of peoples, the size and expansion of states, the spread of religions, the courses of military campaigns and the trajectory of trade routes, the relative historical importance of particular towns, rivers, mountain ranges, and so forth. It is this ease of reference which makes historical atlases indispensable tools to the study of history.



**The** importance of historical atlases has been recognized since the early 19th century.

In practice, and following the general trend of historical scholarship, most atlases were concerned mainly with Europe and North America, while Asia's past was treated as no more than an incidental element in Western history. Today, however, a considerable greater interest in Asian history, as genuine Asian history is noticeable.

### Historical Atlases on Asia

For most areas of Asia separate historical atlases do now exist. For the Middle East and the other parts of the Islamic world there are three: the *Atlas of Islamic History* by H.W. Hazard (Princeton 1951); the *Historical Atlas of the Muslim Peoples* by R. Roolvink (Amsterdam 1957); and *An Historical Atlas of Islam* edited by W.C. Brice (Leiden 1981). For China there is *An Historical Atlas of China* by Albert Herrman (Edinburgh-Chicago-Amsterdam 1966) and for South Asia *A Historical Atlas of South Asia* edited by Joseph E. Schwartzberg (Chicago 1978, Oxford 1992).

The only region of Asia for which a separate historical atlas has been missing so far is Southeast Asia. Those wanting to consult historical maps of this area had to make do with sketches in handbooks and monographs, or with occasional maps in some of the above-mentioned atlases, wherever these happen to digress into Southeast Asian history.

Meanwhile, South Asia has developed into a crucial area in the world (decolonization, Vietnam, ASEAN, economic growth), and with interest in its history constantly increasing, the need for an historical atlas of the region is more pressing than ever before.

### Historical Atlas of Southeast Asia

Author of several books on Southeast Asian history and having been absorbed in an interest in maps and cartography for many years, Jan Pluvier, emeritus professor of Modern Asian History, University of Amster-

Jan M. Pluvier's:

# Historical Atlas of Southeast Asia

By F.Th. Dijkema

alism, to political developments of the post-colonial era. The introduction to the atlas provides brief backgrounds to each of the individual maps: the emergence, decline and downfall of states and empires; territorial changes; border conflicts; expeditions; wars and so forth. Wherever relevant the sections of the introduction are followed by dynastic lists or lists of governors, presidents, prime ministers and other dignitaries. Furthermore, there is a select bibliography arranged by geographical area, and two indexes - one of personal names occurring in the text and one of geographical names in the maps and in the text.

The history of the Southeast Asian nations deserves to be studied in detail by a great many people. This atlas will be an important help for those wishing to get familiar with that history. ♡

dam, is ideally placed to be the author the first historical atlas of Southeast Asia.

His work, *Historical Atlas of South-East Asia*, was published by E.J. Brill, Leiden in September this year. It represents the historical development of Southeast Asia (Burma, Thailand, Laos, Cambodia, Vietnam, Malaysia, Indonesia, and the Philippines) from the earliest times to the present, in 64 large maps, all produced in full colour. The maps cover everything from the formation of states and empires, migration of peoples, trade routes, the rise and decline of coloni-

(Advertisement)

## Historical Atlas of South-East Asia

By J.M. Pluvier

This atlas deals with the historical development of South-East Asia from the earliest times to the present. In the first section a chronological survey in succinct form of the history of the area is presented so as to provide the reader with the background information necessary to make adequate use of the second section. That part of the book can be used on its own, portraying the history of South-East Asia in 64 pages of maps which cover such items as the formation of states and empires, the migration of peoples, trade routes, cultural and economic aspects, the rise and decline of colonialism and the political development of the post-colonial era. This unique atlas is concluded by an extensive bibliography and by two indexes, one of the geographical names on the maps and in the text and one of the names of the numerous persons mentioned in the text.

- 1995. (viii, 80, 8 pp. 64 col. maps)
- Handbook of Oriental Studies. Section 3. Indonesia, Malaysia und die Philippines, volume 8
- ISBN 90 04 10238 8
- Cloth with dustjacket
- NLG 220.—/US\$ 142.—

Historical Atlas of South-East Asia

Call for more information:  
+31 (0)71-5 35 35 00

To: E.J. Brill, Attn: B. van Alphen  
P.O.B. 9000, 2300 PA Leiden,  
The Netherlands

I would like to order the *Historical Atlas of South-East Asia* at NLG 220.—

Name \_\_\_\_\_

Address \_\_\_\_\_

Zipcode/City \_\_\_\_\_

State \_\_\_\_\_

IIAS

Prices and data are subject to change without prior notice and are exclusive of handling costs. All prices are exclusive of VAT in EC-countries. US\$ prices are valid for USA and Canada only. Offices in The Netherlands USA and Germany.

**E.J. BRILL**  
Academic Publishers

# Manuscripta Indonesica Volume 5

*Mystical Illustrations from the Teachings of Syaikh Ahmad Al-Qusyasyi. A Facsimile edition on paper and CD-ROM of a manuscript from Aceh (Cod.Or. 2222) in the Library of Leiden University, with introductions by Aad Janson, Roger Tol & Jan Just Witkam.*



**T**he Indonesian-Netherlands Cooperation in Islamic Studies (INIS) in cooperation with

Legatum Warnerianum in the Library of Leiden University have published this wonderful manuscript in facsimile. Not only that, a

CD-Rom has also been added to the book. The compact disc, which is being meant for reading and downloading only, has the big advantage of avoiding high costs of colour printing, while allowing full colour viewing on a suitable monitor. This is the first time a manuscript has been made available on CD-Rom and more are to follow!

For more information:

**INIS**

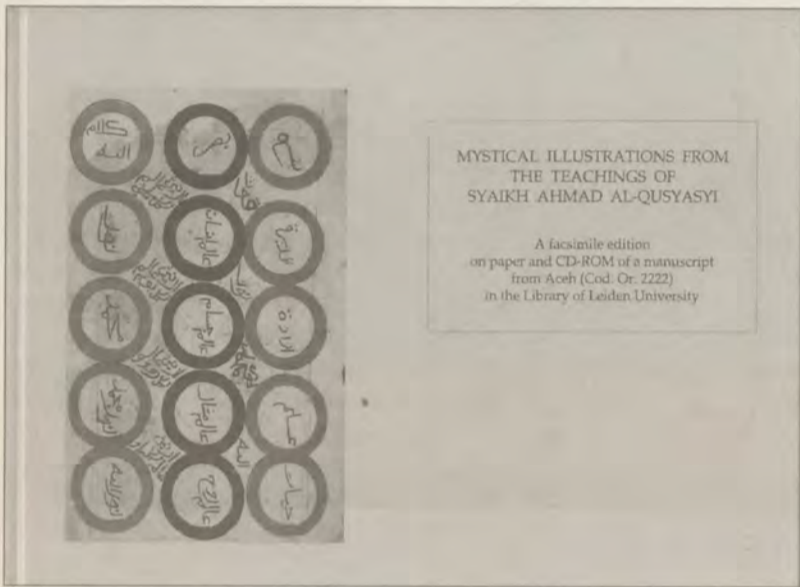
Nonnensteeg 1-3  
2311 VJ Leiden

The Netherlands

Tel: +31-71-527 2419/2416

Fax: +31-71-527 2632

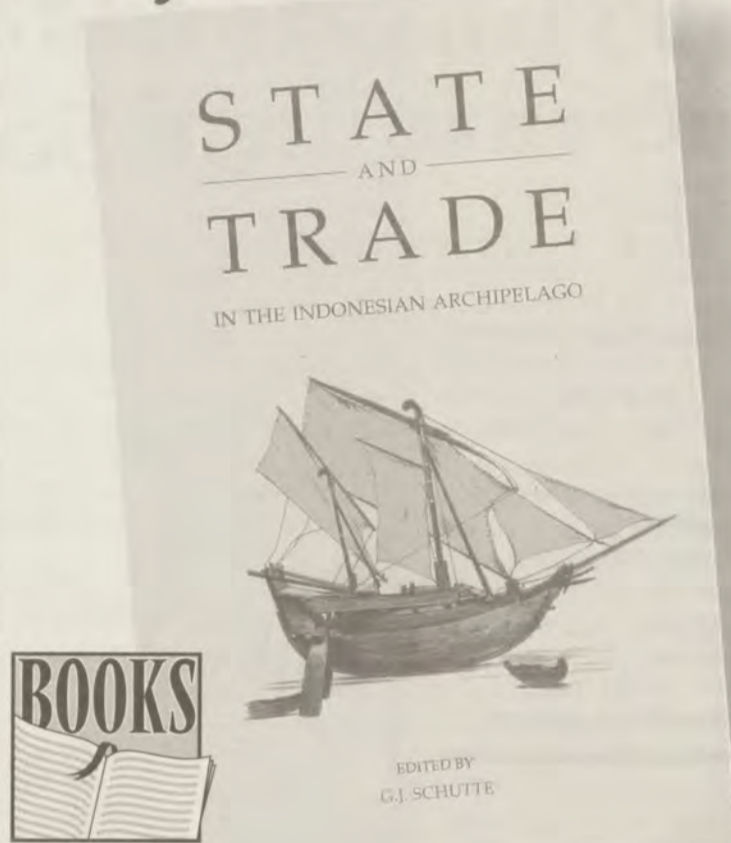
E-mail: projdiv@RULLET.LeidenUniv.NL



MYSTICAL ILLUSTRATIONS FROM  
THE TEACHINGS OF  
SYAIKH AHMAD AL-QUSYASYI

A facsimile edition  
on paper and CD-ROM of a manuscript  
from Aceh (Cod. Or. 2222)  
in the Library of Leiden University

# New Publications by KITLV Press



**G.J. Schutte (ed.)**

*State and Trade in the Indonesian Archipelago. Working Papers 13, viii + 199 pp.*  
ISBN 90 6718 083 1

**T**he theme of this volume is state formation and mercantile evolution in Indonesia. A debate on this subject has been going on for quite some time now and the focus on this matter has changed from external challenge (mainly by West-

erners) to the indigenous response to that challenge, and to local and regional institutions. This book presents 9 case studies to illustrate the new approach for a new understanding of this matter in Java and beyond.

Contributors are from Indonesia: Muhammad Gade Ismail, R.Z. Leirissa, Edi Sedyawati, an Suhartono, and from the Netherlands: F. van Baardewijk, V.J.H. Houben, L.W. Nagtegaal, J.W. Schoorl and R. Vos.

**P.J. Zoetmulder**

*Pantheism and Monism in Javanese Suluk Literature: Islamic and Indian mysticism in an Indonesian setting.*

Translation Series 24, xvii + 381 pp.  
ISBN 90 6718 082 3

**T**his translation into English by M.C. Ricklefs of Zoetmulder's 1938 dissertation is long awaited. Zoetmulder, who died 8 July 1995 in Indonesia, is well known for his scholarship in Old Javanese - vide his Old Javanese dictionary he published with the assistance of S.O. Robson, at KITLV in 1982. However, his career in Javanese Studies started with more modern forms of Javanese, for instance his prizewinning translation of the Wedhotomo in the journal Djawa in the nineteen thirties. This book shows his unprecedented knowledge of his subject matter and is a prime source for information on this - too little studied - subject in Javanese. It focuses on the extent to which pantheistic or monistic ideas underlie suluk literature and in what form they appear. The heart of the book is an analysis of early nineteenth-century Javanese suluk texts which still play a major role in Javanese thought.

Doctrines of emanation, of ecstatic union with God, and of a radical monism that posits the unity of God and all creation are rigorously analysed on the basis of the Javanese sources.

For information and order:

**KITLV Press**

Koninklijk Institute voor Taal-, Land- en  
Volkenkunde  
P.O. Box 9515  
2300 RA Leiden  
The Netherlands



**T**he Research School CNWS at Leiden University also publishes books on

Southeast Asia. The following recent titles are of interest to the Southeast Asian scholar:

**c n w s**

# Recent Publications by Research School CNWS

**Danielle C. Geirnaert - Martin**

*The Woven Land of Laboya, CNWS Publications no. 11, xxxv + 449 pp., ill., maps.* ISBN 90-73782-13-9

The role of fabrics in Indonesia is a field of study in itself and is being treated by numerous scholars all over the world. In this study Danielle Geirnaert discusses the relationship between textiles and housebuilding in connection with the ideas and values of the Laboya society, West Sumba, Eastern Indonesia. Along with motifs and colours, the meaning of different techniques, the division of labour between men and women, and the relationship between the textiles and their role in ordinary life and during ritual, receive special attention.

**Freek Colombijn**

*Patches of Padang: the history of an Indonesian town in the twentieth century and the use of urban space, CNWS Publications 19, xiii + 428 pp., ill., maps.* ISBN 90-73782-23-6

Padang in West Sumatra, is the centre of the Minangkabau people. In 1920 it had a population of 38,000 inhabitants, in 1990 this had grown to 600,000. The modern development of this city is sketched in this study, while a number of modern sociological theories about urban development are discussed and tested against the actual situation in Padang.

**Jarich G. Oosten (ed.)**

*Text and Tales, CNWS Publication 22, 144 pp.* ISBN 90-73782-27-9

This volume is a collection of papers presented at the PhD seminars on oral traditions organized by the CNWS in Leiden. The central focus of the book is on the interpretation and explanation of oral traditions in relation to their ethnographic context. Articles on Indonesia are on Ngaju Kaharingan religion by Sri Tjahjani Kuhnt-Saptodewo, the Kerinci of Sumatra by Jet Bakels, and the Karo Batak by Juara Rimantha Ginting and Beatriz van der Goes.

**W. Boot (ed.)**

*Literatuur en tweetaligheid, CNWS Publications 25, 201 pp.* ISBN 90-73782-29-5

This volume in Dutch presents a number of contributions about phenomena encountered in bilingual milieus. One article by J.J. Ras focuses on Javanese and describes bilingualism in the development of the Javanese written tradition from its beginning up to the present.



**Reimar Schefold (ed.)**

*Minahasa Past and Present, tradition and transition in an outer island region of Indonesia, CNWS Publications 28, 128 pp.* ISBN 90-73782-33-3

Eight contributions on the Minahasa area of North Sulawesi, introduced by Reimar Schefold focus on the position of the district in the past and in the present.

All correspondence should be addressed to: **Dr F.E. Tjon Sie Fat**, editor-in-chief CNWS Publications  
c/o Research School CNWS, Leiden University, P.O. Box 9515, 2300 RA Leiden, The Netherlands

China • Hongkong  
Japan • Korea  
Macao • Taiwan



# Auspicious Omens and Miracles in Ancient China

*Auspicious Omens and Miracles in Ancient China, Han, Three Kingdoms and Six Dynasties* explores the meaning and role of auspicious omens and miracles in ancient China. Like other peoples, the Chinese have tried consistently to provide explanations of all those phenomena that, they believed, could be interpreted as Heaven's messages to man. The appearance of phoenixes, unicorns, white deer, red crows and precious objects like jade and gold, for example, portended good luck in those explanations.

By Tiziana Lippiello



The starting point for the study has been the *Treatise on Auspicious Omens as Tokens*

(Furuizhi), written by Shen Yue (441-512) towards the end of the fifth century. In this *Treatise*, which was included in the *History of Liu Song* (Songshu), Shen Yue discusses the auspicious omens which reportedly appeared from the mythological age of the Emperors Fu Xi, Huangdi, Shi, Zhuan Xu, Shao Hao, Yao, Shun, and Yu, up to this time.

The *Treatise* is divided into three chapters. In the first chapter, Shen Yue narrates the anomalous births of the holy emperors of China (they were all conceived after their mothers had seen marvellous creatures or phenomena in a dream) and their ascent to power. In the second and third chapters of the *Treatise*, he describes ninety-four omens. From Shen Yue we learn that auspicious omens played an important role in politics; they foretold the coming of an era of peace and prosperity, a new reign or dynasty, or appeared in response to good government.

The first chapter of the study deals with the origin and development of the earliest theories on auspicious omens. It analyses references found in texts mostly dating back to the Han dynasty (206 BC - AD 220), and discusses the meaning of the omens, the occurrence of which was engraved in memorial shrines of the second century AD, in particular the shrines of Wu Liang and his family.

The second chapter is a case study of five auspicious omens engraved in stone in praise of Li Xi, Grand Administrator of Wudu Commandery (in Shaanxi) in the second century AD. In the year 171,

the historian are reported in an alphabetically arranged list which provides the number of their occurrences from the Han to the Liu Song. The list is followed by a translation of the entries describing the omens.

### Buddhist miracles

The first three chapters, then, deal with the subject from the perspective of official historiography. However, auspicious omens did not necessarily carry political implications; on the contrary, in principle they had a religious meaning. In Buddhist texts, for example, auspicious omens are described as phenomena attesting to the efficacy of Buddhism and the real existence of

luck. Undoubtedly, the interpretation of the miracles of the Buddha by the Chinese was similar to that of their traditional auspicious omens. Therefore, Buddhist miracles were given political meaning too and, like traditional omens, were adopted for legitimation purposes by the ruling house of the time. Evidence can be found both in Buddhist literature and in the dynastic histories.

### Taoist signs

A few examples found in Taoist literature are considered in the fifth chapter. They include the talismans, the twelve heavenly signs and the twenty-four earthly responses as described in the *Heavenly Red Writing of the Five Ancient Lords of the Primal Origin*, *Perfect Writing in Jade Tablet* (Yuanshi wulao chishu yubian zhenwen) and the auspicious omens mentioned in the *Taishang Exoteric Explanations of the Three Heavens* (Taishang Santian neijiejing). In the latter, an interesting interpretation of history from the beginning of time until the Liu Song dynasty is provided. It says that, in the course of time, Laozi manifested himself several times to



an inscription entitled *Hymn of the Western Passage, for the Grand Administrator of Wudu, Li Xi* (Wudu taishou Li Xi Xixia song), was carved on a polished mountain side near Chengxian (Gansu). It said that this local governor was so virtuous that Heaven had sent him down auspicious signs, such as a yellow dragon, auspicious grain, intertwining trees, and sweet dew. Depictions of these omens were also represented in carvings. Who was Li Xi to deserve such an honour? Why were the auspicious omens, all imperial symbols, mentioned and represented for this local governor? The study not only reveals the universality of these symbols, but also proves that their use was not a privilege of the court.

The third chapter deals with Shen Yue and his *Treatise on Auspicious Omens as Tokens*. After outlining Shen Yue's biography, a summary of the first chapter of the *Treatise* follows. The ninety-four omens catalogued and described by

the Buddha in the world; in other words, they are miracles. Miracles are also signs of the faith of man. The most common miracles recorded in Buddhist sources are the finding of relics or pictures of the Buddha, the sudden growth of lotus flowers, the appearance of the white elephant and the incorruptibility of the monks' corpses. A number of anecdotes from *Records of Stimulus and Fulfilment of the Three Jewels from [all places throughout] the Spiritual Realm [i.e. China]* (Ji Shenzhou sanbao gantonglu), written by the monk Daoxuan in AD 664, illustrate the typology and significance of these happenings in Buddhist lore.

Although Buddhist miracles differ from the traditional auspicious omens, there are analogies between them, as pointed out by the monk Fotudeng, who explained a Buddhist miracle, i.e., the sudden growth of lotus flowers, by an analogy with the dragon, the unicorn, the phoenix, and the tortoise, traditional imperial symbols of good

assist the emperors. The Han dynasty had been blessed by Heaven not only with traditional auspicious omens, sweet dew, a phoenix, a three-legged crow, and a nine-tailed fox, but also with 'Perfected-Immortals driving carriages', 'Saintly Assistants' and the *Lingbao Scriptures*, signs of undoubted Taoist origin. A few centuries later, the founding of the Liu Song dynasty, heir to the Han, was also blessed by the appearance of sweet dew, a nine-tailed fox, a three-horned ox, an elephant, twenty-two pieces of jade, and a jug of gold found by a Buddhist monk.

Tiziana Lippiello, University of Venice, completed her PhD research at the Sinological Institute in Leiden in 1995.

INSTITUTE OF FAR EASTERN STUDIES, RUSSIAN ACADEMY OF SCIENCES

## Center Russia-China

The Center is the main think tank in Russia devoted to studies of the whole complex of strategic issues related to the roles of both China and Russia in the world today and in the future, in particular, in the security relationships at the global, regional, and inter-state levels. The Center's research agenda includes the foreign policy strategies and tactics of China, Russia, CIS member-countries and other interested states with regard to the Asia-Pacific region, Central and East Asia, as well as theoretical concepts and the practical foreign policy measures taken by international actors.



The Center focuses special attention on the analysis of basic trends in the Russo-Chinese

relationship within the triangles: Russia-China-the USA, Russia-China-India, and Russia-China-Japan. The study and forecast of the conflict-ridden situations (including Tibet and Central Asia), border and territorial issues as well as the modelling of security systems also enter into the orbit of the Center's activity.

As far as Russo-Chinese relations are concerned, the study and forecast of Russo-Chinese political, trade, and economic relations in the changing world are supplemented by the search for new forms of such contacts (including direct mediation). Comparative study of the positions adopted by Russia and China on major global and regional issues helps the Center to define the national and state interests of both these countries and to form ideas about the new model of relations between the two countries.

The Center elaborates specific recommendations for Russian legislative and executive bodies for the development of economic, political, and cultural ties between Russia and China; reviews Russian studies in China and explores the history of ethno-cultural contacts among the peoples of the Russian Federation, China, and Central Asia; concentrates on China's approaches to Russian policy at home and abroad along with Russia's place in the scale of China's foreign priorities in the past, present, and future.

### Staff

Director: Professor Vladimir S. Miasnikov;  
Dep.-Director: Alexei D. Voskressenski, PhD  
Aida S. Ipatova, PhD

### Center 'Russia-China'

Institute of Far Eastern Studies  
Krasikova Str. 27, Moscow 117218, Russia  
Tel: +7-95-12 40 722/724  
Fax: +7-95-31 07 056

# The Studies about Dunhuang in France

The researches based on the materials discovered in Cave 17 at Mogao near Dunhuang, now have a longish history ever since their dispersion at the beginning of 20th century between London, Paris, Peking, St. Petersburg, and Kyoto, as well as to several private and public collections. The discovery of some 50,000 pieces of archives, books, and manuscript fragments written in Chinese, Tibetan, ouïgour, sogdien, and khotanais sanskrit, as well as the discovery of several hundreds paintings on silk or on hemp, some texts, and printed pictures immediately stimulated the enthusiasm of sinologists, both Chinese and Western, and Japanese too. Nor did tibetologists, Iranian scholars, historians of religions, and more generally historians of Central Asia lag far behind. At first it was the most intriguing manuscripts and the most strange texts or those as yet unpublished that attracted everyone's attention, even before people embarked on a catalogue of the different collections.

By Jean-Pierre Drège



The collections of the manuscripts and of the paintings that were brought back to London and Paris are to some extent comparable, although the British collection is more important in number. Aurel Stein had a Chinese assistant to help him with the selection. Paul Pelliot was himself a sinologist, young but very brilliant. Back in Europe, it was he himself who drew up the first inventory of his finds, a task he finished in 1920. This inventory was translated into Chinese and published in 1923. Apparently, Pelliot was also thought eligible to compile the catalogue for the London collection, but it was Lionel Giles who eventually started the catalogue of the manuscripts on his own, while Arthur Waley took care of the painting catalogue. In France, Pelliot devoted himself to the working of some manuscripts, publishing a long article about two dualistic texts in conjunction with E. Chavannes. At the same time, he was interested in the bilingual manuscripts like sogdien-Chinese, Sino-Tibetan, or ouïgour. But soon, Pelliot turned to other challenges.

## Work in Progress

Actually, it has been since the Second World War that the researches on Dunhuang have taken a new turning. They have certainly experienced an exceptional development. The great initiator of this rapid development was indubitably Paul Demiéville; from 1944 he dedicated many of his lectures at the Ecole Pratique des Hautes Etudes and at the Collège de France to the analysis and the translation of Buddhist manuscripts, both religious and literary. Until the end of his life, Dunhuang remained at the centre of Demiéville's researches.

While carrying on his own studies, Paul Demiéville did his best to catch up with the delayed writing of a descriptive catalogue of the Chinese manuscripts as a whole. The compilation of the catalogue started in 1952, and is now almost

finished. In contrast to the other finds, it is classified by reference number which forces the collaborators to describe and identify every single manuscript - even the most incomplete ones - as accurately as possible, without setting manuscripts aside for later identification. Divided up into 5 volumes following the sequence of the reference numbers and consisting of roughly 3000 manuscripts or fragments, but also of wood engravings and paintings on paper, the catalogue was begun by Jacques Gernet and Wu Chi-yu (vol. 1). Later the catalogue was continued by Marie-Rose Séguy with her assistants Dzo Ching-Chüan and Hélène Vetch (vol. 2). From 1973 on, it was continued by a small team which grew with time, under the leadership of Michel Soymié. So far three volumes have been published (vols. 1, 3 & 4), a fourth will be published at the end of this year (vol. 5), and the last volume will follow soon after (vol. 2). The delay in this work, which is to be regretted, is in fact not that much greater than for the other collections. Lionel Giles, indeed, had set no less than 6000 fragments aside; they are now partially listed by Rong Xinjiang (1994) and the Buddhist fragments by Fang Guangchang, both researchers from Peking. As for the catalogue of the manuscripts in St. Petersburg, published in two volumes in 1963 and 1967, more than 8000 fragments were not included and still need to be catalogued.

With regard to the loose-leafed paintings, the fabrics, and the various objects, which were first kept in the Musée du Louvre then moved to the Musée Guimet, Nicole Vandier-Nicolasa has written a catalogue of the paintings. Krishna Riboud and Gabriel Vial have dealt with the fabrics, and Françoise Denès wrote the section of catalogue about the wooden objects. A new, richly illustrated and more complete catalogue has since been compiled collectively, and published in two versions: a Japanese one, with the assistance of Japanese authors (1994-1995), and the other is composed of texts by French authors, most of them belonging to the group which drew up the Catalogue des Manuscrits (to be published in October-November 1995).

## Collaboration

Since the 1950s, the research studies and the editing of the Chinese manuscripts have been in the hands of Paul Demiéville and his students. It is impossible to sum all of them up, or even to mention all of them in this article because of their multitude. I will consider only a few of them. In a monumental work *Le Concile de Lhasa* of which the theme is a controversy between Chinese and Indian Buddhists, Demiéville discusses a whole aspect of the history of Dunhuang and of the relationship with the Tibetans who occupied the area for about 70 years. At the beginning of the 1950s, Demiéville revealed in the West, the importance of the manuscripts of Dunhuang for the history of Chinese literature. He began with the translation and analysis of a fairly large number of texts of shared literature, most of them inspired by Buddhism. Beside several articles, two of Demiéville's important works should be mentioned: first *Airs de Touen-Houang* (Dunhuang), a compilation of texts to be sung, studied by Jao Tsung-yi and translated by Demiéville, and then the translation of two compilations of

popular poems *L'Oeuvre de Wang le Zélateur, Suivie des Instructions Domestiques de l'Aïeul*. Demiéville once again did his bit for the field of the Buddhist religion, although this field is mostly in the hands of the Japanese. Beside his *Le Concile de Lhasa*, for several years during his lectures he discussed texts of Chan, *Sûtra de l'Estrade* by Huineng and the *Entretiens de Shen-hui*. The latter, discovered in 1926 among the manuscripts by Hu Shi, were translated into French by Jacques Gernet.

## In Demiéville's footsteps

Several of Demiéville's disciples have dedicated themselves to following in his footsteps. First of all Jacques Gernet, author of a very important work about 'the economic aspects of Buddhism from the 5th to the 10th century', which he has supplemented by several articles. Then Michel Soymié whose prime interest is popular literature, and then in the practices of popular Buddhism making a connection between the Buddhist practices and those of Taoism. Wu Chi-yu in his turn, has set out and reconstructed the Taoist text of *Livre de Terme Originel*, which used to be a very important work in the 7th century. Moreover, he has translated and studied a large number of unpublished poems besides having an interest in diverse philological problems. Chen Tsu-long, who has written many articles, also described the life of a famous monk called Wuzhen, and collected the *Eloges de Personnages*

*Eminents de Dunhuang*. Finally, James R. Hamilton has thrown light on the importance of the ruling Cao family in Dunhuang in his study on *Les Ouïgours au Xe Siècle*, before taking a direct interest in the ouïgours manuscripts.

Taking responsibility for a team that has been put in charge of cataloguing manuscripts, Michel Soymié has developed a new generation of 'Dunhuangologists'. During the last twenty years or so, taking advantage of Dzo Ching-chuan's experience, this generation has written around 50 monographs and articles in the various fields. These are first and foremost in the fields of Buddhist rites (Kuo Li-ying), of devotion (Françoise Wang-Toutain), and of the introduction of Buddhism into China and of Buddhist catechisms (Paul Magnin), but in the fields of Buddho-Taoism (Anna Seidel), of Taoism (Christine Mollier), of popular religion (Danielle Eliasberg, Hou Ching-lang), or in the fields of prophecy (Carole Morgan, Jean-Pierre Drège, Marc Kalinowski), of economy (Eric Trombert), of the writing and book history, both manuscripts and wood engravings (Jean-Pierre Drège, Richard Schneider) have not been forgotten. Most of these works have been translated into Chinese and published in China.

## Future endeavours

At present, the research already begun will be carried on, both individually and collectively, within the framework of a renewed and larger team (Centre de Recherche sur les Manuscrits, Inscriptions et Documents Iconographiques de Chine). Instead of revealing unpublished texts which are becoming scarce, the systematic study of a series of manuscripts will now be stressed, considering important compilations like economic documents, prophetic documents, colophons of manuscripts, or other documents. The (almost) complete reproduction of the majority of the collections first on microfilm, then on facsimile, makes this objective a lot easier. Thus, the collective and overall study of prophetic manuscripts has just begun (M. Kalinowski) in cooperation with the Chinese University of Hong Kong, as has the study of medical manuscripts (Serge Franzini), of paintings on paper, and of illustrated manuscripts (J.-P. Drège). A multi-disciplinary research on daily life in Dunhuang in the 10th century is also planned (E. Trombert, J.-P. Drège).

It is hard to emphasize the originality of the studies that have been carried out in France compared with the researches done elsewhere because of the fact that more and more researches are being carried out in a parallel way, in consultation with, or in cooperation with others. What is certain is that there is no question about the vitality of the researches.

(Advertisement)

## THE CHINA QUARTERLY

For over thirty years, *The China Quarterly* has published high-quality research on every aspect of modern China. Today it continues to provide the authoritative and thought-provoking perspectives on which China-watchers have come to rely. International in readership and circulation, *The China Quarterly* is essential reading for everyone concerned with contemporary China:

- ☞ **The Business Community** discovers valuable documentation on economic, social, and political trends
- ☞ **Diplomats** dealing with Chinese affairs in government gain a greater understanding of China and the Chinese
- ☞ **Journalists** charting current events value its historical perspective and in-depth analysis of contemporary China
- ☞ **Scholars** keep up to date with the latest academic research on modern China, presented in meticulously edited, high quality articles

In addition to the articles, *The China Quarterly* also offers:

- Analysis:** in-depth scrutiny of current events
- Research notes:** on specific topics of scholarly interest which appeal to a wider audience
- Essays:** on new concepts and methods in Chinese studies
- Surveys:** which describe and assess research on China in various countries and academic disciplines
- Chronicle and Documentation section:** offers a valuable overview of recent events in China and reactions thereto, both domestic and foreign
- Book reviews:** complete with a listing of books received, provides a reliable guide to new publications in the field of Chinese studies
- Special issues:** devoted to a specific theme provide comprehensive analysis of key topics. Future issues will include: China's Economic Transition; Taiwan Today; Chinese Military Towards 2000; China's Legal Reforms; Reappraising Republican China

### 1995 ORDER FORM

Please enter my subscription to: **THE CHINA QUARTERLY** Volume 141-144 (four issues):

Institutions £38/US\$73  Individuals £30/US\$57  Students\* £16/US\$29 Please note: £ sterling rates apply in UK and Europe, US\$ rates elsewhere. Customers in the EC and in Canada are subject to their local sales tax. \* Students please provide proof of status.

I enclose the correct remittance  Please send me a sample copy

Name..... Address.....

..... City/County..... Postcode.....

Please debit my Mastercard/Diners/American Express/Visa Card number:

..... Exp. date: .....

For further subscription information please contact:  
Journals Marketing (IIAS95), Oxford University Press,  
Walton Street, Oxford, OX2 6DP, UK.  
Fax: +44 (0) 1865 267485



Translated by: Gabry M. Foolen

22-24 MAY, 1995  
AMSTERDAM, THE NETHERLANDS  
KNAW COLLOQUIUM

## South China: State, Culture and Social Change during the 20th Century

By Leo Douw and Peter Post

The Colloquium on South China: State, Culture and Social Change during the Twentieth Century was held in an exceptionally creative and comfortable atmosphere. We had the honour to organize it on behalf of the Royal Netherlands Academy of the Arts and the Sciences (KNAW), under the indispensable intellectual guidance by Heather Sutherland (CASA, Vrije Universiteit Amsterdam).

Its purpose was to improve the study here in the Netherlands of internationalization processes in East and Southeast Asia, especially apparent since the 1980s, with an emphasis on South China and the role of ethnic Chinese living in Southeast Asia. To expedite their purpose the organizers invited some thirty scholars and PhD students from North America, Western Europe, Australia, and the regions more narrowly concerned, representing a wide variety of Social Science disciplines. There were twenty-two papers presented which were introduced by eight invited discussants. This made it possible to take a broad look, also historically speaking, at issues arising from economic growth that affect the social and political constellations in the region.

The diminution of socialism in Chinese everyday life and its replacement by an unprecedented permissiveness generated by free enterprise during the 1980s has articulated questions concerning unequal regional development and economic exploitation; it has resulted in the re-emergence of ethnic issues and the revival of traditional ideologies and cultural expressions; and it has drawn the ethnic Chinese overseas back into the increasingly powerful Chinese political orbit centred on Beijing.

Wellington Chan (Occidental College, California, USA) perhaps illustrated best the limits and possibilities of cultural explanations: his detailed comparison of the Wing On and Sincere Companies, both Overseas Chinese storehouses in metropolitan South China, in the period 1900-1941, suggests that only under largely equal circumstances, could managerial culture be considered to be the crucial factor in determining their relative success.

### Chineseness

The new discourse on 'Chineseness' is narrowly related to discussions now in full swing on a 'Greater China', claiming the existence of a coherent cultural and economic Chinese world that stretches over the PRC, Taiwan, Hong Kong, Singapore, and the Chinese ethnic communities in

Chinese Diaspora, matched by its disregarding of differences in class and gender interests. Michael Godley (Monash University, Clayton, Australia) supplemented this argument by stating that the 'Nanyang connection' conception of the world has of old determined Beijing's outlook on the outside world. His study shows that at the beginning of this century the big broker of the Overseas Chinese interest, Beijing-appointed Commissioner for Overseas Chinese Affairs Zhang Bishi also fostered ideas on pan-Chinese nationalism. Dr Godley's justified fears for the political consequences of the recent revival of such ideas stimulated him to argue it would be better to confine the uses of Chinese ethnicity to the promotion of economic progress, and obstruct its political (ab)uses.

In his paper Charles Coppel (University of Melbourne, Australia) emphasized the historicity of ethnic identity, and the factors internal to Indonesian politics that have contributed to its construction and its changes over time. His scrutiny of the evolution of marriage and funeral rituals among Peranakan Chinese in Java in the period 1880-1930, proves that a resinification of those rituals occurred at a time of growing tensions between Muslim and Chinese trader communities, one of a number of factors which put an end to the existing tendency towards cultural assimilation.

Mary Somers Heidhues (University of Heidelberg, Germany) similarly assured us that the resilience of the ethnic articulation of West Kalimantan's Chinese communities, which still persists today, had to do with factors internal to their position in Southeast Asia. She singled out such points as their originally isolated position within the Indonesian colonial polity, and their multi-faceted orientation towards Singapore.

### Asian cultural patterns persisted despite colonial domination

#### Between culturalism and marxism

The existing social structures and political practices existing in South China today could be viewed as transitory. The leading role of informal linkages (like trade and business networks), the importance of the family, authoritarian rule, the ignoring of subethnicity, class and gender, and the incapacity to create a society ruled-by-law, could all be considered as 'problems' that had once to be overcome, or should still be overcome, to achieve a rational, modern world order. This trend of thought could be traced in the papers that emphasized the broad international context of developments in China (or East Asia, or Asia), particularly those by Dirlik and Brown. A number of papers, however, took what might be labelled an 'internalist' position, rep-

resenting developments in China or East Asia, as autonomous processes; in so doing they occupied an intermediary position between Wong's culturalism and Dirlik's marxism.

Chuang Ying-chang (Academia Sinica, Taipei) provided a detailed description of rotating credit associations in Taiwan. Those function as sources of credit in situations in which formal banking institutions cannot be relied upon for loans, as is the case in many underdeveloped countries. In Taiwan, these associations belong strictly to society; much of the social mechanism that organizes them is steeped into history, and is nowadays enveloped in institutions that are traditional in form, like temple cults.

The detailed paper by David Faure (University of Oxford; in collaboration with Anthony Pang, lawyer in Hong Kong, not present at the colloquium) discussed the uses of written contracts in China up to the early twentieth century: they had expanded vastly in number after the spurt in commercialization from the sixteenth century onwards, and were part of a resilient Chinese culture that prefers informal social arrangements to the enforcement of law from above, which is the usual Western experience.

Leo Douw (Universiteit van Amsterdam, Vrije Universiteit Amsterdam) compared the Chinese and the Western experiences over a similar time span to that chosen by Faure, to elucidate their persistent differences in state-society relations and the construction of ethnic identities; he surmised that Chinese cultural patterns stretch over much of East Asia nowadays and may prove to offer more of an alternative to Western cultural patterns than that implied in more unilinear approaches.

Similarly, Peter Post (KNAW/Vrije Universiteit Amsterdam) confirmed the power of Asian cultural patterns that persisted despite colonial domination. On the basis of a study of the Hokchia/Henghua business networks, which stretched from Indonesia over much of East Asia (and

further) during the first half of this century, he concluded that Japan's emergence as Asia's economic motor from 1928 onwards and its dependence on ethnic Chinese entrepreneurship definitively supplanted the always superficial economic potential of the colonial powers in the region.

By focusing on the voluminous intra-Asian rice trade, the paper by Takeshi Hamashita (Tokyo University) provided another example of how in the Asian cultural domain, centring on South China, commodity chains developed which were neither touched by Western capital nor supplanted by supposedly superior Western business organizations.

To be continued on page 46

### CONFERENCE REPORT

One of the corollaries of the process of economic growth going on in the region is the

emergence of a new discourse on 'Chineseness' and 'Chinese Capitalism', topics fashionable since the emergence of the NICs in the 1970s but grown particularly acute since the new wave of opening-up now going on in China which began in late 1991. The explanatory value of these categories for the economic successes achieved in South China and Southeast Asia has been challenged ever since their first inception, but their resilience in contemporary academic discussions had a profound impact on the colloquium. The most articulate protagonist of their use at the colloquium was Wong Siu-lun (University of Hong Kong), who argued that the dynamic combination of entrepreneurial styles from Mainland China and Chinese overseas has resulted in China's economic miracle. He singled out familism, pragmatism, autonomy, and personal trust as the crucial values most conducive to successful entrepreneurial behaviour.

In his wide-ranging paper, the most articulate opponent of such categories, Arif Dirlik (Duke University, Durham NC, USA) admitted that the discourse on Chinese Capitalism understandably reflects the new assertiveness in China, and the rest of Asia, achieved by overcoming colonial hegemony. Dirlik argues that instead of being an explanation of economic success, this new emphasis on allegedly Chinese values and behaviour is a consequence of the renewed subservience of the Chinese economic sphere to Western and Japanese economic interests: by their informal character and family-orientation Chinese economic institutions are in his view uniquely suitable for subcontracting labour-intensive productions from multinational corporations. Rajeswary Brown (SOAS, London) joined this argument by raising the question of whether Chinese business networks, however successful they are in accumulating capital and monitoring markets, could ever engender the transition to capital-intensive production. By concentrating on the Chinese multinationals Kwek and Yeo Hiap Sing, operating from Singapore, her paper emphasized the importance of regional state power and of Japanese and USA economic interest in determining the fate of Chinese business enterprises.

### Can Chinese business networks ever engender the transition to capital intensive production?

Other papers supported the argument in a more indirect manner. Liao Shaolian (Xiamen University, China) eulogized the economic performance of Township Enterprises in Fujian Province (South China), which are often foreign-invested; but his paper offered no data to contradict the impression that their production remains largely dependent upon cheap labour. The paper by

Southeast Asia and even further afield. The dangers of this line of thought are clear since it intentionally involves anyone who descends from the territory which is now the PRC's political domain. One of Prof. Dirlik's strongest criticisms of the discourse on 'Chineseness' was its deliberate ignoring of ethnic differences among Chinese communities in the so-called

## State, Culture and Social Change during the 20th Century

### Chinese capitalism

The process of internationalization that is currently taking place in East Asia, and which once again affects the balance of power between China (Asia) and the West, is obviously multi-faceted involving many actors. The power of Western and Japanese MNCs is not absolute and is subject to change, as are the chances of survival of Chinese institutions, often based on centuries old practice. Historical study alone can determine what the balance might be at any concrete juncture in time. The near total opening-up of China that supposedly sold out its inhabitants to the vagaries of free market capitalism went hand in hand with efforts to increase control by Beijing. In her paper on the stock markets of Shenzhen and Shanghai, Ellen Hertz (Université de Lausanne, Switzerland) describes how Shanghai took over Shenzhen's leading position as China's financial centre in 1992, replacing the wilder and more corrupt Southern Chinese capitalist culture with a more stable, Beijing-oriented environment. Neither stock markets could be described as fully capitalist, Hertz claims.

Leo Suryadinata (National University of Singapore) stated frankly that Beijing still appeals emphatically to the ethnicity of investors of Chinese descent in Southeast Asia, despite the fact that they are now fully acknowledged as nationals of the countries in which they live; this, according to Prof. Suryadinata, is a potentially destabilizing factor in the East Asian power balance, as it has been since the late nineteenth century.

The paper by Arthur Wolf (Stanford University, USA; presented by his wife Hill Gates, of the same university, in his unfortunate absence), created awareness that diverging social practices cannot be subsumed lightheartedly under one broad cultural nomenclature: the recent emergence in South China of 'New Feudalism' as a label for child-brides, expensive funerals, refurbished temples, and rebuilt lineage halls need not necessarily signal a return to a once coherent feudal culture, but may be instead the expression of new social developments.

Hill Gates (Stanford University, USA) herself presented a fascinating paper on the rise and decline of footbinding in China in Late Imperial and Republican times, based on tantalizingly vast data, mainly obtained by interviewing. Contrary to established opinion, she argued that the unbinding of feet during the twentieth century was not a consequence of a changed morality, engendered by Chinese enlightened elites and Western reformers, but of the spread of industrial capitalism; this made outdoor work of little girls more profitable for their families.

### Qiaoxiang ties

The study of *qiaoxiang* (hometown) ties, or links between ethnic Chinese abroad and their native places in China, is of particular importance in researching how economic internationalization affects socio-political structures. Ethnic Chinese communities in Southeast Asia and elsewhere have been organized along *qiaoxiang* lines for centuries, and *qiaoxiang* ties are part and parcel of Beijing's present-day appeal to ethnic Chinese abroad.

The papers by Isabel Thireau (CNRS, Paris, Chinese University of Hong Kong; in collaboration with Mak Kong, not present at the colloquium) and Woon Yuen-fong (University of Victoria, Canada) on two widely divergent *qiaoxiang* in the Pearl River Delta, plus the one by Zhuang Guotu (Xiamen University, China) on the big hometown Jinjiang in South Fujian, offered a vast array of materials enabling a comparison of the patterns of international interaction that are developing nowadays.

Song Ping (Xiamen University, China) offered another contrast by describing the transition, in the early 1990s, towards profit-oriented management of education in Jinjiang. Dai Yifeng (Xiamen University, China) pictured Xiamen city in the first half of this century as a thoroughfare town linking South China's trade and labour with Southeast Asia without being otherwise integrated in its Chinese hinterland. This brought the theme of unequal regional development to the fore, which once again raises questions about the pretension that one homogeneous Chinese culture and economy does exist.

It seems unequivocal that this KNAW Colloquium marked an auspicious start to the renewal of overseas Chinese studies in the Netherlands, within the broader framework of contemporary East Asian and China Studies. A host of new questions that can unfortunately not be treated here has already been stirred up by the discussants: Cyril Lin (University of Oxford), Ruth McVey, Sun Fusheng (University of Xiamen), Thee Kian Wie (Indonesian Institute of Sciences, Jakarta), Wang Yeu-Farn (CPAS, Stockholm), Leonard Blussé, Ngo Tak-wing, Frank Pieke and Kurt Radtke (all Leiden University); as by the other participants: Ray Yep (University of Oxford), Faye Chan, Tineke Jansen (both University of Amsterdam), Li Minghuan, Sicco Visscher and Wu Xiao'an (all CASA). The possibilities to follow up the themes treated at the colloquium are now amply abundant in Dutch academic life. The University of Amsterdam and the Center for Asian Studies Amsterdam (CASA) have generously sponsored the colloquium, and by their programme of cooperation with Xiamen University in China have a solid basis for research in the area concerned. It is expected that the third research programme of the IAS on International Social Organization in East and Southeast Asia: *Qiaoxiang Ties during the Twentieth Century*, initiated last year, will also make major contributions to this field of study.

22-24 MAY, 1995

AMSTERDAM, THE NETHERLANDS  
KNAW COLLOQUIUM

# South China: State, Culture and Social Change during the 20th Century

By Yeu-Farn Wang

In her opening address, Prof. H. A. Sutherland (Center of Asian Studies Amsterdam and Free University) suggested that various concepts in the study of social change in China under the impact of external influence, especially of the Chinese overseas, need to be debated. These concepts could include major controversies such as boundaries between state and society, between culture and change, interactions among different ethnic groups, especially between the Chinese and non-Chinese. While studying the interrelationships between economic development, culture and social change as well as politics, we should not over-emphasize the significance of ethnic networks. Institutional change is equally important and should occupy a major place in our discussions. Prof. Sutherland went on to propose that we should challenge various conventional assumptions or reaffirm certain notions only after serious debate and rethinking. Misleading ideas should be disregarded and applicable theories should be conceptualized in praxis.



The conference organizer Dr Leo Douw then set out the major aims behind the organiza-

tion of the conference, which are also closely related to the background to the third IAS research project 'International Social Organization in East and Southeast Asia: the *qiaoxiang* ties in the twentieth century'. The following three goals were outlined by Dr Douw: (1) How should traditional social institutions be interpreted through theoretical concepts? (2) How do cultural and social changes occur in an international environment, especially when these forces transcend the state? (3) How should a new balance be developed between state and society in the international context?

The perceptive views offered by Prof. Sutherland and Dr Douw were highly stimulating, opening the flood-gate to consequent lively discussions and debates at the workshop in the days which followed. This article does not intend to summarize all the papers presented at the conference but will concentrate on highlighting the major concepts and issues which caused the most concern or aroused the most controversies among workshop participants.

### Chinese Capitalism and Cultural Factors Reconsidered

Two major controversies which cropped up frequently in our debates are: (1) 'culture' vs. 'institutions' and (2) the concept of 'Chinese capitalism'. On the first day of the conference, Mary Somers-Heid-

hues was the first to raise a methodological problem which we often encounter: Why could Chinese communities in Southeast Asia preserve so much distinctive Chinese cultural or socio-organizational character? Is it to be explained in terms of traditional legacy or by the new environment which guaranteed a high degree of autonomy to the Chinese? Or should it be explained by the development of new organizational skills? Certainly, structural factors should be examined in the Southeast Asian context, but to what extent?

The debates about culture vs. institutions/structures/environment reached the peak on the second day of the conference. Arif Dirlik began by challenging the notion of 'Chinese capitalism' and questioned whether or not this concept can be used as a new academic paradigm. Dirlik argued that the relationships between Chinese cultural values, Confucianism, and 'Chinese capitalism' have been loosely interpreted by academics and politicians alike in recent years. The concept of 'Chinese capitalism' has gradually

participants who either regarded the concept of 'Chinese' capitalism as racist (Rajeswary Brown), or rejected the notions of Confucianism and the 'clash of civilizations' as non-operational terms which tend to degenerate into crude ideology dished up by politicians in different parts of the world (Yeu-Farn Wang). Overemphasis on Chinese, Confucian, or East Asian models tends to suppress local differences, while fostering transnational Chinese ethnicity. The emerging discourse on Chinese entrepreneurs in Southeast Asia as a 'model minority' is one vivid example of this trend.

Siu-lun Wong's approach relating entrepreneurship to Chinese values and social practices reaffirmed the relevance of cultural discourse, despite its controversy. Wong raised such questions as: Are there any specific 'Chinese' methods of organization or doing business? Do certain cultural characteristics make Chinese entrepreneurship more innovative, and therefore more different, from other stereotypes of entrepreneurship? While emphasizing the relevance of cultural factors

## Overemphasis on Chinese models tends to suppress local differences, while fostering transnational Chinese ethnicity

been integrated into the international discourse on global capitalism, which is regarded by conservatives in the post-Cold War period as the most probable future world-system, and therefore discussions on 'Chinese capitalism' have become highly politicized.

Dirlik's opinions were then supported by a number of conference

in the study of entrepreneurship, Wong did not deny the importance of institutions and stressed that cultural values should be examined in institutional contexts.

Ruth McVey's comments on Wong's approach were among the most objective views on the controversy of culture vs. institutions. McVey first wondered whether or

not 'culture' should occupy a core position in our academic discourse. 'The concept of culture is too elusive, too liquid', she claimed, and 'one can only look at it in a container.' To achieve truly meaningful discussions on culture, this concept must be looked at in different historical, institutional, and spatial contexts.

### Economic Institutions and Future Development

When we shift our focus from culture to institutions, or more specifically, economic institutions, we find ourselves facing some of the most difficult issues in contemporary Chinese studies. While Hill Gates emphasized that the family or household was the centre of labour/production in the traditional Chinese economy and Chuang Ying-Chang reaffirmed that the links between credit associations and folk religion are still strong and widespread in rural Taiwan today, the evolution of economic institutions amid social change was recognized by scholars as a major challenge to China's future development.

One of the most thorny issues is the status of 'ownership' in contemporary China. When the state has been so heavily involved in the economy for more than three decades, the exact relationships between the state, production units, companies, individuals, and joint ventures are still difficult to define, despite of more than 15 years of economic reform.

Ellen Hertz's study of stock markets in Shenzhen and Shanghai revealed the overwhelming dominance of state in contrast to individual ownership on China's emerging stock markets. The demarcation between state and market is still ambiguous. Although state capital has entered the international market, its function is overshadowed by 'bureaucratic capitalism'—a new species of economic system created by the reform process.

David Faure employed the institutional approach to study the changing nature of 'contract.' In traditional China, Faure argued that private contracts were semi-institutional arrangements between individuals little bothered by state intervention. Their functions were reinforced by personal trust and mutual protection through collective action, such as that embodied in merchant guilds. The involvement of the state in the use of contracts only appeared in the 20th century. Development of the process has been slow, especially in terms of institutional-building through legal frameworks.

Today, when China is in a state of flux, the problems of unit-trust, ownership-management relationships, and the liabilities of state enterprises have all emerged to challenge the existing legal system and have necessitated further institutional development. David Faure concluded that commercial institutions in business transactions have always existed throughout most of human history, and one society can lead in different directions. Although China's future development is unpredictable, she might

find her own trajectory of development, possibly, a different one.

### Overseas Chinese Contributions to China's Development: Past and Present

Although various Chinese governments have flirted with overseas Chinese ever since the late 19th century (Leo Suryadinata) and South-east Asian Chinese have contributed to China's early modernization (Michael Godley), it was not until the 1980s that Southeast Asian Chinese began to play an active role again as foreign investors in China's southern coast.

Song Ping proposed two models to explain why the Chinese overseas invest in their home-towns:

(1) moral incentives, in other words, through the emotion of *qiaoxiang* bonds; and (2) economic incentives, which means motivated by profit-making. Two more explanations were then offered by the workshop participants: (1) psychological pressure to bring social prestige or fame to their clan members in the home villages; (2) competition for fame or influence among the overseas Chinese themselves.

In her fieldwork in rural Guangdong, Woon Yuen-fong discovered that, contrary to what is commonly believed, the Chinese overseas do not always invest in their home-towns. It is not unusual for them sometimes to prefer to invest in areas other than their ancestral towns to escape being stigmatized by the image of 'exploiters.' This phenomenon made us stop and think twice about the classical image of the Chinese overseas as 'contributors' or 'devotees' to China's economic development. They could just as well be functioning as part of international capital, while taking advantage of their language ability and business connections (*guanxi*) in the Chinese market.

Following this line of reasoning, Liao Shaolian argued that capital flow from Southeast Asia to China should be put into the context of international economic relations rather than being limited to special 'Chinese' connections between South China and the Chinese overseas. In this conjunction, we may now turn to the issue of internationalization or trans-nationalization of capital and ethnicity.

### Internationalization of Ethnicity, Capital, and Life-style

These concepts were first raised by Leo Douw in his opening address and contributed fuel for controversy throughout the conference. Douw pointed out that there is a current trend of development which we might call the 'trans-nationalization' of classes (especially middle-class), ethnicity, and even labour and capital between China and abroad through *Qiaoxiang* ties. This development indeed challenges the existing or traditional boundaries between state and society.

Charles Coppel suggested that we examine the interrelationships between ethnicity, identity, and nation. What does it mean to be Chinese today and what are the

boundaries of this? These profound questions urge us to engage in more serious thinking about the changing nature of ethnicity and nation in the present world-system and its possible future development. It will influence our conceptualization of such crucial issues as modernity, world-systems, globalization, or even the possible backlash of nationalism.

The concept of network was raised in our discussions, especially in the context of intra-regional

on 'networks' or any specific cultural factors. We should try to figure out why some did succeed and some fail. Business success often depends on individual factors, rather than collective values or even institutions.

### The Significance of Rural Entrepreneurship in Contemporary China

Enough has been said about concepts and controversies. What about the concrete development in South

tion. There is little state intervention involved in the management and therefore, the degree of autonomy of most township enterprises is fairly high.

Liao's study is an interesting example of changing state-society relations in contemporary China. Compared to the studies of David Faure and Ellen Hertz it opened a different dimension. Nowadays local governments and enterprises not only enjoy a much higher degree of autonomy vis-à-vis the state than they did the pre-1979 period, but both have entered the international market and taken initiatives in the gathering of information, the transfer of technology, and even the directions of capital flow.

Isabel Thireau's fieldwork study on social change in a Guangdong county offered us some fascinating findings: one way of breaking existing (traditional) power relations at the local level is to become an entrepreneur. In other words, developing skills from human resources is one of the most effective ways of breaking power-relations in the midst of current social change. She went on to observe that at the communal level, egalitarianism is practised among clan members of the same lineage (a familiar matter to scholars who study Southeast Asian Chinese communities), but in the public sphere (*gongzhong shiye*), democratic participation and open discussions about various common issues are often the norms. She then gave a beautiful interpretation of 'culture': Culture is constructed by everyday life; it is not a fixed norm or simply inherited from the past!

## What does it mean to be Chinese today and what are the boundaries of this?

trade between China and Southeast Asia. Both Rajeswary Brown and Takeshi Hamashita used the concept of 'business/merchant networks', but with rather different meanings. Brown did not define her concept of network clearly, but seemed to use it loosely to denote Chinese business communities in Southeast Asia as a whole. Takeshi Hamashita tended to view 'networks' as hovering between market and socio-economic organizations (e.g. Chinese clan and guild associations) which are open to external influences but with no fixed boundaries. Generally speaking, the concept of network is important but hard to define and requires further efforts towards defining its conceptualization.

Following the 'culture vs. institutions' and 'business network' controversies, Wellington Chan commented that we should look at the diversity among Chinese business practices rather than focusing

China, which is taking place at such an impressive pace at the present? In his study of the development of township enterprises in two coastal provinces, i.e. Guangdong and Fujian, during the past 15 years Liao Shaolian discerned the development as having resulted from several combined factors: investment from the central and local governments as well as overseas Chinese. Today, overseas Chinese capital constitutes one-third of total capital formation in rural enterprises. Funds from local governments for the development of special economic zones, especially for the construction of infrastructure are also significant. Local governments, however, do not exercise excessive bureaucratic power over these enterprises. The international or rather, transnational characters of these enterprises have meant that both the purchase of technology and raw materials are decided by the market mechanism and the free flow of informa-

30 APRIL - 4 MAY 1995  
SHANGHAI, PR CHINA

## Second International Academic Symposium: Chinese Culture and the World

From 30 April to 4 May 1995, the International Cultural Exchange Centre of Shanghai International Studies University (SISU) was the venue of an international conference on the broad theme of *Chinese Culture and the World*. For two and a half days, the hundred or so participants (including five or six non-Chinese) listened to each other's presentations and engaged in sometimes animated discussion. This was followed by one and a half day of excursions to Shanghai's most famous scenic spots. The session took place in three separate groups, on language, culture, and literature respectively. The impression below will limit itself to the literature sessions, in which I took part.

By Michel Hockx



Not surprisingly, most contributions in the field of literature referred to the modern period, this being a period of large-scale Chinese involvement with the world beyond its borders. In line with the present 'neo-conservative' fashion in Chinese academia, the

importance of foreign influence was generally downplayed and a variety of native Chinese concepts deemed similar, superior or complementary to Western ones were discussed at length. The once so popular theme of foreign influence on Chinese literature surfaced only sporadically, while many papers explored the fate of translated Chinese literature in other countries. The troublesome and sensitive question of modern Chinese literature's stature in the West was addressed by a few speak-

ers, not only in the form of well-produced papers, but also in the form of a hyper-nationalistic pamphlet by Cao Xu, who protested the fact that still no Chinese author has received the Nobel Prize. The fact itself that *engagé* presentations like the latter proved to be perfectly acceptable within the context of an academic gathering pointed up intriguing differences between 'China' and 'The West', and confronted foreign participants like myself with their own cultural prejudices about 'academic standards'. As such, taking place in this lively and invigorating conference was first and foremost an important learning experience.

The city of Shanghai, for more than a hundred years a melting pot of Chinese and foreign culture, formed the perfect background for the symposium. Moreover, the International Cultural Exchange Centre, where the participants were also housed, proved to be the perfect venue. Despite some organizational peculiarities (foreign participants were asked to pay a 'sponsor fee' of US\$ 150; free copies of papers were made for Chinese participants only), I felt very much at home at the conference. It is to be hoped that this 'Second Symposium' will soon be followed by a third one.

5-8 JULY 1995  
LEIDEN, THE NETHERLANDS

# Fukien and Taiwan in the 19th and 20th Centuries

# Contacts & Contrasts

This workshop was the third in an ongoing series of biennial workshops that are organized jointly by the College of Liberal Arts (Taipei) and the Sinological Institute (Leiden) in the framework of the cooperation agreement between National Taiwan University and Leiden University. The first workshop, on 'Norms and their Propagation in China' took place in Leiden in 1991; the papers at this workshop have been published under the title *Norms and the State in China*, Chun-chieh Huang and Erik Zürcher Eds., (Leiden: E.J. Brill, 1993). The second workshop, devoted to 'Concepts of Time and Space in China', took place in Taipei in 1993. The papers at this workshop are about to be published by E.J. Brill. The Sinological Institute had earlier hosted a workshop on the theme 'Fukien and Taiwan in the 17th and 18th Centuries', of which the papers have been edited by E.B. Vermeer as *Development and Decline of Fukien Province in the 17th and 18th Centuries*, Sinica Leidensia XXII (Leiden E.J. Brill, 1990).

By **Wilt L. Idema**



**D**uring the Ch'ing dynasty, Taiwan had been populated principally by immigrants

from the southern parts of the present province of Fukien. The commercial and cultural contacts between the two areas were also extremely intensive. Consequently, the two areas share many aspects of social organization and cultural forms (religion, ritual, popular literature, popular arts), characteristic of this particular part of China. While it is possible to speak of a commonly shared local variant of Chinese culture, it is also obvious that social organization and cultural forms have developed in divergent ways in both areas in the course of the 19th and 20th centuries. This may be due partly to the disparate nature of society in both areas: a more settled society in Fukien in contrast to the frontier society in Taiwan, each with its own internal dynamics. Nor should the influence of the contrasting political situation of both areas be underestimated. Whereas Taiwan administratively was part of Fujian province for most of the 19th century, it was a Japanese colony for the fifty-year period 1895-1945. Since 1949, the two areas have again been politically separated. Recent years have seen rapidly increasing contacts in all fields. The same years have also witnessed the re-emergence of many traditional forms of social organization and cultural forms in Fukien. On both sides of the Taiwan Straits we now have the intriguing phenomenon of interacting and rapidly expanding economies, in combination with interacting thriving traditional and modern cultural forms.

The workshop was organized as a contribution to an exploration of those elements of social organization and cultural form that may be identified as characteristic elements

of both societies and their respective cultures. Its aim was to explore the processes by which patterns of organization and cultural expression were transplanted from Southern Fukien to Taiwan. Another aim was to explore how in Taiwan such patterns developed in ways that diverged from the developments in Southern Fukien. Special emphasis was to be placed on analyses of the ways in which traditional social organizations and cultural forms have adapted themselves to the various processes of modernization through the inventive reaction of local agents to outside stimuli and pressures. The workshop was planned in such a way that these issues would be explored from a multidisciplinary perspective as historians, sociologists, anthropologists, linguists and specialists in some other disciplines were all invited to participate. By adopting this approach the workshop was intended to contribute towards a better and more complete understanding of the internal dynamics of social and cultural developments of this important area.

The workshop was attended by some thirty scholars. Apart from the participants from the College of Liberal Arts and the Sinological Institute, a number of scholars from Xiamen University (with which Leiden University also has a cooperation agreement) and individual scholars from the USA, Canada, Great Britain, Japan and Germany were also present. The opening meeting of the workshop was addressed by Prof. D. Kolff, Director of the Research School CNWS and by Prof. Lin Yaofu, Dean of the College of Liberal Arts of National Taiwan University. On the first morning the participants discussed the papers by Tsao Yung-ho of National Taiwan University and by Arthur Wolf of Stanford University on respectively 'The Tea Industry and Trade of Taiwan: late 19th to early 20th century' and 'Modelling Chinese Marriage Regimes'.

The afternoon of the first day was devoted to the history of Taiwan and Fukien in the period 1850-1950. The following papers were discussed: 'The Fujian Tea Industry and Its Relation with Taiwan Tea Industry for Export in the 19th Century' by Zhuang Guotu of Xiamen University; 'The Republic of Taiwan of 1895 according to a Contemporary Popular Ballad' by K. Schipper of Leiden University; and 'Taiwanese in Fujian during the Period of Japanese Occupation (1895-1945)' by Lin Renchuan of Xiamen University. Dai Yifeng pointed out the importance of the Customs Archives as a source for many kinds of research data in his paper, presented the next morning.

### Migration to Taiwan

With this one exception, the majority of the papers presented on the morning of the second day of the workshop were devoted to the inter-related topics of the migration from

Fukien to Taiwan and the expansion of the locally born Chinese population on Taiwan. The papers that may be subsumed under this heading are 'Immigration to Taiwan in the Early Nineteenth Century' by John Shepherd of the University of Virginia; 'Colonial Settlement in Northern Taiwan during the 19th Century: some salient aspects of frontier society' by E.B. Vermeer of Leiden University; and Lin Wei-yuan's and Governor Liu Ming-ch'uan's 'Mountain Development and Aborigine Pacification - a study of official gentry cooperation in late Ch'ing Taiwan' by Huang Fu-san of the Academia Sinica/National Taiwan University.

The discussion of socio-economic developments in Minnan society both on the Mainland and overseas was continued in the afternoon of the second day. The papers discussed were 'J.J.M. de Groot and Traditional Minnan Society - As Seen from the Chinese Congsi on Borneo' by Yuan Pingling of Xiamen University/Leiden University and 'Footloose in Fujian: economic correlates of footbinding' by Hill Gates of Stanford University.

The third day of the programme was devoted to performing arts and ritual, linguistics and literature. Tseng Yong-yih (National Taiwan University) presented a wide-ranging survey of the many varieties of traditional drama popular in Fukien and Taiwan ('The Relationship between Fukien and Taiwan Opera'),

whereas Wang Ying-fen (National Taiwan University) and Robin Rui-zendaal (Leiden University) dealt with the divergent development of individual performative genres since 1949 (respectively, 'Contacts and Contrasts Between the Nanguan Music in Taiwan and Fukien: the interaction of music and sociopolitical change', and 'Ritual Text and Performance in the Marionette Theatre of Fukien and Taiwan'). And while Chang Yu-hung (National Taiwan University) in his 'Two Aspects of Lexical Differences between Amoy Hokkien and Taiwanese Hokkien' stressed the diverge that had developed between these two varieties of Hokkien since 1895, Marien van den Berg (Leiden University) stressed the comparabilities in the process of the dissemination of Mandarin in the same two areas in his 'Mandarin across the Straits: a language survey in Taiwan and Fukien.' Kenneth Dean (McGill University) and Zheng Zhenman (Xiamen University) presented a joint paper entitled 'Epigraphical Materials on the History of Religion in Fujian and Taiwan', and the session ended with Anne Sytske Keijser's presentation 'The Reception of Nie Hua-ling's Fiction in Taiwan and the PRC'.

### Recent developments

The final day of the programme was devoted to the most recent developments and the outlook for the future. The following papers were presented: Murray Rubinstein (City University of New York) 'Cross-the-Strait Pilgrimage/ Tourism and the Reinvention of the Taiwan-Fujian Popular Religious Matrix'; Tak-wing Ngo (Leiden University) 'Business Encirclement of Politics: government-business relations across Taiwan and Fujian'; and Huang Chun-chieh (National Taiwan University). 'Mutual Historical Understanding: the basis for Taiwan-Mainland relations in the 21<sup>st</sup> century.'

Throughout the four days of the workshop, discussions were lively and stimulating. The debate also continued during a boat trip on the Brasemer Lake on Thursday afternoon on Leonard Blussé's boat and during the garden reception on Friday night at the home of Prof. and Mrs. Zürcher in Warmond. The formal and informal discussions were summed up by Arthur Wolf in his concluding remarks on Saturday morning.

The organizers of the workshop hope to publish (a selection of) the revised papers sometime in the near future.

The organization of the workshop was made possible by generous grants from the School of Liberal Arts, National Taiwan University; the Faculty of Arts, Leiden University; the Office for International Cooperation, Leiden University; the Research School for Asian, African and Amerindian Studies CNWS; the International Institute for Asian Studies; the Leiden University Fund; and the Foundation for the Advancement of Cultural Contacts between the Kingdom of the Netherlands and China.

### Institute of History and Philology, Academia Sinica

The Linguistics Division of the Institute of History and Philology, Academia Sinica invites applications from citizens of the Republic of China for research positions leading toward tenure track posts. Currently, one tenure-track position is open, but non-tenure track post-doctoral positions pending budgetary approval are also available.

The area of specialization is open, but preference will be given to those in the following fields: phonology (and phonetics), semantics, Chinese dialects studies, and Chinese minority languages.

Applicants already holding a PhD will be considered for the position of

## Assistant Research Fellow

(equivalent to Assistant Professor)

OR

## Post-doctoral Research Specialist

These are purely research positions and no teaching is required. The minimum salary is NT\$796,140 (about US\$29,500)/yr for Assistant Research Fellow and NT\$576,000 (about US\$21,333)/yr for Post-doctoral Research Specialist, plus bonuses.

Applicants should send a vitae, transcripts from graduate school, an abstracts of the dissertation (including title, chapter by chapter summary, methodology, materials, and main conclusions) and three letters of recommendation to: **Dr Chiu-yu Tseng**, Head, Linguistics Division, Institute of History and Philology, Academia Sinica, Taipei 115, Taiwan ROC

There are two deadlines for receipt of the materials. **October 31, 1995** and **March 31, 1996**. Those applying in October 1995 will be notified of our preliminary acceptance around the beginning of December 1995; those notified of this preliminary acceptance would then be expected to send complete text of the dissertation by the beginning of January 1996 for evaluation. Those applying in March 1996 will be notified of our preliminary decision around the beginning of May, and would then be expected to send the complete text of the dissertation by the end of May 1996 for evaluation. For more information, please write to the address above or email to: hscyt@cvcx.sinica.edu.tw



Interview with editor Michael Cooper

# Monumenta Nipponica

This year sees the completion of the fiftieth volume of *Monumenta Nipponica*, published by Sophia University in Tokyo, a journal of immense prestige in Japanese studies, and for many synonymous with its current editor, Dr Michael Cooper.



By Derek Massarella



Following the instructions on the door of the university buildings, an office which commands a fine view over Tokyo, I knocked, then entered, and was greeted warmly by Dr Cooper and his secretary, Ms Muro Nobuko

– Could you tell us something about the founding and early history of MN?

**Michael Cooper:** The journal was established in 1938 as a semi-annual international periodical to advance the study of things Japanese. The first editor was a German, Johannes B. Kraus, who edited six volumes from 1938–1943, even managing to prepare for the press a volume for 1944 which, alas, never saw the light of day because of strict wartime regulations.

– How about the title?

**MC:** 'Monumenta' was chosen to convey a sense of gravitas while 'Nipponica' was favoured over 'Japonica' to emphasize 'an open mind for modern ideas' according to Kraus's obituary, although R.H. van Gulik, who had a part in the deliberations, claimed that there were some reservations about choosing 'Nipponica' because of the ultra-nationalist connotations. But 'Nipponica' it came to be, 'for reasons of euphony', to avoid a repetition of the 'a' sound, at least according to van Gulik.

– There was a hiatus after 1943?

**MC:** Yes. Volume 7 did not appear until 1951, edited by Wilhelm Schiffer (Kraus had died in 1946), a Chinese scholar who had been thrown out of China after the revolution. Schiffer held the job until 1965 when he was succeeded by an Italian, Joseph Pit-

tau, now the Rector Magnificus of the Gregorian University in Rome. Pittau is a dynamic man, a Japonologist, who had studied in the U.S. It was he who really put the journal on the map. He revamped the design, brought in a new printer and travelled widely in the U.S. to promote the journal. He remained as editor until 1969 when Edwards Skrzypczak took over.

– When did you become involved with MN?

**MC:** From around that time. I was writing up my thesis for publication but I also worked on the MN monograph series and on the journal itself.

– When did you become editor?

**MC:** With Volume 27, in 1972

– How long had you been in Japan by then?

**MC:** Well, I first came in 1954 and did two years language study near Kamakura, a place I immediately fell in love with, then two years of teaching and other jobs before returning to Europe in 1959 where I studied theology and then started work on my D.Phil thesis on Rodrigues. It was supervised by Charles Boxer and I completed it in 1969 and then returned to Japan.

– When you became editor, did you make any changes to MN?

**MC:** Yes. From Volume 27 MN appeared four times a year instead of two. Not only did this make proof-reading less onerous but it meant that we could bring out reviews more quickly.

– When MN first appeared it was a multi-language journal, why did it become an English language one?

The shift to English took place from around the mid-sixties, from about the time when Pittau took over. There was no conscious policy change. English reflected the fact that at that time Japanese studies were biggest in the U.S.

– Could you give us an idea of how an article is chosen for publication?

**MC:** Authors submit an article which I look through and if I judge it appropriate for MN I send it to two or three referees for a report. I like to be able to give authors a reply one way or the other within two to three months. Once an article has been accepted, it takes about six to nine months to appear in MN. We publish about sixteen articles a year, which works out at about one in four or five of those submitted.

– How many articles are under consideration right now?

**MC:** About twenty-two

– How about book reviews, do you have policy regarding them?

**MC:** University presses send their books automatically and during the AAS meeting in the spring I like to try and fix up reviewers and get the publishers to send the book directly to the reviewer to save time. There are around fifteen reviews per issue. I like to try and get at least two new reviewers, especially younger scholars, per issue so as not to have to rely on a small number of reviewers.

– What is the print-run?

**MC:** 1,200 of which about 100 are left.

– Where do they go?

**MC:** The bulk to the U.S., then Japan and Europe.

– What about back issues?

**MC:** It is no longer possible to buy a complete set but MN is available on microfilm and will eventually go onto CD.

– A lot of people will be surprised to find out that there are only two people working on MN, could you tell us something about the division of labour?

**MC:** Ms Muro attends to subscriptions and budget details and reads the proofs. In addition, she packs and sends out the journal.

– And you do the rest, the correspondence, editing and the preparation of articles and reviews for the press?

**MC:** Yes.

– Does the university subsidize MN?

**MC:** Yes, but it exercises no editorial control, and besides MN is not a money-making enterprise.

– What about sponsors?

**MC:** The Japan Foundation buys a number of copies and pays for their postage but apart from that nothing;

although it would be possible to find some, I suppose.

– What about the monograph series, the last one came out in 1986, has it been suspended?

**MC:** Not at all. It is still alive but there is too much work on MN itself to leave time over for the monographs at present.

– Some distinguished volumes have appeared in the series, it seems a pity not to carry on the tradition.

**MC:** That's right. Some have become standard in their subject, but, alas, there is a limit to what we can do at the moment.

– Can you give us an idea of how Japanese Studies have changed over the last quarter century?

**MC:** The field has become much more professional and there are more younger people writing nowadays. The earlier issues had more European Contributors but the reality is that focus of Japanese studies has shifted to the U.S. although MN continues to positively welcome contributions from European scholars.

– It is very noticeable that MN encourages younger scholars, is this a policy of MN?

**MC:** Well, if I can help I do, after all [Sir George] Sanson and [C.R.] Boxer were once young, and so was I.

– Looking back, is there anything you especially take pride in?

**MC:** Helping young scholars to get their work published which helps them get started on their careers. It is also a source of satisfaction that people are willing to send their work to Japan and indeed that MN continues to serve as a useful outlet for the study of things Japanese.

– What about the future, there are some reports that Professor Déluge is in line to take over as editor. Any comment?

**MC:** After me?... We'll wait and see. ☺

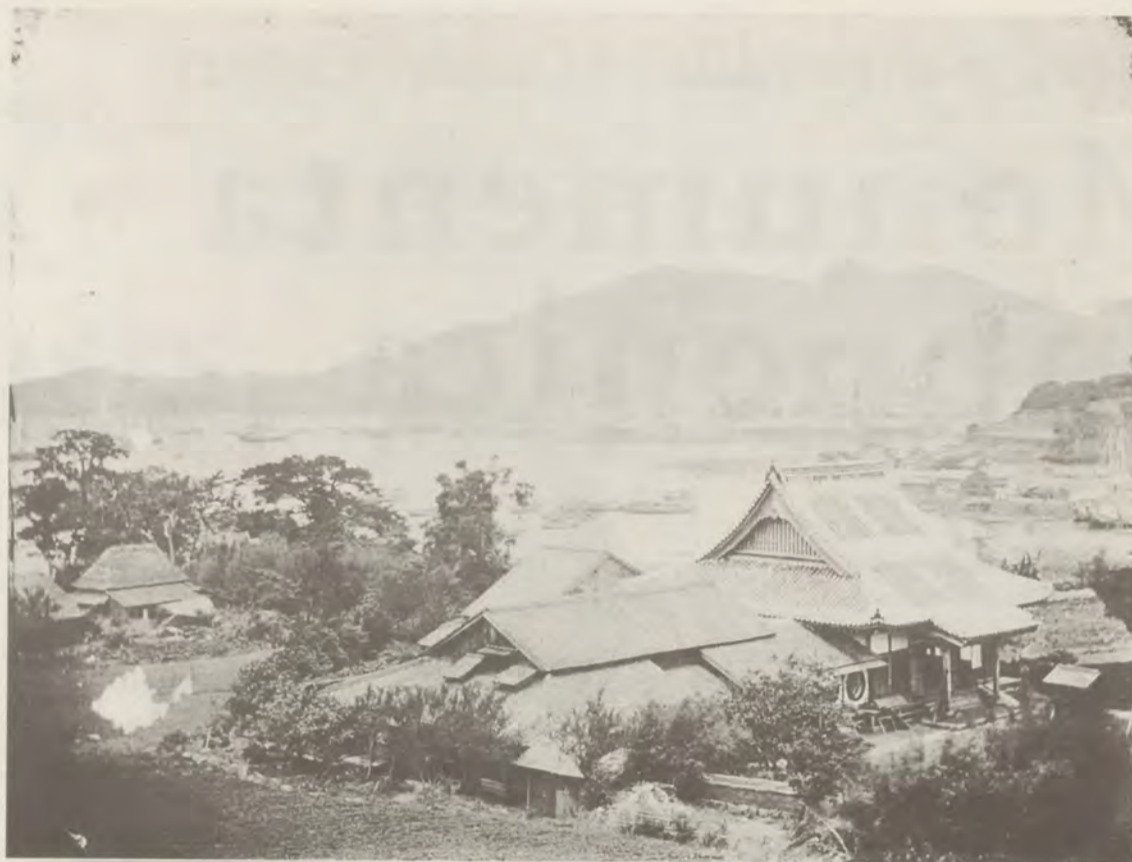
(Advertisement)

Lijo-Silrok 400 vols  
Chosŏn Yujŏk Yumul Togwan 20 vols  
P'alman Taejanggyŏng 15 vols  
Geological / Tectonic Map of Korea & Explanatory Texts with hard-cylinder



For the cheapest and best service, please contact:  
Specialist in North Korean Collections  
RAINBOW TRADING CO.  
Attn of: Miyagawa  
Sarugaku-cho 2-4-2  
Chiyoda-ku  
Tokyo 101, Japan  
Tel/Fax: +81-3-3292 8273

The Bay of Nagasaki seen from the site of the British Consulate. Deshima is on the right, just behind the Daion Temple. Photograph taken by Abel J. Gower, British Consul, dated on the back June 1859. Albumen print. (Phot.nr. SMAI-33).



'In this letter, you will receive my portrait. Do not be shocked, you will probably not believe I have become such an old man, yet it is so; Pompe took it ...' This letter was written from Deshima in Nagasaki on 31 March 1861. The author, Albert Bauduin, was Agent of the Dutch Trading Company (Nederlandsche Handelmaatschappij) and the photographer was Dr J.L.C. Pompe van Meerdervoort, sent to Japan by the Dutch government to instruct the Japanese in medical science and to establish a hospital at Nagasaki. Pompe experimented with photography, collaborating with some pupils he had taken over from his predecessor, Dr J.K. van den Broek. Van den Broek was the first to introduce photography in Japan during the years he practised there (1853-1857). Under his tuition, a Japanese doctor, Keisai, was learning to take photographs using the daguerreotype process invented in 1839. Among Pompe's students was the first professional photographer in Japan, Ueno Hikoma. He opened a photographic studio in Nagasaki in 1862. Another of Pompe's students, Uchida Kyuichi, became famous as the first photographer ever to photograph the Emperor and Empress.

## From the collection of the Historic Photographs



'Allant faire une tour de promenade...' The Dutch Consul General Dirk de Graeff van Polsbroek (left), his chancellor P.J. Metman (centre) and a sergeant-at-arms of the Dutch Navy with their Japanese escort at Edo. Photograph by Felix Beato, ca. 1865. Albumen print

(Phot.nr. B2-27).

By Herman J. Moeshart



The history of photography in Japan being so intimately linked to the history of

photography in the Netherlands, it was only natural that the history of the pioneering years of Japanese photography should be researched in the Printroom of Leiden University. The Printroom originally was reserved for collections of drawings and prints, but in 1953 the director, Professor H. Van de Waal, decided to add a collection of photographs and photographic. This collection was the basis on which the Study and Documentation Centre for Photography was built in the following years. It now owns a collection of c. 100,000 items. The aim of the Study Centre is to train students in the history of photography and the collection is used intensively for this purpose. The research emphasis is on Dutch photography. Documentation is collected to support this research and is also used to publish the History of Dutch Photography in instalments. Each instalment contains a number of monographs on Dutch photographers. In this series, that started in 1984, so far more than a hundred monographs have been published. Besides courses in the history of photography for students of art history, once or twice a year a course for learning how to determine old photographic techniques is given to stu-

dents of the University and people like archivists and curators who work with old photographs in the exercise of their profession.

Though the number of photographs of Japan in the collection of the Printroom is relatively small, it contains some interesting items like the photographic album of W.A. Kok, midshipman on the 'Amsterdam', a Dutch man-of-war that took part in the punitive expedition against Shimonoseki in 1864. In it are many photographs by Ueno Hikoma, who the accompanying text declares was a friend of Kok. The study of the early years of Japanese photography and the request to organize an exhibition of photographs from Japan taken in the years of Bakumatsu and early Meiji (1857-1875) to celebrate the 10 year jubilee of the Japan-Netherlands Institute in Tokyo in 1986 prompted the collection of material available in The Netherlands. The book *Yomigaeru Bakumatsu* containing c. 200 photographs selected from the available material was published to accompany the exhibition in Japan in 1986, which was sponsored by *Asahi Shimbun*.

### The Bauduin brothers

More than a thousand photographs were brought together from the collections of the Maritime Museum (Nederlands Historisch Scheepvaartmuseum) in Amsterdam, the Royal Archives (Koninklijk Huisarchief) in The Hague and from private collections. The largest among the latter is the collection of photographs of the Bauduin broth-



The harbour of Nagasaki seen from Aka no Ura. Photograph by Dr A.F. Bauduin, c. 1865. Albumen print (Phot.nr. BD.112).

the Japanese embassy which visited the Netherlands in 1862. They were presented to King Willem III by the embassy. Among them are portraits of Japanese like Fukuzawa Yukichi, at that time interpreter, and Matsuki Koan, who became better known as Terashima Munemori, Minister of Foreign Affairs of Japan. The collection of photographs also contains the portraits of Dutch officials who were members of the committee which welcomed the embassy: J.H. Donker Curtius, who negotiated the first treaty between Japan and a Western nation in 1856 (Commodore M.B. Perry only concluded a convention in 1853) and the first professor of Japanese at Leiden University, J.J. Hoffmann.

#### Digitalization

Some years ago the computer made its entry into the Study and Documentation Centre for Photography and since that time the data of the photographs in the collec-

tion have been entered into a database. That work is now approaching completion and the next step in the process of digitalization is about to be taken: the digitalization of the photographs themselves.

This year, in cooperation with the Inter Documentation Company in Leiden, a project has been started to make c. 1000 photographs from Japan available on a CD-ROM. In the data accompanying the photographs, the latest results of our research will be presented. The beauty of Japan is shown in the fine landscape and city views, the charm of the Japanese women and girls is revealed in their portraits. The violence of the time is also not ignored: attacks on Europeans and the subsequent decapitation of the murderers. Tough Samurai, Japanese statesmen and Western representatives were fraternally united on this modern medium. ☛

# Printroom of Leiden University from Japan on CD-ROM

ers. Albert Bauduin, already mentioned, was joined in 1862 by his brother Antoon who came to Japan to replace Dr Pompe van Meerdervoort. Dr A.F. Bauduin was an amateur photographer who documented his 8-year stay in Japan, until 1870, by photographing the people he met, parties he attended, and the surroundings of Nagasaki. A small album, probably presented to Albert Bauduin when he left Japan in 1880 contains 350 photographs among which are c. 120 photographs of Japanese performing their function in the government of that time and 230 views taken in Tokyo and the rest of the country.

The photographs from the Maritime Museum in Amsterdam belonged to the Dutch Minister Resident in Japan, Dirk de Graeff van Polsbroek. As he resided in Edo and Yokohama, the bulk of his collection contains photographs taken in that area. In an album put together by the British photographer Felix Beato, who worked in Japan from 1863 till 1877, there are views of Nagasaki, Edo and Yokohama and photographs showing life in Japan taken in the streets or in scenes enacted in the studio. Another of his albums was put together using photographs from several sources and showing events in Yokohama and Edo during his 14 years in Japan. These include photo's of bodies of Henry Heusken, killed in 1861, and C.L. Richardson, killed in 1863, as well as portraits of his colleagues in the diplomatic service. The photographs from the Royal Archives show the members of



The foreigners' quarter at Oura in Nagasaki. Photograph attributed to Felix Beato, 1864. Albumen print. (Phot.nr. BD.211).

#### Prentenkabinet der Rijksuniversiteit Leiden

Studie- en documentatiecentrum  
voor fotografie  
Rapenburg 65,  
NL 2311 GJ Leiden  
(The Netherlands)  
E-mail:  
FOTOHIST@RULLET.LEIDENUNIV.NL

The collection contains approximately 1,100 photos and will be published on one disc. It will be possible to order positive copies of the photos. The scheduled publication date is 1 January 1996. The price of the disc will be Dfl. 1,950. If your order is received before 1 January 1996 a 10% discount will be given, and you will pay only Dfl. 1,755. Payment with credit card is possible.

#### Minimum requirements for the CD-Rom:

386 SX  
4 MB  
double speed CD-Rom  
Windows

For additional information or your order please contact:

**IDC Publishers bv**  
P.O. Box 11205  
2301 EE Leiden  
The Netherlands  
Tel: +31-71-5142700  
Fax: +31-71-5131721  
Email: Info@idc.nl

See advertisement on page 53.

VENICE, ITALY

# The Institute of Japanese Studies in Venice

The Institute of Japanese Studies was founded in 1965 and since 1992 (as the Sezione Nipponistica) has been part of the Department of Indian and East Asian Studies in the Sub-faculty of Oriental Studies (Corso di Laurea in Lingue e Letterature Orientali) of the University of Venice.

By **Adriana Boscaro**

Institute: Ca' Cappello, on the Grand Canal



**T**he University dates back to August 6th, 1868, when the Scuola Superiore di Commercio, the first institution in Italy to deal with higher education in the fields of commerce and economics, was founded. Since that time it has been housed in Ca' Foscari, a majestic building on the Grand Canal, once the home of the Foscari family. Indeed it is bet-



ter known throughout the world as 'Università Ca' Foscari' than as the University of Venice. The campus has now been enlarged to include several different buildings, some of which are of considerable historical interest, in various parts of the city. Today the University is made up of four Faculties (Economics, Foreign Languages and Literature, Letters and Philosophy, and Mathematical, Physical and Natural Sciences) offering eleven degree courses. The students number around 20,000.

The Institute prepares students for a degree (laurea) in Japanese Studies. In 1995 it had 697 students. It is also a centre for postgraduate research, accommodating various research projects which are organized in collaboration with other universities in Italy and Japan, and with the Italian National Research Council (CNR).

The Department has its own programme for awarding a postgraduate degree in Indian and East Asian Studies (Dottorato di ricerca: Civiltà dell'India e dell'Asia Orientale), and shares another one with

the Istituto Universitario Orientale of Naples (Dottorato di ricerca: Civiltà dell'Asia Estremo-Orientale). A very restricted number of students are admitted each year, after passing written and oral examinations. After three years the candidate must submit a thesis to the members of a commission nominated by the Ministry of Education.

The Institute organizes meetings, round-table discussions, seminars, and lectures to which the most renowned names in the field are invited. At least two conferences must be mentioned: in 1987, 250 scholars assembled to participate in the International Symposium 'Rethinking Japan' and the conference papers later appeared in two volumes under the same title (Vol. I, Literature, Visual Arts & Linguistics; Vol. II, Social Sciences, Ideology & Thought; Sandgate, Japan Library, 1990-91). In 1995, on the occasion of the 30th anniversary of the foundation of the Institute, an International Symposium on Tanizaki Jun'ichirō (also to commemorate the 30th anniversary of the writer's death) was held on April 5-8 in the magnificent Aula Magna of the University, in which a large number of Tanizaki specialists participated.

'The Hokusai Centre for Japanese Arts', directed by Professor Gian Carlo Calza, has already held two gatherings in Venice. The *First Venice Conference on Japanese Art: Hoku-*

*sai Paintings* was held in May 1990, and *The Second Venice Conference on Japanese Art: Hokusai and His Age* followed in May 1994. The proceedings of the first conference have already been published (*Hokusai Paintings. Selected Essays*. G.C. Calza ed., Venice 1994), while those of the second are currently being edited. The *Third Venice Conference on Japanese Art: In Search of Elegance. Tradi-*



ple who each have ten marks to allot, so that the maximum score is 110/110. For a very good thesis, the commission can confer a degree 'summa cum laude'. Since the founding of the Institute in 1965, 229 theses in Japanese Studies have been successfully defended.

## Japanese presence in Venice

To return to the history of the Institute: when it started it was a pioneer undertaking. The number of students enrolled in the first year averaged ten to fifteen as against



The Main Hall (Aula Magna) of the University of Venice

tion *Aesthetics in 20th Century Japanese Art* will be held on May 21-24, 1996.

## Library and Degrees

The Library of the Institute has some 10,000 volumes, of which more than half are in Japanese. It subscribes to sixty academic journals, in Japanese and European languages. The collection's strengths are in the areas of classical and modern literature, language and linguistics, ancient history, modern and contemporary history and politics, social sci-

ences, religion and philosophy, anthropology, theatre, art and archaeology. There is also a room for audio-visual documentation of Japan, which holds a good number of videotapes (VHS and U-matic format) on a variety of subjects: from religious rituals to art performances, from images of recent historical events to language in daily life, etc. The Institute also has some video films by well-known Japanese directors, numerous slides on various themes and a wide range of tapes and records of Japanese music.

The degree (laurea) course in Japanese Studies takes four years. The students must pass a total of sixteen oral and four written exams. Courses in Japanese language and Japanese literature are compulsory in each year. Other courses are History of East Asia, Religion and Philosophy of East Asia, History of East Asian Art and Japanese Philology. The students also have access to a large number of optional courses, such as History of the Intercultural relations between East and West, Chinese Language and Literature, Comparative Literature, History of Cinema, History of Theatre, History of Indian Art, Aesthetics, Sociology and so forth, as well as the whole range of courses offered by the Faculty of Economics.

The final thesis is defended in front of a commission of eleven peo-

the 120-130 of recent years, and the library had to start from scratch. The results achieved over the past thirty years have established the Institute as a major presence in the panorama of Japanese Studies in Italy.

Japanese Studies in Venice has an interesting, if singular antecedent. Around 1870, experts were very interested in Japanese silkworm-raising and trade. So in Venice it was decided to open free courses in Japanese language to supplement the compulsory commercial subjects. Between 1873 and 1888, five teachers provided such courses: Yoshida Yosaku (1873-76, interpreter at the Italian Legation in Tokyo), Ogata Korenao (1876-77, son of the famous Meiji doctor, Ogata Kōan), Kawamura Kijō (1878-81), Naganuma Moriyoichi (1881-87), and Ito Heizō (1887-88). Then the courses were interrupted, and to be resumed for a while in 1908-09 with the artist Terasaki Takeo as instructor. This Japanese presence in Venice resulted in the beginnings of an interest in Japanese language, and as early as 1890, a former student of the courses, Giulio Gattinoni, wrote and published a *Japanese Grammar of the Spoken Language* which was followed in 1908 by a *Complete Course in the Japanese Language*.

The main building of the University of Venice: Ca' Foscari, on the Grand Canal

## Staff

*Japanese Language and Literature:*

A. Boscaro and P. Cagnoni

*History of East Asia:*

F. Gatti

*Religion and Philosophy of East Asia:*

M. Raveri

*History of East Asian Art:*

G.C. Calza

*Japanese Philology:*

A. Tollini

## The Institute of Japanese Studies in Venice

Dept. of Indian and east Asian Studies  
University of Venice

Ca' Capello

San Polo 2035

30125 Venice

Italy

Tel: +39-41-528 5801 / 7220 / 7687

Fax: +39-41-524 2397

KING'S COLLEGE, LONDON

# The Japanese New Religion Project

The Japanese New Religion Project at King's College, London was established in May 1994, with the aim of studying Japanese New Religious Movements (NRMs), outside Japan. Initially, the project concentrated on Japanese NRMs in Western Europe and Latin America, but we are now expanding our field to research to cover Australia, Hawai'i, and Taiwan.

By Sonia Beaton



The project team is headed by Professor Peter B. Clarke, of the Theology and Religious

Studies department at King's College, who has already published extensively on New Religious Movements. Professor Clarke is now engaged in research on Japanese NRMs in Brazil. Other members of the project currently include Catherine Cornille of the Catholic University of Leuven, whose work focuses on the issue of

inculturation; Sanda Ducaru, whose research concerns gender; Louella Matsunaga, who is researching parallels between Japanese companies and Japanese NRMs; and Jeffrey Somers, who is focusing on Japanese NRMs in Great Britain. Veronica Reldan of the University of Rome is conducting research on Japanese new religions in Italy with a focus on Soka Gakkai; Professor Ari Pedro Oro is investigating Sekai Kyusei Kyo in Brazil; and also in Brazil, Yumi Fujikura is looking at the role of beliefs concerning the ancestors in the Japanese NRMs. A team headed by Professor Gary Bouma of Monash University, Victoria, is

commencing research on the place of Japanese New religions in Australia. Besides these individual research projects, we are working together to compile an annotated bibliography on Japanese NRMs, a task co-ordinated and organized by myself.

The year 1995 has been a busy and productive year for the Project, and one in which Japanese NRMs have been very much in the media spotlight following the Sarin gas attack on the Tokyo underground by one of these NRMs, Aum Shinrikyo. Coincidentally with the burst of media interest, an international conference on Japanese New Religions in the West was hosted by the project here at King's College on the 6th of May, at which the project members presented papers on the research which they are currently conducting. Papers were also contributed on Japanese New Religions in Latin America by Professor Maeyama of Tsukuba University, Japan; by Professor Queiroz of the University of Sao Paulo; and by Mr Yumi Fujikura of PL Kyodan in Brazil.

Among the topics raised for discussion was the extent to which Japanese NRMs in the West may be seen as practising a form of cultural imperialism (Catherine Cornille). This in turn raised the question of nationalism in these religious movements, a phenomenon which is, it was pointed out, not unique to the Japanese NRMs. The issue of interculturalism was also

raised in this context, a point returned to by Professor Queiroz in his paper, and Mr Fujikura argued that in Latin America the spread of PL Kyodan has been facilitated by the increasing indigenization of this movement, while the more obviously Japanese aspects of the movement continue to present a barrier to non-Japanese members. However, Mr Jeffrey Somers, in his paper on Japanese NRMs in Great Britain, told us that he had found that the Japaneseness of these movements presented no particular problems from the British members' point of view.

The issue of gender was raised by Sandra Ducaru in her paper, which prompted a useful discussion on the methodological difficulties inherent in conducting research on the role of women in the NRMs. Louella Matsunaga's paper explored parallels between Japanese NRMs and large Japanese companies, and engendered some lively debate on the feasibility and desirability of investigating the financial affairs of the new religions, an area predicted to attract some interest in the wake of revelations about the Aum Shinrikyo organization. Media representations of the new religions were the focus of a paper presented by Nina Hakkarainen, on the image of new religions in Japanese society. The tendency for the media to present the new religions in a negative light was noted here - even excluding the recent Tokyo gas attacks

the very term 'new religion' has negative connotations in Japanese, much as 'cult' does in English. One important point that was made here was that the diversity among these movements is not generally recognized, and also that there is a lack of neutral information on NRMs.

In the coming year, new research by the Project will examine Japanese NRMs in Hawai'i and in Taiwan, while a new phase of our British research will assess the importance of notions of healing in attracting adherents to Japanese NRMs in Britain. Some of the current research of the Project is now nearing completion, and we hope to publish some of this material in the near future. ♡

#### Japanese New Religions Project

Centre for New Religions, Dept. of Theology and Religious Studies  
King's College, University of London Strand  
London WC2R 2LS  
Tel: +44-171-8365454  
Email: p.b.clarke@uk.ac.kcl.cc.bay

#### The University of California - Irvine

The department of East Asian Languages and Literatures at the University of California at Irvine announces a tenure-track appointment beginning in the 1996-97 academic year at the level of

### Assistant Professor in Cultural Studies whose research focuses on Korea

Candidates with interdisciplinary interests in such areas as literature, intellectual history, film studies, cultural anthropology, theater arts, and art history are strongly urged to apply. As a primary member of our Cultural Studies track in East Asian studies, the appointee should be prepared to teach graduate and undergraduate courses in critical theories (e.g., gender theories, Marxism, postcoloniality, psychoanalysis) according to her/his own training. The ideal candidate should have demonstrated commitment to research and teaching. Interested applicants should send a letter of application with statement of research and teaching interests, current vita, and three letters of reference to Chungmoo Choi, Search Committee Chair, Department of East Asian Languages and Literatures, University of California, Irvine, CA 92717, USA.

Review of applications will begin on December 15, 1995.

University of California is an affirmative action / equal opportunity employer committed to excellence through diversity.

(Advertisement)

## Memories of Japan, 1859-1875

### Japanese Photographs in Dutch Collections

Editors: H.J. Moeshart and I.Th. Leijerzapf, Prentenkabinet, University of Leiden

IDC Publishers is pleased to announce a CD-ROM containing approximately 1100 rare photographs taken or collected by Dutch people who lived in Japan during the first decennia of the existence of photography.

The photographs give an accurate impression of the changing Japan between the years 1859-1875. The collection contains many landscapes, city-views, portraits and happenings (i.e. executions).

On the CD-ROM each photograph is described in detail giving (if known) title, description, place, date, photographer, collection, size, material of the original, subject, keywords and remarks. The resolution of the photographs is 100 dpi.

In December 1995 a limited edition of this CD-ROM will become available.

Fax, write or e-mail to IDC Publishers for more information.

IDC Publishers

P.O. Box 11205, 2301 EE Leiden, The Netherlands Fax: +31-71-531 17 21 E-mail: info@idc.nl



Anonymous, Port of Nagasaki, c. 1870. Albumen print.



Dr. A.F. Bauduin, Japanese people in the studio of Dr. Bauduin on Deshima, c. 1865. Albumen print.

The European Science Foundation is an association of 56 members research councils, academies and institutions devoted to basic scientific research in 20 countries.

The ESF assists its Member Organizations in two main ways: by bringing scientists together in its Scientific Programmes, Networks and European Research Conferences, to work on topics of common concern; and through the joint study of issues of strategic importance in European science policy.

The scientific work sponsored by ESF includes basic research in the natural and technical sciences, the medical and biosciences, the humanities and social sciences.

The ESF maintains close relations with other scientific institutions within and outside Europe. By its activities, ESF adds value by cooperation and coordination across national frontiers and endeavours, offers expert scientific advice on strategic issues, and provides the European forum for fundamental science.

## Asia Committee

EUROPEAN SCIENCE FOUNDATION

### TASKS & SCOPE

The Asia Committee of the European Science Foundation was established in 1994 for an initial period of three years.

The aim of the Committee is to:

- strengthen and co-ordinate European research on Asia
- develop closer links between academia and political decision-making and provide academic and strategic information for the development of a new European Asia policy
- initiate and support new, border-transcending research with an emphasis on interdisciplinary co-operation.

The Committee seeks to achieve these ends through:

- creating and administering a European post-doctoral fellowship scheme
- organizing and funding international workshops on well-focused themes
- strengthening the infrastructures of the professional, regional associations by setting up a directory/database

- promoting collaboration with scholars and institutions in the USA, Australia and, in particular, Asia.

The disciplinary and geographical scope of the Asia Committee covers the study (ancient and modern, humanities and social sciences) of the languages, cultures, societies and economies of South, Central, Southeast and East Asia.

The Committee is at present composed of scholars from France, The Netherlands, Scandinavian countries, Germany, Great Britain, Switzerland, Australia, and Italy.

Chairman:

**Professor Thommy Svensson**  
Nordic Institute for Asian Studies, Copenhagen

Vice-Chairman:

**Professor Denys Lombard**  
École Française d'Extrême Orient, Paris

Secretary:

**Professor Wim Stokhof**  
International Institute for Asian Studies, Leiden.



Secretariat of the ESF Asia Committee:

International Institute

for Asian Studies

P.O.Box 9515

2300 RA Leiden

The Netherlands

Tel: +31-71-5272227

Fax: +31-71-5272632

## Asia Committee

EUROPEAN SCIENCE FOUNDATION

### WORKSHOPS

Each year the Asia Committee of the European Science Foundation sponsors a number of international workshops.

#### Procedure

Workshops proposals (of no more than five pages) are to be sent to the ESF Asia Committee's Secretariat before 1 June. A number of workshops (between eight and fifteen) will be selected for realization in the year after. In september initiators will be informed on the decision.

#### Workshop format

A 2 or 3 day meeting, preferably initiated by both European and Asian parties, bringing together some 20 senior as well as junior researchers from Asian and at least 7 European countries. Participants from other countries are also welcomed. Participants are all asked to contribute to the workshop programme by papers and/or discussion. The ESF Asia Committee may give logistic support to the organization of the event. The financial support consists of a contribution to the cost of travel and accommodation to a maximum of FF 100.000 per workshop.

#### Disciplinary and geographical scope

The study - ancient and modern, humanities and social sciences - of the languages, cultures, societies and economies of South Asia, Central Asia, Southeast Asia and East Asia.

#### General criteria

The Asia Committee strictly applies to the following criteria, as part of its policy to support only those activities which are convincingly shown as bringing added-value by being organized at European level.

- A multidisciplinary approach, maximizing collaboration between humanities and social sciences
- The discourse Asia-Europe should be central. Where possible, projects should be joint-ventured with scholars and institutions in Asia
- Central issue in all topics should be 'longue durée'
- The appeal certain topics may have to policy-makers is a plus.

#### The proposal

The workshop proposal must contain the following information:

- Names of initiators and organizing institution(s)
- Title of workshop and introduction to the topic(s) to be addressed
- Scientific objectives
- Proposed date and venue
- Publication(s) envisaged
- Indication of the expected participation including a number of names and addresses
- A very general indication of the costs (the ESF calculates the average cost of a 2-3 day workshop, including travel and accommodation as FF 5000 per person).

#### Address and deadline

The workshop proposals should be received at the ESF Asia Committee's Secretariat before 1 June.

Further information about the policy of the Asia Committee with regard to workshop proposals can be obtained from the Committee's Secretariat:

Mrs Drs S.A.M. Kuypers

International Institute for Asian Studies  
P.O.Box 9515  
2300 RA Leiden  
The Netherlands  
Tel: +31-71-5272227  
Fax: +31-71-5272632  
E-mail: iias@rullet.LeidenUniv.nl

## Asia Committee

EUROPEAN SCIENCE FOUNDATION

### AGENDA 1996

(first tranche)

LATE APRIL 1996

Beijing, P.R.C

Chinese Business Networks in Global and Comparative Perspective  
Dr Borge Bakken, Nordic Institute of Asian Studies, 33 Leifsgade DK 2300 Copenhagen S, Denmark

22-23 JUNE 1996

Oxford, Great Britain

European Chinese and Chinese Domestic Migrants: Common Themes in International and Internal Migration  
Dr Frank N. Pieke, Sinological Institute, Institute for Chinese Studies, Walton Street, Oxford OX12HG, Great Britain

30 JUNE - 7 JULY 1996

Lyon, France

Seafaring Communities in the Indian Ocean (4th Century B.C. - 15 Century A.D.)  
Jean-Francois Salles, DR2, Maison de l'Orient Méditerranéen, Fédération d'Unites Université Lumière Lyon 2, Centre National de la Recherche Scientifique, 7 Rue Raulin, F-69007 Lyon, France

AUTUMN 1996

Leiden, The Netherlands

Encompassing Knowledge: Indigenous Encyclopedias in Indonesia in the 17th-20th Centuries  
Prof. Dr Bernard Arps, Department of Languages and Cultures of Southeast Asia and Oceania, University of Leiden, P.O. Box 9515, 2300 RA Leiden, The Netherlands

BEGINNING 1997

Münster, Germany

Asian Minority Cultures in Transition: Diversity, Identities, and Encounters  
Prof. Dr J.D.M. Platenkamp, Seminar für Völkerkunde, Westfälische Wilhelms-Universität Münster, Stadtstrasse 32, D-48149 Münster, Germany

LATE FEBRUARY 1997

Leiden, The Netherlands

Transformation of Houses and Settlements in Western Indonesia: Changing Values and Meanings of Built Forms in History and in the Process of Modernization  
Prof. Dr R. Schefold, Faculty of Social and Behavioural Science, University of Leiden, P.O. Box 9555, 2300 RB Leiden, The Netherlands

## Asia Committee

EUROPEAN SCIENCE FOUNDATION

## MEMBERSHIP

**Prof. J.C. Breman**

Centre for Asian Studies,  
University of Amsterdam  
Netherlands

**Prof E. Collotti-Pischel**

Instituto di Diritto e Politica  
Internazionale, Università degli Studi,  
Milan  
Italy

**Mr J.P. Drège**

École Pratique des Hautes Études, Paris  
France

**Prof. G. Dudbridge**

Institute for Chinese Studies,  
University of Oxford  
Great Britain

**Prof. Gh. Gnoli**

Istituto per il Medio ed  
Estremo Oriente, Roma  
Italy

**Prof. I. Hijiya-Kirschner**

Ostasiatisches Seminar,  
Freie Universität Berlin  
Germany

**Prof. T. King**

Centre for South-East Asian Studies,  
University of Hull  
Great Britain

**Prof. W. Klenner**

Fakultät für Ostasiwissenschaften,  
Ruhr-Universität, Bochum  
Germany

**Prof. B. Kölver**

Indologie und Zentralasi-  
wissenschaften, Universität Leipzig  
Germany

**Dr U. Kratz**

School of Oriental and African Studies,  
London  
Great Britain

**Prof. D. Lombard**

École Française d'Extrême-Orient, Paris  
France

**Prof C. MacDonald**

Institut de Recherche sur le Sud-Est  
Asiatique, Aix-en-Provence  
France

**Prof. W. Marschall**

Institut für Ethnologie, Universität  
Bern  
Switzerland

**Prof. J. Martinussen**

Institute of Development Studies,  
Roskilde University  
Denmark

**Prof. G. Oberhammer**

Institut für Indologie, Universität Wien  
Austria

**Prof J.R. Pitte**

Université de Paris IV  
France

**Prof. K.M. Schipper**

Sinologisch Instituut,  
University of Leiden  
Netherlands

**Prof. W.A.L. Stokhof**

International Institute for Asian  
Studies, Leiden  
Netherlands

**Prof. Th. Svensson**

Nordic Institute for Asian Studies,  
Copenhagen  
Nordic countries

**Prof. P.-E. Will**

Collège de France, Comité des  
Orientalismes, CNRS  
France

## Observers

**Mme M. Boiteux**

Ministère de l'Enseignement Supérieur  
et de la Recherche, Paris  
France

**Mrs M. van Hall**

Ministry of Education, Cultural Affairs  
and Science, Zoetermeer  
Netherlands

**Prof. C. Gluck**

The Association for Asian Studies,  
Ann Arbor  
USA

**Mr Chimaki Kurokawa**

The Toyota Foundation, Tokyo  
Japan

## ESF Office

**Dr M. Sparreboom**

European Science Foundation,  
Strasbourg  
France



# ESF Postdoctoral Fellowships in Asian Studies

General conditions for eligibility and scope of the fellowship scheme

1. The ESF Post-doc Fellowships are intended for outstanding young scholars who hold a PhD, another doctorate or a comparable qualification in any field of Asian Studies as defined below (under 12) and who wish to continue, broaden or deepen their research in a country other than the applicant's own. Interdisciplinary research will be particularly encouraged. The ESF Post-doc Fellowship scheme will promote top-quality research in Asian Studies, with a view to upgrading European research ability and creating a more truly European research community in these fields.

2. The fellowships are restricted to young researchers who are at the beginning of their academic career. They are open to applicants from all European countries and to those who have a well-established relationship with a European research institution. The fellowships are of one to three years duration and are intended for outstanding young scholars who want to continue their work at an institute in a country other than their own country.

3. The candidate should apply for a stay in one or several universities or institutions, where his own field of research will profit from a special intellectual environment, the presence of particular research resources or collections, from complementary expertise or an interdisciplinary approach. The candidate is expected to have relevant working knowledge of the language(s) necessary to carry out the study.

4. Applications must be supported by a letter of recommendation from a senior researcher familiar with the candidate and his work (to be forwarded separately) and a letter of acceptance from the receiving institution (i.e. where the candidate will work during the time he or she is supported by an ESF grant). In the letter of acceptance, the receiving institute or university must confirm its willingness to provide the infrastructural facilities - like the use of a library, desk space, computer, means of communication - required by the candi-

date. It is the responsibility of the receiving institution to obtain full particulars on the candidate before so doing.

5. Applications for Post-doc Fellowships will be considered once a year by the ESF Asia Committee. Deadline for 1996 is 1 May. Applicants will be notified on the result of their application within three months.

6. Every holder of an ESF fellowship is required to prepare a concise report of activities carried out under the fellowship and submit it to the ESF secretariat, within two months of completing the fellowship. Each year the fellow is expected to give a number of presentations on his/her subject.

7. Every publication of work executed while in receipt of an ESF post-doc fellow must acknowledge the support given by the ESF Asia Committee, and two reprints of copies must be deposited with the Committee's secretariat.

8. ESF Post-doc fellows are not insured by the ESF against medical expenses nor are they insured for accidents during their travel to and from the institution/university or during their stay abroad. The ESF does not recognize recipients of its fellowships as agents or employees of the Foundation and accepts no liability in respect of any of their actions or activities or in respect of the health or safety of their persons. In their own interest, recipients are, therefore, urged to make sure that both they and the institutions which receive them are fully covered by the necessary insurance.

9. The ESF is a non-governmental international organization whose awards are not automatically endowed with any particular tax privileges. It is the sole responsibility of the recipient of an ESF fellowship to pay any tax which may be levied upon it by the appropriate national authority.

10. In order to avoid duplication of expenditure, particularly with national sources, it is a condition of any award by the ESF that a full declaration be made to the Foundation of all grants,

awards or contributions, towards the same travel and subsistence expenditure; the ESF will usually reduce its normal financial contribution by a corresponding sum or, where appropriate, annul it entirely. Continuation in whole or parts of existing salaries, superannuation arrangements, etc., must also be declared. ESF will consider the arrangements case by case.

11. Salary according to age and experience. The remuneration will follow the system of the hosting institution. An extra contribution towards the costs of travel will be provided.

12. The disciplinary and geographical scope of the Asia Committee of the European Science Foundation covers the study (ancient and modern, humanities and social sciences) of the languages, cultures, societies and economies of South Asia, Central Asia, Southeast Asia and East Asia.

13. Depending on the final situation, there may be fellowships of two kinds:

- Open fellowships** that can in principle be held at any European research institution, and
- Fellowships tied to specific institutes** and funded on a national or international basis.

14. A call for applications will be announced through the different professional Newsletters, and will be also circulated via ESF mailings to the European Research Organizations.

## European Science Foundation

1, Quai Lezay-Marnésia  
67080 Strasbourg Cedex

France

Tel: (33) 88 76 71 27

Fax: (33) 88 37 05 32

E-mail: CDurant@esf.c-strasbourg.fr

20-23 MARCH, 1995  
PARIS, FRANCE

## European Thought in China

The Scientific Revolution  
in the Early 17th Century

The workshop took place from 20 to 23 March 1995 in Paris. There were nineteen participants: it was also attended by a small audience of scholars and graduate students in Chinese history and the history of science. Fifteen papers were discussed. The format chosen for the workshop was the following: all papers had been circulated in advance and were presented not by their author but by another participant, acting as discussant. The author would then reply, and a general discussion would follow. This format, according to participants, proved a success: as all the texts had been read in advance, there was time for in depth debate.

By Catherine Jami



The workshop focused on Xu Guangqi (1662-1633), the famous late Ming scholar who played a crucial role in the Chinese reception of Western thought in the 17th century as regards both science and religion. Many studies had already been devoted to Xu Guangqi. Indeed most participants had already worked on him in their respective fields of scholarship. In view of his, the goal set to the workshop was to reach a comprehensive understanding of his life and work taking his historical context into account. This was to lead the way to an assessment of the significance of Western knowledge for seventeenth century Chinese thought against the late Ming background, rather than according to Western criteria. Considering Xu's multifaceted work, specialists of several different fields were needed for that purpose.

The first session was devoted to historiography and context. It opened with what was a detailed history of Xu Guangqi's image in the West (G. Blue). The discussion was oriented towards a critical reappraisal of Jesuit accounts. This opened the way to a closer consideration of Xu's regional background (T. Brook). Several features peculiar to the Shanghai area, where he was born, provide keys to understanding his scholarly interests. Thus, his interest in agriculture and coastal defence stem from his father's trade and from the troubled times his hometown underwent in his youth, when it was harassed by pirates.

**The military, agronomy and religion**

The next session was devoted specifically to Xu's involvement in military affairs. As illustrated by the first paper (P. Calanca) this involvement was part of his official career. It included proposals for modernizing the army from the technical point of view, in particular by implementing Western artillery, but also structural reforms that would redefine the Chinese army's economic status. As the second paper showed (Huang Y.), Xu was in fact part of a network of converts

attempting to reform the army, an attempt that failed because of the struggles between political factions.

As an agronomist, Xu was in the main line of Chinese tradition. Compared to previous agronomic works, the most striking innovation of his work, the *Nonzheng quanshu*, was the overwhelming importance of economy in it: his approach combined a bureaucrat's organizational concern and the know-how of someone who had performed experiments (F. Bray). This combination shaped Xu's description of plants: he classified them according to the uses that could be made of their various parts, not to botanical criteria. The constitution of a garden thus became a central element of rural and familial economy (G. Métaillé).

It is as Christian convert that Xu was most advertised in Europe. Religious matters are also crucial to a contextualized understanding of Xu's world-view. An original assessment of the process of his conversion, showing how it corresponded to important changes in his scholarly interests from classical exegesis to more technical and more innovative subjects, was proposed (N. Standaert). Considering religion in late Ming society, it is important to understand how Xu's commitment to Christianity determined his attitude to Chinese religion, and especially to Buddhism, which was then regaining popularity, and against which the Jesuits battled. It appears that Xu's attacks on Buddhism were mainly part of a defensive strategy set up at difficult times for the mission. A good part of the arguments he ranged against it was inspired by Christian ideas, which he combined with more traditional Confucian orthodox morality (E. Zürcher).

**Geometry and astronomy**

By translating Euclid's *Elements of Geometry* into Chinese (collaborating with Matteo Ricci), Xu opened a new era for Chinese science. Three contributions were devoted to this pioneering work. First, it is necessary to understand Xu's contribution towards combatting the state of Chinese mathematics at the time: Euclidean geometry was a means to answer questions that were then important to the discipline (Siu M.). Secondly, the study of Xu's own essay on the right-angled triangle shows how he tried to apply this new geometry to problems found in old Chinese texts, the meaning of which had mostly been lost (P. Engelfriet). Finally, it is only by considering the work of some major

Chinese mathematicians up to the 1800s that one fully realizes Xu's importance in the field (Horng W.).

The next session was devoted to astronomy, a field in which Xu's role in the adoption of Western knowledge was central. The links between this discipline and religion, especially as regards the causes of the 1616 anti-Christian movement, were analysed, with special emphasis on Xu's role during this crisis (A. Dudink). At a more technical level, the study of the star catalogue compiled during the calendar reform promoted by Xu showed the wider implications the synthesis between Western and Chinese skies had on the Chinese world-view.

Finally, Xu's general outlook on science was discussed. First, the links between mathematics, astronomy, and his world-view show that in his mind the interest in very varied disciplines had a common motivation, which was not merely utilitarian (Hashimoto K.). Lastly, the integration of Chinese and Western knowledge was considered: in Xu's syncretic view, the latter did not conflict with the former: Western elements could be assimilated into the Chinese mould, because of the universality of some notions (Han Q.)

**Social significance**

The final discussion, besides devoting its attention to the format of the book that will be the workshop's main outcome, brought out some features that seemed common to Xu's approach to the various fields mentioned above. The most important one could be a characterization of Xu's implicit epistemology: whether in religion or in agronomy, there seems to be the same emphasis on the verifiability of knowledge. Another interesting feature, perhaps more characteristic of his time, was the constant connection made in his work as in his career, between the theoretical aspects of the sciences he studied and their social significance (this is an important feature of *shixue* - concrete studies). Whereas the very fact of Xu's originality was made possible by the late Ming context, it was the way in which he turned to Western studies, combining them with Chinese traditional questions and methods, and the impact his scientific work had on later scholars that make him unique, and a pioneer not only in the acceptance of Western culture, but more broadly in that major scientific renewal that seventeenth century China witnessed.

One of the main results achieved by the workshop was that it brought together various points of view into a coherent picture. This will be reflected in the book, for which all contributors were asked to revise their paper, taking the discussions into account. The manuscript, which I am editing in collaboration with Peter Engelfriet, should be ready by the end of 1995.



27-29 APRIL 1995  
LONDON, GREAT BRITAIN

South Arabian Migration Movements in the Indian Ocean:

# The Hadhrami Case, c.1750-1967



The workshop was held at SOAS from April 27 to 29 1995 and was attended by thirty-eight persons. It met with great interest and there were a number of late applications to contribute papers or attend which had to be turned down, as the workshop functioned on a paper-givers only basis. Thirty-one participants had submitted papers, which were sent out to discussants who prepared introductions of approximately thirty minutes to specific topics. During the workshop itself, only the discussants presented their contributions, and then opened the floor for discussion.

By William Clarence-Smith  
and Ulrike Freitag



The themes and discussants were the following:

**Dr Ulrike Freitag**  
(SOAS, London):  
The Hadhramis and  
Colonial Rule.

During this session the advantages and disadvantages of colonial rule for Hadhramis were outlined, as the relations between Hadhramis and colonial rule abroad seemed to be – at least very often – quite smooth, while colonial rule in Hadhramaut itself could point to a number of Hadhrami requests for its establishment. The obvious benefits, such as economic opportunities, security and protection, infrastructure and the hope of outside support were at least partly balanced by the disadvantage of having to play by somebody else's rules.

**Dr Omar Khalidi**  
(MIT, Cambridge, Mass):  
The political origins of Emigration  
from and the Political Impact on  
the Diaspora.

Dr Khalidi placed much emphasis on the question of whether, in a situation where about one-third of the population was living overseas, one could still regard the Hadhramaut as the centre from which to look at the topic. His answer was that the centre of Hadhrami gravity should be regarded as shifting, depending on political and economic developments. While somewhat neglecting – due to lack of available resource – the 'push' factors, he saw, as the main impact on Hadhramaut, the contribution to state-building since the late nineteenth century.

**Dr Farid Alatas**  
(NUS Singapore):  
The Economic Origins of Emigration  
from and the Economic -  
Impact on the Diaspora.

After clarifying the term diaspora, Dr Alatas commented particularly on the role of remittances for (subsistence, state-building, potential modernization). However, the increased access to funds also led to a decline in stability and mediation in favour of armed conflict (abundant armed supplies). The impact on their host societies was presented as declining, particularly in the second half of the twentieth century with the development of states. The most important thematic gap, to Dr Alatas related to the legal framework and commercial techniques used by the in order to build their commercial empire.

The discussion focused on cultural aspects of emigration and the question on how far trade, family, and religious networks overlapped or supplemented one another.

**Dr Gwyn Campbell**  
(University of Witwatersrand,  
Johannesburg):  
Economic Niches Occupied by  
the Hadhramis in Host Societies.

Instead of a political periodization, Dr Campbell preferred one according to economic periods which, for the Indian Ocean, he characterized as marked by the expansion of the (industrial) international economy by the end of the nineteenth century. As main characteristics, he noted the end of slave, opium, and illegal arms trade, the loosening of protectionism and a technological revolution in terms of transport and communications, military technology, and medicine. This stimulated a discussion about the validity of such a distinction, using as arguments with regard to Hadhrami trade, the increase in sailing boats and the development of new coastal trade. Also, the question of premodern networks and their coherence and vulnerability came up once more.

**D. Abdallah Bujra**  
(DPMN, Addis Abeba)  
Social Divisions within  
Hadhrami Society.

D Bujra discussed the social divisions under the following rubrics: the stratification system; relations between and muwallads (Hadhramis born abroad); the Irshadi-Alawi conflict; class divisions; and political and ideological lines of division. In the discussion, the importance of the more general relevance of the Alawi-Irshadi conflict was questioned, as this conflict was limited basically to Southeast Asia and Hadhramaut and its influence on social divisions is evaluated very differently even in that context.

**Professor (em.) William Roff**  
(Columbia University, New York):  
Religious Divisions between  
Hadhramis.

Prof. Roff once more emphasized the fluidity of such categories as 'religious' and 'political' in the light of overlapping discourses. He stressed the necessity to focus attention on the question of the phenomenon of religious authority and its relocation in the light of socio-economic developments. He then proceeded to place the Alawi-Irshadi debate, as well as the discussion about Shi'i influences, in this context. This raised in the discussion the question of dominant influences, not least by Sudanese and Wahhabi religious leaders on the social and religious reform debate and its importance in more general terms.

**Dr William Clarence-Smith**  
(SOAS, London):  
Relations of the Hadhramis  
with other Diaspora.

Clarence-Smith outlined the two types of relations between Hadhramis and other diaspora, one of competition and hostility and one of friendship and cooperation. While the first, as the more spectacular, seems to be emphasized in much of the existing literature, the second type seems actually to have prevailed, not only in East Africa but also in Java. The discussion was dominated by comments regarding potential structural reasons for the generally successful integration of Hadhramis, such as economic and class links which might not be found in other diaspora.

**Dr Huub de Jonge**  
(University of Nijmegen,  
Netherlands):  
Hadhrami Roles in the Internal  
Politics of Host Societies.

De Jonge distinguished between three phases with regard to Hadhrami involvement in host societies: the precolonial period of often strong involvement, a much more difficult colonial period, in which the Hadhramis were often regarded with suspicion by the colonial powers and the local population alike, and the post-colonial period in which their involvement has been related to integration into or exclusion from nation states. However, in the discussion, this periodization was questioned, pointing to longer term patterns of developments and contradictory patterns. Overall, it seems extremely difficult to discern clear pattern in this area.

**Dr. Françoise Le Guennec-Coppens**  
(CNRS, Paris):  
Hadhrami Social Identity in  
Relation to Host Societies in  
the Diaspora.

One of the most important desiderata, according to Dr Le Guennec-Coppens, in future scholarship should be to investigate the host societies and relate scholarship on Hadhramis to this in order to create a fuller picture. Another main question, in her eyes, relates to the question of choice of particular host societies. Why did the Hadhramis migrate to Indonesia, but not to the Philippines and Thailand? What do we know about the social origins of the migrants? One of the main problems is that of 'visibility', of clearly recognizable social groups and origins, a phenomenon most clearly found amongst Sayyids. But does this mean that other groups did not emigrate – or did they simply integrate much more easily into the host societies? The discussion focused, among other things, on the extent of polygamy found amongst Hadhramis, and its function in creating links with the host societies, especially in matrilineal ones.

## Black holes

The workshop formula proves to be very successful in focusing the discussion on particular theme, rather than listening to and discussing each individual paper. Since there had been no comprehensive study of the Hadhrami diaspora so far, this method, for the first time, helped not only to bring the results of various regional specialists together but also facilitated immediate exchanges and comparisons. One of the most striking results of the workshop was the disparity of the research done hitherto. Southeast Asia and, to a lesser degree India, have been very much the focus of scholarship on Hadhramis particularly in terms of economy and religious movements. In comparison, much less has been done on Hadhramaut itself, the Red Sea area and East Africa, where questions of social identity have been more in the forefront of scholarly interest.

In view of such 'black holes', the conference at times turned into an outline of desideratum for future research, as much reporting on the current state of the art. Interestingly enough however, there is quite a lot of work at PhD level in progress, much of which was introduced at the workshop. The workshop also provided the first opportunity for the community of Hadhramaut researchers to meet and thus inspired a wide range of new contacts and future research projects.

In terms of practical results, we are currently negotiating with a number of publishers to publish an edited volume of selected contributions to the conference.



5-7 APRIL 1995  
LONDON, UNITED KINGDOM

## The Canon in Southeast Asian Literatures

A workshop on 'The Canon in Southeast Asian Literatures' was held at the School of Oriental and African Studies, University of London from 5-7 April 1995. The workshop, which was organized by the Centre of Southeast Asian Studies at SOAS was generously funded by the European Science Foundation. It attracted papers on the literatures of Burma, Indonesia, Laos, Malaysia, the Philippines, Thailand and Vietnam; it brought together scholars from Indonesia, Malaysia, the Philippines, Thailand, Vietnam, Russia, Germany, USA, the Czech Republic, Australia, the Netherlands, and England.

By David Smyth



**T**he literary canon is one of the most lively areas of debate in contemporary literary studies. In the English-speaking world, the term 'canon' is most widely understood to refer to an institutionally recognized list of exemplary works, such as the body of works constituting the national literature of a country. The term is also used, however, to denote a system of rules for creating such works. These two fundamentally different, although not irreconcilable, usages of the term were reflected in the papers presented.

A traditional and popular view of literature sees it as a chronological arrangement of famous authors and major works which are linked over the centuries by a perceived cultural unity and which 'have stood the test of time'. Increasingly - although by no means universally - literary scholars have begun to view the literary canon as primarily a social construct and literary worth as a reflection of power relations rather than intrinsic aesthetics. A major aim of the workshop was to look at such ideas in the context of the literary canons of Southeast Asia. Papers varied in focus, from the broad panoramic survey of trends in a national literature to very specific discussions of the role of an individual in shaping a canon or the place of a particular text within a tradition, and from contemporary to traditional literature.

Anna Allott (SOAS) and Anna-Marie Esche (Humboldt University Berlin) offered broad surveys of the developments of prose fiction in Burma to the present day, the former focusing in particular on present government censorship and artistic guideline. In Vietnam, too, writers risk incurring Party censure despite the official lip-service paid to artistic freedom; nevertheless, Dana Healy (SOAS) noted the cautious emergence of a more innovative literature, in which contempo-

rary writers have begun to abandon socialist realism.

### Western influence

A recurring theme throughout the workshop was the multi-faceted influence of the West upon Southeast Asian literature, ranging from the cultural transfer of prose fiction as a literary genre to the emergence of a tradition of academic description and analysis of imaginative works. Phan Cu De (University of Hanoi) described the impact of French and English literatures on literature in Vietnam since 1930, while Bernard Arps (Leiden University) and Ungku Maimunah Modh (Universiti Kebangsaan Malaysia) discussed the role of Westerners in codifying Javanese poetics and writing Malay literary history respectively.

The emergence of literature as an institutionalized branch of knowledge was addressed in papers analyzing Indonesian literary histories for secondary schools by Ulrich Kratz (SOAS), Thai histories of the novel by David Smyth (SOAS) and the development of Malay literary criticism by Lisbeth Littrup (University of Copenhagen). Christine Cambell (ANU) presented a paper entitled: 'Is there a women's canon?', which prompted lively discussion about the role of women in Southeast Asian literature and the relevance of Western feminist theory to the Southeast Asian context.

Several papers dealt with indigenous aesthetics, Peter Koret (New York) illustrating the concept of creativity within the rigid conventions of traditional Lao verse, Mohammed Haji Salleh (Leiden University) 'rescuing' Malay poetics from Western cultural domination, and Vladimir Braginsky (SOAS) describing an instruction of how to read and write a specific Malay text.

Papers taking an overall view of the canon included the discussion by Juri Osipov (St. Petersburg) of the role of Buddhist hagiographies in forming the canon in the classical literatures of Indochina, an analysis

of the Indonesian canon by Budi Darma (IKIP Surabaya) and the comparison by Luisa Mallari (University of the Philippines) of the reconstruction of the Philippine and Malay novel as national literature. Ruth Mabanglo's paper on the classics of Tagalog literature prompted a lively discussion on the status of competing literatures in a multi-lingual society.

There was a widely expressed feeling among participants that this workshop represented both a timely and innovative development in the study of Southeast Asian literatures and that papers presented would be of interest not only to regional specialists but also those working from a broader, comparative perspective. Two offers to publish the complete set of papers have been immediately forthcoming: a number of further possibilities are also being investigated.

The organizers would like to express, once again, their sincere thanks to the European Science Foundation for their generous sponsorship of this workshop.

28 JUNE - 1 JULY, 1995  
PARIS, FRANCE

## State and Ritual in East Asia

The conference 'State and Ritual in East Asia' was held 28 June - 1 July 1995 in Paris. The organization with strong panels directed by well-known scholars acting as discussants made it possible to accommodate a great diversity of approaches while at the same time avoiding dispersion. Among the panels, which have generally been felt to be particularly successful, those on 'definitions', the 'Han' panel, the 'Buddhist' panels, and the panel on 'local administration' should be mentioned. But a number of outstanding papers have been delivered in other panels as well.

By Pierre-Etienne Will and Catherine Bell



**A**mong the results, that were summed up in the final discussion, are a better grasp of the diversity of rituals in every culture, notably Chinese culture, and among the different cultures considered (notably China, Korea, Japan). It has also been made clear that, despite appearances, a sinocentric approach must definitely be avoided as far as, for example, Korean rituals are concerned. Important advances have also been made in the comprehension of the linguistic and theoretical aspects of the problem.

A number of speakers, in rather different ways, underlined the importance of keeping in view the so-called 'religious' aspects of ritual, by which they meant that most of the time people really believed, often in personally committed ways, that ritual had an intrinsic importance and impact on the universe. At the same time, many of the presentations made it clear that ritual is one of those forms of social action in which personal convictions, religious assumptions, and political purposes become virtually indistinguishable. In other words, while religious aspects cannot be dismissed, in ritual they often appear to be readily, and usefully, conflated with other aspects. Erik Zürcher was certainly correct in reminding us that we should distinguish between the personal, court, state, or universal spheres in which an emperor might appropriate or conduct a ritual. However, at the same time, one of the reasons that ritual was so important appears to be the way in which the boundaries between these spheres can be muddled and unclear in ritual practice.

### Ritual as a medium for cultural action

Many papers pointed to the role of controversies in the historical and ethnographic materials to illuminate the assumptions about ritual, as well as the variety of viewpoints. This approach appears to support the contention, espoused in several presentations, that ritual is a way of talking about things that cannot, or should not, be talked about in other ways. For example, ritual debates concerning the proper lineage rituals performed by the emperor was a way in which the construction of the monarchy in terms of lineage could be defined or redefined. To debate lineage rites enables people to address institutions like the monarchy and the family without being more verbally explicit about the 'constructedness' of these institutions in general - which would 'denaturalize' such institutions. This suggests that ritual action and ritual discourse (or debates) are ways of naturalizing certain socio-cultural constructions, making them appear embedded in the 'nature of things' despite controversies over details.

The foregoing points support the imagery of ritual as a 'medium' of cultural action, terminology that appears to be rather straightforward while encouraging us to be alert to the ways in which such a medium works (how the medium is the message, to use Marshall McLuhan's famous phrase). As a medium, ritual possesses some exceptional or distinctive qualities. For example, everyone knows a ritual when they see it; it can be named, organized, and proscribed, etc. Yet the spectrum of ritual actions is a very unclear continuum, which makes ritual a wonderfully flexible medium that requires an abundance of interpretation. As someone pointed out, it is a medium in which there can be no winners and losers, or, depending on the interpretations, very different perspectives on winners and losers. As a medium, it works less to give people specific concepts or doctrines that are open for debate or denial, and more to present ways of 'embodying' values and dispositions.



LATE FEBRUARY 1996 (3 DAYS)  
LEIDEN UNIVERSITY, THE NETHERLANDS  
WORKSHOP I

## Transformation of Houses and Settlements in Western Indonesia:

# Changing Values and Meanings of Built Forms in History and in the Process of Modernization

### Organizing institution

The workshop will be organized by the Institute of Cultural and Social Studies of Leiden University, under the direction of Prof. R. Scheffold.

The institute is presently engaged on a four-year research project titled 'Design and Meaning of Architecture and Space among Ethnic Groups of Western Indonesia'. This project is to be realized in cooperation with counterparts from various Indonesian universities.

In the framework of this project, the initiators of the workshop are Prof. R. Scheffold (cultural anthropology of Indonesia), Dr P. Nas (urban sociology of Indonesia), and G. Domenig, dipl.arch.ETH (vernacular architecture of Indonesia).

discussed only at the synchronic level and described as if it were not, or only to some small extent, subject to change in time. In the theory of architecture this has a very long tradition, which in Europe goes back to the Roman architect Vitruvius who had the habit of quoting myths and legends to explain the meaning of certain elements of the Greek 'orders'. We know, however, partly even from Vitruvius' own work, that opinions about the interpretation of such meanings were by no means unanimous, even in antiquity. In modern anthropology, the reference may be to myths and legends, with the addition of rituals, but perhaps more common are explanations drawn simply from local informants or derived from the traditional names of the spaces and elements of a building. Only rarely are divergent opinions of local individuals or differences in past and present interpretations recorded and discussed in publications. Similar conditions prevail in the study of other aspects of architectural semantics and with regard to values. In a sense this is even more disturbing, because even more salient, is the fact that the buildings and settlements of an ethnic group are often discussed as if their physical aspect could be sufficiently represented by a rough sketch of only one or two examples. In reality the comparison of buildings within a single village often reveals significant differences in form and construction, suggesting that diachronic change, is an important factor here that deserves to be studied more seriously.

In short, the category of change, which plays such a great part in the processes of modernization now at work in Indonesia, has not yet received sufficient attention in the discussion of the structures that form the built environments of the respective ethnic groups.

The scientific objectives of the workshop will be to improve this situation by focusing the combined attention of a number of scholars on this important, hitherto neglected, problem.



**C**ontributions to the workshop should focus on transformations in buildings and settlements and/or on individual and collective ideas associated with the physical aspects of 'built forms' in Western Indonesia, particularly under conditions of changes either in the past or during the recent process of modernization. The central issue will be the relationship between such ideas or values and the respective architectural elements: How do ideas and values influence the production of buildings? How do built forms in turn influence, or even give rise to, relevant ideas? And what happens to ideas or values when forms change? What happens to forms when ideas and values change?

Since the workshop is planned in the context of a project dealing particularly with Western Indonesia, contributions on cases from West Java and Sumatra, with the adjacent smaller islands, are most welcome. However, for reasons of comparison, it is desirable also to have a few papers dealing with cases from other parts of Southeast Asia. The geographic scope indicated in the title is therefore to be understood as being somewhat flexible.

### Characterization of the problem and scientific objectives

The cultural meanings and values of buildings and built environments under conditions of change represent a problem that concerns, first of all, those who inhabit the respective spaces. However, this problem also embraces those who build and organize these spaces, builders and planners, and those who study them, historians of architecture, geographers, sociologists and anthropologists. As the workshop is conceived in the framework of a larger project to be realized mainly by a collaboration between anthropologists, sociologists, and architects, the emphasis will be on architectural, sociological, and anthropological approaches to the subject. In each of the respective fields the question of meanings and values of built forms has always been an important issue, but it may be said that too often it has been treated without much consideration for the impact of change. Architectural symbolism, for instance, is usually dis-

### Open conference

It may be of interest to stress that the conference was from the start designed as an 'open' one - that is, open to the general public of non-participants, for whom simultaneous translation was provided. Indeed, a number of scholars and students present in Paris followed part or all of the discussion. In this way, the conference was an important place for contact as exchange between scholars from all points of the compass, European or otherwise.

Virtually all the papers presented were communicated to the organizers in advance and could be copied and circulated among the participants. A publication is planned in the form of one or several special issues of *T'oung Pao* and the *Bulletin de l'Ecole Française d'Extrême Orient*.

### Influences of Li

What is most striking about China, in comparison to Korea and Japan (although the comparisons are complex), is the centrality of its appeal to Li as a medium of socio-cultural creation and ordering. More than any other culture, it seems to have relied very heavily, though not exclusively, on ritual to accomplish various forms of social organization, political leadership, and cultural consensus. Li created social order in a hierarchical or grid fashion, and it also created types of social 'groups' - and anthropological theory suggests that ritual can and should provide both grid and group. But Li was clearly better suited to establishing various social grids, which reached down to 'people' in very limited ways. The 'group' established by Li was that of a cultural elite, not a sense of the Chinese people as a whole. While some have seen Chinese ritual as an amazing source of cultural unity, many papers suggested that there was also reason to marvel at the lack or inconsistency of cultural consensus achieved in China. The relationships between local and elite ceremonial life were often problematic. Hence, we are left wondering what is responsible for the cultural unity and for the lack of cultural consensus - is it the heavy dependence on ritual as a medium of cultural communication that gives one this paradoxical situation, or is it the specific nature of Li itself: at least in the way it tended to be interpreted and promoted in Chinese history? Ritual has recently become a popular tool of analysis in conjunction with the issue of the cultural unity and diversity of China. We are not sure that China is any more unified or diverse than most other polities, but clearly we tend to perceive its unity and diversity as tied up with the more subtle cultural dynamics of ritual. We are left with questions concerning just how Li specifically exerted both positive and negative influences on the development of cultural consensus. It is interesting to note, for example, that Li was so inept at addressing a modern republic, and the rituals that did most to consolidate a national consensus revolved around personality cults (Sun Yatsen, Mao, etc.). Likewise, cultural consensus and diversity in Japan and Korea seem to have worked out differently, not only appealing to different organizational bases, but also being rather modified or even quite different notions of what the Chinese would call Li.



22-23 JUNE 1996  
 OXFORD, GREAT BRITAIN  
 WORKSHOP 3

## European Chinese and Chinese Domestic Migrants: Common Themes in International and Internal



**T**he movement of population within and from China has assumed an unprecedented scale since the onset of the reforms in 1978. After decades of effective migration controls, the Chinese have gained the freedom to move to destinations in China itself and abroad that offer the prospect of a better life for themselves and their families. Currently, China is experiencing a migration transition in the context of economic and social development similar to the experiences of other developing countries in Asia, Africa, and Latin America (Skeldon 1990). Yet Chinese migration is, and will continue to be, unique in certain respects. First, the sheer number of people who are involved adds up to tens of millions, posing extraordinary challenges to authorities of the receiving areas and countries. Second, the strict controls on internal and international migration of the Maoist period (that have many historical precedents such as the Qing dynasty ban on international migration and Han Chinese migration to Manchuria) have not and probably will not be lifted completely. The *hukou* system especially will continue to be a powerful policy instrument to direct and to restrict population transfers. Third, cultural traits, such as ancestor worship, the importance of the in-group, and the stress on descent and common origin lend a specifically Chinese character to the migration of Chinese.

### Scientific objectives

The workshop we propose here will contribute to the understanding of these crucial changes of Chinese society. More specifically, it endeavours to bridge the artificial gap separating two important fields in contemporary China Studies, namely internal migration in China and emigration from China, specifically to Europe. These massive population transfers are an important topic of scholarly research in modern China; understanding their demographic, economic, social, cultural, and political repercussions is vital to policy-makers and the business community in Europe who want to keep abreast of the development of contemporary China and its interaction with societies in Europe.

Over the past fifteen years, much research has been done on both Chinese internal migration and Chinese emigration. Surprisingly, however, students of Chinese internal and

international migration have hardly interacted so far. The workshop will help discover the similarities (and dissimilarities) of many of the central issues in both fields, such as the social organization of migration, the structure and culture of migrant communities and the role of voluntary associations, the impact of migration on the home communities, entrepreneurship and employment, and the formation of regional and ethnic identities.

Internal and international Chinese migration are two fragmented fields of academic inquiry. Chinese migration is thus studied in many different settings (China itself, Southeast Asia, North America, Australia, Europe) by researchers from many different countries and many different disciplinary backgrounds. Bringing scholars together in one workshop will contribute much to the maturation of Chinese internal and international migration studies and further their integration with and contribution to modern China Studies and general migration studies.

During the workshop, 15 researchers in Chinese internal and international migration will meet three specialists in general migration studies. The workshop will be conducted in English as the participants will be from Europe, China, Australia, and the U.S. Their papers and discussion will be aimed to achieve the following objectives:

1. To discover the communalities between Chinese internal migration and international migration, specifically to Europe;
2. To integrate the approaches to Chinese migration in disciplines such as sinology, anthropology, history, demography, sociology, social geography, political science;
3. To integrate Chinese migration studies in the larger fields of general migration studies and Chinese Studies;
4. To develop projects for collaborative research by scholars from different European countries and China.

### Themes

Roughly from 1958, China was characterized for a good two decades by strong anti-migration policies and relatively low levels of population mobility. Only after the onset of the reforms in the late 1970s, did population mobility start to increase and migration appeared on the political and research agendas. The relative newness of the phenomenon is the main reason for the paucity of migration data and studies. Investigations into population mobility in China can be divided into two types: first, large, nationwide, state-sponsored investigations like the 1990 census, the 1987 and 1995 intercensal surveys, and the 1986 survey by the Chinese Academy of Social Sciences of migration in 74 cities and towns. The second type consists of local 'floating population' surveys. These studies are usually prompted more by practical issues and perceived (but not necessarily substantiated) problems like urban planning complications, traffic congestion, transgression of family planning quotas, and increased crime, than by academic considerations. Publications tend to be oriented towards policy-making in a very general way, but in recent years there has been a trend in the direction of the use of empirical data and sophisticated techniques of demographic analysis. The main themes in the PRC migration literature are statistical issues (numbers of migrants, types of categories, problems of definition), characteristics of migrants, rural underemployment ('surplus labour'), and migration policy. Migration is often treated in terms of its 'contributions' and 'problems'. The negative image of the migrant is perhaps best illustrated by the term *mangliu* (short for *mangmu liudong*) or blind mobility, which is commonly used in the media, daily speech, and even government publications, reinforcing the image of uncontrolled movement of a 'vagrant population' subverting ordered social life. Here, the demographers often play a moderating role, by arguing for more a precise use of terms, and propagating the term *liudong renkou*, which is usually rendered as 'floating population'.

Chinese demographic research has yielded useful information but covers only a limited range of topics. Fortunately, Chinese anthropologists and sociologists have recently become interested in migration. Their research holds considerable promise as it addresses broader issues such as the organization of migration networks, the social structure of migrant communities, and the impact of migration on the migrants' home communities.

Studies by scholars outside the PRC have long been concerned with urbanization, rather than migration per se, and much has been written on the problems of estimating the migration to urban places, and its contribution to urban growth and urbanization. Focusing more on migration as a phenomenon in itself, the work of Sidney Goldstein and Alice Goldstein (sometimes in cooperation with Chinese authors) consists of thorough demographic analyses, especially of the different characteristics of permanent and temporary migrants. Both types of work derive their data from Chinese official statistics and migration surveys. A few authors have undertaken their own fieldwork, and this usually takes place in rural areas rather than urban places.

A somewhat separate topic is the role of state policy and the relationship of the state to migrants. Migration policy in the Chinese case is embodied in the so-called household registration system, which for two decades formed a formidable obstacle to rural-urban migration, but is increasingly being undermined by the effects of institutional and economic reform. Given the strongly developed sense of regional belonging of many Chinese, it is surprising that almost no studies exist about local identity and ethnicity of migrants. Apart from the work of Emily Honig, the only other author who has taken an interest in these issues is Helen Siu.

Overseas Chinese migration and communities are an older and larger field of research than Chinese internal migration. Much of the work on overseas Chinese migration, migrant associations, ties to the home community, entrepreneurship and employment, and ethnic identity is directly or indirectly relevant to Chinese internal migration. But whereas the Chinese in Southeast Asia and North America are well-researched, much less is known about the Chinese in Europe. Up to now, research on the overseas Chinese in Europe has focused on France, Great-Britain, the Netherlands, and more recently Italy. Much less information is as yet available on the large Chinese communities in Germany, Spain, Portugal, Belgium, the Scandinavian countries, and Eastern Europe. However, even more problematic is the fact that, with only a few exceptions almost all research is limited to a Chinese community in one single European country, neglecting the fact that the Chinese population in Europe is made up of several discrete transnational communities with a shared history and extensive networks often spanning the entire continent. We strongly feel that a correction of this

image is long overdue by specifically concentrating research on the Chinese as a pan-European ethnic group.

The surge of immigration to Europe is one of the most hotly debated issues in Europe. Unfortunately, the debate is cast almost exclusively in terms of problems (unemployment, crime, racism) and financial cost (social security, social work, housing). The parallel with the discussion in China on the 'floating population' is obvious. The Netherlands is a case in point. In view of the heated debate about the introduction of compulsory ID cards in this country as a means of controlling illegal immigration, it is interesting to note that the Chinese authorities introduced a national ID card in the late 1980s in reaction to increased – and partly unwanted – migration in urban areas. A better understanding of the nature and long history of migration to Europe, the lives of migrants, and the integration of the second generation will do much to improve the image of the migrant that has been undeservedly tainted in such superficial and polarized debates. Migrants, moreover, are not just a drain on the exchequer. Their labour, entrepreneurship, skills, and capital contribute vitally to economic growth. Mobility of migrants between European countries, for instance, is much more than the flow of people to those countries where social security is best. It is also a way for immigrants to create and optimize business and employment opportunities throughout the continent. Research on Chinese immigration to Europe could help ameliorate this lopsided picture as the Chinese are among the most successful and entrepreneurially minded immigrants.

To arrive at a more balanced picture, we need much more information concerning the immigration, settlement, and employment of immigrant groups from a European rather than a national perspective. What does Europe look like through the eyes of immigrants and how do they negotiate its challenges and avail themselves of its opportunities? What are the patterns of international and interregional mobility of immigrant groups after their arrival in Europe and how can these patterns be explained? What are the resources they use and the opportunities they seek? Which organizations do immigrants establish or turn to for information or help? What role do local and pan-European networks of immigrants play to gather information, discover opportunities, and find support?

To discover the many similarities between internal and international Chinese migration we propose to start

LATE APRIL 1996 (3 DAYS)  
CHINESE ACADEMY OF SOCIAL SCIENCES, BEIJING  
WORKSHOP 2

# Migration

with questions of method by asking Who is a migrant? This seems a trivial point but a number of important themes emerge when this question is explored.

A migrant is a person away for his or her home. Migrants spend a considerable time in another social environment where they are outsiders in opposition to dominant groups of established residents. This opposition highlights a first cluster of themes: identity, stereotyping, discrimination, power differentials, and exploitation. When confronted with other people, migrants have to question and re-define identities previously taken for granted. Identities are a social and psychological resource for survival in an alien environment. A shared identity may, for instance, help to build mutual-aid networks that assist migrants to get housing, jobs, or loans. When internal and international migration are compared, migrant organizations rooted in mutual-aid networks are a topic of special interest.

A shared identity can also be the basis of stereotyping and discrimination by established residents who want to hold on to their dominant position and superior access to strategic resources. Here the role of the state is crucial. In China, the state often reinforces negative stereotypes of migrants through its manipulation of terms such as *mangliu*. In Europe, the state's representation of immigrants is ambiguous. On the one hand, economic immigrants (as opposed to political refugees) are often condemned as opportunistic fortune-seekers. On the other hand, the minorities policies of most European states have been designed to further the integration of established immigrant communities. Simultaneously, however, these policies unintentionally reinforce stereotypes held by the autochthonous population of immigrants as dependent free riders who have come to Europe to enjoy the social benefits paid for by local taxpayers.

Migrants may be moving to far-away places but they usually remain members of the home community. This leads to a second cluster of themes: the impact of migration on the families and communities of origin. Migration is usually a strategic family decision of labour allocation and portfolio diversification, giving rise to geographically dispersed but functionally connected 'expanded' families. Even short-term circulation can have a profound impact on the (sexual) division of labour within families, and even on the decision whether or not women live with their husband's family after marriage.

Not only the migrant's family plays an important role in the migration process. Migration often involves both the home community (village) and the community of migrants at the destination. Indeed through migration these communities are organically linked, an aspect lost when migration is only viewed in spatial terms. Migration takes place in the context of dense networks that link communities of origin and destination. Local authorities, both at the place of origin and destination, are actively involved in facilitating, regulating, or restricting the flow of migrants. In other cases, enterprises employ scouts to recruit workers. More often, migrants find employment through informal contacts established by chain migration. A well-researched aspect of Chinese international migration, such migration mechanisms is totally unexplored in the study of Chinese internal migration.

## Organization

The workshop will be held in Oxford on 22 and 23 June 1996 in the context of the fourth meeting of the Göran Aijmer European China Anthropology Network. The advantages of this arrangement will be:

1. The workshop can be advertised through the network's newsletter;
2. In addition to the participants, a larger audience of modern China specialists will be present which will stimulate the general discussion and will help towards a better incorporation of migration research in China studies.
3. The anthropological and sociological orientation of the network's members will provide a disciplinary perspective that thus far has been lacking, especially in internal migration studies.

### Initiators:

**Frank Pieke**

(University of Leiden /  
University of Oxford)

**Hein Mallee**

(University of Leiden)

**Flemming Christiansen**

(University of Manchester)

**Mette Thune**

(NIAS, Copenhagen)

### Correspondence address

**Frank Pieke**

Sinological Institute

P.O. Box 9515

2300 RA Leiden

The Netherlands

Tel: +31-71-5272530

Fax: +31-71-5272625

E-mail: pieke@rullet.leidenuniv.nl



The idea of this workshop emerged from talks with scholars and research policy-makers in

Hongkong, Singapore, Malaysia, Taiwan, and the U.S. held during Max Sparreboom's and Thommy Svensson's journey to the Far East on behalf of the ESF Asia Committee in April 1994.

The proposal has been developed in conjunction with Thommy Svensson's visit to Beijing in November 1994 - when the plans were discussed with leading representatives of the Chinese Academy of Social Sciences - during Dr Børge Bakken's residence at the Contemporary China Centre at ANU in to Canberra in January-February 1995 and through discussions with several scholars at major European centres for modern China studies.

## Points of departure

Today, Chinese business operates throughout the world. It controls the economies of Taiwan, Hongkong, Singapore and Malaysia, plays a highly significant role in Indonesia, the Philippines, Thailand and Vietnam, and nurture the unprecedented economic growth taking place in the People's Republic of China. In addition, it has also started to penetrate Europe and North America.

The degree of Chinese economic expansion goes far beyond anything that seemed plausible twenty years ago. Constituting a challenge to policy-makers and business actors throughout the world, it also confronts scholars in the Social Sciences and the Humanities with the problem of explaining what is going on.

One distinct feature seems to be that Chinese business operations are closely interlinked across geographical boundaries and that the degree of political rapprochement and economic intercourse between different Chinese communities have both increased substantially during the past decade. What has been the actual role of business networks for the Chinese economic expansion? Can we really talk of a single Chinese business culture, or should Chinese business cultures be approached as a plurality? What are the inner workings of Chinese businesses? How do we explain their competitiveness? Is it true - as some have argued - that Chinese capitalism constitutes a special category, i.e. that commercialism and traditionalism - and even socialism - have merged into a specific Chinese style of management and

'spirit of capitalism'? Are we witnessing a new phenomenon which the world has previously seen, or is - as others have argued - the Chinese path, after all, just one of many cases within a general pattern of historical development?

## Scientific objectives

The aim of the workshop is to bring together the foremost academic specialists at an intercontinental meeting in order to establish where the frontiers of research on these issues are currently located, and to discuss research strategies enabling us to explain the powerful impact of Chinese-based business in Asia and globally better.

This can be realized through:

- a multi-disciplinary discussion involving collaboration between historians, scholars in cultural studies, and social scientists;
- a truly international discussion involving scholars from different parts of the world - not least from Asia itself.
- A systematically applied comparative approach.

Recent years have witnessed a growing scholarly literature on the various overseas Chinese communities which operate within different political and social frameworks. The academic discussion has been intensified by the developments of economic reform in the People's Republic of China where, in turn, the conditions for entrepreneurship are vastly different. Research about Chinese communities in Europe and North America has started. All this as a whole provides a rich comparative material waiting to be utilized.

The focus of the workshop will be the contemporary situation. At the same time, however, a broad historical perspective is required in which the time dimension is brought in as an active component in the explanatory undertakings. The discussions are planned to be organized in three major panels:

- The internal structures and operations of Chinese business communities: How and through what means are Chinese entrepreneurs inter-linked? How are entrepreneurial groups organized? What is the relationship between business and hierarchy? Between business and family? What are the similarities and differences between formal informal patterns of organization? What is the social and cultural fabric of the networks? How has Chinese entrepreneur-

ship been socially and culturally constructed in different spatial contexts?

- The relations of Chinese business communities to the surrounding of society: What relations do different Chinese entrepreneurs and entrepreneurial groups have to state? To the bureaucracy? To the labour force? To religious institutions? To other ethnic groups? To other business communities?
- Factors and conditions linking and separating Chinese business communities. What patterns of business operations can be explained by a common cultural heritage? What can be explained by differing and changing political, social and economic factors? What experiences do entrepreneurs in the P.R.C. and the different overseas communities have in common and what separate them? What are the present and possible future relations between business in the P.R.C. and the 'diaspora'? What are particular local patterns of organization? What can be generalized at an international level?

The objective is that a discussion of these sets of questions will shed new light on the 'puzzle of China' and the 'puzzle' of Chinese-led economic development in East and Southeast Asia, and also contribute to the broader issue of how the current economic transformation process at a global level should be approached intellectually in an innovative way.

## Research policy objectives

The long-term aim is that the workshop will be followed by the formulation of an intercontinental research programme to be carried out in collaboration between research teams from Asia, Europe, The U.S. and Australia. The European part of this programme will attempt to secure funding from the EU.

It is of strategic importance to locate the workshop in Beijing. This will contribute to making the ESF Asia-programme visible in Asia, and also demonstrate that one of the objectives of the programme is to enhance cooperation between European scholars and colleagues in Asia, Australia, and North America.

## Organizing Institutions

Chinese Academy of Social Sciences, Beijing & Nordic Institute of Asian Studies, Copenhagen, in collaboration with the International Institute for Asian Studies, Leiden, East-West Center, Honolulu and possibly a few other research centres.

30 JULY - 7 JULY 1996  
LYON, FRANCE  
WORKSHOP 4

## Seafaring Communities in the Indian Ocean (4th cent. B.C.-A.D. 15th cent.)



**R**enewed interest in the ancient history of the Indian Ocean has largely followed the Brau-

delian model, exemplified in the writings of K.A.N. Chaudhuri (*Asia Before Europe*, Cambridge, 1990). These studies emphasize the cultural unity of the Indian Ocean that underlies economic exchanges in the region and have to some extent raised the question of religious underpinnings, particularly with reference to Islam. By contrast, Buddhism and Christianity have received scant attention, but these are now being actively pursued and developed by the coordinators (e.g. H.P. Ray, *The Winds of Change: Buddhism and the mar-*

*itime links of early South Asia*, Oxford University Press, 1994). Religion, together with other cultural features such as languages are perceived in this context as identity-markers for trading networks essential to establishing trust between partners. A crucial aspect of this interaction involved missionary activity and the dispersal of cultural baggage including the spread of writing, navigational skills, and techniques of architecture among others.

Within this framework the analysis of literary sources becomes important for placing the archaeological data for the diffusion of material artefacts in perspective. Thus, Greek, Sanskrit, and Arab texts preserve stories of transoceanic voyages which at times appear fanciful, but which nevertheless provide data both on the stereo-

types prevalent in the region, and on attempts to comprehend 'foreign' customs and practices. There is no inventory of all these records of travellers in antiquity and though the Seminar in Lyon does not aim to make such available, it certainly hopes to open up promising ways of research which have not yet been tapped. The extent to which these accounts can be used to validate archaeological discoveries was a question that was raised at the First Seminar in Delhi by G. Ducatez and A. Rougelle with regard to Arab accounts and medieval itineraries in the Persian Gulf and the Red Sea.

These early texts also contain lists of commodities transported between the different regions of the Indian Ocean, though precise quantification of the goods involved continues to be problematic. Many of these sources, such as the papyri from Egypt or the Byzantine coins from South Asia have seldom received scholarly attention, a rare exception being the Vienna papyrus often quoted with regard to Rome's trade with the East. A theme which it is hoped can be developed in more detail at the Lyon Seminar relates to the impact of this maritime activity on the regional economies of the Indian Ocean littoral. An attempt has been made in this direction taking as an example the ancient economy of the Deccan around the beginning of the Christian era (H.P. Ray, *Monastery and Guild: Commerce under the Satavahanas*, Oxford University

Press, 1986) and several speakers at the Seminar will focus on developments and changes in the different regions of the Indian Ocean. Although a quantitative economic history of the Indian Ocean in antiquity cannot be supported by reliable documentation, it is expected that the aggregation of several regional approaches will help to generate an overview of the ancient economy of the Indian Ocean.

The spread and assimilation of words as a result of seafaring activity in the Indian Ocean is a theme that was briefly touched upon at the earlier Seminar in Delhi, but one that needs to be researched in greater detail. What is being envisaged is not the movements of people such as for example the debates on the peopling of the islands in Polynesia or the common heritage of Malay and the Barito group of languages with Malagasy, but the evolution of a nautical technology. P.-Y. Manguin and B. Arunachalam have done some work on the terms for 'harbour' in the languages of the Indian Ocean. A related problem is the use of alien concepts and terms for maritime trade, e.g. the extent to which terms such as 'emporium', mentioned in the *Periplus Maris Erythraei* and other Greek texts provide apt descriptions of contemporary coastal sites in the region.

The Seminar at Delhi provided a good example of interdisciplinary research on maritime contacts with contributions from archaeologists,

historians, and ethnographers and in an attempt to pursue this line of enquiry, the Second Seminar at Lyon plans to address the question of the seafaring capabilities of the communities of the region based on early European descriptions, medieval texts, and indigenous sources. This discussion will add to the knowledge of ship-building activity in the region prior to the arrival of the Europeans and will also help resolve the issue of an 'unchanging' and 'eternal' Indian tradition of boat-building and navigation that changed only after contact with the Europeans.

### Organizers

Jean-François Salles (Maison de l'Orient Méditerranéen); Marie-Françoise Bousac (University of Lille-III); Himanshu Prabha Ray (Jawaharlar)

### Correspondence addresses

**Jean-François Salles**  
7, Rue Raulin  
F-69007 Lyon  
France  
Tel: +33-7-2715822  
Fax: +33-7-8581257  
E-mail: Jean-Francois.Salles@mom.fr

### Himanshu Prabha Ray

Centre for Historical Studies  
Jawaharlal Nehru University  
New Delhi 110 067  
India  
Tel: +91-11-667557 ext. 253

AUTUMN 1996  
UNIVERSITY OF LEIDEN, THE NETHERLANDS  
WORKSHOP 5

## Encompassing knowledge Indigenous encyclopaedias in Indonesia in the 17th-20th Centuries



**W**ork of an encyclopaedic nature, often in the shape of travel accounts and handbooks, constitutes an important genre in the written languages of Indonesia. The writings in question have never received the scholarly attention they deserve, although they are important sources for the fields of cultural and political history, anthropology, literary studies, religious studies, performance studies, and art.

- What circumstances led to the compilation of encyclopaedic texts in languages of Indonesia such as Malay, Javanese and Old Javanese (Kawi), Buginese, and Sundanese? To what extent, for instance, do they owe their origins to colonial-era interactions with the West? Are the circumstances of their creation analogous to European encyclopaedias during the Enlightenment?

- How can we evaluate the historiographical and ethnographic value of the information found in such texts?
- What is the relationship of these encyclopaedic stories to other genres of Indonesian traditional literature? For instance, we can see how texts such as the early-19th-century Javanese *Serat Centhini* accrete other pre-existing genres to themselves, and, probably in turn spawn other texts. Is the assumption correct, then, that texts like the *Centhini* are central to understanding early colonial Indonesia, especially in the 18th and 19th centuries?
- Are these texts examples of local 'canon-formation'? If so, what do they include and what do they leave out? For what reasons?
- How can we understand the complex religious stance of these narratives? Do they reflect the traditional Islamic knowledge of the time - canonical, legal, mystical, historical, literary - for example, as

it flourished in Islamic student communities, or pesantren? Can two main streams of Islam - one orthodox, the other syncretic and mystical - be discerned in these encyclopaedias? If so, what do we learn about the development of Islam in Southeast Asia over the last three centuries? Do we find here the seeds of the distinction between orthodoxy and modernism in 20th-century Indonesia?

- What do we learn about early performing and plastic arts, literature, architecture, ceremonies, social life, religion and ritual, etc.?
- Are these encyclopaedic narratives, which in many versions are often explicitly erotic, key sources for deciphering the history of sexuality and gender in Southeast Asia? What continuities or discontinuities, then, do we find with attitudes in modern insular Southeast Asia?
- Do we find a paradox in the supposition that texts like the *Centhini* were compiled at the behest of

court elites, but in fact reflect more generally on the situation of rural Java beyond the courts?

- How can we understand them as historiographical sources? What do we learn of pesantren life, or of the life of peripatetic, mendicant scholars?
- Is Anderson correct in assuming that, since print capitalism arrived late in Java, there was no special prestige or political position attached to writers in this period, and that therefore myriad specialist-scholars, architects, puppeteers, musicians, dancers, actors, sculptors, smiths, painter, curers, astrologers, magicians, folk botanists, religious teachers, commoners all were either in service to elite nobles or 'on the road' peddling their specialities on the broader social market?
- How were such texts and narratives used? Who read them? Who wrote them or the pieces that were incorporated into them? What do they mean to later Indonesian authors and experts?

### Scientific objectives

- To address the above topics with a view to understanding the function, role, purpose, present-day use of Indonesian encyclopaedias of traditional knowledge.
- To evaluate how such indigenous compilations are to be understood in conjunction with or in contrast to previous historiographies, which tend to favour European documents and data, or to overlook complex and lengthy indigenous documents.
- To discuss and plan for the necessity of identifying, collating, and preserving original materials and

then producing text editions, interpretative analyses, and translations of all or part of this vast body of indigenous knowledge.

- Given the multidisciplinary expertise required to understand the material and the sheer bulk of the materials themselves, indubitably a multi-disciplinary team of experts would need to be convened. The workshop participants could discuss the possibilities of building such a team and how it might proceed in its work.

It is hoped that the workshop will be the first step towards an international collaborative research project on encyclopaedic works in Indonesian languages. This would encompass, first, a translation into one or more European languages of important representative selections of some of the encyclopaedic texts, produced by a small team of experts (c. 5 people). This might lead in a later stage to a more ambitious attempt to publish a translation of the entire text of the largest of these works, the *Serat Centhini*. This would be essayed in conjunction with a current attempt to publish a translation from Javanese into Indonesian that has been started by the Indonesian government publishing house, Balai Pustaka, working with Gadjah Mada University in Yogyakarta.

### Initiators

Prof B. Arps (University of Leiden); Dr M. Bonneff (Centre National de la Recherche Scientifique, Paris); Dr P. Pink (Malaiologischer Apparat, Orientalisches Seminar, University of Cologne)

END OF 1996 (2-DAYS)  
MÜNSTER, GERMANY  
WORKSHOP 6

## Asian Minority Cultures in Transition: Diversity, Identities and Encounters

Yet another objective of the seminar is to identify points of convergence between the different disciplines of the Social Sciences and the Humanities, and between these disciplines of the Social Sciences and the Natural Sciences such as ethnobotany, ethno-medicine or technological aspects of indigenous knowledge.

Finally the contributions to the seminar will be concerned with offering long-term perspectives on the notion of cultural diversity and cultural identity in different geographical settings in Asia. (e.g. Kubu in Sumatra; Rhadé in Vietnam; Akha in Thailand; Cham in Laos; Miao and Manchu in China; Karen in Burma).

### Themes and topics

Basically the seminar topics are derived from the three research themes mentioned above (salvage studies, holistic studies, encounter studies).

- A. Within the framework of the theme of Salvage Studies the following topics will be addressed:
1. Why and how it is that minority cultures risk becoming endangered under some circumstances and not in others?
  2. How do people who identify with minority cultures respond to situations of endangerment? (revival tendencies, re-inventions of traditions, cultural retreatment)
  3. The representatives of the perceptions of people on the constituent elements of their own culture. (particularly in relation to very small groups)
- B. Under the theme of Holistic Studies the following topics will be addressed:
1. Holistic studies are the trademark of anthropology, but there are sound reasons to doubt the supposed boundedness of minority cultures. Are minority cultures to be studied as bounded units or should they be seen as outcomes of cultural interrelationships and historical processes?
  2. How can different degrees of cultural integration and wholeness be defined? This topic also refers to the notion that Asian cultures especially do not make the distinction between subject and object and hence have specific perceptions of individuality and collectivity.
  3. To what extent and how are cosmological notions related to patterns of interaction with natural environments?

C. With regard to the theme of Encounter Studies the following topics will be addressed:

1. Encounter studies deal with interactions between minority cultures, interactions with (national) mainstream cultures, and interactions within the global cultural environment. What effect do these interactions have on the sustainability of minority cultures and how do they affect the way people construct their own cultural identities? (this also refers to questions of intercultural communication, syncretism, authenticity and hybridization)
2. Throughout history Asian Minority Cultures have often been drawn into a role as buffer culture between larger cultural complexes. What effect have historical processes of legal and institutional development and nation building on the role of minority cultures? (This also refers to problems related to property rights, recognition of customary law, encroachment, and resettlement)
3. Which are the economic roles of minority cultures in the context of inter-ethnic relations?

### Convenors

Prof E.K.M. Masinambow (Indonesian Institute of Sciences, Jakarta); Prof J.D.M. Platenkamp (Seminar für Völkerkunde, Münster); Prof W.A.L. Stokhof (International Institute for Asian Studies, Leiden)

### Organizing Institution

Seminar für Völkerkunde,  
Westfälische Wilhelms-Universität,  
Münster, Germany

11-14 APRIL, 1996  
HONOLULU, HAWAII

## AAS to meet in Honolulu Invitation for Global Participation

The 48th Annual Meeting of the Association for Asian Studies will be held in Honolulu, in April. It is the first time the AAS has met outside continental North America. Our goal is internationalization, to broaden the scope of our association beyond its predominantly American base. This meeting is particularly aimed at expanding the interaction between American and Asian Asianists, but Europeans are more than welcome.

By John Campbell



The latest news is that the effort to bring more scholars from Asia seems to have succeeded.

The Program Committee (which met in September) received far more proposals for panels than ever before, and a remarkable number included non-American participants. In response to all this demand, we have managed to increase the number of panels from the usual 170 to over 200. There will also be quite a few individual papers and - innovation at the 1995 meeting in Washington - presentations through a poster and discussion.

That is the formal programme, which has already been decided. Each meeting has dozens of less formal sessions sponsored by various affiliated groups, many of which are panels or roundtable discussions every bit as substantial as the formal sessions that go through the program committee. These are more flexible. At this meeting for the first time names of presenters and their paper titles will be listed in the printed 'supplementary program' distributed at the meeting. (European scholars who would like to be put in touch with a group in their speciality should send me a note with particulars, at the addresses below or via email to [jccamp@umich.edu](mailto:jccamp@umich.edu)). We also expect to have a reading and discussion with Vikram Seth (appearing as our Fulbright 50th Anniversary Distinguished Fellow), more than 100 booths in the exhibit hall, two rooms with continuous video shows on Asian topics, and a special Asian Arts Festival sponsored by the East-Wets Center and the University of Hawai'i (details below).

The meeting will be held at the Hilton Hawaiian Village, from Thursday evening to Sunday noon, April 11-14, 1996. You can register in advance (less expensive) by writing to us: the cost is \$50 US for members, \$75 for nonmembers (\$20 and \$40 respectively for students). The charge included a copy of the Program, that will be sent before the meeting, and also of the Abstracts of nearly all the papers presented that

can be picked up on arrival. Hotel reservations can be sent directly to the hotel (2005 Kalia Road, Honolulu, HI 96815). The rate for a single or double is \$149.00 a night; one or two additional occupants \$25 each.

We are convinced that this Annual Meeting will be an event in its own right, and an unusual opportunity to meet Asianists from all over the world. For more information, write, fax or e-mail to AAS headquarters (Lane Hall, University of Michigan, Ann Arbor MI 48109-1290; 313 665-3801; [postmaster@AAsianSt.org](mailto:postmaster@AAsianSt.org)). Better yet, for news of the meeting (including word on alternative accommodations and so forth) and much else in Asian studies, you could subscribe to the AAS Newsletter: five copies a year for \$25 plus an optional \$11 for airmail to Europe. Or become a member (rates on request).

### Asian Arts Festival

The East-West Center and the University of Hawai'i will present an Asian Arts Festival from 5 to 9 pm, Saturday, April 13, 1996. The evening will feature a sampling of traditional music and dance of Cambodia, Indonesia, Japan, Korea, and the Philippines, and exhibitions of Asian art. Concurrently, the Center and University will sponsor an informal street fair highlighting more popular forms of entertainment, such as Chinese acrobats and the traditional Hawaiian hula. A reception will be held for AAS members throughout the evening. Registration for this evening of special performances includes round-trip bus transportation from the Hilton to the campus, and entrance to those performances with limited seating, at a cost of only \$3. Advance registration is required.

### The AAS on World Wide Web

The AAS has now a WWW site, through the kind assistance of the Center for Asian Studies at Indiana University. It includes the text of recent AAS Newsletters, our publications catalogue, abstracts of virtually all the papers at the 1995 Annual Meeting (before long for the 1996 Meeting as well), and up-to-date job listings. Tune in at <http://www.case.indiana.edu/AAS>. The AAS staff may be reached on-line at [postmaster@AAsianSt.org](mailto:postmaster@AAsianSt.org).

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.

**THE GATE**  
Foundation

The Gate Foundation  
Herengracht 344  
1016 CG Amsterdam  
PO Box 814  
1000 AV Amsterdam  
the Netherlands  
Tel: +31-20-620 80 57  
Fax: +31-20-639 07 62

23 NOVEMBER, 1995 – 18 FEBRUARY, 1996  
VICTORIA & ALBERT MUSEUM, LONDON

## The Peaceful Liberators

# Jain Art from India

By John Guy

Deputy Curator of the Indian & Southeast Asian Collection of the Victoria & Albert Museum in London (also co-curator of the exhibition and co-author of the catalogue)

On November 23 a major international exhibition devoted to the arts of Jainism opens at the Victoria & Albert Museum in London. The exhibition has been organized in co-operation with the Los Angeles County Museum of Art and is having its only European showing in London.

The *Peaceful Liberators* is the largest collection of Jain art ever assembled for public exhibition and is being seen as a major initiative to promote international awareness of the Jain religion and its contribution to Indian art. The exhibition draws on public and private collections in India, Europe, and the USA. The largest lender is the Government of India, whose loans were coordinated by the Prince of Wales Museum, Bombay. The Victoria & Albert Museum and the British Museum in London are the major European lenders, together with Los Angeles County Museum of Art in the USA.



Fig. 2:  
The Jina depicted as  
a magical diagram  
of a perfected being



The exhibition presents before Western audiences the remarkable artistic achievement of Jainism and its contribution to world religion. The principal themes which found expression in the art of Jainism are presented, notably the role of the Jina image, the significance of the deities, the ritual and narrative role of the illustrated text, and the Jain cosmology as seen through cosmological paintings. The place of pilgrimage in the Jain tradition is illustrated through monumental pilgrimage paintings.

There is much in the historical development of Jain art which has parallels in the religious art of both Hinduism and Buddhism, but there are other aspects, particularly in relation to the role of the image in worship, which diverge fundamentally from the other traditional Indian religions. In the exhibition, stress is placed on the unique contribution of Jainism to the Indian religious and artistic tradition.

### Jainism

Jainism grew out of the teachings of a series of historical teachers who became 'enlightened' and hence liberated beings, the most recent being Mahavira (c. 599-527 BC), the 24th Jina, a near contemporary of the Buddha Sakyamuni. The historicity of Mahavira's immediate predecessor, Parsvanatha, is widely accepted, and he is believed to have lived in the

7th-6th century BC. The existence of the preceding 22 Jinas remains beyond historical verification but is embedded in the Jain pantheon, together forming the 24 Jinas of this particular age.

At the heart of Jain teachings is the commitment to non-violence (*ahimsa*) to all living creatures, including insect and plant life. A natural consequence of this philosophy is strict vegetarianism and a tendency to go into occupations which do not interfere with nature, such as trade, commerce, and banking.

This commitment to living in harmony with nature is witnessed in a 15th century Jain Yatra painting in which the artist is celebrating nature in all its forms.

The life of the Jain laity is guided by what is known as The Three Jewels: right knowledge; right faith; and right conduct. Meritorious 'right' conduct include the 'giving away' of a part of one's wealth, in keeping with the other key principle of Jainism, *aparigraha* or non-possession. This principle guides the life and behaviour of the laity, and is a strict principle of those who choose the ascetic path of renunciation in their quest to become a *jina*.

This philanthropy can take many forms, and some are prescribed: these include endowing the making of images; erecting and supporting the renovation of temples; and commissioning of holy books. Over the centuries this has led to a large and sustained production of Jain religious art, a rich selection of which is presented in this exhibition. What is

perhaps most remarkable about this exhibition is the variety of regional styles and iconographic diversity to be seen, when associated with a religion that is popularly seen as only having 24 largely indistinguishable *tirthankara* images (Fig. 1).

Early Jain theologians certainly opposed the worship of images and in all probability it was pressure from lay followers who generated the demand and pressure for actual images to assist in meditation and worship, or, more accurately in the Jain context, to serve as a 'model' of behaviour for those venturing along the *moksha marg*, the path to enlightenment.

### The Jina image

The creation of the Jina image is among the earliest recorded figurative representations in Indian art. Inscriptional references from the 3rd century BC record the worship of Jina images. Archaeological evidence makes it clear that images were in demand from an early period: certainly image worship was well established in the Kushan period (1st-3rd century AD). Inscriptions from this period record that monks were encouraging members of the laity to commission images of the Jinas, possibly following the Buddhist practice of performing meritorious acts. Inscribed sculptures survive from both Mathura and Allichatra recording this patronage, much of which was undertaken by female laity and nuns. For example, an inscribed 2nd century Jina image in the exhibition was commissioned by a female lay devotee named Datta on the advice of her teacher and installed in AD 157 at the Vodva stupa, Kankali Tila, Mathura. An early text the *Padmacarita* of AD 473 extols the merits of building *Jina-bhavanas* (image houses) and installing images of Jina, though this practice was not universally welcomed by all early Jain teachers.

These dissenting voices were troubled by the inherent contradiction between image worship and Jain orthodox teachings: the Jina is a liberated soul, freed of its material body and resides in the celestial abode, represented as the heavenly assembly hall (*samavasarana*). As such the Jina is no longer of this world and is incapable of being represented. It could be argued that the truest representation of a Jina is the representation as a silhouette out-out, a positive void.

It is a magical diagram *yantra* of a perfected being or *siddha* (Fig. 2).

Despite this professed 'emptiness' of images of the Jina, they nonetheless are designed following strict iconographic (i.e. symbolic) and iconometric systems. The latter system prescribes the measurements and proportions of images. It is the strict observance of these conventions, laid





Fig. 3: The goddess Ambika, the yakshi of the Jina Neminatha.

Victoria & Albert Museum

associated with averting calamities and ensuring calm in the world – as his name suggests: *santi* = 'peace', *natha* = 'lord'.

Only two Jinas are physically distinguishable from the other 22 without the aid of their cognizant marks, namely Rishabhanatha, the first Jina, recognizable by his uncut hair, and Parsvanatha, the 23rd tirtankara, always represented with a cobra canopy.

Jainism has a second theological difficulty with image worship. The Jinas were intended to serve as reminders to the faithful of the possibility of liberation; i.e., they served as role models for both the Jain laity, guiding their ethical code of living, and for the aspirant Jina, providing inspiration and a reminder that spiritual liberation is an attainable goal. As a detached soul, removed from this world, the Jina is incapable of responding to a devotee's prayers or requests. This inability to be interventionist, to respond to the prayers and offerings from the faithful, sets Jina images apart from both all Hindu and most Buddhist deities, who can be called upon to ritually correct approaches by a devotee.

**Yakshas and yakshis**

For any religion to fulfil the emotional needs of its followers as a popular religion, an element of divine intercession seems a necessary ingredient. Jainism got around this difficulty by granting various subordinate deities, nature-spirits especially (eg. yakshas and yakshis), the power to grant boons and favours to the faithful. Yakshas and yakshis are typically depicted in composite images as subordinate figures, smaller in scale, attending the Jina. Their rise to the status of semi-autonomous deities, represented as independent images, was probably linked to this role as spiritual benefactors.

The interventionist role of subsidiary deities in Jainism is well illustrated by the goddess Ambika, the yakshi of the Jina Neminatha (Fig. 3). An evocation to Ambika makes clear the protective role of the goddess:

'May Ambika, of golden complexion / riding on a lion and accompanied by her sons ... / protect the Jaina sangha from obstacles'

These benevolent deities had assumed an important position in the Jain cosmology, fulfilling a strong social need which was beyond the gift of the Jinas. In this their role differed fundamentally from that of the Jina images.

were the origin of many later cosmological depictions, including the highly schematic rendering of the Jain celestial realm, *samavara* to be found in many of the sculptures and paintings in the exhibition.

The codes of behaviour laid down for Jain laity, monks, and nuns feature as the subjects for many of the illustrated manuscripts in the exhibition, most notably from *Kalpasutra* and *Uttaradhyayanasutra* manuscripts (Fig. 4)

The 121 examples of Jain art in the exhibition are fully illustrated and described in the catalogue: P. Pal (editor) *The Peaceful Liberators: Jain Art from India*, distributed in hardback edition by Thames & Hudson. A paperback edition will be available at the exhibition.



Fig. 4: Detail of the *Uttaradhyayanasutra* manuscripts. Victoria & Albert Museum

It is clear that the minority religions such as Jainism and Buddhism were unable to ignore the deep-rooted popularity of certain folk deities. This pattern of borrowing of deities from one religion to another, followed by their gradual assimilation, is very characteristic of the early centuries AD. Either through a conscious obliteration or simply loss from folk memory, the common ancestry of many rival deities was in time no longer acknowledged. Other borrowings from the Brahmanical pantheon illustrate the Pan-Indian nature of early religious imagery in India, with deities being appropriated from rival faiths. The very popular *sarawati*, Goddess of Knowledge and Learning, a much beloved goddess worshipped by Hindus, Buddhists and Jains alike.

**Sacred diagrams**

There is another aspect of Jain ritual practice which was of great importance from at least the early centuries AD. This relates to the use of mantras and other sacred diagrams. This practice finds its earliest recorded expression in Jain art in the *ayaga-pata* stone of the early Kushan period (1st-3rd century AD). It is apparent that these ritual diagrams

**Symposium**

To mark the opening of the exhibition, the Victoria & Albert Museum has organized the International Symposium, Jainism religion, Ritual and Art, 24-25 November.

Keynote address is by Professor Padmanabh Jaini, University of California, Berkeley, and speakers include Dr Pratapditya Pal, Professor Paul Dundas, and Dr John Cort.

For a detailed programme  
**V&A education**  
Tel: +44-171-9388638

For credit card enrolment/bookings  
Tel: +44-171-9388407.

down in *sastras* (technical manuals) which account for the remarkable degree of uniformity in Jain images. It is prescribed in Hindu *silpa-sastras* that an image (painted or sculptured, *citra* or *murti*) must have an inner life force, *prana*. Although not required theologically, Jain images often display this quality of inner breath or life.

The strict rules of measurement and proportion are clearly illustrated by the 12th C. seated Santinatha from the V&A (Fig. 1). This remarkable large-scale, solid-cast image depicts the 16th Jina enthroned on a jewelled cushion and surrounded by celestial attendants. He sits in a yogic meditation posture, with his hands gently resting, one on the other.

Iconometric drawings used by artists in the preparation of Jina images reveal the standardization of the meditating Jina. Identification of a particular Jina is only made through the cognizant mark usually depicted on the base of the image. The standardization of Jina images is such that most Jinas cannot otherwise be distinguished.

Although all Jinas are of equal standing in Jainism, it is clear from the ratio of extant images of different Jinas that some attracted greater devotion than others. Santinatha is an obvious example, much venerated both by monks (as the preserver of Jainism at a time when it was in danger of extinction) and by the laity who turn to him as the Jina most



Fig. 1: 12th century seated Santinatha.

Victoria & Albert Museum

## Victoria and Albert Museum

# The Far Eastern Collection



Over the intervening years the collections have grown and developed, but the

museum still adheres to strong educational principles. Today its large and uniquely varied displays are housed in a vast, labyrinthine building that covers 12 acres of land in London.

From the beginning, Chinese and Japanese objects played a part in the museum's collecting policy. Among the first items to be purchased in 1852 were lacquer, porcelain, and copper pieces decorated in coloured enamels. Many of these early acquisitions were contemporary and were regarded as a part of an integrated collection of ornamental art with no special emphasis laid on their East Asian origins. In contrast, the first Korean acquisition was not made till 1878. More Korean ceramics, textiles, and metalwork followed in 1888 and in the early 1900s, from collections accumulated by diplomats and missionaries resident in Korea in the late 19th and very early 20th centuries. After those early years, knowledge of Korean material culture was limited in the West. Some of the great treasures of Korean art were not recognized as such; when the bronze bottle inlaid with silver wire (1) was presented to the Museum by the daughter of an American collector in 1926, it was thought to be Chinese. It is unlikely that any collector today would be unaware that the distinctive waterfowl and willow motif indicates that the bottle was made in Korea during the twelfth or thirteenth centuries.



Figure 2:  
Bronze bottle inlaid  
with silver wire.  
Korea.  
c. 1100-1200.

Victoria and Albert Museum

The Victoria and Albert Museum in London was founded using the proceeds of the Great Exhibition of 1851. That first great international exhibition of modern manufacture and design drew participants from around the world and made a profit of £ 186,000. This (for the time) enormous sum was enough to found a museum whose aims were threefold: to influence the standards of design in British manufacturing; to display works of art to the general public; and to educate public taste.

By Rose Kerr

Curator for the Far Eastern Collection of  
the Victoria & Albert Museum in London



Figure 2: Northern Song Ru ware made for the Imperial Court. China, c. 1090-1127

Since 1852 the V&A has built up its Chinese, Japanese, and Korean collections through purchases, gifts, and bequests. Today it owns a priceless collection of works of art including sculpture, ceramics, furniture, textiles, paintings, metalwork, lacquerware, and carvings in many media from jade to bamboo. Shown here (2) is one of the rarest pieces from the V&A's holdings of Chinese ceramics, which are extensive and of very high quality. It is an example of Northern Song Ru ware, made for the imperial court between about 1090 and 1127; less than 100 examples of Ru ware exist worldwide. This beautiful cup stand bears a carved inscription inside the foot *Shou Cheng Dian* 'Hall of Longevity Attained', which is the name of a hall in the Northern Song imperial palace, probably named by the Emperor Huizong (reigned 1101-1126).

**Contemporary arts and craft**  
In addition to the acquisition of the historic material, and following principles laid down by the

museum's founders, efforts are also made to collect good contemporary examples of art and craft. This summer, the V&A held an exhibition entitled 'Japanese Studio Crafts: Tradition and the Avant-Garde' (25 May-3 September, 1995). The works shown dated largely from the 1970s onwards, and more than two-thirds of the exhibits now belong to the Museum. This is because since the mid 1980s research and funds have been concentrated on a steady purchase of contemporary artworks in many media. Acquiring contemporary pieces means that a great deal of documentary information concerning technique, maker, place of manufacture etc. can also be amassed. The dry lacquer work illustrated here (3) is by Kurimoto Natsuki (born 1961), a young Kyoto-based artist who, in the late 1980s, established an important reputation for strongly-coloured mixed-media works based around large-scale dry lacquer forms. This example was made by the dry lacquer

technique using polystyrene for the inner core. Its title 'A Priest's Crown' is indicative of Kurimoto's interest in ritual and religion.

### The Far Eastern galleries

The museum's first permanent display of East Asian art was in the 'Chinese court' (gallery dedicated to Chinese art) designed in 1863. Other Chinese, Japanese and Korean artefacts were shown according to media in several locations around the building. Finally in the late 1940s plans to open a 'Far Eastern Gallery' containing art works from China, Japan, and Korea on the ground floor were approved. This gallery was modified several times and is now the site of the T.T. Tsui Gallery of Chinese Art. From the mid 1980s, space allocated to the East Asian collections has grown, and exhibits are now housed in a series of newly-refurbished galleries on the ground floor. Their innovative displays were all accomplished with the aid of private and corporate sponsorship; the Toshiba Gallery of Japanese

Art opened in 1986, the Chinese Export Gallery (funded by Gerald Godfrey) in 1987, the T.T. Tsui Gallery of Chinese Art in 1991, and the Samsung Gallery of Korean Art in 1992. As well as new layouts and lighting the new galleries incorporate interactive video displays, objects to touch, and bilingual labelling and signage in English and Chinese. Gallery displays are supported by vigorous educational programmes that serve both Eastern and Western audiences. For example, special educational activities drew nearly 14,000 children and students into the Chinese gallery in 1994-1995, while interactive, learning events for Cantonese and Mandarin speakers have attracted new audiences.

Each new gallery is supported by a full-colour book; 'Japanese Art and Design'; 'Chinese Art and Design'; 'Chinese Export Art and Design'; and 'Korean Art and Design' are in print. Far Eastern Collection staff are engaged in a continuing programme to publish books and articles that explain the Museum's collections to a wider public. So far, books have been issued on: Chinese ceramics, dress, furniture, bronzes, snuff bottles, export watercolours, and papercuts; Japanese prints, netsuke, and contemporary crafts. In press are publications devoted to Chinese titles, Japanese carvings, Japanese dress, and Korean decorative arts of the nineteenth century.

For specialists and scholars, the V&A has five further study galleries on the first and second floors that show ceramics, textiles, dress, jade, sculpture, carvings in many media, and snuffbottles. In all, more than six thousand East Asian items are on display at any one time.

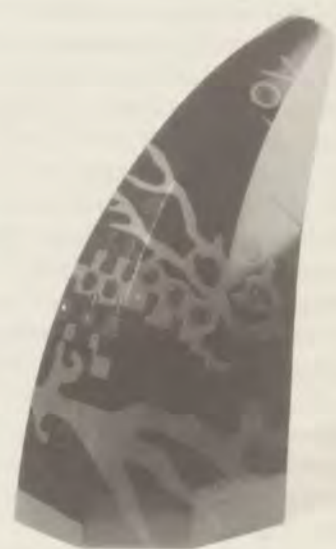


Figure 3:  
Kurimoto Natsuki (1961).  
A Priest's Crown.  
Dry lacquer technique  
with polystyrene.  
1980s

Bhupen Khakhar at work in the European Ceramics Work Centre in The Netherlands.



In October and November 1995 three Dutch artists will meet three Indian artists in the Sanskriti Kendra Institute in New Delhi (India). For a period of two months they will work on a project, organized by the Foundation for Indian Artists in Amsterdam that will address the issues of cultural confrontations and overlappings, convergences and divergences in contemporary art at a practical level.

By Els Reynders

organic forms on a human scale. She uses her material in a craft-like manner, very direct and without any preliminary drawings.

She refers to the magical Nagas and Bhutas, traditional sculptural images, to reflect her interest in the unison of the permanent and the transitory.

Mukherjee is also interested in materials other than vegetable fibres, for instance clay, and she is looking forward to working in ceramics for the project.

# Confrontations

Cultural  
Dutch and  
Indian artists  
collaboration  
project

# Confrontations



Berend Strik: Mona Lisa is fixed. She won't get a date tonight (collage).

look towards the world beyond in the hope that interaction with other cultures may spawn fresh vitality.

Against this background a project such as this, in which Indian and Dutch artists work together over a period of time, becomes an exiting venture.

## Dutch Artists

The point of departure for the Dutch artists is a fascination with Indian culture that surpasses mere interest. They are looking for a serious confrontation and wish to counterbalance the superficial MTV-culture that splices disparate elements in an eclectic manner to evoke cliché imagery. They seek a confrontation with contrast, boundaries, frames of references, and partitions within the fluid cultural space in which they live. This deliberate quest for alienation in order to recreate oneself and one's work afresh is a risky enterprise but at the same time can signal fresh commitment.

What interests Rob Birza is India's elusiveness, the multi-layered

nature that one encounters on all levels of Indian culture. Nothing is what it seems, the meaning of things is forever shifting.

Bastiëne Kramer clearly senses the presence of India's tradition, its past and its religion in Indian art, sometimes in ways that are difficult for her to imagine.

Berend Strik feels that he should stay close to himself in order to transcend the cultural differences that strike him. In this respect the idea of working in India is both appealing and disturbing to them.

One way for the artists to draw closer to Indian culture is to use typical Indian techniques and materials and incorporate them into their own work.

Kramer goes a step further in this regard, because she is interested in techniques which ended up in India under influence from the West and are applied there in a characteristic manner. In this connection she is thinking of making use of plastic blowing and metal casting.

All three artists are interested in the figurative aspect, which is an important factor in Indian art. In

Sudarshan Shetty in front of the café he designed in New Delhi.



Bastiëne Kramer: Art Police (6 figures), ceramic, wood metal and ceramic cement.

Bhupen Khakhar is a painter, but he also worked in clay during a project last year at the European Ceramics Work Centre in the Netherlands. He is elaborating this technique in India. He can transform his brilliant sense of colour in a technique called Majolica glazing. Khakhar's subject are drawn from daily life, which he blends with stories of the gods and old myths. His work contains a highly personal commentary of the society in which he lives. He expresses himself not only in the visual arts but he is also a writer.

During his study as a painter, Sudarshan Shetty became more interested in sculpture and installations. Now he combines all three techniques in a serious but often playful way. His paintings are often elaborated with sculpture and his sculptures have picturesque qualities.

He created a fairy-like environment with sculptures, paintings and installations in a café in a big hotel in New Delhi.

Mukherjee, Khakhar, and Shetty have been to Europe before and are familiar with Western topics in art. They are not very restricted to the materials they use and are willing to experiment, as their Dutch colleagues are. Through the confrontation between different cultures and the solutions of their artistic problems, inquisitiveness on both sides can be stimulated. The exhibitions in New Delhi and Amsterdam and various places in Europe will be the testimony to their working together.

Kramer's work figuration is employed to a special end, for example through references to reality with an aim toward confrontation. Often this figuration is attended by much more abstract aspects of her work. In general she makes use of objects taken from daily life.

Rob Birza is particularly interested in old techniques in part because these technique are used in making images of the gods. The examples that spring to mind are made of straw and cow dung. The role which figuration plays in this, interests him because it seems a natural blend of abstract and figurative images. They are nearly cartoon-like figures. The use of colour also plays a role. To him colour is so intensely present in India that he feels it may well generate fresh sensibilities.

Berend Strik too wants to use Indian techniques - namely the specifically Indian embroidery techniques. Strik embroiders over existing images in this project derived from the Indian vocabulary. The literal image is not important.

## Indian artists

The confrontation with the Indian artists will be interesting. One of the artists, Mrinalini Mukherjee, usually works with sisal and hemp to make



CULTURE



The fruit of the project will be an exhibition from December 9 1995 - January 1996 in The

National Gallery of Modern Art in New Delhi and in the Stedelijk Museum Bureau, Amsterdam (April-May 1996). Afterwards the exhibition will travel to several other venues in Europe.

Rob Birza, Bastiëne Kramer, and Berend Strik from The Netherlands will work together with Bhupen Khakhar, Mrinalini Mukherjee, and Sudarshan Shetty from India, all renowned artists in their respective art circuits.

The intention is to intensify the discussion and mutual exchange process that started a few years ago between Dutch and Indian artists on the initiative of the Foundation for Indian Artists. In this project the artists can feel, identify, and reflect on the local as well as the global cultural aspect in art practice and theory. They are able to visit each other's countries and exhibit their work abroad.

## Hybrid vocabularies

Art is less than ever before tied to time and place. There is no longer an ironclad link between representation and conventional vocabularies. Hybrid and ambiguous vocabularies are being introduced. Cultures are torn apart and identities lost. Artists

For further information

Els Reynders, Project Manager

Foundation for Indian Artists

Tel: +31-20-6231547

The National Gallery of Modern Art

Jaipur House

India Gate

New Delhi

India

Tel: +91-11-382835

The Stedelijk Museum Bureau

Rozenstraat 59

1016 NN Amsterdam

The Netherlands

Tel: +31-20-4220471

30 NOVEMBER – 10 DECEMBER 1995  
THE HAGUE, THE NETHERLANDS

## Festival Indië/Indonesia



Wayang Revolusi.

Photo: Elsje Plantema / Museum for Ethnology Rotterdam

From November 30th until December 10th 1995 the Festival Indië/Indonesia will take place in The Hague, the Netherlands. The festival is organized by Ton van de Langkruis and Reggie Baay. Dance demonstrations, theatre productions, concerts, films, lectures, and seminars will be presented in many Hague theatres.



The theme of the festival is twofold. On the one hand the vision of Dutch and Indonesian artists on the history of decolonization is presented, on the other hand the organizers of the festival would like to illustrate the connection between Dutch and Indonesian art forms, especially in music, dance, and visual art.

A play about Soekarno, written by Jan Blokker, will open the festival, and, among other pieces, a play about the proclamation of the Republic of the South Moluccas will be performed.

During the festival a reconstruction of a wayang performance about the history of Indonesia, which travelled through Java in the wake of 1945, will be presented. The play is produced by the musicologist Elsje Plantema in co-operation with Blacius Subono, Dalang S. Kar, the ensemble Widosari, and the Museum of Ethnology in Rotterdam.

Furthermore, Sang Proworo, a 'sendratari' (a dance performance, which tells a story) from Yogyakarta, will show the role of Sultan Hamengku Buwono IX in the struggle for Independence.

Dutch and Indonesian films on the decolonization will also be shown.

### Music and Dance

The Indonesian choreographer Glenn van der Hoff questions the significance of a people who do not belong in either country in the premiere of the Djazzex Modern Jazz Dance company.

The Korzo theatre illustrates how Indonesian instruments and musical ideas have been incorporated in the Dutch music and how Indonesian composers use Western aspects in their traditional music.

### Poetry and Literature

Poetry International is organizing a poetry-workshop in cooperation with poets from Flanders, the Netherlands, and Indonesia, including Rendra, Remco Campert, Sitok Srengenge, Dorothea, Herman de Coninck, and Toety Heraty.

The literary activities comprise discussions with Rudy Kousbroek, Adraan van Dis, Hella Haasse, Marion Bloem, F. Springer, and Ian Buruma about the history of the former Netherlands Indies. Indonesian writers will also be present to recite their work.

During a seminar the topic of decolonization will be discussed by among other participants Professor A. Teeuw and antropologist Huub de Jonge, writer/journalist Gunawan Mohamad and poet/philosopher Toeti Heraty. The seminar will be organized by the magazine 'Indische letteren' and the chairman is Dr Gerard Termorshuizen.

For further information (application form etc.) please contact

**Ton van de Langkruis**

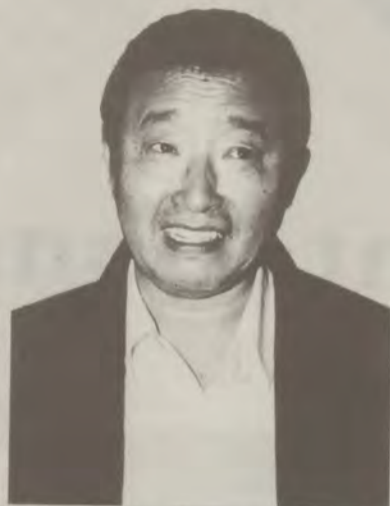
Festival Indië/Indonesië  
Korte Voorhout 3  
2511 CW Den Haag  
The Netherlands  
e-mail: tvdl@bart.nl.  
Internet: www.bart.nl/~tvdl.

## Fukuoka Asian Cultural Prize for Artist:



Nam June Paik studied music aesthetics at the School of Aesthetics and Art History, Faculty of Letters, the University of Tokyo. After graduation, he went to Germany to study contemporary music. While in Germany, he met the avant-garde composer John Cage who exerted a powerful impact upon Mr. Paik. In 1959, he shocked the audience by destroying a piano. After this performance, he joined the Dutch avant-garde artist group Fluxus and continued to carry out a number of performances with the objective of destroying existing art. Having discovered diverse possibilities in television as a new media, Mr. Paik held his first-ever solo exhibition in 1963, using 13 TV sets and carrying out video experiments with magnets. This innovation later became the prototype of video art.

In the following year, Mr. Paik moved to New York, and with another member of Fluxus and cellist Charlotte Moorman, continued to conduct numerous surprising performances, using a cello and TV sets in many parts of the world for the next twenty years or so. During those years Mr. Paik gradually established his reputation and status as a visual artist. Furthermore, he has released unique visual art works with dazzling colours and forms one after another, fully utilizing his new video apparatus 'Paik/Abe Video Synthesizer' which he developed with the help of a Japanese engineer, Shuja Abe. In the early 1980s, he was at last recognized as the world's leading artist in the field. Through his creative activities, Mr. Paik has created an unparalleled visual world that is different from both photography and film and has laid the foundation of video art as a new expressive area of art. Mr. Paik is now called the 'Father of Video Art'. Ever since, he has been unfolding successive new art scenes by planning innovative art works such as video sculpture, video installation, and satellite art. Satellite art links the world by communication satellite. At present, he continues to stand in the forefront of visual art.



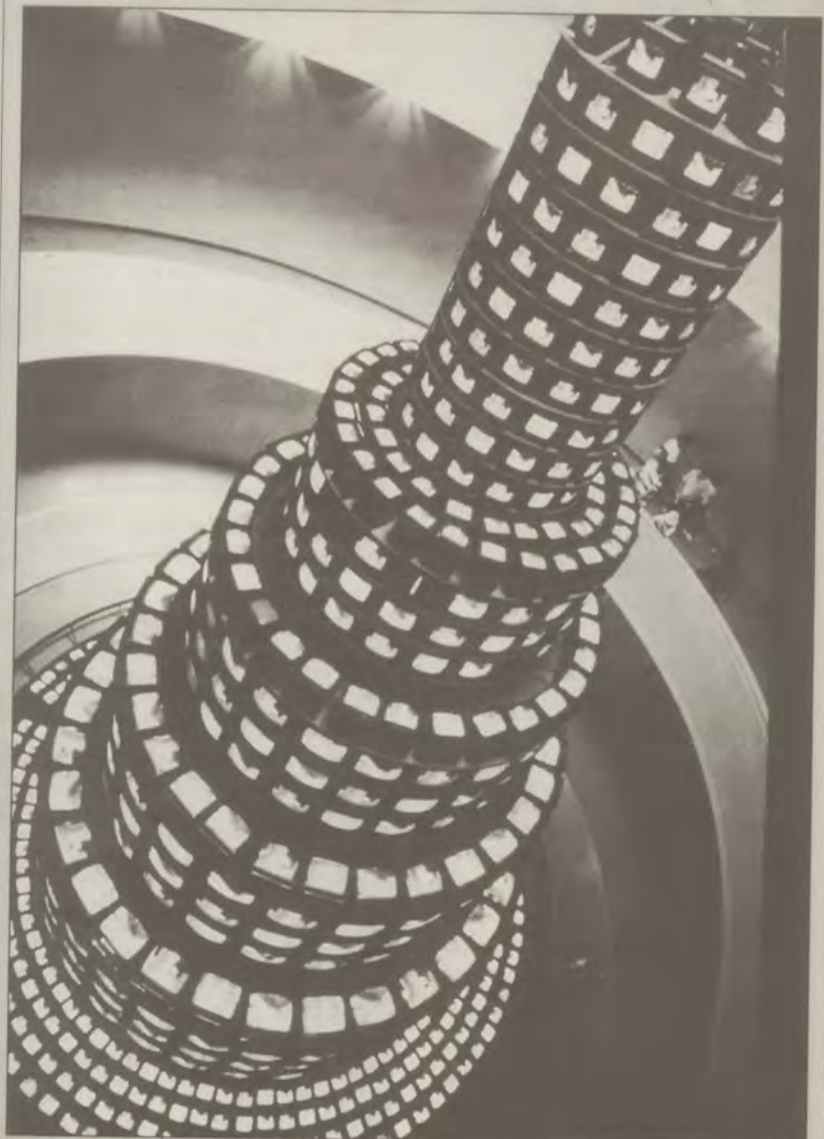
Nam June Paik

The City of Fukuoka established the Fukuoka Asian Cultural Prizes in 1990 and the awards are given every year to those who have made significant contributions to the enhancement and promotion of the science, art, and culture of Asia. The Arts and Cultural Prize this year went to American Nam June Paik (Seoul, 1932).



V-ramid (1982).

The Watari Museum of Contemporary Art



The More the Better (1988).

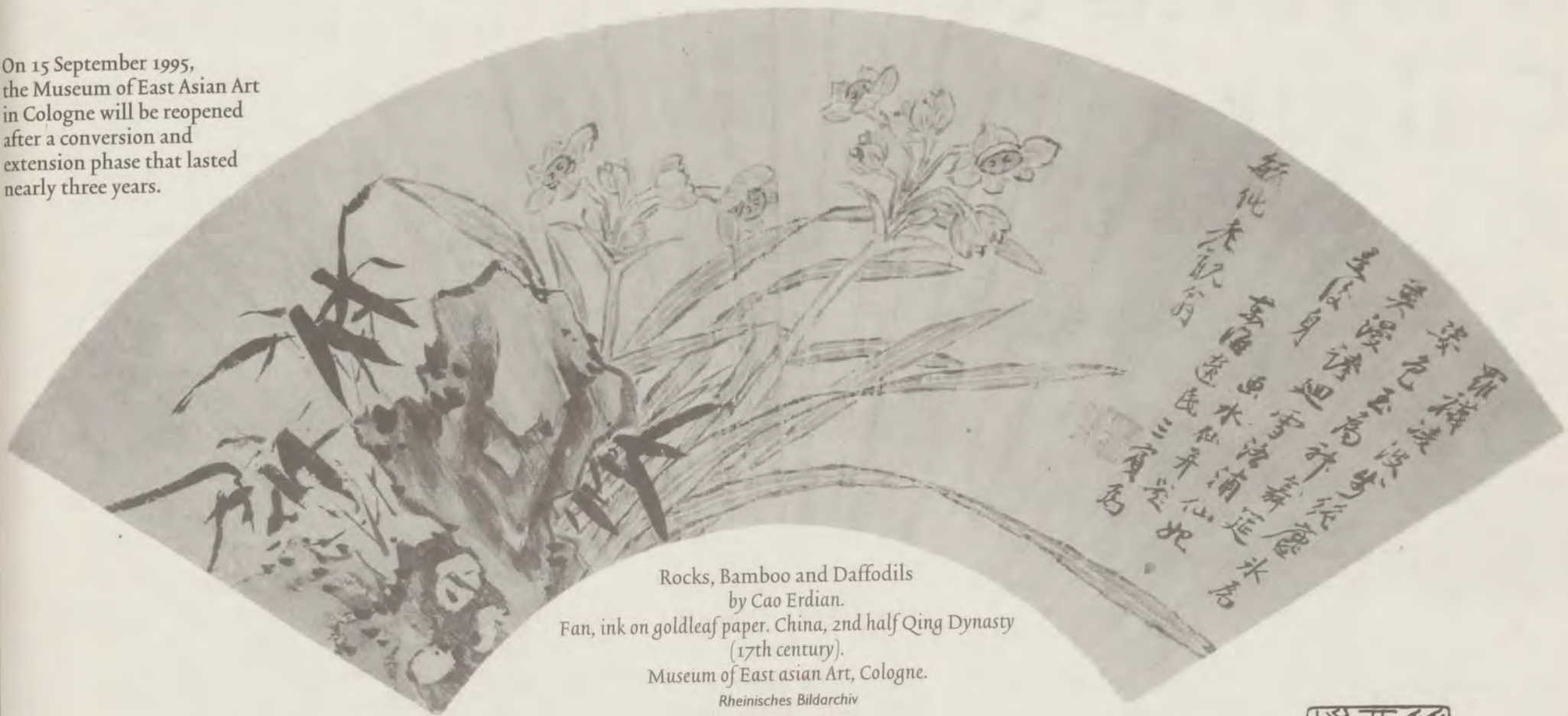
The Watari Museum of Contemporary Art

Nam June Paik

Cologne, Germany

# Reopening of the Museum of East Asian Art

On 15 September 1995, the Museum of East Asian Art in Cologne will be reopened after a conversion and extension phase that lasted nearly three years.



Rocks, Bamboo and Daffodils  
by Cao Erdian.  
Fan, ink on goldleaf paper. China, 2nd half Qing Dynasty  
(17th century).  
Museum of East Asian Art, Cologne.  
Rheinisches Bildarchiv



The Cologne Museum is Germany's oldest special museum for the art of China, Korea, and

Japan. The foundation was laid by Adolf and Frieda Fischer with their own private collection. The Cologne Museum of East Asian Art was opened in the year 1913. The architect in charge of construction was Franz Brantzky.

The first Museum building was destroyed in World War II, and it was not until 1977 that the new building, based on the plans of the Japanese architect Kunio Maekawa (1906-1986), was ready for occupation. The building fits harmoniously into a landscape of scattered tree groups and hilly meadows. All recent extension and conversion work, necessary because of the continuing growth of the collection, was focused on efforts to retain the original architectural design by Maekawa as authentically as possible.

In order to create an organic link between the old and the new exhibition rooms, the new galleries are situated around the Japanese landscape garden designed by Masayuki Nagare (born 1923) and conveys to visitors an idea of the Japanese approach to landscape and space. While the original rooms, which have artificial light, show paintings and sculptures, Japanese screen paintings, and woodblock prints, the new daylight-flooded rooms present bronze, jade, ceramic, porcelain, lacquer and cloisonne works as

well as classical Chinese furniture.

The collections cover all branches of the art of China, Korea, and Japan, with focuses on Chinese ritual bronzes of the 16th to the 11th century BC, ceramics, and on Japanese Buddhist wooden sculpture and painting of the 9th to the 18th centuries. Other focuses are on Korean ceramics of the Koryŏ dynasty, 10th to 14th centuries, lacquer ware and Japanese screens.

The displays are changed several times a year, and special exhibitions highlight specific features.



Museum of East Asian Art

Universitätsstr. 100  
50674 Köln  
Germany  
Tel: +49-221-9405180  
Fax: +49-221-407290  
Tuesday to Friday: 10.00-16.00 hrs  
Saturday, Sunday: 11.00-16.00 hrs  
Closed on Monday

DECEMBER 16 1995 - MAY 19 1996  
MUSEUM FOR ETHNOLOGY ROTTERDAM,  
THE NETHERLANDS

## Power and Gold

Among the island cultures of Southeast Asia, jewellery is not simply a matter of personal adornment but a major symbol of power. Some ornaments are ritual objects that were thought to contain supernatural power and link village life with the cosmic order. Others, symbolizing the wearer's place in the world, represent political power, rank, kin relationships, or marriage alliance. Gold jewellery was especially powerful, for that metal was a sign of supernatural forces and noble birth. This exhibition features jewellery from Indonesia, Malaysia, and the Philippines from the collection of the Barbier-Mueller Museum, Geneva.



In talking about the jewellery, local people speak of 'adat' an Indonesian concept meaning 'vil-

lage custom', as well as proper conduct, the moral life, mythological truth, and ritual tradition. The ornaments often compress much symbolic meaning into their shapes and uses. For example, marriages in many Indonesian villages are accompanied by an exchange of gifts between the families of the

bride and groom; gold and silver ornaments, associated with masculinity, and textiles and beadwork, crafts that are considered women's work. The different gifts symbolically complete each other and ensure the prosperity and fertility of the marriage.

The ornaments, gold or silver, made of forest products or manufactured goods, have different meanings according to local traditions in the various cultures of the different parts of Indonesia, Malaysia, and the Philippines. Martial prowess or aristocratic power, but

also prestige through images of wealth, fierceness, sexual potency, and invulnerability to attack are symbolized in the various objects.

### Echoes of the Creation

In pre-modern island Southeast Asia, acts of creation - such as metalworking, weaving, ivory carving, and housebuilding - were seen as echoes of the creation of the universe, to be carried out with care and ritual precautions. Gold was treated with particular respect, due to its associations with power, the supernatural, prosperity, aristocracy, and the creation of the world.

Almost all Indonesian jewellery carries many layers of symbolism. Aristocrats' regalia symbolizes noble status and the realm of the supernatural. Other types of jewellery represent family values, clan descent, gender, and marriage alliance.

Heirloom jewellery builds up meaning as it is passed from generation to generation.

In some highland societies in Southeast Asia the styles of dress and decoration were not simply ornamental but served to proclaim the wearer's station in life - social class, marital status, and ethnic identity.

Of the hundreds of ethnic groups in these islands, the exhibition in the Museum for Ethnology Rotterdam



focuses on less-known cultures beyond Java and Bali: highland societies in Sumatra, Sulawesi, and Northern Luzon; inland cultures like the Dayak of Kalimantan; and the peoples of Eastern Indonesia and the Moluccas. With few exceptions the objects on display date from the late 1700s and the 1800s, a time when village traditions were still vigorous. This collection of ritual ornaments, aristocrats' regalia, and house treasures - all from the Barbier-Mueller Museum of Geneva, Switzerland - presents an extraordinary range of island Southeast Asian art.

Museum for Ethnology Rotterdam

Willemskade 25  
3016 DM Rotterdam  
Tel: +31-10-4111055  
Fax: +31-10-4118331  
Tue-Sat: 10am-5pm, Sun. and public holidays: 11am-5pm

# The Netherlands-Indonesia: A Hybrid of Cultures?

By **Siswa Santoso**

Political scientist at the University of Amsterdam

The editor's introductory remarks state that the aim of this bilingual publication (Dutch-Indonesian) is to trace the influence of the past Dutch endeavour upon the present work of younger generations. The book presents a collection of twenty-nine articles and interviews expressing both concern and expectations, as well as reflecting on the current scenes in terms of cultural transfer of language and literature; music, dance and theatre; photography and film; fine art; design and applied arts; architecture; and last but not least, trade and (government) administration.



The general mood of the writing is very positive and the atmosphere is a mixture of personal, political, critical, and cosmopolitan elements, with nationalist and sometimes colonial sentiments thrown in too.

One important aspect of this work is the interviewee's or writer's strident voice indicating an intermingling of professional and national interests being inserted into family and personal backgrounds. This is not surprising since one prominent sponsor for the joint endeavour was W. Deetman, the former Minister of Education and Sciences, now chairman of the Dutch Parliament. He stated that the government wishes to emphasize the personal and individual dimension in educational and cultural cooperation (p. 16/17). Hence we find in this book three ethnological museum curators who expect the younger generation of Indonesians in Indonesia to undertake a systematic study of Dutch and other West European archaeological and ethnological museum collections.

They believe this urgent task could serve to restore the fading traditional values induced by the sudden force of modernity and the rapid growth of today's economy. This partly underlines the comment by Tuty Herati Nurhadi, the (only) Indonesian interviewee in this chapter on cultural transfer, on the problem faced by the younger generation of Indonesian artists: an insufficient depth of understanding both of traditional/ethnic values and modern ideas.

Apart from such a stimulus in academic archaeological training, art history, and history in general, it is not made clear what values may be conveyed by modern Dutch culture. Probably this stems from the personal experiences of certain contributors whose stories reflect (much) regret about their pro-Dutch attitude during the era of Dutch military aggression in 1947-1949. In their new country of Holland, however,

their Indonesian background makes it impossible to avoid the continuous recall of a past spent in the Netherlands-Indies which extends far beyond their eating habits, accent and so forth. Culturally speaking, they are still at the crossroads. It seems that a serious study is needed to identify the problem: is it a matter of choice (within the Dutch-Indonesian relationship) or of acceptance (by the Dutch public at large)? Is it a problem of (dis)integration or cultural politics?

## Crossroads in literature

Such an unremitting hesitation and uneasiness arises from the hybridization process. However, if we move to what is happening in the field of literature, some writers in the second chapter of the book would suggest differently, certainly in the case of language. Van Zonneveld, for example, after treating some prominent writers from the corpus of Indies belles lettres, such as Robinson/Maheu, Dermout, Haasse, and Springer, suggests that their stories reflect their bondage to Indonesia. They profess a deep empathy for the Indonesian people. Even the writer Du Perron expresses his sympathy with the nationalist movement and had close contact with prominent Indonesian nationalist leaders. As Indonesia became independent, somehow it produced a world-acknowledged writer such as Pramoedya Antana Toer, whose work is admired for its colourful imagery which moves readers to reflect upon Dutch colonialism in Indonesia. In his contribution Teeuw illustrates that, above all other writers, Toer has become familiar to the Dutch public as the representative of modern Indonesian literature. By contrast, the Indonesian public recognize the internationally-known Dutch writer Multatuli for his work in which he took a critical stance towards colonialism in Java. It seems that only Petjo can prove how Dutch/Indies and Indonesian could really get on well together in a language used by ordinary people (with Indies background) in the street. Research by Van Rheeden shows that Petjo is neither Dutch nor Indonesian, despite

Hester Wolters ed.

*Nederland / Indonesia. 1945-1995.*

*Een culturele verflechting.*

*Suatu Pertalian Budaya.*

Den Haag: Zoo Produkties,

239 pp.

83% of the vocabulary being derived or borrowed from Dutch. The moribund Petjo has already achieved linguistic variant in shaping its own form, a mixed-system of Dutch vocabulary and Malay/Indonesian morphology, sound, and structure. The use of Petjo indicated the social position of the speakers. Van Rheeden suggests that Petjo was a product of complex social relations in a (colonial) multi-racial society with its hierarchical structure based on skin colour.

## Eclecticism in architecture

The world of architecture provides phenomenal examples of eclecticism. The Dutch architect Maclaine Pont, followed by Karsten, combined traditional and Western systems into a modern outlook with a strong local identity. The 1920 ITB complex in Bandung is a classic example of his work. He, as observed by both Akihary and Gill in their contributions, applied a schematic approach to the design of buildings. Here the local climate presented an important factor in the shaping of the roof, ventilation, and other structural and spatial facets of the construction. Such a design method, since adopted with success only by the American architect Rudolph, was also employed in a post-modern office complex in Jakarta. This is a noticeable contrast, as Gill suggests, to local authorities throughout Indonesia which have adopted a policy of accentuating local traditions in (government) office building projects.

## Plural influences

A different pattern of East-West relationships exists when we talk about performing arts in colonial and post-colonial Indonesia. In a survey of the subject, Ernst Heins and Marleen Indro Nugroho-Heins generally put the influence from the West to the fore.

They detect some influence from Portuguese Tandjidor theatre, also Portuguese, Dutch and other influences are found in Kerontjong music. Some of today's theatre scripts are adaptations of classical works (Oedipus Rex, Hamlet), whereas the modern classics such as Samuel Becket's *Waiting for Godot* and works by Ibsen and Ionesco have already become common themes among today's Indonesian dramatists. This development was initiated partly by the introduction of the proscenium during the Netherlands-Indies era. As Ernst Heins and Marleen Nugroho-Heins state,

the use of the separated stage made an important change to the traditional relationship between players and audience on the one hand and between the players (dancers, musicians etc.) on the other hand. Nevertheless, the development of the modern stage goes hand in hand with the commercialization of both traditional and modern performances, which has led to the opening up of classical/court dance-drama to a broader audience.

As shown by Helena Spanjaard, such a plural influence also applies to fine art. Despite the pioneering work in establishing a Western-orientated art academy in Indonesia, the Dutch had only a limited influence on the first generation of post-war Indonesian artists. During the first part of its development, the academy in Bandung was labelled a colonial and Western laboratory. Spanjaard mentions some prominent figures from the Bandung Western art academy such as Pirous, Sudjoko, Srihadi, Sadali, and Sidharta, who have become more aware of their Indonesian origins and traditions after pursuing further studies of Western art in France and USA. In their later, mature works we find sophisticated calligraphic paintings by Pirous and Sadali. Traditional motifs and rituals became the dominant representations in Sidharta's sculptures. These results were quite unexpected from the new themes of art academies which had been established on the initiative of the government. The ASRI of Yogyakarta or a similar art academy in Bali were supposed to be anti-colonial and devote themselves to serving the traditional arts. The difference between the Bandung academy and the Yogyakarta and Bali academies was not to be found in their educational programmes or in the traditional sources utilized, in fact the contrary was the case as far as Yogyakarta and Bali were concerned. Spanjaard suggests that the principal difference lies in the attitude taken towards their work. Unlike the art students in Yogyakarta and Bali, Bandung students were instructed more as artists than artisans. The latter reflected the typical colonial attitude to traditionalism in art, but Yoga was able to define its own course towards traditionalism owing to its extremely nationalist and anti-Western origins. This remained so until 1965. Later, in line with the political orientation of the country no longer being hostile towards the West, Yoga's contribution to modern art in Indonesia also

became, as Spanjaard states, technically speaking, international. Like those who are concerned about the identity of today's Indonesian modern art, after presenting some of the joint Dutch-Indonesian project Cultural Transmission Spanjaard too suggests a return to their own roots. She says:

'Dutch artists who have spent some time in Indonesia attempt to deal with their environment by harking back to traditional values and norms. But what about the Indonesian artists? The ones who have spent time abroad (Holland, USA, Japan, Australia), attempt to shed their traditions which their Western counterparts seek so desperately.' (p. 150)

Yet such Dutch-Indonesian activities in the field of culture were and are driven by strong economic interests. In his contribution, Meijer describes Haakma, a diplomat who, at present, is very active in business affairs, as a disciple of Jan Pieterszoon Coen in the most positive sense. Haakma is also active in the introduction and facilitating of cultural activities within Indonesia. A combination of trade and cultural activities implies, Haakma argues, an increase of trade and export quotas. On the subject of cultural and student exchanges, he says:

'In the future they will tend to place orders with the country in which they studied, since they know the country well and have personal empathy for it. In this case the Netherlands is threatened with being left behind.' (p. 210/213)

## A Broken Mirror?

I find many narratives in this book akin to testaments by those who think about the long road of progress towards the finding of their origin and cultural identity. Certainly such a contribution may be taken as a reflection upon their identity, which is being consumed by a major process under the impending impact of globalization. It is also important to make a link between these historical accounts, today's crises, and strategy for the future. Yet between the Netherlands and Indonesia, owing to past relationships, an association of intercourse between these two countries seems to persist which is more complex than is justified by today's transnational setting. It stems partly from the undigested past (from the Dutch point of view) but also from the capability of manipulation and exploitation of the same past by the Indonesians. It follows that Indonesia has not been able to distinguish its real inherited weakness and strengths. With regards to the cultural aspect, this book can be a good point of departure for such a topic of discussion.

The intermingling of refinements begins with exchanges between two or more cultural variants. When the exchange process is initiated from below, one might expect only a minimal identity crisis if, and only if, the participants in the process have the opportunity to define their own role. Descriptions and discussions on the matters found in this book express complex identity crises: a dual cultural world of the Dutch? Indonesian and the diminishing traditional val-

20 - 30 AUGUST, 1995  
NATIONAL GALLERY, JAKARTA

## Orientation: Indonesian and Dutch Painters show Different Directions

Last August, the exhibition 'Orientation' was shown at the National Gallery in Jakarta. Carla Bianpoen commented on this exhibition in the following article, which was published in *The Jakarta Post* on 24 August 1995.

By Carla Bianpoen



**A**midst the celebrations to mark Indonesia's golden jubilee, a group of Indonesian

and Dutch artists are presenting their visions of today's realities and needs. Back to basics is the message that comes through to the attentive visitor to the exhibition, which was organized by the Yogyakarta-based Cemeti Contemporary Art Gallery and the Gate Foundation in Amsterdam.

In contrast to their senior colleagues, these artists were born and educated in post-colonial times. They are therefore relatively free of colonial bias and have been able to develop themselves without any strings or burdens of conscience. As is evident in their works, their concerns have taken in different directions, with the Indonesians on their way forward and the Dutch on their way back in search of childhood nostalgia. It is true that they share the same idea to basics, the Indonesian artists more as a comment or critique to socio-political situations, while the Dutch seem to have had enough of the abundance and sophistication of a welfare state. In reaction, they seem to prefer a return to the earlier stages of art expression (such as working with pencil) and ultimately to childlike spontaneity.

In the spirit of goodwill that marks the Independence celebrations in Indonesia, the organizers have made great strides in keeping an adequate equilibrium in everything related to this exhibition, such as a balance in the number of participants from either side, in the speakers, and in the placing of the national colours. Unfortunately the balance slipped heavily to one side in the team of curators, with only one Indonesian curator out of a total of six. The Indonesian artists include Anusapati, known for his sculptures of wooden objects; Andar Manik, a ceramist and sculptor; Heri Dono, a painter, whose critiques are often leavened by a touch of humor; Nindityo Adipurnomo, a painter/dancer,

obsessed with his Javanese roots; and Judhi Soerjoatmodjo, a photographer and ex-journalist who has embarked on creating art with his photographs.

### Exploitation

Anusapati's installation entitled *Presence versus Exploit* is a warning about forest exploitation. 'Boxes' of bare wood filled with rare fruits are put on stands. Carved leaves on the open lids of the boxes underline the work's environmental concern. Over each box is a lightbulb to serve as a warning signal.

Andar Manik's installations relate to his views on communications, the transfer of historical facts, the risks of false transmissions, but also the importance of truth, honesty, and the genuine communication between the people of the world. Clay, earth, wood and an old fridge as well as a map of the world are the attributes he uses to bring out his view of how things are and how they should be.

Heri Dono's installations in one way or the other contain a critique of what he finds wrong in the world around him. One of his installations consists of fifteen fibre glass dolls each in a krupuk barrel, a way to comment on trammelled freedom.

Nindityo Adipurnomo is more absorbed by culture, Javanese culture that is. In some way, he says, Javanese culture is intriguing because of its introvert nature, its esoteric mystique. The concept of harmony and the denial of any open confrontation can at times be burdensome. Symbolic of all this is the Javanese *Condé*, a women's hairpiece which 'makes' the Javanese attire. The *condé*, says Nindityo, is like Javanese culture. Its round or oval form always looks regular, it has an air of breeding, denoting class and social standing. It fascinates and triggers off one's curiosity of what would be inside the hairpiece, the way Javanese intrigue. But it can also be exacting, particularly when changing lifestyles require a woman to be mobile.

Nindityo's installation *Siapa Takut pada Orang Jawa* (Who is afraid of Javanese people), connects the *condé* with the *bonang*, the principal instrument in a gamelan.

Yudhi Soerjoatmodjo's photographs deal with the last moments



Heri Dono, *Slamatan para roh* (feast for the ghosts) - detail, 1995. Stone, electronics, lamps. 3.5 x 8 x 1.5 m.

in his grandmother's life. When these shown at earlier exhibitions it was his personal relationship with his granny which stood out, the pictures are now used as a medium of artistic display.

### Dutch artists

The Dutch participants in the display are Gijs Frieling, a painter whose art reflects reality with an imaginary touch; Paul Klemann whose medium is drawing; Cock Sjardijn, a painter whose works reflect themes reminiscent of images in the world of children; and Mark Manders, a sculptor whose expressions in the mixed media are among the most interesting being produced by Dutch artists.

Apart from their excellent skill in pencil drawings, the Dutch participants seem to be in a stage of searching for new ways of art expression and, in their experimentation have found their way back to childlike expressions.

Quite different are the works of Erszebet Baerveldt, who shows a high level of ability to combine various media and whose artistic activities may stem from an immense urge to recreate the past. Such is tangible in all of her art, be it in pencil, paint, sculpture, or video.

Her video in this exhibit is considered a masterpiece. Featuring herself trying to put life into a sculpture, but in the end she can do nothing to prevent the sculpture from falling apart. It is an ode to the past, grief for the irrevocableness of life and death.

Her passion for the past is also evident in her works of women whose personal histories have somehow remained in the dark. Take the Mona

Lisa of her photo-sculpture, she made a head sculpture which she put over her head, then sat at the window and made the 'self-portrait'.

Even more intense are her efforts to transform herself into Erszebet Bathory from 16th century Hungary. In her own time Bathory was accused of vampirism, bathing in the blood of young girls to retain her youthful beauty. Reading every single publication about her muse, the artist seems to have been imbued with an intense desire to understand the person behind the name, and eventually become Bathory herself. She does everything to that end. She has taken the same given name, sews herself dresses like Bathory's, she even changed her hair line.

In the end one can not help getting this eerie feeling that she might be affected by a form of hallucination, or maybe she is Bathory incarnate who wants to redress the accusation made in the 16th century?

Whatever it is, there is no doubt that the past is a source of forceful inspiration for this young artist who, at 26, is already an artist of renown, at least in the Netherlands.

'She is known to practically all the galleries', says Mrs. Reuten of the Reuten Galerie in Amsterdam, who represents this artist in this event.

Carla Bianpoen is a free-lance journalist.

### References

- Ashis Nandy:  
*The Intimate Enemy*,  
New Delhi, Oxford University Press,  
1983
- Pramoedya Antana Toer:  
*Maaf, Atas Nama Pengalaman*,  
in *Arena* vol 7, 1990-1992 (p.4-29).













# Dutch Museums with Asian Collections



GRONINGEN

Ethnological Museum  
Gerardus van der Leeuw

PAGE 9

LEEWARDEN

Het Prinsessehof

PAGE 10



GRONINGEN

Het Groninger  
Museum

PAGE 8

AMSTERDAM

Amsterdam Historical  
Museum

PAGE 2



OTTERLO

Kröller-Müller  
Museum

PAGE 12



ARNHEM

Museum  
Bronbeek

PAGE 6



UTRECHT

Moluccan  
Historical  
Museum

PAGE 16



TEGELEN

Steyl Mission  
Museum

PAGE 15

ROTTERDAM

Museum for  
Ethnology

PAGE 14



LEIDEN

National  
Museum for  
Ethnology

PAGE 11



DELFT

The Delft  
Ethnological Museum  
Nusantara

PAGE 7



AMSTERDAM

Rijksmuseum  
Amsterdam

PAGE 3

AMSTERDAM

Netherlands Maritime  
Museum Amsterdam

PAGE 5



AMSTERDAM

Tropenmuseum

PAGE 4



ROTTERDAM

Boymans-van Beuningen

PAGE 13

# Foreword

This supplement to the sixth IIAS Newsletter is the third in a series which aims to provide Asianists and other interested parties with succinct information about Asian Studies.

The first supplement (IIASN 2-'94), 'Asian Studies in a Global Perspective', contained the speeches delivered by scholars in the field of Asian Studies during the official opening of the IIAS in 1993. The second supplement (IIASN 4-'95), 'Present and Future State of Provision for Asian Studies in Europe', contained useful information about oriental collections in the possession of libraries in several European countries.

This third supplement, 'Dutch Museums with Asian Collections', gives an impression of the main Asian collections in 15 Dutch museums. It lists the cities where the museums are located in alphabetical order. The museums have different backgrounds. There are museums with a (post)colonial background such as the Museum Bronbeek, the Delft Ethnological Museum Nusantara, the Moluccan Historical Museum, the Tropenmuseum in Amsterdam, and the Steyl Mission Museum. The ethnological museums in Amsterdam, Rotterdam, and Groningen also boast considerable Asian collections. The Rijksmuseum, the Netherlands Maritime Museum, the Historical Museum, all in Amsterdam, the Groninger Museum, Museum Het Princessehof in Leeuwarden, the Kröller Müller Museum in Otterlo, and the Boymans-van Beuningen Museum in Rotterdam have fairly substantial Asian collections.

This inventory of Dutch museums with Asian collections should be viewed as a pilot-project for a more elaborate supplement or a separate publication on museums with Asian collections in Europe.

I want to thank the representatives of the above-mentioned museums for their willingness to cooperate.

PAUL VAN DER VELDE  
Editor IIAS



**The International  
Institute for  
Asian Studies  
(IIAS)**

P.O. Box 9515  
2300 RA LEIDEN  
The Netherlands  
Telephone:

+31-71-527 22 27

+31-71-527 29 16

Fax:

+31-71-527 41 62

E-Mail:

IIAS@RULLET.LeidenUniv.NL

**Interviews and text**  
Ad van Schaik

**Translation**  
Rosemary Robson

**Photo's**  
The diverse museums

**Design**  
De Kreeft, Amsterdam

**Print**  
Dijkman, Amsterdam

# Amsterdam Historical Museum



## Staff

Director: Pauline W. Kruseman  
The curator of the section dealing with the history of the East India Company (VOC) is Dr Lodewijk Wagenaar, who did his doctorate with a thesis about Galle, the VOC settlement on Sri Lanka.

**Amsterdams  
Historisch Museum**  
Nieuwezijds Voorburgwal 359  
1012 RM Amsterdam  
Tel: +31-20-5231822  
Fax: +31-20-6207789

## Openinghours

Monday / Friday: 10am - 5pm  
Saturday / Sunday: 11am - 5pm

VOC plate, Porcelain.  
Japan, 1660-80.

Collection Amsterdams  
Historisch Museum



# I

It is no easy matter to give an exact figure of the share of the East India Company in the overall history of Amsterdam trade. Indubitably, the spin-off effects of the Asian trade and the equipping of East Indiamen were of inestimable value for both the economy and the job market in Amsterdam in particular and the Republic as a whole.

Between 1602 and 1795 the Amsterdam Chamber of the VOC built no less than 728 ships and in that same period somewhere in the region of one million people left for Asia.

## Asian trade

From September this year, the Asian trade of Amsterdam in the 17th and 18th centuries will be allotted a new place in the Amsterdam Historisch Museum. The museum is opening three rooms in which the spotlight will fall on the history of the Amsterdam Chamber of the United East India Company (VOC), the significance of Asian trade in the economy of the city, and the shipbuilding activities of the VOC in the harbour of Amsterdam. This new arrangement includes a model of the Amsterdam shipyard of the VOC.

The museum possesses a rich collection covering the history of European-Asian relations: 17th and 18th century maps, atlases, and globes, topographical prints and paintings depicting various VOC settlements in Asia, Chinese, and Japanese porcelain; finds retrieved from wrecks of VOC ships; and all manner of curiosities, such as artfully carved nautilus and other Indian Ocean sea shells.

The museum library has a splendid collection of books relating to the history of the VOC and overseas expansion; there is a collection of 17th and 18th century travel accounts and ethno-historical literature.

Since 1975 the Amsterdams Historisch Museum has been housed in the former Civic Orphanage, for which purpose the 17th and 18th century building underwent a thorough restoration. Around what was once the inner courtyard the visitor is offered an impression of the history of Amsterdam in all its facets, touching upon subjects like the Baltic trade, grain prices, the staple market, the guilds, and Asian trade.

Among the other sections in the extensive collection are: archaeological finds which were excavated during the construction of the metro, group portraits of the Amsterdam civil militia and the governors of various charitable bodies.

# The Trade between Amsterdam and Asia

# Rijksmuseum Amsterdam

Shiva, Lord of the Dance.  
India, 12th century.  
Bronze, 153 x 114.5 cm.

Rijksmuseum-stichting  
Amsterdam



**T**he Asian Art Department of the Rijksmuseum has been closed for five years. Only sixty objects have been on display in the temporary exhibition. Next year in April this Asian Art Collection, which is unique in the Netherlands, will begin a new career.

Masons and other building workers are hard at work in the Hobbema Street at the rear of the Rijksmuseum. For five years the black, wrought-iron gate which is the separate entrance to the Asian collection was closed. It will open again next April. Visitors will then find themselves in a completely renovated department.

## Renovations

'One of the most important moves has been the installation of air conditioning, which is certainly a facility which cannot be done without these days', says Pauline Lunsingh Scheurleer, head of the Asian Art Department. Marked fluctuations in temperature over a short period and levels of humidity which were either too high or too low almost proved fatal to some of the exhibits. One good example is a Japanese paper screen which began to tear because of the dryness of the air. Her word for the new way in which the objects are displayed is 'Original'. There had been some talk of making a division into categories, with all the statuary grouped together, sub-grouped according to the culture which produced them. The same would apply to paintings and to applied arts and crafts. 'This should create an exciting visual effect', says Scheurleer. This is important because aesthetics plays a decisive role in the Rijksmuseum. Another innovation is the provision of all sorts of facilities to make life easier for the visitor like a separate entrance, a lift, a shop, a lavatory and a cloakroom.

The more detailed texts are another eye-catcher. These are the fruit of new Rijksmuseum policy which requires visitors have to be adequately informed about the art on display on the spot.

## In the shadow of the Nightwatch

The director of the National Museum in Delhi found himself pressed for time on a visit to Amsterdam. There were just two things in the Rijksmuseum which were an absolute must for him to see: *The Night Watch* by Rembrandt and the more than one and a half metres high dancing Shiva from India, Chola dynasty, twelfth century. 'Asian art is literally overshadowed by *The Night Watch*', says Scheurleer alluding to the fact her department is situated directly behind the famous Rembrandt painting. It is the smallest and the most recent department in the Rijksmuseum, but the collection itself is comprised of absolutely outstanding, unique pieces.

The origins of the Asian Department can be traced back to the Royal Cabinet of Curiosities which was founded by King William I. This was dispersed in 1883. When the present Rijksmuseum was built in 1885 it was apportioned a part of the non-Western collection, in this case the porcelain from what was known as the Royer Collection.

The Rijksmuseum is famous for its works by seventeenth century painters like Rembrandt, Vermeer, Frans Hals, and Jan Steen. Apart from these the museum also has a Statuary Department, an Applied Arts and Crafts Department, and a Print Room, which at this moment has an exhibition of Japanese prints. The Department of Dutch History sketches the history of the Netherlands and of the Dutch in the East.

Three of these five departments contain objects from Asia in their collections. The curators of these departments concern themselves with eastern items in passing, take for instance chintzes, coloured Indian cotton, or Delft blueware.

## VOC gallery

Brand new, just opened in fact, in the Department of Dutch History is the VOC gallery, which gives the visitor an idea of the business conducted by the Dutch East India Company. As a matter of interest, the VOC made very little contribution to the present collection of Asian art.

Indubitably, however, it was due to the VOC that the Netherlands has had contact with Asia since the sixteenth century. 'Some overseas visitors who are aware of this fact are sometimes disappointed in the

Asian Art Collection', says Scheurleer. Conversant with the historical links with Asia they sometimes expect too much. Dutchmen did bring beautiful things back with them in the seventeenth century. At that time Amsterdam was the best place in the world to buy exotica. Ultimately the most interesting things were resold to princely houses in Germany, France, England, and Poland. In the main these were mainly ethnographical artefacts and curiosities.

Scheurleer: 'The reason the Dutch went to Asia was to trade. They did not really come into contact with art. They also did not have a good eye for it'. The exception which proves the rule in this respect is the story of the seventeenth century collector Nicolaas Witsen, burgo-master of Amsterdam. In his correspondence Scheurleer has read about wonderful Hindu statues from Kerala in South India. She does not know what became of the statues, but she does know their history. The statues were taken as booty of war after a local ruler had been defeated by the Dutch. They came across the statues, which subsequently found their way to Amsterdam, in a ruined temple.

## Museum of Asiatic Art

The year 1952 marked an important moment in the history of the Asian Art Collection of the Rijksmuseum. The Society of Friends of Asian Art was granted permission to move its collection, consisting of 1450 pieces, to the Rijksmuseum where they set up an independent museum under the name: Museum of Asiatic Art. 'The contribution of the Society has been vital', says Scheurleer.

In the sixteenth, seventeenth, and eighteenth centuries most of the objects collected in Asia had been specially made for the export trade. Porcelain, in particular, was in great demand. The oldest part of the collection consists of Chinese porcelain, some 2500 pieces, from the Royer Collection.

By contrast, the Society was only interested in the highlights of Asian culture. And this indeed is still its standpoint: to collect what is representative of a particular art period or art centre.

A few very wealthy members of the society were extremely active at the beginning of this century. They travelled the length and breadth of Asia in their quest for objets d'art and purchased the most beautiful pieces of art on sale in London and Berlin. 'This was a time when everything could still be bought', says Scheurleer. This was when the present, most outstanding pieces in the collection were acquired.

The Rijksmuseum has had the collection of the Society on permanent loan since 1972 and it also has a modest budget for further purchases. In 1993, to mark the 75th anniversary of the Society's existence, it was able to buy a pair of Japanese screens in conjunction with the museum. They are the work of an anonymous painter of the Unkoku School, c. 1630-1660.



Porcelain, underglaze blue.  
China, 2nd half 14th century.  
Ø 45.5 cm.

Rijksmuseum-stichting  
Amsterdam

## Porcelain

While China takes pride of place in the collection of the Rijksmuseum, Japan comes in second. 'Then there is a very large gap and then comes Indonesia', says Scheurleer. There are also examples of the art of other Asian countries, including Korea, Vietnam, India, Nepal, Tibet, Thailand, and Cambodia.

The greatest part of the Chinese collection consists of porcelain. 'The Dutch were very interested in this', confides Scheurleer, who also confirms that as far as Asia is concerned, China and Japan are always first past the post.

The Netherlands is fortunate to possess a top Asian collection in the Rijksmuseum. Lunsingh Scheurleer is absolutely convinced of one thing: 'Knowledge of Asian art in the Netherlands is extremely limited.' She also sees no improvement in the situation in the near future. She claims there is a vicious circle. 'In this country there are far too few opportunities for training in this field', she says. This sort of study is disappearing in Amsterdam. Leiden does have one new course: 'Non-Western art and material culture'.

She is convinced that there is too little literature on this subject readily available in the Netherlands.

At the moment small exhibitions are being planned, but what is occupying Scheurleer's mind at the moment are the preparations for the opening of her Asian Art Department, at which 560 pieces of the collection will be on display, in April next year. In fact, the collection is so enormous and qualitatively of such a high standard that she is thinking of replacing most of the objects on display by others after two years.



### Staff

Director-General: Prof. H.W. van Os

Head of Asian Art Department:

Ms Dr Pauline Lunsingh Scheurleer

Temporary curator: Jan van Campen, M.A.

He is engaged in a study of the J.Th. Royer

Collection, the oldest part of the museum's

Asian Collection. Royer was an eighteenth

century Hague collector.

It is hoped that Van Campen's research

will lead to a doctorate.

### Rijksmuseum Amsterdam

Hobbemastraat 22

Postbus 74888

1070 DN AMSTERDAM

Tel: +31-20-6732121

Fax: +31-20-6798146

### Openinghours

Opened daily: 10am - 5pm

# Tropenmuseum



Entrance Tropenmuseum.  
Photo: P. Romijn, Fotobureau TM



**Staff**

Director: H.J. Gortzak  
 Curator Southeast Asia and Oceania:  
 F.M. Cowan, M.A.  
 Curator Southeast Asia:  
 Ms W. H. Kal, M.A.  
 Textile Curator:  
 Ms I.C. van Hout, M.A.  
 Curators of Southeast Asian Musicology:  
 F.P.C.M. van Lamsweerde, M.A.  
 and Ms E.L. den Otter, M.A.

**Tropenmuseum**  
**Royal Tropical Institute**  
 Linnaeusstraat 2  
 AMSTERDAM  
 Tel: +31-20-5688215  
 Fax: +31-20-5688331

**Openinghours**

Monday / Friday: 10am – 5pm  
 Saturday / Sunday: 12pm – 5pm

Ancestor statue of a warrior, Indonesia South-Nias.

Collection Tropenmuseum Southeast Asia.  
 Photo: T. Haartsen.



**T**

he 9th October 1926 was a festive day for Amsterdam. Queen Wilhelmina opened the Royal Colonial Institute. At that time it was the biggest building in the city, larger even than the Rijksmuseum or the station building. One important part of the Colonial Museum is now the Tropical Museum. Naturally enough, the emphasis in the institute and museum was laid on the Netherlands Indies, then the Netherlands' most important colony, and there were also the colonies in the west: Suriname and the Netherlands Antilles.

As far as Southeast Asia is concerned, the bulk of the artefacts in the Tropical Museum are still those once brought from Indonesia, trailed far behind by the Philippines, Malaysia, Singapore, and the border area of Thailand, Burma and Laos, which is the home of the 'Hill Tribes'.

After Indonesia became an independent Republic, both the institute and the museum found themselves in an identity crisis. In 1950 the names were changed to the Royal Tropical Institute and the Tropical Museum. The idea behind this was that some of the knowledge which had been garnered in the former colonies could now be used in other tropical areas throughout the world including such topics as expertise in tropical agriculture and tropical diseases. In its earlier phase the Tropical Museum had been a trade museum containing tropical products such as bamboo, rattan, and tropical woods, which could be used to earn money. It later developed into an ethnological museum shifting its focus from the products to the people in the tropics, laying emphasis on the ordinary people, not the wealthy elites, the rulers, and the kings. The Tropical Museum was a centre which contained information about social, cultural, and economic developments in the tropics: an instrument through which public opinion in the Netherlands could be informed about and become interested in development aid. This is why a large proportion of its finances came from the Ministry of Development Cooperation.

**Insular Southeast Asia collection**

Every year the Tropenmuseum attracts between 200,000 and 250,000 visitors. This makes it the most visited ethnographical museum in the Netherlands. In fact, the museum staff prefer to use the designation anthropological museum. 'To us 'ethnographic' sounds rather stuffy', says Ruben Smit, from the public relations department of the museum. 'Anthropological' is also preferred because the aim of the

Mask of the Kenya-Dayak from Central Kalimantan.



Collection Tropenmuseum Southeast Asia.  
 Photo: Irene de Groot, Fotobureau TM

## From Colonial Museum to Tropical Museum



Hornbill of the Iban Dayak from Kalimantan.

Collection Tropenmuseum Southeast Asia.  
 Photo: Lo Lange/Tropenmuseum

museum is: to provide the visitor with information about the daily lives, the ups and downs of ordinary people.

The Tropenmuseum is a private institution and this does not simplify matters financially. 'When it's all said and done the museum fulfils a public function', says Smit. The visitor pays ten guilders to come in, but he or she costs thirty.

Sometimes sponsorship from the business community takes care of some of the income in which case the logo of the business may be displayed on publications and the business can also organize special evenings in the museum for its clients.

The Tropenmuseum is famous for its 'Insular Southeast Asia Collection'. All the artefacts have been catalogued; the social and cultural background is recorded. In the 1970s plans were mooted for making the museum a 'Third World Information Centre'. 'That idea was later abandoned because there is no denying that it is the material culture, the artefacts, which carry the institution', Smit explains.

The library of the Royal Tropical Institute has a large map collection for Asia, especially Indonesia. Staff maps, old army maps, are on a scale of 1/50,000 or 1/25,000. The library of the Royal Tropical Institute is the largest devoted to non-Western topics in the Netherlands.

At the moment the TropenMuseum houses a number of permanent exhibitions: Southeast Asia, Oceania, South Asia, the Middle East and North Africa, Sub-Saharan Africa, and Latin America. These permanent displays are elaborated by a number of thematic exhibitions like 'Music, Dance, and Theatre', which includes a complete gamelan orchestra, and 'Man and Environment'. The museum also organizes a wide variety of activities and events in the form of lectures about exhibitions, children's days, workshops and music, Travellers' Information and Travellers' Days, to name but a few.

Plans are afoot to rearrange the world famous textile department. The Indonesian ikats and batiks are of outstanding quality. Next year an enormous special exhibition devoted to puppet theatre throughout the world is planned.



# Netherlands Maritime Museum Amsterdam

# 'A

s far as the Netherlands Maritime Museum is concerned, Asia is the most important part of the world', says Dr Els van Eyck van Heslinga, director of collections of this museum. Since the end of the sixteenth century right up to this very day, most Dutch ships have

been Asiabound. 'Wherever you look in the museum you see Asia', claims Van Eyck, who has two posters of Dutch ships which once plied the route to the former Netherlands Indies decorating her room.

The museum is particularly proud of the collection which relates to voyages to the Netherlands Indies. Van Eyck sums it up in three categories: 'Models of ships, maps, and photos.' She believes that many researchers are completely unaware of the contents of this extensive collection. Nor should the various travel accounts, including those dealing with the country itself, be forgotten. It is a gold mine for people interested in doing cultural anthropological research.

The Netherlands Maritime Museum lies on the edge of historical Amsterdam, on the Oostdok (the Eastern Dock). It is housed in the former Zeemagazijn (Chandler's Stores), an imposing building in classical style dating from 1656, which for centuries served as a storage place for ship's stores and supplies for the Dutch navy. Tied up at the wharf are a number of authentic ships and a full-size replica of the Dutch East Indiaman ('VOC-retourschip') the 'Amsterdam'.

Poster Java-China-Japan line.  
Vereeniging Nederlandsch  
Historisch Scheepvaart  
Museum.



## JAVA-CHINA-JAPAN

# 'Asia is the most important part of the world'

### Rich sources for study

Dr Van Eyck van Heslinga says: 'The collection of the Maritime Museum contains roughly 300,000 objects, divided into six categories. Only 10 per cent of these can be displayed in the permanent exhibitions, but the depot collections may be visited by researchers who want to investigate the history of the (maritime) connections between the Netherlands and all the four corners of the world. The collections of books and manuscripts contain unique books and manuscripts, including a plethora of travel accounts. The map and globe collections form a rich source from which to study the development of cartography. More than 800 model ships and model half-ships document the history of shipbuilding down the centuries. Accurate blueprints of almost every type of ship (c. 80,000) can now be very easily traced in the computer.'

Resorting to the help of paintings (550), prints (4,000), and drawings (4,000) researchers can identify data that are not represented in the written sources. This is equally true of the photo collection, which also includes photos of 'domestic' Asian scenes. Finally the section 'realia' contains all sorts of artefacts, archaeological finds, glassware, coins and medals, furniture and so forth.

The present research policy of the museum is concentrated on investigations which combine the use of written sources and material remains which gives a 'richer' result. The Yearbook for 1994 is a good example of this: 'The Cross Staff: history and development of a nautical instrument'.

Every year the museum receives something in the region of 6,000 inquiries asking for information and help with research in the broad field of maritime history. Many of these questions have to do with relations with Asian countries through the centuries.



#### Staff

Director-General:

J. Bakker, M.A.

Director of Collections:

Ms Dr E. van Eyck van Heslinga

Maritime Information Centre:

J. van Zijveden, M.A.

Nederlands Scheepvaart

Museum Amsterdam

(Netherlands Maritime

Museum Amsterdam)

Kattenburgerplein 1

1018 KK AMSTERDAM

Tel.: +31-20-5232311

Fax: +31-20-5232213

#### Openingshours

Tuesday / Saturday: 10am - 5pm

Sunday: 12pm - 5pm

Closed on Monday

# Museum Bronbeek



#### Staff

Curator:  
Dirk Staat, M.A.

Museum Bronbeek  
Museum of the Royal  
Retirement Home  
for Old Soldiers  
Velperweg 147  
6824 MB ARNHEM  
Tel: +31-26-3840840  
Fax: +31-26-3840890

#### Openingshours

Tuesday / Sunday: 9am – 5pm  
(closed between 12pm – 12.30pm)  
Closed on Monday

## The colonial military history of Indonesia

# 'S

o far the attention paid to Bronbeek by academics has been too little and too sporadic', claims Dirk Staat, the first official curator to be appointed at the Bronbeek Museum. He thinks they have not yet found the way to Arnhem. 'Not nearly enough is known about Bronbeek', he states ruefully: 'The collection has not always been too readily accessible.' The Bronbeek Museum is now undergoing a very drastic renovation; which will also mean that the photograph and map archives as well as the unique library will be much easier to visit. Staat is also planning to open a documentation centre in two years' time.

#### Islamic monster cannons

Curator Staat refers to the contents of the museum as a kaleidoscope collection, of which three-quarters has an Indonesian provenance. The dominant note is set by the colonial-military element borne witness to by banners, uniforms, arms and cannons, including those that were taken as spoils of war. This martial emphasis is the reason that the Bronbeek collection contains more than 100 krisses, including some qualitatively superlative examples.

The collection of fifteen Islamic monster cannons is unique in the world. Once they formed part of a royal gift from the sultan of Turkey to the sultan of Aceh, from whom they were plundered in 1873. Only in Istanbul and London are there still a few of these weapons that have an overall length of between five and ten metres.

The ethnographic collection houses such things as clothing, household utensils, tools, and musical instruments. Natural history is represented by panther skins, shells, and snake skins.

Bronbeek Museum displays the colonial past of the Netherlands, with the emphasis laid on the Netherlands Indies and the Royal Netherlands Indies Army (KNIL), but Suriname and the West Indies are also not forgotten.

The Royal Retirement Home for Old Soldiers Bronbeek was originally a nursing home for ex-members of the KNIL. It was built on the Bronbeek estate which was presented in 1859 by King William III to the state for the purpose of establishing a Colonial Invalids House, where retired soldiers (called *invaliden*) from the former Netherlands East and West Indies would be well looked after. In those days there were about 200 of them, now there are still around forty.



#### Renovation

The basis of the present collection was laid in 1863 by the inmates of the house who presented arms and decorations to the museum. The Ministry of Colonies and many private persons also made contributions in the form of gifts.

The museum, which receives some 25,000 visitors a year, is in the process of renovation. The building, which was constructed as a nursing home, is being adapted to the demands of a present-day museum. It was only a short while ago that numerous artefacts were displayed in the corridors, staircases, and dormitories.

One very important feature in the renovation is the transformation of the dormitories into exhibition rooms. They have new floors, windows, different lighting, and better temperature regulation.

The adaptation is being supervised by Dirk Staat: 'The problem with Bronbeek so far has been that art and awfulness have been mixed up together.' A lot of the junk has been shown the door during the renovation. Nevertheless, Staat still wants to give the visitor an idea of the way people thought about colonialism in the 19th century. 'I want to keep on telling what happened', he says. 'But we have to get rid of the idea that Bronbeek is a bastion of conservatism.' He believes that there is an enormous lack of knowledge about the KNIL. He plans to do something about this. He stresses: 'Understanding of our colonial past is important.' The colonies had a huge impact on the Netherlands. Staat: 'The Netherlands is the only country in the world where you order chips with peanut sauce.'

# The Delft Ethnological Museum Nusanantara



## Staff

The museum is a section of the Delft Municipal Museum, of which the director is

D.H.A.C. Lokin, M.A.

Curator Indonesia is

Pim Westerkamp, M.A.

whose specialization is Javanese dance masks.

## Volkenkundig Museum Nusanantara

St Agathaplein 4-5

2611 HR DELFT

Tel: +31-15-2602375

Fax: +31-15-2138744

## Openingshours

Tuesday – Saturday: 10am – 5pm

Sunday: 1pm – 5pm

Closed on Monday

# T

he Ethnological Museum in Delft concentrates entirely on Indonesian cultures, which makes it unique of its kind.

The collection is now more than 130 years old and initially it served as background instructional material for the training of future civil servants for the Netherlands Indies.

The collection can be divided into four sections. The first of these covers tribal cultures and includes ancestor statues, magical objects, and masks. There are also gold ornaments and richly decorated sarcophagi.

The second section encompasses those cultures which have been influenced by Islam. Highlights are the important wedding collections from West and South Sumatra, as well as the silverwork from the Riau Archipelago.

The third section is devoted to Bali with a domestic temple, a palanquin for princesses, elegant examples of carving, and a plethora of ritual objects.

Java is the theme of the last section which contains a Javanese bridal bed, diamond jewellery, fine copperwork, krisses, and the famous wayang collection. The museum also has an outstanding collection of textiles.

## Travelling to Indonesia

Among the other treasures in the museum are a unique collection of models of houses and ships and tools which were once part of the curriculum for civil servants. They are regularly on display in temporary exhibitions or are loaned to other museums. One of the most noteworthy is the collection of the tools pertaining to a kris-smith, which consists not only of instruments from 1880 but also contains much more recent examples.

Among the most outstanding features of the collection are the bronze kettle-drum from the Dong Son Period (500 BC–AD 100) and an ancestor statue once brought from Seram by a Protestant minister, but now no one knows exactly where its provenance was.

The museum regularly receives trainees from the universities, the majority of them from Leiden from the Department of the Languages and Cultures of Southeast Asia and Oceania and from Anthropology. Pim Westerkamp, the curator says: 'Not all students have the financial means to be able to travel to Indonesia.' He or she is always welcome to pay a visit to Delft. The Museum can, however, also help with the preparations for a trip. Westerkamp says: 'We have a huge amount of information at our disposal. Why invent the wheel afresh?' The regular interest shown by students at German universities is also remarkable.

The well-stocked museum library can also be visited by appointment.



The bird Jatayu with on his back Princes Sita. Bali. Collection Volkenkundig Museum Nusanantara.

'Why  
invent the  
wheel  
afresh?'

# Het Groninger Museum



Dr Christiaan Jörg,  
Head of Collections of the  
Groninger Museum.



#### Staff

Director:  
F.J.J.M. Haks  
Head of Collections:  
Dr Chr. J.A. Jörg

**Het Groninger Museum**  
Museumland I  
P.O. Box 90  
9700 ME GRONINGEN  
Tel: +31-50-3666555  
Fax: +31-50-3120815

**Openingshours**  
Tuesday / Sunday: 10am – 5pm  
Closed on Monday

Japanese porcelain,  
underglaze blue,  
depicting the village  
'Zandvoort'.  
Ca 1720-30.  
Ø 19.8 cm.

Collection Groninger  
Museum



# T

he Groninger Museum contains a unique collection of Asian porcelain which was shipped to the Netherlands by the Dutch East India Company in the seventeenth and eighteenth centuries. The porcelain is an important component of the Applied Arts and Crafts Pavilion, which also houses other fascinating objects expressing the interaction between east and west.

#### Export porcelain

Have you ever visited a museum where long white -floor to ceiling-curtains hang in swathes? Or stranger still: a museum in which an aquarium is sunk into the floor? The new 'aluminium' Applied Arts and Crafts Pavilion of the recently opened Groninger Museum is something rather special. This universal art museum opened its doors on 29th October 1994. It was designed by the Italian Alessandro Mendini; while the circular Applied Arts and Crafts Pavilion is the work of the French guest-architect Philippe Starck.

Below the water of the aquarium in this pavilion lie a dozen or so Chinese porcelain plates, some of them whole, others only halves. 'They come from the wreck of the VOC ship the 'Geldermalsen'', explains Dr Christiaan Jörg, head of collections in the museum.

Jörg was appointed curator in Groningen in 1977, after completing his degree in art history and his doctoral research into 'porcelain as a commercial item'. He enjoys a world-wide reputation as an expert in the craft which the VOC shipped in such quantities to the Netherlands. He himself refers to this product as 'export porcelain'. In 1986 he was involved in the auction of the cargo of porcelain found in the wreck of the East Indiaman the 'Geldermalsen', which was discovered on the bed of the South China Sea. He was able to obtain one piece of every sort of ceramic it carried for the museum. To make the museum 'more exciting' some of these now lie in the aquarium. Jörg has no complaints about the emphasis that Starck has exerted on the form, both interior and exterior. 'The visitors are enchanted by it', he claims. Just consider the facts. The Groninger Museum has attracted 1000 visitors every day, since the opening no less than 250,000 have crossed its threshold. He recalls the remark made by Starck who, one day upon leaving the building of the famous Musée Guimet in Paris after a visit, found himself in the midst of a funfair. Jörg: 'He found the funfair a great deal more stimulating than the museum he had just visited.' This is why he was so keen to make the porcelain room so 'exciting'.

Thanks to the thriftiness of the people of the north of the Netherlands, the Groninger Museum possesses a unique collection of Eastern porcelain', Christiaan Jörg is firmly convinced. At the end of the eighteenth century, Asian porcelain was no longer in fashion in the Netherlands. First it was stored away in the cellar, later it was simply thrown away. However, in the North Netherlands people knew that grandma and grandpa had once paid a lot of money for it, which persuaded their heirs not to throw it away. This is how the collection of Asian porcelain in the Groninger Museum, consisting of more than 8000 pieces, of which 600 are on permanent exhibition, was created around 1900 built up from the gifts of private collectors. It is a very special collection, not least because Jörg and his predecessors have had the chance to work on it for a total of seventy-five years.

#### Porcelain and Dutch culture

'The strength of the collection lies its variety', says Jörg. Groningen possesses all sorts of this export porcelain from China and Japan. Of some pieces there is not just one example, but up to twelve, all showing different slight variations. The porcelain is a reflection of the sorts of wares which were bought by the Dutch in the seventeenth and eighteenth centuries. In the seventeenth century the Netherlands was the world trade centre for porcelain as the result of the trade of the Dutch East India Company, the VOC, which sold no less than a million pieces here annually, at a time when the total population of the Netherlands was only about three million. Much of the porcelain was resold to other European countries, which also makes the collection intriguing for foreign researchers, who are showing an ever greater interest in it.

'Our primary aim with the porcelain is to show what porcelain meant for the overall Dutch culture', says Jörg. In the seventeenth century porcelain was ornamental; by the eighteenth it had become a household item which everybody could afford. 'Wherever you dig in the Netherlands, you will always find some shreds of porcelain', he claims. And he emphasizes, 'You should not see this porcelain in isolation.' The VOC traded in huge quantities, in bulk. And to make sure there are no misunderstandings: 'Porcelain was never more than six per cent of the total profit of the VOC. Under no circumstances should the VOC ever be seen as an art dealer.'

Jörg is fascinated by the interaction between Asia and the Netherlands. 'Often Dutch people no longer even recognize the Asian element.' To illustrate his point he cites the traditional costumes worn in the Dutch village of Bunschoten, which includes a lot of chintz. Chintz is coloured cotton cloth that came originally from India. Jörg: 'Eastern material, motifs and shapes all had a profound influence on arts and crafts, both in the Netherlands and in other European countries. This was a two-way process. Eastern artists could also be influenced by the West. This reciprocal exchange is the most important theme in the Groningen collection and fascinating examples of it are on exhibition.'

Take, for instance, the Chine de Commende, Eastern porcelain made to order. There is a porcelain beer tankard from China, a Chinese tulip vase, and Chinese porcelain bearing the coat of arms of a Groningen family. Looking in the other direction we come across Japanese prints with perspective, that was unknown in Japan, or even a bowl for the tea ceremony, ordered in Delft by the Japanese.

#### Suitable for research

Jörg has no plans for an exhibition so shortly after the opening of the museum. His first priority is to complete his collection. He does, however, hope to compile a catalogue of the collection within two years. This should contain a good cross-section, which will demonstrate emphatically the variety and the international importance of the collection.

Anyone who thinks about ceramics, porcelain is one of the forms of ceramics, in the North Netherlands, indubitably finds their thoughts turning to the Municipal Museum Het Prinsessehof in the Frisian capital of Leeuwarden. 'The Prinsessehof is the creation of one collector. He bought one example of ceramics of every time and every era. The collection contains examples of the whole of ceramic history. The Groningen collection is specialized in the seventeenth and eighteenth centuries and is more of a documentary, following more in the art history line, and more suitable for study', in Jörg's opinion.

For his research and publications in the field of Eastern porcelain, Jörg has recently received the Vuurslag, the most prestigious art history prize in the Netherlands. He is planning to use the sum attached to the prize, 25,000 guilders, to conduct research on Japanese lacquer ware with Oliver Impey of the Ashmolean Museum in Oxford and Cynthia Viallé of Leiden University. The VOC archives teem with information on this subject. He points to a chest-of-drawers in the museum with Eastern motives. At first glance its provenance would seem to be Japan, but it was made in the Netherlands. In the seventeenth century Asia exercised a great influence on Western Europe, which was by no means restricted to the field of the applied arts and crafts. Ideas from that part of the world began to be disseminated. Was it not Voltaire who said that the Chinese method of government was ideal? The Netherlands played a role in this, for was it not here, blessed by freedom of the press, that countless richly illustrated travel accounts about Asia were published. Those written by Nieuhof, Dapper, and Montanus are just a few examples. These books were published in large numbers and found a ready market throughout the whole of Europe. Jörg, fascinated by the interaction between Asia and Europe, says: 'Asia has become an inextricable part of our culture.'



Tulip vase. Chinese porcelain,  
decorated in underglaze blue.  
Qing dynasty, Kangxi period,  
end 17th century. Height 41.5 cm.

Collection Groninger Museum.  
Photo: John Stoel.

# Ethnological Museum Gerardus van der Leeuw



## Staff

Director: Mrs. V. Arnoldussen

Volkenkundig Museum  
Gerardus van der Leeuw  
Nieuwe Kijk in 't Jatstraat 104  
9712 SL GRONINGEN  
Tel: +31-50-53635791

## Openingshours

Tuesday / Friday: 10am – 4pm  
Saturday / Sunday: 1pm – 5pm

# G

erardus van der Leeuw' is the only ethnological museum in the north of the Netherlands. The aim of the museum, which first opened its doors in 1978, is to foster public understanding of other cultures.

The core of the collection is composed of ethnographica from throughout the whole world. These are on display in two large rooms. One of these is devoted to Indonesia, the Philippines, and Taiwan; while the other is specialized in the Pacific Islands, New Guinea, Australia, and Sub-Saharan Africa.

## Part of the University of Groningen

The total collection of the museum, which is part of the University of Groningen, contains 10,000 objects; of which a third has an Asian provenance. Gerardus van der Leeuw was a professor at Groningen University.

The collection has been built up from three large collections. The foundations of the museum were laid by Prof. Th.W. Baaren, who was a professor in the Theological Faculty of the university, to which he presented his collection in 1968. It now forms the heart of the collection and contains artefacts from the aboriginals of Taiwan and the Philippines in particular. They are unique in the Netherlands, comprising such things as ancestor statues, doors, panels, everyday utensils and tools decorated with symbolic motifs. Van Baaren had a particular interest in preliterate cultures, of which the most striking in this collection are the artefacts he collected among the Dayaks.

The second part of the collection comes from Deventer, from the now defunct School of Colonial Agriculture, where once civil servants were trained to take up a position in Indonesia. The most remarkable part of this collection are the agricultural implements.

The third part of the collection, containing large quantities of Asian textiles, was presented to the museum by the Prinsessehof in Leeuwarden, which gave its entire ethnographic collection to this museum. The director, Mrs Arnoldussen, confirms that foreign researchers show a regular interest in the collections. She is not at all surprised when someone rings from Russia, Switzerland, or Germany. Her only comment is that: 'Groningen is a bit far for Dutch scholars.'



Ancestor figure / guard statue.  
Fugao, the Philippines

'Asia has  
become an  
inextricable  
part of our  
culture.'



Small box, Ami, Taiwan

# Het Prinsessehof



Entrance of the Museum  
Het Prinsessehof - Leeuwarden.  
Photo: Het Prinsessehof



#### Staff

Director:  
J.A. Mulder  
Curator of Asian Porcelain:  
Ms A.V. Borstlap, M.A.

#### Museum het Prinsessehof

Grote Kerkstraat 11  
8911 DZ LEEUWARDEN  
Tel.: +31-58-2127438  
Fax: +31-58-2122281

#### Openingshours

Monday / Saturday: 10am - 5pm  
Sunday: 2pm - 5pm

# T

he Prinsessehof is the only museum in the Netherlands which specializes in ceramics. It is housed in a historical complex of buildings which served as the town palace of Princess Maria Louise of Hesse-Kassel, the widow of the stadholder of Friesland Johan Willem Friso, Prince of Orange, in the eighteenth century.

The museum was founded by the Leeuwarden art collector and solicitor Nanne Ottema. Through his deep understanding of business and financial possibilities he laid the foundations of a museum which is truly unique in Europe. In a little over thirty rooms the large collections of earthenware, stoneware, and porcelain are presented in the context of their production, trade, and use. The curator, A.V. Borstlap, sums up the collection in the words: 'Of each period and style, at least one representative item.'

In the European section earthenware and porcelain from the Netherlands, Germany, England, France, Portugal, and Italy is displayed. The tile section as a whole is the greatest collection of tiles in Europe.

The museum offers a survey of the development of Chinese ceramics from the time of the Han Dynasty (206 BC-AD 220) up to the beginning of the twentieth century. Besides this there are collections of Japanese, Vietnamese, and Thai ceramics to be seen.

The display areas for Asian porcelain are spread over two floors in six different rooms. The Asian part of the collection is decidedly larger than the European. About 1500 pieces from the museum's collection of some 8000 pieces of Asian ceramics are exhibited.

Pilgrims bottle. Porcelain.  
China, Qianlong (1736-1795).

Photo: Johan v.d.Veer.  
Collection Museum Het Prinsessehof.

## Specialist in ceramics

### History of Chinese ceramics

The collection of Chinese porcelain in Leeuwarden offers a complete survey of the history of Chinese ceramics in chronological order, starting with earthenware and stoneware from the Han Dynasty up to and including porcelain from the Republic (1912-1949). There are splendid examples to be seen from all the other periods in between, including the light green glazed and finely decorated pieces (celadon) from the Song Period (960-1279) and the famous blue and white porcelain of the Ming Dynasty (1368-1644). It is surmised that some of the vases were once used at the imperial court in Peking.

Throughout the centuries' long production of porcelain in China there have been innumerable variations in styles, forms, and techniques, which have never been equalled in their variety by any other country. It is not for nothing that Chinese porcelain is world famous and renowned for its quality and beauty. This diversity is clearly visible in the Prinsessehof.

Apart from the chronological arrangement there are separate rooms with displays of trade ceramics from China and Japan. These were the ceramic wares which were commercial trade items within Asia utensils or could also be exported. 'Swatow and celadon were much in demand in Indonesia', recounts Borstlap. Another remarkable feature is the very large collection of Chine de Commande, namely porcelain made to order in China or Japan for the European market.



### Vietnamese ceramics

It is perhaps less well known that the Prinsessehof possesses a unique collection of Vietnamese ceramics. Nonetheless, Borstlap claims that: 'Everybody throughout the world who is engaged in the study of ceramics visits the Prinsessehof, because it is a top museum.'

From the 8th December 1995 to 25th February 1996 there will be an exhibition entitled 'The Mongol Empire during the Yuan Dynasty (1279-1368)'. This exhibition will bring to life a period in which China and Persia were ruled by the Mongols, nomads who had overrun and conquered large areas of Asia within a very short time. During the Yuan Period China and Persia formed part of the great Mongol Empire. The exhibition will show the influence the Mongols had on the various forms of art, especially ceramics. New developments during the Yuan Dynasty had a lasting influence. The production of porcelain was increasingly oriented towards producing for the foreign market, introducing new decorations and new forms. Technical progress in the process of production and the use of cobalt blue from Persia created the justly famous blue and white porcelain. Cobalt blue changed the face of Chinese porcelain. The exhibition does not concentrate just on ceramics and other applied arts from the time of the Yuan Dynasty, but also looks at the way of life of the Mongols, then and now.

# National Museum for Ethnology



Dr Matthi Forrer, curator Japanese Art of the National Museum for Ethnology, Leiden



**Staff**

- Director: Dr S.B. Engelsman
- Head Curator: Dr R.M.A. Bedaux
- Asia alphabetically:
- Dr N. Chutiwongs – South Asia and Mainland Southeast Asia
- P.L.F. van Dongen, M.A. – China
- Dr M. Forrer – Japanese Art
- P. ter Keurs, M.A. – Insular Southeast Asia
- R.M. Munneke, M.A. – Southwest and Central Asia
- K. Vos, M.A. – Japan and Korea

**National Museum for Ethnology**

Steenstraat 1  
P.O. Box 212, 2300 LEIDEN  
Tel: +31-71-5168800  
Fax: +31-71-5128437

**Openingshours**

Tuesday / Friday: 10am – 5pm  
Saturday / Sunday: 12pm – 5pm  
Closed on Monday

Samurai, unpleasantly surprised by toad on his shoulder, grabs his sword. Netsuke, ivory.

National Museum for Ethnology, Leiden.  
Photo: Ben Grishaaver



# T

he National Museum for Ethnology, which was founded in 1843, is the oldest ethnological museum in the world. The collection is of great importance to every scientist whose work involves Asia. Unfortunately this is far too little known. In the case of Japan the museum even houses a unique time-capsule.

Recently there was a telephone call from a curator in Japan who was at his wits' end. He was in pursuit of a pre-Meiji umbrella from circa 1800, but there was not one to be found in the whole of Japan. The Leiden curator Matthi Forrer was able to set his mind at rest. The National Museum has no less than eight!

**Time Capsule**

Overseas curators and scholars studying Japan all know about the Early Japanese Collection of the National Museum for Ethnology from books or stories. Once they have actually set foot in Leiden, they spring from one surprise to the next when they are conducted round the depot with the 25,000 'Early Japanese' artefacts. 'They are interested in our collection but they certainly don't know enough about it', is Forrer's experience. He recounts: 'I was struck by this again only last week with a colleague from Boston, USA, who wanted to see our Japanese paintings. She had read about our 'Early Japanese' Collection, but when she actually set eyes on it her amazement knew no bounds.' Forrer, who is attached to the National Museum for Ethnology as curator of Japanese art has not seen all the collection himself. But he knows: 'You name, we have it.' The collection, which contains many everyday items, ranges from carpenter's tools to brush-holders, old shoes, clothes and tooth-brushes. And the unique thing is that these artefacts are no longer to be found in their country of origin. 'As far as Japan is concerned, we have a unique time-capsule', says Forrer.

The high quality of the 8000 prints dating from the pre-Meiji era is also a rare possession. They give an outstanding picture of life in Japan around 1800. They answer such questions as: What was a street scene like? What was fashionable? 'You can see the woodblock prints as a reference book for the eighteenth and nineteenth centuries', Forrer claims. What makes this all the more exciting is that: 'You come across the items you see illustrated when you're nosing around in the depot', he says.

Scientists throughout the whole world eventually find their way to the museum. In this sense the museum undeniably serves as a study centre. At least a couple of times a month Forrer has appointments for research with an overseas colleague.

**Von Siebold**

Another striking feature is the regular attention paid to the collection by the Japanese media. This undoubtedly has to do with the fact that in 1996 the 200th anniversary of the birth of the German physician Von Siebold is being celebrated.

While in the service of the Nederlandsche Handel Maatschappij (the Dutch Trading Company), the successor to the Dutch East India Company (VOC), Phillip Franz von Siebold's mission was to gather information. In fact, he was a commercial spy. The Dutch 'merchant king', William I, who reigned from 1815-1840, wanted to stimulate trade with Japan. To do so much more was needed to be known about that country. Von Siebold was instructed to collect minerals and ores. His interest in Japanese culture also led to the fact that he began to make a study of everyday items. This is how his collection came to form the foundation for the Leiden museum, the first ethnological museum in the world. Later his collection was supplemented by that of Cock Blomhoff, from 1817-1824 deputy-merchant on Deshima, the artificial island off the Japanese coast near Nagasaki, from where the Dutch were the only Western country allowed to conduct trade with Japan.

It would be impossible to leave Asia without also mentioning the Chinese collection of Jean Theodore Royer, as this contains interesting pieces from before 1800.

**The Indonesian collection**

The National Museum for Ethnology possesses ethnographical and archaeological artefacts from almost all areas where man has lived outside Europe. However, Asia is the area best represented. Forrer: 'The largest collection is the Indonesian'. Indonesia was once the largest Dutch colony and the headquarters in Asia of the Dutch East India Company was established in Batavia. The Indonesian collection can be divided into two large, separate sections: the one containing the internationally renowned Indo-Javanese pieces, consisting principally of statues large and small from the many temples in Java (9th to 16th century) and a large number of other artefacts used in religious ceremonies. The other is made up of the large collection of ordinary, everyday objects and textiles, which are also important because of the early date at which they were collected, representing the cultures on the various islands, some obtained as the spoils of military actions, some by colonial civil servants, and some by missionaries. Until the Colonial Museum was assigned more collections at the end of last century and the beginning of this, it also received contributions from the Batavian Society for the Arts and Sciences, the predecessor of the present National Museum in Jakarta.

The Indonesian and Japanese collections take pride of place in the museum. 'They are unique in the world because of their size and their obvious coherence', says the curator who explains that it is a good thing that the Netherlands possesses such an Asiatic collection. 'This collection is the product of historical factors', he declares. 'It is valuable that Europeans are able to come here and make the acquaintance of other cultures. Even more importantly, a number of the artefacts here have had the chance to survive.' To illustrate his remarks in the case of Asia, he points out the artefacts associated with cremation. These have long disappeared in Asia; they have been preserved in the museum. Or, for something entirely different: take the items from the 'Early Japanese' period, including the series of sixteen two-hundred year old tooth-brushes: large ones for the men, smaller for the women. In Japan these have long been thrown away, not a single one has survived. The only possibility is that some have been included in the imperial collection, but that is not open to the public.

Japan and Indonesia both take pride of place in the National Museum for Ethnology. Did the Dutch have a great admiration for Japanese culture? Forrer: 'The Dutch were interested in the coherence and pattern of Japanese society. They thought that it was different but not inferior. They were really interested, but at a distance. Their relationship with Indonesia was different. This land was colonized. The Dutch found the natives pleasant, well-intentioned but also lazy and unpredictable'.

**Netsuke**

On the way to the exhibition of 'Netsuke', Japanese belt toggles, the curator affirms that he has never regretted that he chose to study Asia. He stops for a moment to listen to the darkly vibrant sounds of the gamelan on the first floor, and then continues: 'Asia is an enormous area with great, highly varied cultures.' Asian countries have written languages and a rich recorded history. Just take the wealth of information which is available about Tokyo around 1800, when it was perhaps the largest city in the world with 1.2 million inhabitants. One of the exhibitions now in the pipeline takes Tokyo as its theme. 'Toto Tokyo. Metropolis c. 1700-1800', is the working title. In the garden he gestures towards a Japanese pagoda, which perhaps may have to make way for new buildings, a fate also awaiting the beautiful Japanese trees, including a full-grown, dark red maple. The renovations which are estimated at a cost of more than 50 million guilders, have to be ready on the 1st April 2000. When the museum is rearranged the curators from all the various culture areas will collaborate with each other because interaction between various cultures is going to be one of the new exhibition themes in the museum.

The Leiden Museum has 900 netsuke in all. These belt toggles developed into miniature works of art. This year 300 are being exhibited in rotation. As we gaze into the glass case at the netsuke, Forrer indicates a man with a magnifying glass. He has already seen him here a couple of times before. Forrer: 'A museum is not to be marched through. That man is looking with a magnifying glass, each visit is a real adventure for him.' Discovery is what is most important to the curator. Forrer: 'A museum is a place in which you discover things.'

Ancestor statues of the Barbar, Leti, and Sermata Islands. Southeast Moluccas.



National Museum for Ethnology, Leiden. Photo: Ben Grishaaver

# Kröller-Müller Museum



**Staff**

*Director-General:*  
Dr Evert J. van Straaten  
*Deputy-Director:*  
Jaap Bremer, M.A.

*Curators:*  
Marianne Brouwer, M.A. – sculpture  
Toos van Kooten, M.A. – work on paper

**Kröller-Müller Museum**  
Houtkampweg 6  
6731 AW OTTERLO  
Tel: +31-318-591241  
Fax: +31-318-591515

**Openingshours**  
Tuesday / Sunday: 10am – 5pm  
Closed on Monday

## Asian art as a footnote to the museum

**T**

he National Museum Kröller-Müller, which is situated in the nature reserve the Hoge Veluwe National Park, was originally the private estate of Mr. and Mrs. Kröller-Müller. In 1935 Mrs. Kröller presented her art collection to the state, which built a museum to house it in the Hoge Veluwe.

The collection includes a series of Van Goghs, Mondriaan, Van der Leek, Seurat, and Toorop. The most eye-catching of the objects from Asia is the collection of Chinese statues, but the museum also has objects d'art from Cambodia, Indonesia, Japan, Korea, and Thailand.

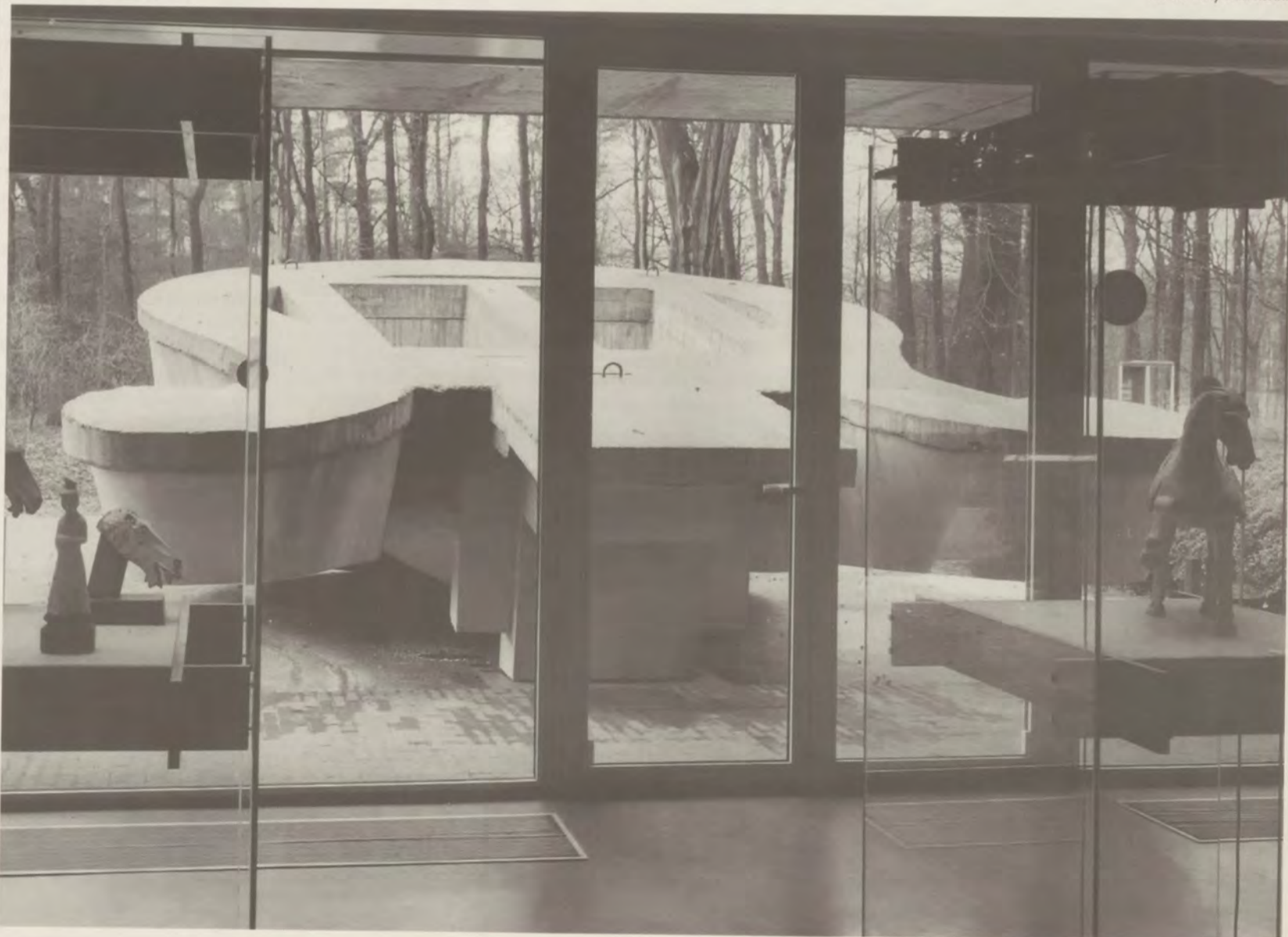
**Inspiration from Asian art**

Indubitably the highlights of this museum are its European paintings and statues, but the Asian art is also on permanent display. It is part of a collection which has a special interest because some Western artists allowed themselves to be inspired by Asian art. Ralph Keuning, head of information, describes this Asian element as a footnote to the museum. His thesis is that: 'The Kröller-Müller Museum is an international museum and Asian art must be part of it.'

One intriguing example of modern Asian art is the recent work of the Chinese artist Huang Yong Ping, who was inspired by Chinese funerary sculpture displayed in a museum. Outside the museum, exactly opposite the museum, he built an upside down Chinese tomb from concrete. It was created as part of the exhibition 'Heart of Darkness' which showed the work of artists from the four corners of the earth, including Asia.

Huang Yong Ping

Photo: Cary Markerink





## Boymans-van Beuningen



## Staff

Interim Director:

Dr J.R. Termolen

Head Curator of Applied Arts:

D.U. Kuyken

## Museum

Boymans-van Beuningen

Mathenesserlaan 18-20

3015 CK ROTTERDAM

Tel: +31-10-4419400

Fax: +31-10-436-500

## Openingshours

Tuesday / Saturday: 10am – 5pm

Sunday: 11am – 5pm

Closed on Monday

Chinese Vase, 1912–1916.  
Donated by Dr C. de Stuers.Museum Boymans-van Beuningen.  
Photo: Tom Haartsen.

F

or many decades Oriental porcelain formed part of the museum's permanent exhibition, both in the areas devoted to the applied arts as in the painting galleries.

Gradually it had to cede place for newer exhibits. Lack of space meant that priority had to be given to Western art, both fine and applied. Some the Oriental porcelain still continued to be displayed as an illustration of the enormous influence this art form had on European ceramics. 'Because the collection is not on permanent exhibition, it is not widely enough known, not even among experts in the field of Oriental art and ceramics', says Dr J.R. Termolen, the interim director of this Rotterdam museum which owes its double-barrelled name to two art collectors. In 1847 F.J.O. Boymans bequeathed his collection to the city of Rotterdam, thus stimulating the foundation of the museum. In 1958 the collection of D.G. van Beuningen was bought to add to it. Examples of classical paintings and statuary stretch from the fourteenth to the nineteenth centuries. The multi-faceted collection of applied arts, containing such items as majolica, pewter, glass, and silver provides a stroll down the centuries.

## Polychrome Kangxi porcelain

After studying the collection of Oriental porcelain, the expert Dr Christiaan Jörg reached the conclusion that while some styles are very well represented others are not found in it at all or only to a very limited extent. The explanation for this lies in that fact that there has always been a need, even in days gone by, to make choices when purchasing for museum collections, and in the case of gifts the museum accepted collections which had already been formed. Despite the gaps, Jörg was able to confirm that the Museum Boymans-van Beuningen shelters some hidden jewels, possessing some objects of high quality and great rarity. Recently he made a selection for his book *Oosters porcelein. Een keuze uit de verzameling van het Museum Boymans-van Beuningen* [Oriental Porcelain. A choice from the collection in the Museum Boymans-van Beuningen]. In this Jörg remarks: 'In the case of the Chinese porcelain it is striking that the seventeenth century egg-shell and transitional porcelain is conspicuous by its virtual absence, even though the few pieces which the museum possesses are of high quality.'

'The blue and white porcelain of the Kangxi Period (1662–1722), usually represented in abundance in Dutch museums, is relatively rare here. By contrast, the polychrome Kangxi is more richly in evidence here than is usual in Holland, especially *famille verte* pieces. In the eighteenth century once again the 'ordinary' VOC selection is present in modest quantities, while there is a large and surprisingly assorted collection of *Chine de Commande* to admire.'

It is the same story in the Japanese collection: 'The usual blue and white and Imari is scarce, but there is a relatively large number of special pieces', according to Jörg.



An  
Oriental  
porcelain  
collection  
which is  
a well-kept  
secret

# Museum for Ethnology



## Staff

Director:  
H. Reedijk, M.A.  
Curator Indonesia,  
specialized in Javanese textiles:  
A. Veldhuisen-Djajasoebrata, M.A.

Museum voor Volkenkunde  
Willemskade 25  
3016 DM ROTTERDAM  
Tel: +31-10-4111055  
Fax: +31-10-4118331

## Openinghours

Tuesday / Saturday: 10am – 5pm  
Sunday and public holidays:  
11am – 5pm

# L

ast century the Dutch Missionary Society (Indonesia, New Guinea) made a large permanent loan which later became the property of the Museum for Ethnology in Rotterdam. It is this particular part of the collection, assembled by missionaries between 1830 and 1883, that is exceptional because it contains so many items used by people in their everyday lives for eating, going about their daily business, and expressing their belief in higher powers. The curator Mrs. Veldhuisen-Djajasoebrata even claims that: 'Countless Dutch exhibitions about Indonesia would never have been possible without artefacts from this collection.'



From the exhibition 'Power and Gold'.

Ethnological Museum Rotterdam.

## Collection assembled by missionaries

### 19th century batik clothes

It was in the second half of last century that interest in the Netherlands began to grow in that country's colonies. This interest and the emergence of the science of anthropology led to the founding of a new sort of museum. The Leiden Museum for Ethnology was founded, followed by the Colonial Museum in Haarlem which was absorbed into the Amsterdam Colonial Museum, now the Tropenmuseum (Tropical Museum), in 1910. On 1st May 1885 Rotterdam also got its own museum. At that time there was no money to buy objects. The first director was supported by a Supervisory Commission, whose members were drawn from among the more prominent citizens of Rotterdam. They busily set to work to encourage Dutch consuls overseas and trading companies as well as private citizens in the overseas territories to collect all sorts of artefacts and to send these to the museum.

Dr E. van Rijckevorsel in particular made very valuable presentations, including a collection of batik cloths (1872-1877) which enjoys a world-wide reputation.

In 1986 the interior of the museum was renovated. Besides its exhibition areas, the museum possesses a museum theatre, a non-Western restaurant, a mediatheque and a museum shop.

The Museum considers music, dance, and theatre to be essential facets of culture. Modern audio-visual techniques now lend an extra dimension to the more static presentation of the exhibits.

The museum also wants to bring to life the changes which non-Western cultures are now undergoing. It is museum policy to buy recently produced objects on a regular basis as a way of registering these changes. The museum also pays particular attention to the geographical dispersion and reciprocal interaction of the many world cultures over the globe, to which the many nationalities in Rotterdam bear witness.

### The Malay Cultural Area

The image of distant, exotic cultures, which dominated the Dutch public at the time the museum was established, has gradually been overtaken by that of the problems of the Third World. Without wishing to ignore economic relationships and social problems, the Museum for Ethnology aims first and foremost to be a place where people can learn about the important contributions that these many cultures have made to the history of mankind.

In striving to achieve this goal, the museum has concentrated the information on the collection covering the Malay Cultural Area, because the other sections are closed. The closed areas which cover Asia are: China as well as India and Tibet.

The collection from the Malay Cultural Area contains artefacts from Indonesia, Malaysia, and the Philippines. Of these, the Indonesia collection is far and away the largest, concentrating especially on giving an idea of how people live in Indonesia.

The total collection consists of art, crafts, and everyday utensils, as well as 20,000 photos, of which the bulk date from the end of last century.

'Power and Gold' is the title of the exhibition which will be held in the museum from 16th December 1995 to 19th May 1996. Its focus will be jewellery from Indonesia, Malaysia, and the Philippines. In 1996 it will be followed by a new exhibition of remarkable objects from among other collections those from Indonesia and Oceania.

# Steyl Mission Museum

# M

ounted butterflies from the Philippines, spirit flutes from Papua New Guinea, a small wooden bench from Ghana, stuffed snakes and fish from Togo, a statue of Buddha from

China - all these are on display in the Steyl Mission Museum in Limburg. Nowadays it is something of a rarity that ethnographic artefacts and natural history specimens displayed side by side in one museum. Each discipline begins with a completely different set of premises. Be that as it may, in the Mission Museum both collections have been kept together and have not been split up into different museums. Scientific presentation does not have pride of place here. The most important goal is that the museum says something about the countries, people, and cultures in which and among whom the Roman Catholic missionaries from Steyl work.

The museum came into being in the eighties of last century, set up to house the artefacts which had been brought back by missionaries of the Congregation of the Divine Word (SVD).

In 1931 the collection was moved to a new museum. While other Dutch museums were subjected to reorganizations in the post-1945 period, reflecting a new way of thinking that laid the emphasis on small sections of the collections with the rest being banished into depots, this trend passed Steyl by. The past was preserved and the ways in which the artefacts are exhibited did not change. The display cases are crammed so full it makes it extremely difficult to estimate the value of the various artefacts. The Mission Museum is now a museum of a museum.

## New Guinea collection

Most of the 5000 artefacts are of Asian origin. There is a heavy emphasis on Japan, China, and Indonesia, and a lesser representation from the Philippines. The artefacts range from Buddhas and ancestor shrines to articles of everyday use like carrying bags and spoons.

The New Guinea collection enjoys international recognition and now more than half of it has been catalogued by six students from the University of Nijmegen, and the museum has ties with other Dutch universities as well.

In the 1950s the museum attracted at least 70,000 visitors a year, often people who also paid a visit to the nearby monastery. Now, in the wake of secularization, this number has dwindled to some 30,000. The sort of people who come to Steyl want to see interesting things from other countries. This is why the main tourist attraction is the stuffed Russian bear which creates great hilarity among the visitors amused by the gestures he makes activated by a built-in mechanism.

## A museum of a museum



From the photo-exhibition: The Mangyanen of Mindoro, The Philippines.

Until 29th October 1995 there is a photographic exhibition about the Mangyanen of Mindoro in the Steyl Museum. For two years, the young missionary priest, Father Roland Scheid, lived among the Mangyanen, the original inhabitants of Mindoro, one of the many islands which make up the Philippines. This group is one of the indigenous peoples whose very existence is now threatened by the expansionist urges of others.



### Staff

Curator:

Ms G.M. Coppes

### Missiemuseum Steyl

St. Michaelstraat 7  
5935 BL STEYL-TEGELEN  
Tel: +31-77-3768294

### Openinghours

21 March / October:  
Monday / Saturday: 1am - 5pm  
Sunday: 1pm - 5pm

November / 20 March:  
Tuesday / Sunday: 1pm - 5pm

Closed on Monday



# Moluccan Historical Museum

Contemporary arts and craft  
from Tanimbar  
(30 Sept. 1995 - 25 Feb. 1996).

Collection MHM.



# T

he Moluccan Historical Museum was opened in November 1990 as a centre for Moluccan history and culture. The aim of the museum is promote knowledge about the history and culture of the Moluccas and of the Moluccan community in the Netherlands.

The permanent exhibition features the life history of Moluccan soldiers from the former Netherlands Indies colonial army (KNIL) who were transferred to the Netherlands with their families in 1951. A lot of the emphasis in the exhibition is placed on the decolonization of Indonesia and its effects on groups like the Moluccans. Each year the museum organizes two temporary exhibitions, which deal alternately with themes in the fields of Moluccan history, culture, or art. The museum also houses a library and an archive.



#### Staff

##### Directors:

H. Smeets, M.A. and  
W. Manuhutu, M.A.

##### Librarian:

Ms E. Hitipeuw-Palyama

#### Moluks Historisch Museum

Kruisstraat 313  
Postbus 13379  
3507 LJ UTRECHT  
Tel: +31-30-2367116  
Fax: +31-30-2328967

#### Openingshours

Tuesday - Sunday: 1pm - 5pm  
Closed on Monday

## Transition zone between Asia and the Pacific

#### Research centre

The Moluccan Historical Museum supports and promotes research on Moluccan history by organizing seminars and by the publication of a series of studies about Moluccan history and publications relating to exhibitions, as well as videos. The members of staff have published several works on Moluccan history and on other topics concerning the Moluccan community in the Netherlands.

The museum collection consists mainly of military attributes and reminders of the period in which the Moluccans were accommodated in temporary housing in the Netherlands, the so-called *woonoorden* (dwelling places).

The photographs of the Moluccas in the early part of the 20th century are an important part of the collection. Both the library and the archive are accessible to researchers who meet certain requirements.

The Moluccan Historical Museum is a relatively young museum. The development of its study centre is proceeding apace. When the study centre cannot answer questions, it also directs the inquirer on to more specialized institutions.

In 1990 an international conference about the Moluccas was organized for the first time in Honolulu on Hawai'i. This 'Moluccan Research Conference' has taken place again on Hawai'i in 1992 and in 1994 on Ambon.

All kinds of scientists ranging from anthropologists, historians, and legal sociologists are showing a mounting interest in the Moluccas because this group of islands -consisting of more than 1000 islands large and small- represents a fascinating transition zone between Asia and the Pacific.

The Moluccan Historical Museum is not an ethnological museum, but is primarily a historical museum telling the story of the Moluccan soldiers who were transported from Indonesia to the Netherlands in 1951. As mentioned earlier, the museum covers three areas -history, culture, and art- in its temporary exhibitions.

In September 1995 there will be an exhibition of carving and weaving from the Southeast Moluccas. Next year will see an exhibition about art and the various religions observed in the Moluccan community.