In this issue:

General news

The German Association for Asian Studies in Hamburg regrets the fact that the German economy makes so little use of the many graduates who have specialized on East and Southeast Asia. They are actively trying to remedy this situation. The Italian Institute for the Middle and Far East (ISME) was founded in 1933 and has launched extensive archaeological activities in all the countries of Asia including the Near East. ISME runs courses, organizes exhibitions and conferences, and collaborates with various other Italian and foreign institutes. The Research Institute for the Cultural and Intellectual History of Asia, in Vienna, was founded in 1991 and carries out research on South Asia, East Asia, Buddhism, and interreligious Communication. Ernst Pretz sheds some light on the research tasks of the Institute on these disciplines. In 1993, the new Research school CNWS: School of Asian, African, and Amerindian Studies was formed. This School aims to encourage non-Western studies in Humanities, Law, and the Social Sciences and stimulate internationalization of research and teaching in the various areas and disciplines. New PhD students present their name and research projects. Page 14 > 22

South Asia

The French Institute of Pondichery (FIP), was created in 1955 in accordance with the wishes of the then Prime Minister Nehru that Pondichery remain a window open to French culture. It has developed an intensive network of scientific cooperation with prestigious institutions, universities, and international organizations all over the world. The Centre for Advanced Research of Indigenous Knowledge Systems (CARIKS) (Mysore, India), started functioning in late 1993 as a resource centre for documentation, database information and research on the subject of Indigenous Knowledge. The situation of theindology departments at Dutch universities has changed dramatically since 1992. After the merging and concentration operations, two of the Institutes remain: the Kern Institute in Leiden, and the Institute for Indian languages and Cultures in Groningen. This calls for some exploration of the present situation. Page 23 > 31

Southeast Asia

"Trying to understand the Japanese without knowing the language? Impossible! In the study of the Japanese discourse we are able to understand the culture, as it is constructed in it," says Bernard Arps, professor of Japanese at Leiden University. An interview. In 1979 the Cambodian government appealed to the world to help protect and preserve the monuments of Angkor. The Atelier for Conservation of Cultural Property (PKZ) in Warsaw answered the call, and six years later the Polish-Cambodian Mission for the Restoration of the Wall Paintings on the Silver pagoda in Phnom Penh began operations. Page 35 > 48

Insular South West Asia

Visual aspects form an essential part of every culture, and they should play an important role in the study of each culture. Therefore the Sinological Institute in Leiden, has embarked on the project: "China/Vision-Visual Documentation and Presentation of the History of Chinese Culture." In May this year, Carine Dujardin successfully defended her thesis, "Missionary Work and Modernity" in which she describes the lives of 100 Belgian Friar Missionaries who left for central China in the period 1872-1940 to undertake missionary work. An abstract from an interview with Dr. Dujardin. Page 49 > 53

Supplement

TRENDS

A monthly publication of the Institute of Southeast Asian Studies (IDEAS), distributed with the Business Times. 'Trends' gives a scholarly comment on current economic and political developments in Southeast Asia.

East Asia: Japan and Korea

The European Association for Japanese Studies has set up its permanent office in Leiden, the Netherlands. At the same time, the Association celebrates its 20th Anniversary.

Zen philosopher Masao Abe is a member of the Kyoto School which is based on the principle of 'Absolute Nothingness.' Pure scholarship, without meditation, is inept, whereas exercises without learning make one blind," he says. An interview with a man, following in the footsteps of Kitaro Nishida.

Engelbert Kaempfer (1651-1716) stayed in Japan as a physician at the VOC trading post on Deshima. He has left us an immense amount of notes and writings. A new integral edition of his works is on its way.

Asian Culture

This new section in the newsletter is compiled by The Gate Foundation. In this issue, among other things, the contemporary art and cinema of Vietnam will be discussed.

In the Art Agenda, forthcoming exhibitions, performances, and lectures on Asian art are mentioned.
EDITORIAL PAGE

Editorial

By Paul van der Ve -lede
Editor-in-chief

Asia Committee of the ESF

The inauguration of the European Science Foundation Asia Committee, which consists of 20 members from leading institutes and associations in the field of Asian Studies in March this year, is proof of the growing awareness among Asianists in Europe that close cooperation in Asian Studies is of vital importance. Further evidence of this trend was provided in Toulouse last September, when the decision was taken to found the European Association for South Asian Studies. At that point South Asianists were the only scholars of an Asian region who still did not have this kind of regional umbrella organization.

The Asia Committee has undertaken to do its utmost to stimulate scientific efforts and to improve organization in the field of Asian Studies in Europe. Professor T. Svensson (NIAS), Professor M. Scholten (Erasmus University) and W.A.L. Stokhof (HAS) have been appointed as the ESF’s Secretariat. The former secretary of the Netherlands Ministry of Education and Sciences, J. Cohen, has been appointed chairman of this task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task.

Insular Southeast Asia

In the previous issue of this newsletter I introduced Sandra Evers as our editor for Insular Southeast Asia. In her introduction she already used this area which has not been the focal point of much scholarly research in the past. The obvious reason for this is its geographical location between Africa, Asia, and Australia. Asianists say that it is part of Asia in their turn that it belongs to Africa: Asia argues that linguistically and culturally the area is Asia. The decision to found an international association for the study of Insular Southeast Asia was made during a recent conference on Malagasy identity in Leiden.

Asian culture

To bridge the gap between scholars working in universities or institutes and those working in museums or cultural foundations, we have decided to include a section on Asian culture commenting on this issue. The editor of the cultural pages is Renée de Jong. She studied Art History at the University of Amsterdam where she obtained her M.A. degree in 1993. Since December 1993 she has been attached to the Foundation for Asian Studies, an organization which aims to stimulate the communication between Western and non-Western modern art in general, and European and Asian art in particular.

IAAS moves its headquarters

As of November 1, 1994, the headquarters of the IAAS will be at Nieuwezijds t-1, Leiden. The IAAS occupies the top floor of this building which borders the Botanical Gardens. The Research School CWIS, the Kern Institute, and the Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania are located in the same building. The IAAS is grateful to the University of Leiden which has offered us this office space free of charge.

Editorial Staff

The editorial staff has undergone some changes. Ingrid d’Hooghoe, who moved to Switzerland, has been replaced by Stefan Landsberg, researcher at the Documentation and Research Centre for Contemporary China. Sandra Evers and Renée de Jong have already been mentioned. We also welcome Carol M. Hansen of the Association of Asian Studies (Am Archer), who will provide us with information about developments in the field of Asian Studies in the United States. In return the IAAS Newsletter will provide the AAS Newsletter with information on Asian Studies in Europe. In the next Newsletter we hope to introduce a section on Central Asia. The position of Central Asia editor is still vacant.

We would also like to extend our warmest thanks to the Laaschuit who has been our intern assistant editor did a wonderful job of preparing the press for this.

Insular Southeast Asia

The inauguration of the European Science Foundation Asia Committee, which consists of 20 members from leading institutes and associations in the field of Asian Studies in March this year, is proof of the growing awareness among Asianists in Europe that close cooperation in Asian Studies is of vital importance. Further evidence of this trend was provided in Toulouse last September, when the decision was taken to found the European Association for South Asian Studies. At that point South Asianists were the only scholars of an Asian region who still did not have this kind of regional umbrella organization.

The Asia Committee has undertaken to do its utmost to stimulate scientific efforts and to improve organization in the field of Asian Studies in Europe. Professor T. Svensson (NIAS), Professor M. Scholten (Erasmus University) and W.A.L. Stokhof (HAS) have been appointed as the ESF’s Secretariat. The former secretary of the Netherlands Ministry of Education and Sciences, J. Cohen, has been appointed chairman of this task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task.

Insular Southeast Asia

In the previous issue of this newsletter I introduced Sandra Evers as our editor for Insular Southeast Asia. In her introduction she already used this area which has not been the focal point of much scholarly research in the past. The obvious reason for this is its geographical location between Africa, Asia, and Australia. Asianists say that it is part of Asia in their turn that it belongs to Africa: Asia argues that linguistically and culturally the area is Asia. The decision to found an international association for the study of Insular Southeast Asia was made during a recent conference on Malagasy identity in Leiden.

Asian culture

To bridge the gap between scholars working in universities or institutes and those working in museums or cultural foundations, we have decided to include a section on Asian culture commenting on this issue. The editor of the cultural pages is Renée de Jong. She studied Art History at the University of Amsterdam where she obtained her M.A. degree in 1993. Since December 1993 she has been attached to the Foundation for Asian Studies, an organization which aims to stimulate the communication between Western and non-Western modern art in general, and European and Asian art in particular.

IAAS moves its headquarters

As of November 1, 1994, the headquarters of the IAAS will be at Nieuwezijds t-1, Leiden. The IAAS occupies the top floor of this building which borders the Botanical Gardens. The Research School CWIS, the Kern Institute, and the Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania are located in the same building. The IAAS is grateful to the University of Leiden which has offered us this office space free of charge.

Editorial Staff

The editorial staff has undergone some changes. Ingrid d’Hooghoe, who moved to Switzerland, has been replaced by Stefan Landsberg, researcher at the Documentation and Research Centre for Contemporary China. Sandra Evers and Renée de Jong have already been mentioned. We also welcome Carol M. Hansen of the Association of Asian Studies (Am Archer), who will provide us with information about developments in the field of Asian Studies in the United States. In return the IAAS Newsletter will provide the AAS Newsletter with information on Asian Studies in Europe. In the next Newsletter we hope to introduce a section on Central Asia. The position of Central Asia editor is still vacant.

We would also like to extend our warmest thanks to the Laaschuit who has been our intern assistant editor did a wonderful job of preparing the press for this.

Insular Southeast Asia

The inauguration of the European Science Foundation Asia Committee, which consists of 20 members from leading institutes and associations in the field of Asian Studies in March this year, is proof of the growing awareness among Asianists in Europe that close cooperation in Asian Studies is of vital importance. Further evidence of this trend was provided in Toulouse last September, when the decision was taken to found the European Association for South Asian Studies. At that point South Asianists were the only scholars of an Asian region who still did not have this kind of regional umbrella organization.

The Asia Committee has undertaken to do its utmost to stimulate scientific efforts and to improve organization in the field of Asian Studies in Europe. Professor T. Svensson (NIAS), Professor M. Scholten (Erasmus University) and W.A.L. Stokhof (HAS) have been appointed as the ESF’s Secretariat. The former secretary of the Netherlands Ministry of Education and Sciences, J. Cohen, has been appointed chairman of this task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task. The ESF is in charge of the project to carry out this facilitating task.

Insular Southeast Asia

In the previous issue of this newsletter I introduced Sandra Evers as our editor for Insular Southeast Asia. In her introduction she already used this area which has not been the focal point of much scholarly research in the past. The obvious reason for this is its geographical location between Africa, Asia, and Australia. Asianists say that it is part of Asia in their turn that it belongs to Africa: Asia argues that linguistically and culturally the area is Asia. The decision to found an international association for the study of Insular Southeast Asia was made during a recent conference on Malagasy identity in Leiden.

Asian culture

To bridge the gap between scholars working in universities or institutes and those working in museums or cultural foundations, we have decided to include a section on Asian culture commenting on this issue. The editor of the cultural pages is Renée de Jong. She studied Art History at the University of Amsterdam where she obtained her M.A. degree in 1993. Since December 1993 she has been attached to the Foundation for Asian Studies, an organization which aims to stimulate the communication between Western and non-Western modern art in general, and European and Asian art in particular.

IAAS moves its headquarters

As of November 1, 1994, the headquarters of the IAAS will be at Nieuwezijds t-1, Leiden. The IAAS occupies the top floor of this building which borders the Botanical Gardens. The Research School CWIS, the Kern Institute, and the Projects Division of the Department of Languages and Cultures of Southeast Asia and Oceania are located in the same building. The IAAS is grateful to the University of Leiden which has offered us this office space free of charge.

Editorial Staff

The editorial staff has undergone some changes. Ingrid d’Hooghoe, who moved to Switzerland, has been replaced by Stefan Landsberg, researcher at the Documentation and Research Centre for Contemporary China. Sandra Evers and Renée de Jong have already been mentioned. We also welcome Carol M. Hansen of the Association of Asian Studies (Am Archer), who will provide us with information about developments in the field of Asian Studies in the United States. In return the IAAS Newsletter will provide the AAS Newsletter with information on Asian Studies in Europe. In the next Newsletter we hope to introduce a section on Central Asia. The position of Central Asia editor is still vacant.

We would also like to extend our warmest thanks to the Laaschuit who has been our intern assistant editor did a wonderful job of preparing the press for this.
The European Science Foundation supports Asian Studies in Europe

In this article Dr M. Sparreboom, who is the officer responsible for the European Science Foundation’s (ESF) work in the Humanities, reports on a recent initiative by the ESF to support and strengthen Asian Studies in Europe. The ESF is based in Strasbourg. This article is a slightly abridged version of the address which he delivered on the occasion of the first HAS Lecture at the Royal Netherlands Academy of Arts and Sciences in Amsterdam. The first HAS lecture was delivered by Professor Denys Lombard.

Before I explain what the ESF attempts to do for Asian Studies, let me briefly introduce you to this organization. The ESF is a non-governmental organization, owned, as it were, by its Member Organizations. These Member Organizations are research councils, academies, and institutions devoted to basic research. The ESF includes fundamental research in all fields of science, including the Social Sciences and Humanities. The essential criterion for the selection of activities in the ESF is the expected added value that cooperation and co-ordination across national frontiers may bring. The organization is funded entirely by contributions from its Member Organizations, such as NWO and the Royal Netherlands Academy of Art and Sciences (KNAW), the CNRS in France, and the DFG in Germany, to mention but a few. Although the organization is small in size, with an annual budget of about 65 million French Francs, it contributes substantially to specific areas of research, not least as a result of its flexible and unbureaucratic modes of operation.

The essential criterion for the selection of activities in the ESF is the expected added value that cooperation and co-ordination across national frontiers may bring. The ESF is not a rich research-funding agency; it can - through the prestige and legitimacy that the ESF stamp-of-approval conveys - open doors at high levels of policy-making. Clearly scholars in the Humanities do not always recognize this possibility for promoting their interests, but in a changing European landscape, the pressure to synergize efforts and to co-operate will be felt in the Humanities, as it is in the other disciplinary areas. The ESF can claim some experience in the operation of oriental research projects. In the past, the ESF has operated a programme on Chinese Studies, it has organized workshops or seminars on well-defined thematic topics and seek co-operation with one of the European research institutions and who are willing to locate their work in a country other than their own. We expect that the national governments - not the ESF Member Organizations - will provide the main funding for this Studentship scheme, possibly with support from the European Commission: Secondly, the Committee wants to organize scientific meetings such as workshops or seminars on well-defined thematic topics and seek co-operation.

Tasks of the ESF Asian Committee

What will this committee do, apart from working towards general goals such as promoting cooperation and increasing visibility? Basically the committee has set itself three main tasks: firstly, to develop a post-doc fellowship programme, aimed at researchers who have been working in Asia and have taken over by North American and lately also by Australian universities. These have co-ordinated the efforts of different universities, created inter-university facilities, and established large networks integrating the scholarly communities. They have also created closer collaboration between academics and policy-makers. The situation in Europe is characterized by a strong fragmentation of the academic milieu. There are difficulties in funding at a national or university level. Career prospects are problematic, and there is an uneven distribution of expertise as well as a lack of coordination structures. In addition, the scholarly knowledge on Asia is under-utilized in policy-making and international co-operation in general. An Asian caricature of Asian Studies in a global perspective views European Academia as a museum, the US as the main supply of resources, and the Far East as the place where everything will happen and a new world will be shaped.

The ESF Asian Committee

It is clearly in the interest of the ESF, in particular that Europe reasserts its role in Asian Studies and reconcentrates on its expertise and resources. It is in the meanterm widely recognized - also in the ESF - that stimulating Asian Studies should take place concurrently at the national and international levels and that this requires a centrally organized co-ordinating effort in order to up-grade impact and visibility.

The first result of this co-ordinating effort is a European Committee for Advanced Asian Studies, a committee that was established in March this year under the aegis of the ESF. This committee consists of some 20 carefully chosen scholars from different European countries, who cover a wide disciplinary and geographical area. Typically, these scholars are "institutionally well-connected" and can be expected to carry the responsibility for their own field but also be sufficiently broad-minded to see the common interest that such a committee should serve.

Fragmentation of Asian studies in Europe

It is unnecessary to repeat what has been said earlier with so much conviction, for instance in the lectures delivered at the opening of the IIAS - now published in the supplement to the IIAS-Newsletter 2. Asian Studies in Europe have been losing ground since the Second World War. Looking at intellectual achievements, the frontiers of research in many fields have been taken over by North American and lately also by Australian universities. These have co-ordinated the efforts of different universities, created inter-university facilities, and established large networks integrating the scholarly communities. They have also created closer collaboration between academics and policy-makers. The situation in Europe is characterized by a strong fragmentation of the academic milieu. There are difficulties in funding at a national or university level. Career prospects are problematic, and there is an uneven distribution of expertise as well as a lack of coordination structures. In addition, the scholarly knowledge on Asia is under-utilized in policy-making and international co-operation in general. An Asian caricature of Asian Studies in a global perspective views European Academia as a museum, the US as the main supply of resources, and the Far East as the place where everything will happen and a new world will be shaped.

IIAS Lecture

On the 17th of May, 1994, the first IIAS lecture was delivered by professor Denys Lombard of the Ecole Francaise d'Extreme Orient in Paris. The meeting took place at the headquarters of the Royal Netherlands Academy of Arts and Sciences in Amsterdam. Over 100 Asianists attended the meeting. After a word of welcome by the president of the board of the IIAS, F. Huisken, Dr Max Sparreboom, the officer responsible for the European Science Foundation’s (ESF) work in the Humanities, delivered an introductory speech entitled: "De vertu du aires culturelles et de celles d"aires culturelles asiatiques en particulier." He stressed the importance of the teaching in the field of Asian Studies. He even looks upon area studies as a last refuge. Thereupon the president of the Royal Netherlands Academy of Arts and Sciences, W.A.L. Stokhof, made some closing remarks. The reception was hosted by the Royal Netherlands Academy of Arts and Sciences.

By Max Sparreboom

IIAS NEWSLETTER 3 - Page 3
Some of the audience who attended the IAS lecture. Photo: Wil Vreede

The IAS: a facilitating and service institute

The IAS and Institutional Cooperation

One of the main aims of the IAS is to encourage the pursuit of Asian Studies in the Humanities and Social Sciences nationally and internationally. During the past year IAS representatives have paid visits to other institutes in the field of Asian Studies in order to strengthen international cooperation. In some cases the talks have resulted in Memoranda of Understanding (MOU), and in other cases in Letters of Intent (LOI). The key elements of these forms of cooperation are the exchange of post-doctoral scholars and joint research projects and seminars. Furthermore, Asians can profit from the many possibilities for networking and contacts these forms of cooperation offer.

By Sabine Kuppers and Paul van der Velde

The Nordic Institute for Asian Studies (NIAS), Copenhagen.

The Nordic Institute for Asian Studies can be viewed as the focal organization for Asian Studies, in which universities and institutes active in the field of Asian Studies in the Nordic countries cooperate. The NIAS is thus an example of a regional organization within Europe. Its director, Prof. T. Svensson, is chairman of the Committee for Advanced Asian Studies of the European Science Foundation. The NIAS publishes a newsletter, the Nordic Institute for Asian Studies News.

The cooperation between the IAS and the NIAS has been stipulated in a MOU. Both parties have agreed upon the exchange of information; the organization of joint seminars; the exchange of research fellows; joint publication activities; and other activities such as the setting up of joint research positions and fund-raising.

Furthermore, an apartment in Leiden is available for scholars from the Nordic countries.

The Institute of Oriental Studies (IOS), Moscow.

The Institute of Oriental Studies of the Russian Academy of Sciences is the largest research centre in the Soviet Union for the study of the history, politics, economics, culture, literature, languages and literatures of Asia, including North Africa, Australia and Oceania. The Institute has its headquarters in Moscow and a branch in St. Petersburg. It is one of the major research centres of the Academy of Sciences. With over 800 staff members in Moscow and about 200 in St. Petersburg. More than 500 of them hold higher academic degrees. It has an umbrella function and represents Oriental Studies in the Russian Federation and in the Commonwealth of Independent States.

The Institute has the following departments:

1) The General Department of Asian Studies
2) The Department of Research on the Civilizations of South Asia
3) The Department of Economic Problems of the Countries of Asia and Northern Africa
4) The Centre of India and South Asian Studies
5) The Department of Economic Problems of China
6) The Department of Asian Languages and Literature
7) The Department of the Countries of the Middle East
8) The Department of the Countries of Southeast Asia
9) The Department of Southeast Asia
10) The Department of Japan and Chinese Studies
11) The Department of Indonesian Studies
12) The Department of Central Asia
13) The Department of South Pacific Studies
14) The Department of the Peoples of Asia
15) The Department of Asian Languages
16) The Department of International Relations
17) The Department of Scientific Information

A MOU has been signed between the IAS and the IOS which stipulates: both parties will provide facilities for visiting scholars and assist in obtaining visas and research permits; exchange of scholars; the organization of joint seminars; the exchange of information on research and publication activities for each other’s Newsletters. Two seminars with the theme ‘Islam in Central Asia’ are in the planning stage.

The Indonesian Institute of Sciences (LIPI), Jakarta.

The Indonesian Institute of Sciences (LIPI) is a non-departmental state research institution. The chairman has the same rank as a junior minister and reports directly to the President. LIPI comprises many Institutes in the field of the Natural Sciences and Technology as well as in Social Sciences and the Humanities.

A MOU has been signed between the LIPI and the IAS which stipulates: participation in an international exchange network, organization of joint international seminars and conferences on mutually agreed topics, of which the expenses will be shared equally by both parties; the exchange of scholars at post-doctoral level and the provision of facilities for each other’s scholars; assistance in the obtaining of research permits and visas; joint publication activities. Apart from what has been agreed formally, the LIPI and the IAS will look into the possibilities for producing a joint directory for Asian Studies in Indonesia and the LIPI will provide information.
Asia. Research is carried out in four departments: 1) South Asia, 2) Studies in Buddhism, 3) East Asia, 4) Religion and Society. At the heart of the Institute lies the Multidisciplinary Cooperation. The research, although primarily the fruit of individual effort, is also planned and organized by a team of inter and multidisciplinary cooperation. A MOU has been signed between the IIAS and the Institut für Asien- und Ozeanistik der Universität Hamburg which is stipulated: exchange of scholars; joint research projects; provision of office space for other scholars.

**National Institute of Oriental Languages and Cultures (INALCO), Paris.**

The Institute offers introductory courses on the languages and cultures of Southeast Asia. It was founded in 1916 as a school of Oriental languages. The INALCO has access to rich documentary resources which are of interest not only to those involved in research but also to those concerned with providing assistance in finding access to these resources. The INALCO will also be of assistance in the formulation of a future European database for Asian Studies, joint fund-raising.

**Institute of Southeast Asian Studies (IIAS), Singapore.**

The Institute of Southeast Asian Studies was established as an independent regional research organization in 1968. It is one of the major centres of Asian Studies. There are 200 scholars on its academic staff. The supervision of most research work for higher degrees and other postgraduate programmes, as well as the administration of students, is carried out on a departmental basis. The departments are:

1. The Languages and Cultures of Africa. Anthropology and Sociology. Art and Archaeology, and Economics.
3. The Languages and Cultures of the Near and Middle East and Political Studies.
4. The Study of Religions.
5. The Languages and Cultures of South Asia.

In addition to these departments, there are two Centres which co-ordinate teaching and research on an interdisciplinary basis: 1) Centre for Development Studies. 2) Centre of Music Studies.

There are also the regional centres which co-ordinate teaching and research on an interdisciplinary basis: 1) Centre of African Studies. 2) Centre of Chinese Studies. 3) Centre of Korean Studies. 4) Centre of Near and Middle East Studies. 5) Centre of South East Asia Studies. 6) Centre of South East Asia Studies. 7) Contemporary China Institute. 8) Japan Research Centres.

The SOAS and the IIAS intend to study the possibilities for a MOU for future cooperation which will organise the exchange of research fellows; joint research on Central Asia and Myanmar; exchange of information to be included in a future European Database for Asian Studies; joint fundraising.

---

**IAS in OASIS**

Opposite users can obtain an electronic version of the IAS Newsletter from the electronic documents archive "OASIS. This archive is a subsystem of the Campus Wide Information System (CWIS) of Leiden University. Address: Nederland; CWIS Rijkswet.Istenen (RULCS, Leiden UniN1); OASIS (Electronic documents).
Towards a European Database for Asian Studies

The ESF Asia Committee was established in March 1994, on the advice of the standing committees for the Humanities and the Social Sciences of the European Science Foundation. The secretariat is located at the International Institute for Asian Studies (IIAS), and Prof. W.A.L. Stokhof will be secretary. The Asia Committee is responsible for several tasks which can be summarized as stimulating the scientific efforts in the field of Asian Studies in the respective countries. Valuable information pertaining to institutes and universities in the field of Asian Studies has been gathered in these studies which, in the initial stages, can be used in setting up the database. Material on Asian Studies has also been included in national databases about research but such information is often outdated and far from complete.

The database project

The secretariat of the ESF Asia Committee will be attached to the International Institute for Asian Studies in Leiden for a period of four years (1995–1999). The IIAS is linked via Gopher to the global electronic network which guarantees ready access to the future database on Asian Studies. Three phases of the project can be distinguished.

Phase 1: 1994 – 1995

The ILAS mailing and ILAS Guide to Asian Studies in the Netherlands. As outlined above, the creation of directories or databases has been achieved in individual projects which have similarities but are quite divergent in nature. Therefore, it is advisable to set up the European Database for Asian Studies (EDAS) from a basic level. This means that in the first phase of the setting up of the database, basic data will be collected including personal data, institutional affiliation, membership in organizations, disciplinary and regional specialization.

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

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

A second mailing to the non-respondents was sent which had a response of an additional 15%, so that the total turnover now stands at 65%. Those who have not responded to the first mailing can also be reached by telephone. In this manner we hope to attain a score of 90%. We firmly believe that such a high rate is necessary for the database to be used as a tool in scientific policy-making and scholarly networking.

The second edition of the ILAS Guide to Asian Studies in the Netherlands will therefore provide a more accurate picture of the scope of Asian Studies in the Netherlands. Future follow-ups will be done by telephone, guaranteeing an up-to-date database.

The Guide to Asian Studies in Europe

At present an ILAS internal trainer is compiling a draft of the Guide to Asian Studies in Europe. The division will be somewhat different, more in line with the example of the directory of the (American) Association for Asian Studies [AAS]. It has an alphabetical listing:

- a according to individuals;
- b according to regional specialization;
- c according to disciplinary specialization;
- d of the institutes and departments at universities in the field of Asian Studies (general-Central, South-East Asia);
- e according to names;
- f according to disciplinary specialization and;
- g of the present state of Asian Studies in Europe.

In addition it will contain short descriptions of the resources (books, maps, manuscripts, archival material) in the possession of institutes, universities, and associations pertaining to Asia.

A mailing of the ILAS Questionnaire will be sent to all the addresses at present in our address file. This file contains the addresses of the Association for Korean Studies in Europe (ASK), the European Association of Japanese Studies (EJAS), and the International Association of China Studies (ICAS) and the European Association of Southeast Asian Studies (EUROSASS) and other files. In all 10,000 names of individuals and institutes have been gathered.

Phase 1: 1995 – 1996

The information gathered in Phase 1 forms the basis of the European Database on Advanced Asian Studies. In Phase 2, data collection of a more specific nature will have to be effected. A new questionnaire has to be made which will also cover departments at universities in the field of Asian Studies and institutes, drawing on the existing expertise of scholars in the field of Asian Studies who have previously been included in either directories or databases. These directories as well as the representatives of regional organizations and important institutes will be invited to a meeting during which a Questionnaire will be drawn up. This will form the basis for the homogenization of the different, existing data-sets. The coordination of the existing data-sets is the most important task during this phase.

Once the contents of the Questionnaire have been decided upon, a mailing should be arranged using the same procedure as in phase 1.

Phase 3: 1996 –

Once all data have been collected they should be updated regularly by telephone or other means of communication (e-mail etc.). The present state of Asian Studies in Europe will be reflected in the database. Access to this database should be free as well as easy. Hard copies of the entire database or particular segments can be made available and on-line consultation should be possible for all European institutes in the field of Asian Studies.
Numbers, numbers, numbers
A Statistical View of Asian Studies in the Netherlands

In April this year the IIAS send a questionnaire (see picture) to 650 Asianists in the Netherlands then on the IIAS mailing list. The response to the first mailing hovered around 50%. A second batch was sent in June. To date 425 questionnaires have been returned. This means that the overall return is about 65%. In October the third phase of this research will be commenced. This time the few who have not responded will be approached by telephone. In this manner we hope to increase our return to 90%.

The graphs in this article are based on the returns so far. However, one should bear in mind that the research has not yet been completed and that the number of Asianists in the Netherlands is well above 650. Furthermore, one must allow for errors in the figures due to the fact that a number of the respondents did not fill in their questionnaire completely.

Nevertheless, some principle trends can already be discerned.

By Paul van der Veld

Not surprisingly we found out that the number of female researchers in the field of Asian Studies is on the rise. If we take a look at the researchers born before 1945 the ratio is 80% male to 20% female. The figure for the researchers born between 1945 and 1955 stands at 70% male and 30% female, whereas the distribution in the generation 1955-1965 is 60% male to 40% female. It is still too early to draw conclusions for the generation born after 1965, but if the figures do not lie we can discern a trend which would produce a distribution of 40% male and 60% female.

When we take a look at the consecutive generations we see a decline in the number of researchers involved in Asian Studies. Before 1945, there were 147, between 1945-1955, 138, and between 1955-1965, 125 researchers. This is a paradoxical development. One would have expected a growth per generation in the number of researchers working in the field of Asian Studies not merely in view of the demographic factor, but certainly in view of the growing importance of Asia. However, since we do not have adequate information on the generation born after 1965, we are not sure whether this downward trend is continuing.

Area of expertise and regional scope
We also asked respondents to fill in the area(s) of expertise. 30% indicated just one area of expertise; 33% two areas of expertise; 18% three areas of expertise; 10% four areas of expertise; and 9% indicated more than four areas of expertise. In general, younger scholars indicated more areas of expertise than did their senior colleagues.

This could be attributed to the modernity of senior scholars but, on the other hand, it could point to the fact that in modern academia it is no longer possible to stick to one field during one's academic career. History and anthropology are the most popular areas of expertise with scores of 148 and 127 respectively, closely followed by developmental studies (96), religion (79), linguistics (64), and literature (57). Once the research has been completed, we will also be able to provide information on the correlation between age groups and choice of area of expertise.

Regional scope
Whereas a good many respondents claimed to have more than one area of expertise, an overwhelming majority of 75% indicated one region as their area of specialization. 30% claimed two regions, 4% three regions, and 1% of the respondents considered the whole of Asia to be their domain. Not surprisingly, Southeast Asia was indicated by 264 and South Asia by 155 Dutch Asianists. 68 scholars indicated East Asia and 32 Central Asia as their regional scope.

Specific countries
The majority, namely 50%, was specialized in one country. 20% is specialized in two countries, 10% in three countries, 5% in four, 5% in five, and 10% claimed to be specialized in more than five countries. 1% even indicated more than 10 countries.

Indonesia still remains the country most studied by Dutch Asianists. 226 researchers are involved in the study of Indonesia. India emerges as the second most studied country with 135 researchers, followed by the People's Republic of China (57), Malaysia (51), Pakistan (44), and Sri Lanka (42). All the other countries scored less than 30 researchers.

Membership in organizations connected with Asian Studies
We also asked people to indicate their membership of national and international organizations. We discovered that there is a bewildering number, especially of international organizations in the field of Asian Studies. We counted no less than 85 organizations. It seems as if every scholar has his or her own organization. The membership of Dutch Asianists in bigger national and international organizations is very low. Two possible consequences may be drawn from this fact: 1) the respondents forgot to fill in this entry or 2) Dutch Asianists only tend to become member of small organizations for specialists only.

In the next issue of the IIAS Newsletter we hope to include the final results of the research pertaining to Asian Studies in the Netherlands. We will also give some rough figures on Asian Studies in Europe, based on the returns of our questionnaire-mailing to European Asianists.

By Carol M. Hansen

The Association for Asian Studies (AAS), a US-based scholarly organization whose membership is composed of Asian scholars and persons interested in education about Asia, is pleased to undertake a project in conjunction with the IIAS of Leiden, the Netherlands. Among other things, a major part of the project will be for Europeans and Americans to exchange newsletter information. Until a proper modal overview is established, we take this opportunity to introduce ourselves and our organization to the AAS and our European colleagues.

Activities
AAS publishes the Journal of Asian Studies, the Journal of Asian Business, the Bibliography of Asian Studies, Doctoral Dissertations on Asia (a bibliographic compilation), the Asian Studies Newsletter, and a series of monographs and occasional papers. The association also holds annual meetings which are attended by 3000-3500 academicians, publishers, and others. More than 160 panels feature more than 800 participants. Additionally, 100+ country or topographic groups meet in conjunction in the mornings before panels start, or in the evenings after panels. This means that something like 2600+ functions take place in the space of 4 days. It's intensive and it's exciting, a good way to contact colleagues, visit book exhibits, and explore placememt opportunities. The association's next meeting will be held in Washington D.C. from April 6-9, 1995. Anyone wishing details about the meeting may contact the secretariat (see below). All panel and paper selections will have been made by the time this is in press. In other words, the program is set for 1995, but attendance is open. There is a registration fee, and unfortunately AAS had no funds to assist with attendance or housing for foreign or other scholars, but we are interested in our colleagues in Europe and other parts of the world, so please do join us if you can find support from your institution or other sources.

Secretariat AAS:
Association for Asian Studies, AAS
1 Lake Hall
University of Michigan
Ann Arbor, MI 48109
Fax: 313-665-3801

COUNTRY
Bangladesh 26
Bhutan 4
Brunei 1
Cambodia 11
Hmong 2
India 13
Indonesia 26
Japan 5
Kazakhstan 10
Kuwait 15
Kyrgyzstan 10
Korea 18
Laos 11
Malaysia 31
Mongolia 1
Myanmar 4
Nepal 18
Pakistan 28
Papua New Guinea 18
People's Republic of China 18
Philippines 57
Qatar 2
Singapore 25
Sri Lanka 32
Tajikistan 9
Taiwan 1
Thailand 29
Tibet 19
Turkmenia 5
Vietnam 25
Others 12

DISCIPLINE
Agriculture 28
Anthropology 12
Archaeology 22
Art History 16
Archival Studies 19
Developmental Studies 25
Economics 12
Environmental Studies 11
Gender Studies 10
History 21
International Relations 24
Law 16
Linguistics 64
Literature 75
Philosophy 24
Political Science 57
Psychology 31
Sociology 19
Others 52

MORE THAN 8,000 MEMBERS
Association for Asian Studies, Ann Arbor
FOUR CASE STUDIES
Republican China (1911-1937)

By Michel Hockx

The pre-Republican era in China (1911-1913) witnessed the birth of modern Chinese literature and the emergence of a new Chinese literature and the literary field. This era is characterized by the large number of literary societies that flourished in this period. The project intends to study the development of these societies and the reasons for their formation, with the ultimate aim of gaining a better understanding of the relationships between individuals, collectives, and ideas within modern Chinese literature. The project relates to larger trends and debates within Chinese studies and sides specifically with those scholars who advocate for a more critical approach to the study of Chinese literature.

The notion of the field as a "space of domination" stems from Bourdieu, whose work inspires the methodology underlying this project to a large extent. It is not the aim of this project to present, as Bourdieu has done in one of his latest works, a "field of the literary field". Considering the complexity of the field, the project is to present some of the most important literary societies, the main research questions are: How did these literary societies contribute to the development of modern Chinese literature and the literary field?


The Dutch Colonial Language Policy

So far the language policy pursued in the former Dutch colonies has failed to attract a great deal of attention. This statement is equally valid for the language policy towards the various indigenous languages of the East and West Indies (Surinam and the Dutch Antilles). During the IIAS seminar "The Dutch Colonial Language Policy", which was held on March 18, 1994, various aspects of the subject were broached in eight papers.

By C.R. Groeneboer

A for the opening of the seminar by the president of the IIAS, Prof. F. Hiskens, by way of introduction to the theme of the day Prof. J.W. de Vries touched briefly upon the question of "What is colonial language policy?" This was followed by papers dealing with the colonial language policy in the Netherlands East Indies with respect to Malaysia (Prof. H.M.J. Maier), Dutch (Dr K. Groeneboer), and each generating some discussion, went like clockwork. The council chamber of the university turned out to be an eminently suitable location for the number of participants (about 75 in the morning and 55 in the afternoon) and the catering was gratefully appreciated. The backup provided by the IIAS secretariat was excellent. In the future it would be well worth considering organizing a follow-up study day, with colonial language policy in an international perspective as its theme. The aim would be to compare Dutch colonial language policy with, for instance, that of the English in India and Africa, as well as in Burma and the Caribbean; that of the English in British India, Burma, and Malaysia, as well as British Guiana and the Caribbean; and with those of the Portuguese and Spanish in Asia and South America. This sort of perspective would be extremely valuable in developing a broader understanding of the Dutch colonial language policy in both the East and West Indies.

By Zhang Yong

About a hundred years ago, the western modern western legal system was introduced into Japan. Between 1880 and 1888, the Meiji Government drafted codes of civil law, commercial law, criminal law, the law of criminal procedure, and the law of civil procedure after the examples of France and Germany. In those days, the purpose of introducing the western legal system was to force western countries to abolish extra-territoriality, and it simultaneously served to mark the start of the modernization of Japan. Another hundred years later, China began formally to adopt the western legal system, as just as Japan had done a century before. There has been earlier attempts to introduce the western legal system, at the end of the Qing Dynasty and at the time of the Republic of China (on the mainland), but each time it did not succeed in taking root. Between 1919 and 1974, China enacted many basic laws, for example, the 'people's criminal law, the law of criminal procedure, the law of civil procedure, the civil law (the general rules), commercial laws, and administrative laws (administrative litigation act, state liability act, and others). The principal background to the introduction of the western legal system was the long cherished desire to develop the economy. In China, the movement to introduce the western style legal system is said to be 'to improve the condition of the socialist legal system'. With reference to administrative law, it is said to be 'to carry out administration by depending on law'.

The purpose of the research is to investigate the characteristics of Chinese style 'legalism' in the field of administrative law by comparing it with the western legal system. In order to do this, I will begin by studying the differences in the governmental structure between both countries. How do they enact laws? How do they issue administrative rules or regulations? When the administrative rules or orders violate the constitution and/or exist, what kind of system is there to correct this? Secondly, having answered these questions, I will try to compare the method of administration in both China and Japan. Special attention will be paid to the fact that in China administration is carried out by means of 'powerless administrative action', whereas in Japan, administration is dominated by 'powerless administrative action', such as administrative guidance and administrative plans. The 'powerless administrative action' can be the target of administrative litigation, whereas the 'powerless administrative action' cannot. Thirdly, in both China and Japan, there are administrative remedy systems, including the Administrative Litigation Act, the Administrative Inquiries Act, and the State Liability Act. (In Japan, there is also the Administrative Procedure Act). I will try to analyze the theoretical problems and the practical effects of the Administrative Litigation Act in both China and Japan, and by doing this reveal the great difference between the Chinese and the Japanese system. Finally, we can conclude that the 'Rule of Law' has a completely different meaning in each country, and that a certain extent the Japanese version of the 'Rule of Law' again, follows the path that Japan took a hundred years ago; it has to deal with two problems simultaneously. One is to achieve the goal of forming a modern legal system. The other is to have to lessen the gap between law and administrative orders and the people under a system of the concentration of power. To do so, China will have to develop a new style of administrative law.
Qiaoxiang bonds during the twentieth century

The IIAS is preparing its third research programme, International social organization in East and Southeast Asia: qiaoxiang bonds during the twentieth century. Dr. F. Peck (Leiden University) and myself (University of Amsterdam) are the directors of the programme. Funds are available for two postdoctoral researchers, each working for three years; depending on how the project works out and the availability of funds, the programme may be extended. The outline below is at present being elaborated by the programme directors; a more detailed report will become available in October 1994. This report will be the basis for an advertisement which will invite applications for a period of one year. This year will be spent building up contacts in the areas of research, establishing an analytical framework for research, and designing the definitive research programme.

Leo Douw

In this research programme the central question is what importance should be attributed to qiaoxiang bonds in the organization of business-life in East and Southeast Asia, and for the social coherence within and between ethnic Chinese communities, and between those communities and the various governments in the area. An appeal to qiaoxiang bonds may work out positively in the sense that it encourages feelings of solidarity and sociability in a generally mimical political environment. Here the (sub-)ethnic element is relevant. Chinese abroad can communicate most easily with people from their own region who share their language and culture, and who are often also connected by bonds of family and friendship. In this respect qiaoxiang-based organizations can be compared to clans, associations which are also traditional organizations that have functioned for centuries in order to organize migration, canalize investment, and negotiate with governments and articulate their own interests in a general sense.

However, the study of qiaoxiang bonds is also of particular interest because this type of traditional bond cuts through other, more modern and less ethically defined connections like political parties and trade unions. International entrepreneurs generally avail themselves of a series of loyalties and identities, of which the bond with the home country in China is only one, that is even only useful for specific ends. The multinational empire of the Liem family in Jakarta is held together culturally by reference to its roots in Fuzhou, a rather insignificant non-descript village in the remote and backward western part of Fujian. In principle, any (group of) entrepreneurs and ethnic communities can be studied in relation to the significance of qiaoxiang bonds. In the course of the twentieth century starkly contrasting constellations of social connections have alternated, differing with the communities which created them and with a varying content in the significance and the forms of the qiaoxiang bonds. Before World War Two, for instance, qiaoxiang bonds played a dominant role in the organization of Chinese emigration abroad, whereas from the 1970s the majority of ethnic Chinese youth in the Philippines preferred to join general political parties. The history of the communities concerned in their 'host countries' in Southeast Asia has determined the course of the developments which are taking place now; an important role should be attributed to the development of their social stratification. Therefore comparative historical research is a useful method in this case.

The material nucleus of qiaoxiang bonds is the interest of the overseas entrepreneur and the Chinese government in the flow of capital, technology, commodities, and persons that is being mobilized and legitimized by them. Quite apart from this, the articulation of this type of bond has semi-religious and ideological aspects. The founding of temples, but also of libraries and schools, the dispensation of charity, and the return to the ancestral shrine, all connected to this type of bond, are rituals which can create new social connections or invigorate old ones. From the point of view of ideology, they are important because they can cover up unequal social and political relationships. China is once again attractive to investment from outside because of the abundance of cheap and obedient labour and the laxity in the social legislation. The recruitment of labour from places like above-mentioned Zhongshan, or direct investment in industry or hotels in that place could easily be legitimized in terms of qiaoxiang bonds, but in fact they represent of patron-client relationships of a semi-colonial character. Ongoing economic development in the Chinese People's Republic could in the future decrease the role of the ethnic Chinese overseas and the importance of ethnic relationships, as is happening in Taiwan at present.

Requirements

The programme could be carried out by historians, sociologists, anthropologists, possibly supplemented by politicians and linguists, preferably working in mutual co-operation. In the first instance we are looking for post-doc anthropologists and sociologists who are competent to work in Chinese communities in Southeast Asia and Southeast Asia, which presupposes a good command of Putonghua and/or one or more other Chinese languages. All this should be done in close cooperation with staff in the relevant departments at Dutch universities.
Environmental Movements in Asia
27-29 October 1994

The Nordic Institute for Asian Studies (NIAS) and the International Institute for Asian Studies (IIAS) are organizing an international workshop on Environmental Movements in Asia. This workshop will tackle questions relating to the origin, diversity, performance, and success of Environmental Movements in Asia. The main avenues to be addressed are:

1. A comparative perspective on environmental movements in two different contexts and conflicts related to environmental movements e.g. between centre and periphery, majority versus minority populations, urban versus rural or upland people;
2. A comparative perspective on environmental movements in various Asian countries.

Invited keynote speakers will present their views on these questions. In addition to these keynote speakers, 15 pre-circulated papers will be presented by the authors from Asian and European countries. These papers will cover case-studies from various Asian countries as well as more theoretical issues. Discussants will comment upon these papers. There will be ample room for discussion during this workshop. 

Programme
Opening address: Drs. J. Pronk (invited); (Dutch Minister of Development Co-operation)

Invited Speakers:
1. Dr B. Malayang III (Under Secretary Department of Environment and Natural Resources, Philippines)
2. Dr M. Dove (East-West Center, Honolulu, Hawaii)
3. Dr Chatrapati Singh (WWF, India)
4. Dr Stephen Edwards (UCCN, Gland)
5. Dr D. Ganapathi (Foundation for the Philippine Environment, Manila)
6. Prof. Gahau (New Delhi, India)

List of papers:
2. K. Evers Andersen (Copenhagen) — Environmental Protection, Local People and the Thai Government in the case of the Puo Karm.
7. O. Nieuwenhuys (Amsterdam) — The Gender-based of Mobilization in Kerala’s Fisheries.
8. H. Schenk & I. Barnd (Amsterdam) — Perspective on Solid Waste in Urban India: guns and red voluntary organizations.
9. A. Tagbaru (Stockholm) — Local Environmentalism as Resistance Ideology.
10. V. Barza Reddy (Hyderabad) — Environmental Movements in India: some reflections.
11. R.P. Wellier (Brookline) — Culture, Gender and Community in Taiwan’s Environmental Movement.
13. Le Sg Giou (Hanoi) — Milie Cultures and the Change of Environment in the Mountain Region of Vietnam.
14. P. van der Werff (Amsterdam) — Emitting or Closing Down in Kores Environmental-Industry Interventions.
15. C. Warrens (Perth) — Tourism, Culture and Environmental Politics in Bali.

Those who are interested in attending this workshop are requested to register before October 1 at the address mentioned below. The programme and further details of the workshop will be sent to people who have registered in the first week of October.

For information on IIAS Seminars please contact: IIAS
P.O. Box 9515, 2300 RA Leiden, The Netherlands
Tel. +31 71 372737; Fax: +31 71 372637; E-mail: IIAS@EMAIL Leiden,Univ.NL

Transfer of Science, Technology, and Education between Europe and Asia 1498-1948
November 1 & 2, 1994

Scholars from different parts of the world will reflect on the development of science, education, and technology in Asia in the context of its interrelation with ‘European’ or ‘modern’ science and technology in both the earlier phase of European expansion and in the colonial period. Overland and trans-oceanic routes in the pre-colonial age knitted various societies together through trade and conquest and they also functioned as highways for the transmission and adaptation of technology, for example, in the fields of navigation, minting, and shipbuilding. The diffusion of military arts and knowledge, the spread of fire-arms and their use, as well as techniques of fortification can also be singled out as examples of knowledge transferance. The seminar will also focus on the relationship between ‘European’ and ‘Asian’ education and science. Thus, this is a two-way process, implying both the transfer of knowledge from Europe to Asia and from Asia to Europe. For the modern period the seminar will focus on the why, how, and when of the transfer of science, technology and educational practices and the colonial impact on this.

Programme:
Tuesday 1 November
Speakers invited:
A. J. Qureshi — The Role of Gifts and Individuals in Technological Diffusion: an overview
Om Prakash — Minting Technology in India
H.B. Vos — Dutch Carriages for Javanese Courts
T. Abdullah — Paper to be announced
D. Kumar — Transfer of Science and Technology in a Colonial Relationship
X. Zhu — Higher Education in Modern China

Wednesday 2 November
Speakers invited:
G. Dijkstra — Shipping in Indonesia
R. Barendse — A Galileo for the King of Castile
B. Bhattacharya — Shipbuilding in Bengal in the 18th Century
L. Buisse — Development of Chinese Maritime Technology
J. Gommons — Military Technology in Afghanistan
R. Matthee — Military Technology in Iran

Space and Identities in Southeast Asia
December 2, 1994

Organized by the programme ‘Cultural Traditions in Endangered Minorities in South and Southeast Asia’

The role of space in creating identities is an important one. Since space is culturally and politically constructed, investigating interpretations of space is relevant to understanding different cultures. In this seminar we will investigate concepts of space in a number of minority cultures in Southeast Asia, defining this region to include Southern China as well (Akha/Hani and Mien/Yao), There will be ample room for discussion.

Discussion:
Prof. S.J. Tambiah (Harvard University)

Speakers:
Cynthia Chou: ‘Whose Centre: hierarchy between the Malays and Orang Suku Laut in Bisa, Indonesia’
Barend J. ter Haar: ‘Movement through Geographical Space among the Yao’
Marijke Klokke: ‘Receptions of Mount Meri in Indonesian Java’
Deborah Tocker: ‘Tribal Mandalas? The Case of the Aka of Northern Thailand’
Michaël Vischer: ‘Shouldering and Dragging the Black Patola Stone’: a preliminary textual analysis of the Ko’s chant of origin and creation.
Ideology and Status of Sanskrit in South and Southeast Asia

November 17, 18 & 19, 1994

The development and history of Sanskrit as a standard language socio-economic and political factors have played roles of which the importance has yet been fully assessed. The high status attributed to Sanskrit from the earliest times is based on, among other things, the formulation of a standard grammar of Sanskrit and the elaborate theories and metaphysical ideologies which have evolved around it. This has been the case also in contemporary India and Indonesia. The project does not examine global flows of cultural forms in South Asia, but focuses on the practices through which these are represented. In organizing this seminar we have identified three areas of research: namely, Consumption, Media and Religion, in which productive links between different discourses and approaches are possible. The construction of certain forms of subjectivity as related to group identities, be they religious, national, ethnic, class, age or gender, is increasingly facilitated by distinctive styles of consumption, for instance in the field of fashion. The participants in the seminar will also examine the impact of globalizing discourses of consumption on projects based on religion, ethnicity, regionalism, and nationalism. Besides the study of consumption as a cultural contest, the project will focus on the role of media, like television, video, film, and audio-cassettes in the transformation of the public sphere in Asia. The third and last session of the seminar, devoted to religion, will concentrate on the ways in which Islamic discourse is re-constructed in order to resist 'Western' media images and forms of consumption. An effort will also be made to explain how these forms of Islamic discourse are transformed by processes of commoditization and state repression (in the form of religious products, services, and media images) in the very act of resistance.

Preliminary Programme

Thursday 17 November: Sanskrit in South Asia: past and present

10.00 Opening by Prof. L. Leertouwer, Rector Magnificus of Leiden University


Prof. A. Zierler: "Does Sanskrit Exist? On a class of Sanskrit texts."

Prof. J.E.M. Houben (Leiden, the Netherlands): "Position of Sanskrit in Public Education and Scientific Research in Modern India."

Dr J.E.M. Houben (Leiden, the Netherlands): "Sociolinguistic attitudes reflected in the Vākyapādya."

Friday 18 November: Specific Areas and Communities in South Asia

Speakers: Drs. C. van der Burg (Amsterdam, the Netherlands): "Sanskrit in Neo-Hindu Ideologies."

Prof. L. Tiekken (Leiden, the Netherlands): "The Function of Maharashtrian Prakrit in Hindi's S attempt."

Prof. T. Goudriaan (Leiden, the Netherlands): "Sanskrit as a speech of the genus: instances of treatment of Sanskrit in 19th and 20th century literature."

Prof. D. Metson (Leiden, the Netherlands): "Sanskrit in South India, Pahlav and Chola periods."

Prof. J. Bronkhorst (Leiden, the Netherlands): "Sanskrit and Roudri: The Buddhist contribution."

Dr. M. Nihro (Acapulco, Mexico): "Stages in Kashmiri Sanskrit: in progress to be announced."

Dr. M. Oort (Leiden, the Netherlands): "Transmission of Sanskrit in the first millennium CE."

Prof. A. Alkugrt (Amsterdam, the Netherlands): "Some Musings on Historical Research Concerning the Status and Ideology of Sanskrit."

Saturday 19 November: Theoretical Issues: Sanskrit and Sanskritic Culture outside South Asia

Speakers: Prof. J.D. Kelly (Chicago, USA): "What was Sanskrit for? Metalanguage in Ancient India."

Professor L. Raster (Utrecht, Germany): "How universal is Sanskrit? A discussion with reference to the Rājasthān theory."

Professor S. Pollock (Chicago, USA): "The Sanskrit Cosmopolis: Transculturation, Vernacularization and the Question of Ideology."

Dr. B. Verhaegen (Leiden, the Netherlands): "On the Ideology and Status of Sanskrit Studies in Tibet."

Prof. B.I. Terwest (Hamburg, Germany): "Prodromi and Education in Early Thai History."

Prof. A. Radhakish (Ceglia, Italy): "On the philologisierung of Sanskrit grammatical text."

Dr J.M. Verpoorten (Venlo, Belgium): "Views of the 17th century Europeans in India concerning Sanskrit and Sanskrit scholars."

For information on IIAS Seminars please contact: IIAS
PO Box 9515; 2300 RA Leiden, The Netherlands
Tel: +31 71 2722277; Fax: +31 71 272632; E-mail: IIAS@RULLET.LeidenUniv.NL

Changing Life-Styles in Asia: consumption, media, and religion in contemporary India and Indonesia

December 19 & 20 & 21, 1994

This international symposium is the first to be organized by our joint collaborative research programme on 'Changing Life-styles in Asia', for which the Fellows are Dr. Wilf Derks, Dr. Shoma Munshi, and Dr. Jeroen Peerem. The symposium aims to establish a comparative understanding of the reception and transformation of 'cosmopolitan' cultural forms in contemporary India and Indonesia. The project does not examine global flows as such, but focuses on the practices through which these are represented. In organizing this symposium we have identified three areas of research: namely, Consumption, Media, and Religion, in which productive links between different discourses and approaches are possible. The construction of certain forms of subjectivity as related to group identities, be they religious, national, ethnic, class, age or gender, is increasingly facilitated by distinctive styles of consumption, for instance in the field of fashion. The participants in the symposium will also examine the impact of globalizing discourses of consumption on projects based on religion, ethnicity, regionalism, and nationalism. Besides the study of consumption as a cultural contest, the project will focus on the role of media, like television, video, film, and audio-cassettes in the transformation of the public sphere in Asia. The third and last session of the symposium, devoted to religion, will concentrate on the ways in which Islamic discourse is re-constructed in order to resist 'Western' media images and forms of consumption. An effort will also be made to explain how these forms of Islamic discourse are transformed by processes of commoditization and state repression (in the form of religious products, services, and media images) in the very act of resistance.

Preliminary Programme

Monday 19 December: Consumption

09.00 - 09.30 Coffee/tea get-together
09.30 - 09.45 Welcoming speech: Prof. W.A.L. Stokhof, IIAS Director
09.45 - 10.00 Opening Remarks: Prof. R. Van der Veer
Chairperson: Prof. B. Mercall (Davis)
10.00 - 12.15 First session
Speakers: Prof. N.B. Dirks (Ann Arbor): Advertising campaigns (title t.b.a.)
Dr S. Munshi (IIES): Religion in India (title t.b.a.)
Dr J.C.M. Peeters (Eindhoven): A Guided Tour of the Adam Malik Museum: or decoding patterns of open and closed distinctions
12.15 Lunch
14.00 - 15.30 Second session
Speakers: Dr. E. Tarlo (London): Clothing in India (title t.b.a.)
Prof. D. Chakrabarty (Calcutta): Reading Khadi and its Derivatives: lifestyle, gender and political communication in India
15.30 - 15.45 Coffee/Tea break
15.45 - 16.30 Discussion

Tuesday 20 December: Media

Chairperson: Prof. N.B. Dirks (Ann Arbor)
09.30 - 10.45 Third session, part one
Speakers: Prof. A. Sweeney (Berkeley): (title t.b.a.)
Dr M. Derks (IIES) (title t.b.a.)
10.45 - 11.00 Coffee Break
11.00 - 12.30 Third session, part two
Speaker: Dr M. Hardt (London): Consuming passions: overinterpreting television in Bali Discussion
12.30 Lunch
14.00 - 15.30 Fourth session
Speakers: Prof. J. Siegel (Utrecht): Media or Medium? Prof. B. Arps (Leiden): Songs of Passion: media discourse and cultural change: a case from Java
15.30 - 15.45 Coffee/Tea break
15.45 - 16.30 Discussion and Summing Up

Wednesday 21 December: Religion

Chairperson: Prof. B. Arps (Leiden)
09.30 - 11.00 Fifth session, part one
Speakers: Dr M.M. Bruinsens (Utrecht) (title t.b.a.)
Dr J. Bousfield (Canterbury): Hi-tech Sufis and other designer-producers of spirituality
11.00 - 11.15 Coffee break
11.15 - 13.00 Fifth session, part two
Speakers: Prof. B. Mercall (Davis): Modern Media and Youth in a Transnational Muslim Pietist Movement: the case of the Tablighi Jama'at
Discussion
Conclusion Remarks and Summing Up: Prof. R. Van der Veer
IIES SEMINAR, 17-18 NOVEMBER, 1994
LEIDEN, THE NETHERLANDS

IDE Ideology and status of Sanskrit in South and Southeast Asia

Socio-historical considerations have played a crucial role in the study of Sanskrit in its South and Southeast Asian context, a fact which emerges, for instance, from the elaborate discussions by early Indologists about caste relationships in the Vedic period and the precise place and time of the grammarian Panini (Weber 1862, 1868). In the study of language change and variation, Labov's theory of the social motivation of linguistic data over an extremely long period of time, it forms an initial model for developing descriptive and theoretical models for a more general understanding of language change and stability in a complex socio-economic and political context.

The seminar 'Ideology and Status of Sanskrit in South and Southeast Asia' will bring together scholars and researchers in the field of South and Southeast Asia, working in different periods of South and Southeast Asian history.

For more information on the seminar: See page 11

For detailed references contact:
Jan E. M. Houben
Research Fellow IIAS
Postbox 915
2300 RA Leiden
The Netherlands

Tel: (+31) 71-275492

The Australian National University Research School of Pacific and Asian Studies

Professor (Tenured)
Senior Fellow (Renewable fixed-term)

The Research School of Pacific and Asian Studies is making concerted efforts to correct a long-standing gender imbalance in its academic staff, with considerable success. In the last 12 academic appointments there have been 12 women, amongst them one associate professor (level D) and five fellows (level C). The School will maintain its efforts to encourage women to apply for academic posts.

Despite such measures, the proportion of women among senior academic staff in the School remains unacceptably low. More senior appointments are needed in order for women to play a greater role in the shaping of research agendas and in the School's affairs more generally. The School has therefore resolved to make one or two appointments at Senior Fellow or Professorial level available to women only.

Applications would be welcome from suitably qualified women scholars in any field of research within the School's range of interests. These extend from South Asia through Southeast and East Asia to the Pacific islands, with some work also on Australia and, particularly, on Australia's relations with the Pacific and Asian region.

The fields represented in the School include gender relations, comparative politics, peace research, strategic and defence studies, anthropology, archaeology and natural history, and linguistics.

Applicants should have an outstanding record in research and demonstrate abilities in postgraduate supervision, the ability to work productively both as a part of a team and individually, and the potential to provide leadership within the School in all its affairs.

For further information, please contact:
The School Secretary, Research School of Pacific and Asian Studies

The International Institute for Asian Studies (IIAS) seeks:

Research Fellow (m/f)

specialized in the field of the Humanities or the Social Sciences

Requirements/qualifications

Applicants should:

• have a doctorate (PhD) based on research in the Humanities or the Social Sciences
• have an interest in South, East or Southeast Asia
• have obtained the doctorate less than 5 years ago
• have pedagogical skills

Appointment

• as soon as possible for 2 years

Applications can be obtained from the IIAS secretariat. Please use the official application forms only.

The closing date for applications is 1 December 1994.

For more information contact: IIAS, P.O. Box 9155, 2300 RA Leiden, The Netherlands

Tel: (31) 71 27 22 27; Fax: (31) 71 27 26 32

The Centre for Korean Studies Leiden University, the Netherlands

offers:

A full-time tenure-track position (approximately assistant-professor level)

for a scholar with a specialization in any aspect of modern Korea (e.g., modern history, sociology, cultural anthropology, law, economics). He or she will be expected to contribute to the teaching of the Korean Studies curriculum (both language and other subjects) and to conduct research in his or her field of specialization.

Requirements/qualifications

Applicants should:

• have a Ph.D. degree
• have an excellent command of the Korean language
• have a research interest in modern Korea
• have pedagogical skills

For further information please contact: Prof. Boudewijn Witsveld
P.O. Box 915, 2300 RA Leiden, The Netherlands. Tel: +31-71-2715461
Fax: +31-71-2726151, E-mail: ASMIT@rullet.LeidenUniv.nl

The Netherlands Institute for Advanced Study in the Humanities and Social Sciences (NIAS)

seeks:

Research Fellow (m/f)

The NIAS will bring together scholars and researchers in the field of Asian Studies, working in different periods of South and Southeast Asian history.

For more information on the seminar: See page 11

For detailed references contact:
Jan E. M. Houben
Research Fellow IIAS
Postbox 915
2300 RA Leiden
The Netherlands

Tel: (+31) 71-275492

The International Institute for Asian Studies (IIAS) seeks:

Research Fellow (m/f)

specialized in the field of the Humanities or the Social Sciences

Requirements/qualifications

Applicants should:

• have a doctorate (PhD) based on research in the Humanities or the Social Sciences
• have an interest in South, East or Southeast Asia
• have obtained the doctorate less than 5 years ago
• have pedagogical skills

Appointment

• as soon as possible for 2 years

Applications can be obtained from the IIAS secretariat. Please use the official application forms only.

The closing date for applications is 1 December 1994.
IIAS Fellowships

The composition of the IIAS-research fellows has undergone considerable changes since Newsletter no. 2 in Spring 1994. The following fellows are planning to carry on their research work elsewhere:

Dr. R.J. Berendes is considering the possibilities for research work in Portugal and Spain. His next project will be the publication of the accounts of the Spanish invincible armada. Dr. Berendes will co-organize the conference to be held on November 1-2, 1994, 'Trade of Science and Technology'.

Dr. C.B. Groeneveld has obtained a prolongation of his contract with the IIAS for a period of 2 months, and will then leave for Jakarta as an academic advisor of the Dutch Department at the University of Indonesia, working under the auspices of the Nederlandse Taalunie.

Dr. R.J. ter Haar has been appointed to the University of Heidelberg, Germany as a Professor of the Social and Economic History of China.

Dr. R.J. Fels is awaiting replies to several applications.

The composition of the IIAS-research fellows has undergone considerable changes since Newsletter no. 2 in Spring 1994. The following fellows are planning to carry on their research work elsewhere:

Dr. R. Sybsema has been awarded an NWO-scholarship to conduct postdoctoral research on Chinese linguistics.

Dr. L. Dong will probably continue his research on public personnel management in the People's Republic of China at another institute.

The IIAS has also had the pleasure of welcoming some new research fellows, namely:

Dr. Dr. M.L.G. Hocks, who began his work at the IIAS on August 1, studying 'literary societies and the literary field in pre-war republican China' (1915-1937).

Dr. Y. Zhang, who started on September 11 with the research topic 'Administrative litigation in China and Japan'.

Other fellows will arrive in the latter half of 1994.
Deutsche Gesellschaft für Asienkunde e.V.
German Association for Asian Studies, Hamburg

Asia is a focal point in world politics. More than half of the world population lives there, a major part of it in poverty. Yet Asia is the most dynamic growth region of the world at present. Securing world peace, a process which takes into account human dignity as well as the conservation of nature, can only be attained with the cooperation of the states and societies of the Asia-Pacific region.

The dialogue and cooperation with Asia must be extended and intensified in the fields of politics, business science, technology, and culture. The Asia Concept (Asien-Konzept) of the Federal Republic of Germany takes all this into account. The economic dynamism of the Asia-Pacific region offers great opportunities to the German business. The establishment of the Asia-Pacific Committee of the German Business Association is one answer to this great challenge.

Research into the politics and the economies, the cultural and social structures, the driving forces behind and obstacles to the context of change in Asia will also be increasingly important in the future. Since its foundation the German Association for Asian Studies has devoted itself to this very task.

by Günter Schucher

The German Association for Asian Studies was founded in Bonn to attempt to contribute to an in-depth scientific studies of contemporary issues and problems in the region. Since its foundation the German Association for Asian Studies has offered all scholars specializing on Asia - and not just them - the possibility for communicating their knowledge to a public interested in Asia. The widening function of the Association for Asian Studies has been underlined in 1977 by expanding its activities to include Southeast Asian studies. Four years later, in April 1981, Southeast Asian studies were added to the activities of the Association. Since then, the German Association for Asian Studies has offered all scholars specializing on Asia - and not just them - the possibility to include Southeast Asian studies in their own work. However, so far the integration of scholarship and business has not been optimal. The special attention the Asian region has been attracting from business over recent years has confirmed the need for an organization like the GAAS and the apnives of the tasks which is has set itself. However, so far the integration of scholarship and business has not been optimal.

The increased commitment of German politics and business - supported by the "Asia Policy' of the Federal Republic of Germany - offers new possibilities to the Association for Asian Studies to step up its tasks. At the meeting of the board of directors of the GAAS, the chairman, Hans Klein, stressed that membership of the GAAS can be obtained by a written application. The annual contribution is at least DM 80,— for ordinary persons, DM 140,— for students and scholars and DM 240,— for corporate members. This contribution is deductible from taxable income.

For more information:
German Association for Asian Studies
Kothenbuschstrasse 12, D-20148 Hamburg Germany
Tel: +49-40-45859
Fax: +49-40-4107945

Asian Studies and business
The special attention the Asian region has been attracting from business over recent years has confirmed the need for an organization like the GAAS and the apnives of the tasks which is has set itself. However, so far the integration of scholarship and business has not been optimal. The special attention the Asian region has been attracting from business over recent years has confirmed the need for an organization like the GAAS and the apnives of the tasks which is has set itself. However, so far the integration of scholarship and business has not been optimal.

The special attention the Asian region has been attracting from business over recent years has confirmed the need for an organization like the GAAS and the apnives of the tasks which is has set itself. However, so far the integration of scholarship and business has not been optimal. The special attention the Asian region has been attracting from business over recent years has confirmed the need for an organization like the GAAS and the apnives of the tasks which is has set itself. However, so far the integration of scholarship and business has not been optimal.

The special attention the Asian region has been attracting from business over recent years has confirmed the need for an organization like the GAAS and the apnives of the tasks which is has set itself. However, so far the integration of scholarship and business has not been optimal.
The Italian Institute for the Middle and Far East (IsMEO)

The Institute was founded in 1933 in Rome on the initiative of the orientalist Giuseppe Tucci (1894-1984) and the philosopher Giovanni Gentile (1875-1944). Gentile, the first president of IsMEO, was an outstanding figure in contemporary Italian society playing a very active role in cultural matters and the reform of the educational system. Giuseppe Tucci succeeded him as president from 1947 to 1978. From the outset, the Institute has aimed primarily at fostering relations between Italy and the countries of Asia, and studying the great civilizations of that continent. The Institute also has a Lombard Department which has been functioning in Milan since 1947.

By G. Gnoli

Institutional News

The Institute has aimed primarily at fostering relations with Japan and the Indian independence movements. However, in the field of oriental studies proper attention focused largely on the religions and philosophies of India, China, and Japan, as well as on the great Himalayan region which Giuseppe Tucci studied and explored with unfailing energy and enthusiasm (his eight expeditions to Tibet from 1929 to 1948 and six expeditions to Nepal from 1950 to 1954 are famous).

In the fifties, IsMEO launched intensive archaeological activities in the Swat valley, Pakistan, in 1955; Afghanistan in 1956; and in 1959, in Iran, mainly in the Hamun-i Helmand basin in Sistan. At the same time the Institute was mounting Italian cultural relations with the countries of Asia from Iran to Japan, organizing international conferences and a great many art and archaeological exhibitions. Particular attention was devoted to supporting Italian cultural institutes under the jurisdiction of the Ministry of Foreign Affairs, especially in Japan, India, and Iraq. A great deal of restoration work went hand in hand with the archaeological activity in its aim being to create museums in Pakistan, Afghanistan, and Iran (Persepolis, Esfahan).

IsMEO is a public body under the supervision of the Italian Ministry of Foreign Affairs, run jointly with the Ministry of Universities and Scientific and Technological Research and the Ministry of the Cultural and Environmental Heritage. It is governed by a board including representatives from the above Ministries and the Cabinet. Among IsMEO’s institutional commitments we should mention the courses run by the School for Oriental Languages and Cultures for 850 students in the Rome, Milan, and Turin centres (in collaboration with CESMEO), the organization of exhibitions, meetings and conferences, a wealth of publications and a specialized library.

On the basis of multi-annual conventions, IsMEO also operates in collaboration with various other Italian and foreign institutes. One notable example of such a collaboration is with the Ministry of the Cultural and Environmental Heritage, to which IsMEO has entrusted its collection of Asiatic art as a contribution to the creation of the National Museum of Oriental Art in Rome’s Palazzo Brancaccio.

The Library

The IsMEO library comprises some 40,000 volumes and over 1,000 periodical titles. A considerable part is the Giuseppe Tucci donation, which includes not only a wealth of general material but also a section of Tibetan books and manuscripts amounting to the largest collection in existence outside the People’s Republic of China. Numerous microfilms of ancient Chinese books and manuscripts are also preserved here.

Apart from direct acquisitions, the library has also grown on the strength of exchanges and donations, the latter including over 10,000 volumes previously in the possession of Giuseppe Tucci as well as the Giacinto Auriti and Rossi donations for the Japanese section, and the Dobbins donation consisting of rare manuscripts in Arabic. The first volume of the ‘Giuseppe Tucci’ Tibetan donation was recently published.

Instituto Italiano per il Medio ed Estremo Oriente IsMEO
Palazzo Brancaccio
Via Manzoni 349
00185 Rome
Italy
Tel: +39-6-7327412/3

Publications

IsMEO publishes among others the following series:
- Serie Oriente Roma, comprising essays and monographs (22 volumes to date)
- IsMEO Reports and Memos, publishing the results of the archaeological campaigns in Asia
- East and West, Quarterly Journal dedicated to oriental Studies

Chief editor: M. Taddei

Il Giapponese, published yearly in Italian as a series of volumes in collaboration with the Japanese Institute of Culture at Rome. Editors: A. Tamburro and P. Calventi (31 Volumes)

Cina, a series of volumes dealing with ancient and modern China. Edited by L. Lanciotti (24 Volumes)
The 'Institut für Kultur- und Geistesgeschichte Asiens / Research Institute for the Cultural and Intellectual History of Asia' was founded on November 29, 1991 by a Resolution of the Plenary Meeting of the Austrian Academy of Sciences. The Institute's main task consists of research work in the field of the history of civilization and thought of Asia. Research work is carried out in the following four departments: 'South Asia' (including the Indian sphere of influence), 'Studies in Buddhism' (with special reference to India and Tibet), 'East Asia' (China and Japan), and 'Religion and Interreligious Communication'. The research, although primarily the product of individual effort, is also pursued in the sphere of inter and multidisciplinary cooperation.

By Ernst Prets

Within the division 'South Asia', research deals with the terminology of Indian epistemology, logic, and methodology. The division 'Studies in Buddhism' is dedicated to investigation of the epistemological-scholastic school of Buddhism in India and Tibet. Research in the field of 'Religion and Interreligious Communication' includes the study of comparative methods and the philosophical-scholastic study of the phenomenon of religion in general and the religions of South and Southeastern Asia in particular. Within the department 'East Asia', research focuses on the history and the ideas of the historical position of the older age and the description of living conditions of the elderly in pre-industrial Japan. Work on Chinese historical sources of the Qing Dynasty is also in progress.

South Asian Studies

The main tasks of the research work on Indian epistemology, logic, and methodology using philological-historical methods. Since 1991, work has been carried out on the preparation of a specialized dictionary of Indian logic and epistemology from their beginnings to A.D. 1400. The first fruits of this project on Indian logic and epistemology (which aims to treat some 3000 lemmata), the first volume of a specialized dictionary dealing with the earliest methodology, dialectic, epistemological, and logical terminology before Dignaga (about A.D.500) entitled Terminologia der frühen philosophischen Scholastik in Indien. A further volume on a comprehensive bibliography on the topic of Indian logic and epistemology has been published in 1991.

Studies in Buddhism

In recent years research has concentrated on the following subjects: firstly the investigation of Buddhist schools of epistemology and logic in India and Tibet by means of critical editions, translations, and annotations as well as their systematic and historical study and, also the examination of the adoption of Buddhism in Tibet and of the relevant polemic literature. In addition, a historical study about the literary sources of Tibetan art traditions has been completed. At present, a study on the Buddhist refutation of proofs for existence of God is in progress. This consists of a critical text-edition and the translation of Sankarananda’s 3rd century Bhajyagranika (Summary of the Rejection of God), accompanied by an incomplete, anonymous commentary. The object is to attempt its author and to clarify the philosophical and historical position of Sankarananda’s work. This study will be accompanied by detailed indexes. Furthermore, an edition and translation of Trang tshag la tso ba’s ‘Rig gom pa tin so bka’ and grub la kha’ tshul ni rgyi, an early 15th century essay on the purpose of epistemology and the development of the epistemological-scholastic school is in progress. Besides, E. Prets’ ‘Ablittaharinadonan’ will be translated into English in the project ‘Text Formations in philology and the History of Buddhist Philosophy’. Preparations are also continuing for the 7th Seminar of the International Association for Tibetan Studies, which will take place in 1995, are also well in hand.

Studies in Religion and Interreligious Communication

Research within this division consists of the conceptual and philological study of the phenomenon of religion in general and the religions of South and Southeastern Asia in particular. The emphasis lies on the creation of a philosophically and theologically reflected basis for interreligious communication. Studies are concentrated on the main streams within Hinduism, namely Niyam, and Svaam, and on the Tantric streams within Buddhism. Within Svaam, the focus is on the sphere of the Pāṇḍita and the Sāra Tantras; within Vijnāna, the particular specialization is that of the South Indian philosophico-theological school of Viśnukavādī-Saivism and its religio-ritual base, the Pāṇḍita (emphasis on temple ritual). Another area of research, which also includes reference to South Eastern Asia, is the study of Buddhism and Hinduism Tibet and its synthesis as well as in aynetic forms in India, Tibet, and Java.

Sinological Studies

At present, a project entitled ‘History of the Dangurs’ is in progress. Its aim is the translation and classification of those texts of the Qing Shūs – the most extensive collection of sources of the MoX. M.T., Dharmakirti Vācyāpyatī, Teil I und II (Veröffentlichungen der Kommission für Sprachen und Kulturen Südasiens, Nr. 25) Wien ’91


Perrot, E., Beim Besen bei Bhāvaviveka, Darstellung der Erläuterung der Dohka (Kharoṣṭhī) im buddhistischen religiösen und philosophischen Fakultät der Universität Wien. Wien ’91


What type of questions can be answered by IDIN? Some examples:

1. Your institute is searching for a counterpart in Africa to carry out a collaborative research project.
2. The director of an institute in Africa will visit your institute.
3. You want to have more information on its activities and staff.
4. You want to locate researchers on certain subjects.

For more information, please contact:

International Development Information Network (IDIN)

The International Development Information Network (IDIN) is a decentralized continuation of an activity originally started by the OECD to maintain databases on development activities: research projects, research and training institutes, and experts in the field of economic and social development.

By Tinka Ewoldt-Leichter

INTERNATIONAL DEVELOPMENT INFORMATION NETWORK

The International Development Information Network (IDIN) is a decentralized continuation of an activity originally started by the OECD to maintain databases on development activities: research projects, research and training institutes, and experts in the field of economic and social development.

You want to know what type of projects an international donor has financed over the last 5 years. It is also possible to detect certain trends in development research by searching the databases and comparing the databases: e.g. comparison of the numbers of agricultural projects in Africa and Latin America. In addition, IDIN is continuously promoting co-operative research between the regions and facilitating site-of-the-art papers on specific subjects, based on information from the IDIN databases, supplemented by recent bibliographical information. Recently studies on 'ethnicity' and 'gender' have been carried out. A study on 'poverty', which will be planned for this year, in cooperation with the Co-operative Research on Poverty (CROP) team. One of the most important tools in co-operative research is the use of modern communication technologies, such as electronic mail and electronic networking. The partners in IDIN are already using this tool to exchange information and data.

For more information, please contact:

International Development Information Network (IDIN)

Development Research Institute

P.O. Box 9015, 5000 LE Tilburg

The Netherlands

Tel: +31-13-643576
Fax: +31-13-643010
E-mail: EWOLDT@KBRI.NL
Asian studies in Belgium

The bloody events of Tien-anmen not only demonstrated the quest for democracy of the Beijing students, they also illustrated the impact of international politics on scientific interest and study choices. Just as the 'open door policy' of Deng Xiaoping had resulted in an unexpected upsurge of interest for the Chinese studies programme of the eighties, one side effect of Tien-anman was a spectacular drop in the number of enrolments during the nineties. At the university of Louvain, the number of enrolments for Chinese studies fell from approximately 50 in 1988-1989 to 11 in 1990-1991, while the enrolments for Japalogy remained around 50. In Ghent, the same trend was also discernible.

By Carine Dujardin

The Science and Empire Network

During the last decade several aspects related to the 'science, technology, and colonization' theme have attracted the attention of many scholars throughout the world. A number of articles and several books have appeared. In early 1985 scholars from REHSEIS (Paris) and scholars from the National Institute of Science, Technology, and Development Studies (NISTADS, New Delhi) were drawn closer together at a seminar entitled 'Science & Empire, organized by NISTADS in New Delhi. Professors R. Rashed of REHSEIS and A. Rahman of NISTADS agreed to make comparative studies. In 1993, availing itself of the opportunity offered by the XIX International Congress of History of Science (ICHS). About forty scholars attended this meeting. For general information and for an evaluation of what has been done during the first years of the Network it was decided that the Network will try to become an official section of the International Union of Philosophy of Science (IUPS), and for the XX ICHS to be held in Belgium in 1997, two sessions may be organized on New Functions of Imperialism and Science in the Belgium Empire. Relevant suggestions are welcome. It was also felt that the book review section of the Newsletter should be strengthened and that one general review about one country detailing what is happening in Science and Empire studies should be provided. To achieve this, a group of correspondents was set up. Its members are: Silvia Figueiroa (Brazil), David Ekmeleddin Ihsanoglu (Turkey). About 80 papers relevant to the theme were presented and these were listed in the Newsletter.

By Deepak Kumar

Asian studies in Belgium

The bloody events of Tien-an-men not only demonstrated the quest for democracy of the Beijing students, they also illustrated the impact of international politics on scientific interest and study choices. Just as the 'open door policy' of Deng Xiaoping had resulted in an unexpected upsurge of interest for the Chinese studies programme of the eighties, one side effect of Tien-anman was a spectacular drop in the number of enrolments during the nineties. At the university of Louvain, the number of enrolments for Chinese studies fell from approximately 50 in 1988-1989 to 11 in 1990-1991, while the enrolments for Japalogy remained around 50. In Ghent, the same trend was also discernible.

By Carine Dujardin

The Science and Empire Network

During the last decade several aspects related to the 'science, technology, and colonization' theme have attracted the attention of many scholars throughout the world. A number of articles and several books have appeared. In early 1985 scholars from REHSEIS (Paris) and scholars from the National Institute of Science, Technology, and Development Studies (NISTADS, New Delhi) were drawn closer together at a seminar entitled 'Science & Empire, organized by NISTADS in New Delhi. Professors R. Rashed of REHSEIS and A. Rahman of NISTADS agreed to make comparative studies. In 1993, availing itself of the opportunity offered by the XIX International Congress of History of Science (ICHS). About forty scholars attended this meeting. For general information and for an evaluation of what has been done during the first years of the Network it was decided that the Network will try to become an official section of the International Union of Philosophy of Science (IUPS), and for the XX ICHS to be held in Belgium in 1997, two sessions may be organized on New Functions of Imperialism and Science in the Belgium Empire. Relevant suggestions are welcome. It was also felt that the book review section of the Newsletter should be strengthened and that one general review about one country detailing what is happening in Science and Empire studies should be provided. To achieve this, a group of correspondents was set up. Its members are: Silvia Figueiroa (Brazil), David Ekmeleddin Ihsanoglu (Turkey). About 80 papers relevant to the theme were presented and these were listed in the Newsletter.

By Deepak Kumar

Asian studies in Belgium

The bloody events of Tien-an-men not only demonstrated the quest for democracy of the Beijing students, they also illustrated the impact of international politics on scientific interest and study choices. Just as the 'open door policy' of Deng Xiaoping had resulted in an unexpected upsurge of interest for the Chinese studies programme of the eighties, one side effect of Tien-anman was a spectacular drop in the number of enrolments during the nineties. At the university of Louvain, the number of enrolments for Chinese studies fell from approximately 50 in 1988-1989 to 11 in 1990-1991, while the enrolments for Japalogy remained around 50. In Ghent, the same trend was also discernible.

By Carine Dujardin

The Science and Empire Network

During the last decade several aspects related to the 'science, technology, and colonization' theme have attracted the attention of many scholars throughout the world. A number of articles and several books have appeared. In early 1985 scholars from REHSEIS (Paris) and scholars from the National Institute of Science, Technology, and Development Studies (NISTADS, New Delhi) were drawn closer together at a seminar entitled 'Science & Empire, organized by NISTADS in New Delhi. Professors R. Rashed of REHSEIS and A. Rahman of NISTADS agreed to make comparative studies. In 1993, availing itself of the opportunity offered by the XIX International Congress of History of Science (ICHS). About forty scholars attended this meeting. For general information and for an evaluation of what has been done during the first years of the Network it was decided that the Network will try to become an official section of the International Union of Philosophy of Science (IUPS), and for the XX ICHS to be held in Belgium in 1997, two sessions may be organized on New Functions of Imperialism and Science in the Belgium Empire. Relevant suggestions are welcome. It was also felt that the book review section of the Newsletter should be strengthened and that one general review about one country detailing what is happening in Science and Empire studies should be provided. To achieve this, a group of correspondents was set up. Its members are: Silvia Figueiroa (Brazil), David Ekmeleddin Ihsanoglu (Turkey). About 80 papers relevant to the theme were presented and these were listed in the Newsletter.

By Deepak Kumar
Commemorative medal for those who survived the unfortunate voyage of the 'Gouden Boys'
The aim of this research project is to examine how rural industries have changed during the last ninety years, and how these changes have affected the rural population. It is set up as a longitudinal study of one village enterprise and its historical precursors, and it focuses on the southern Chinese province of Sichuan. Depending on local circumstances, the industry to be studied will be in wood production, on farms and in the local homesteads. These people were described in the older historical sources as forest-dwelling ‘fairy worshippers’. Their idiosyncratic shamanism and lifestyle have been a never fading source of fascination to anthropologists. Their puzzling language is unmistakably a member of the Tibeto-Burman language family, but it has always presented researchers with a dilemma to comparative linguists. Unlike other tribal languages of the Himalayas, the Lepcha have their own indigenous ‘Rong’ or Lepcha script. By historical coincidence, the world’s largest collection of old Lepcha manuscripts, containing over 180 Lepcha books, is housed in Leiden. Leiden graduate Hélène Plaisier is currently completing an exhaustive descriptive catalogue of this manuscript collection, and this summer she will embark on a journey to the jungles of Kalimpong to conduct fieldwork among the Lepchas. It is her objective to write the first comprehensive modern grammar of the Lepcha language.

H. Plaisier
Lepcha Grammatic’. The Lepchas are the aboriginal inhabitants of the kingdom of Sikhim, which was annexed by India in 1975. As Sikkim is now part of India, wedged between the kingdoms of Nepal and Bhutan, the Lepchas have become a minority in their own tribal homelands. These people were described in the older historical sources as forest-dwelling ‘fairy worshippers’. Their idiosyncratic shamanism and lifestyle have been a never fading source of fascination to anthropologists. Their puzzling language is unmistakably a member of the Tibeto-Burman language family, but it has always presented researchers with a dilemma to comparative linguists. Unlike other tribal languages of the Himalayas, the Lepcha have their own indigenous ‘Rong’ or Lepcha script. By historical coincidence, the world’s largest collection of old Lepcha manuscripts, containing over 180 Lepcha books, is housed in Leiden. Leiden graduate Hélène Plaisier is currently completing an exhaustive descriptive catalogue of this manuscript collection, and this summer she will embark on a journey to the jungles of Kalimpong to conduct fieldwork among the Lepchas. It is her objective to write the first comprehensive modern grammar of the Lepcha language.

M.H.T. Sudjato-Liem
The Dominant Position of the Indonesian Language in the Modern Balinese Literary Tradition’. The genre of the modern novel made its appearance in the Indonesian island of Bali in the early 1930s with books written in Balinese. However, soon afterwards, the Indonesian language, the country’s replaced Balinese as the most important vehicle for expressing of ‘modernity’; and the use of Balinese for the writing of novels declined. This development, namely the replacement of the vernacular by Balinese Indonesian for the writing of novels, can be found all over Indonesia. Ms. Sudjata-Liem is studying the Balinese situation concentrating on the question of why modern novels in Balinese prefer to write in Indonesian. In her work she will pay particular attention to four modern writers, namely: Wayan Bhadrata, Anak Angin Panji Tisma, Putu Wi­ja, and Makti Sina. The research is supervised by Prof. H. M. J. Maier.

M. Winkel
In ‘Search of Culture and Histo­ry: Japanese ethnographical studies around 1800’. This study is con­cerned with a corpus of historic­cal ethnographical studies published around 1800 by a group of Japane­se intellectuals. The work will be analysed within the context of the Japanese khojo and the Japanese kokagura movements. Part­icular attention will be paid to the following Japanese scholars: Ota Naupo (1749-1825); Saiti Kyô­den (1761-1816); Takazawa Bakin (1767-1848); Morishima Chûryô (1756-1808); and Oyama Trumikyo (1783-1945). The work of these intellectuals is character­ized by their insistence on the collec­tion of facts and their attempts to remain objective. Besides Japanese­ese sources, they also made use of Chinese and Dutch scientific publi­cations.

The research is supervised by Prof. W. J. Boot.

Three other candidates have been awarded a one-year appointment in order to complete their theses. These are: Mr. Chong Shao­bang, ‘The Chinese Historiography of Formosa in the Dutch Period, 1624-1662’; Mr. Mihito Moriya­ma, ‘The Invention of Sundanese Writing: the formation of a local liter­acy in nineteenth century West Java’, and Mr. G. Negash, ‘Oral and Written Literatures in Tigunia: a history’.
Asia-data set and the Netherlands Historical Data Archive (NHDA)

During the seventies, the Department of the History of European Expansion at the University of Amsterdam carried out an extensive research project regarding voyages to and from Asia in the VOC period. Virtually all voyages, circa 8000, between the Dutch Republic and Asia between 1595 and 1795 have been recorded in computer files. In 1979 the data were published in the series 'Rijks Geschiedkundige Publicaties'.

By P.K. Doorn

It was decided that the data should be made available to all interested researchers in electronic form. The datasets were deposited at the NHDA. The VOC dataset is now accessible at the (worldwide) Internet by Gopher. The NHDA can be reached by choosing the Expertise centre in the main Gopher menu of the Netherlands Historical Data Archive. To find the VOC-dataset choose NHDA-datasets and then Dutch Asiatic Shipping-DOOO.

Other datasets on expansion history are Anglo-African Trade 1699-1808, The NHDA has built up a considerable expertise and possesses advanced equipment for scanning and Optical Character Recognition, which is available for researchers.

Furthermore, the NHDA organizes post-doctoral courses on historical information science, and is concerned with the transnational post-graduate - programme 'Data Bank of Urban and Regional History (DABURH)'.

The NHDA keeps a library with documentation materials, like books and reports on historical information science, and information on CD-ROMs and On-line data banks. One special multimedia project is the 'Voorcompagnieen', which is made by one of the DABURH students. The 'Voorcompagnieen' contains voyages to Asia between 1595 and 1602.

Visiting address: Department of History, Leiden University, Doleinstr. 16, Leiden, office 024. Mailing address: PO Box 915, 2300 RA Leiden, The Netherlands Tel. NHDA: +31-71-272742 Data-Documentation: +31-71-272228 Scan-OCR Lab: +31-71-272719 Fax: +31-71-272615 E-Mail: NHDA@RULLET.LeidenUniv.nl

GENERAL NEWS

Indonesia from a bird's-eye view

Recently theKITLV (Royal Institute of Linguistics and Anthropology) in Leiden acquired the archive of the Maritime Luchtvaartdienst (Naval Air Force) covering the period 1945-1950. The KITLV hopes to find sponsors to make the archive accessible to researchers. It consists of 400 rolls of film, containing in all 15,000 negatives, mainly depicting the area east of Semanggol.

Photo: The Juliana dockyard in the harbour of Soerabaja on January 27, 1948.

Le dieu de ces tyrans

Haafner Society Founded

To commemorate the 240th anniversary of the birth of the travel writer Jacob Haafner (1734-1809), a meeting was held in Amsterdam, on March 13, 1994, to found the Haafner Society. The main goal of the Society has set itself is to re-publish the complete works of Jacob Haafner and to stimulate the study of the historical, literary, linguistic, anthropological, and philosophical aspects of his work. He was one of the first and foremost critics of the colonial condition. His essay on the "usefulness" of the Christian missions was recently republished in a paperback edition. In this he takes a stand against missionary support of colonial exploitation. The motto of his book, borrowed from Voltaire, 'il est difficile de servir un dieu qu'on ne connait pas, plus difficile encore d'aimer le dieu de ces tyrans', leaves no shadow of doubt about his point of view.

By Jaap de Moor

In a lively and entertaining meeting, speeches on various aspects of Haafner's work were delivered. Agnes Vercammen opened the gathering with the performance of an ancient Indian dance. Hanneke van den Mayzenberg commented on aspects of the colloquial Tamil in the works of Haafner. Marianne Persaud chose to highlight the Indian medical tradition of herbs as described by Haafner. She also quoted Haafner as one of the precursors of vegetarianism in Europe. The poet and linguist Ronna Gribbel recited a poem based on Haafner's South African experience. She commented on the unwritten language of the Khoi using beads as a means of communication, which Haafner failed to comprehend during his stay in Cape Town. Ad van Schat, a modern travel writer, contributed a slide presentation on Fort Sadraspatnam (near Madras), where Haafner spent some exhilarating years in a multi-cultural and multi-ethnic environment.

The Society will keep a very lively list of members. The first issue of the provisionally annual Bulletin of Haafner Studies or Haafner Jahrbi will be published in 1995.

For further information, please contact: Jaap de Moor PO Box 9515 2300 RA Leiden the Netherlands

By P.K. Doorn

In 1988 it was decided that the data should be made available to all interested researchers in electronic form. The datasets were deposited at the NHDA. The VOC dataset is now accessible at the (worldwide) Internet by Gopher. The NHDA can be reached by choosing the Expertise centre in the main Gopher menu of the Netherlands Historical Data Archive. To find the VOC-dataset choose NHDA-datasets and then Dutch Asiatic Shipping-DOOO.

Other datasets on expansion history are Anglo-African Trade 1699-1808, the NHDA has built up a considerable expertise and possesses advanced equipment for scanning and Optical Character Recognition, which is available for researchers.

Furthermore, the NHDA organizes post-doctoral courses on historical information science, and is concerned with the transnational post-graduate - programme 'Data Bank of Urban and Regional History (DABURH)'.

The NHDA keeps a library with documentation materials, like books and reports on historical information science, and information on CD-ROMs and On-line data banks. One special multimedia project is the 'Voorcompagnieen', which is made by one of the DABURH students. The 'Voorcompagnieen' contains voyages to Asia between 1595 and 1602.

Visiting address: Department of History, Leiden University, Doleinstr. 16, Leiden, office 024. Mailing address: PO Box 915, 2300 RA Leiden, The Netherlands Tel. NHDA: +31-71-272742 Data-Documentation: +31-71-272228 Scan-OCR Lab: +31-71-272719 Fax: +31-71-272615 E-Mail: NHDA@RULLET.LeidenUniv.nl

In 1988 it was decided that the data should be made available to all interested researchers in electronic form. The datasets were deposited at the NHDA. The VOC dataset is now accessible at the (worldwide) Internet by Gopher. The NHDA can be reached by choosing the Expertise centre in the main Gopher menu of the Netherlands Historical Data Archive. To find the VOC-dataset choose NHDA-datasets and then Dutch Asiatic Shipping-DOOO.

Other datasets on expansion history are Anglo-African Trade 1699-1808, the NHDA has built up a considerable expertise and possesses advanced equipment for scanning and Optical Character Recognition, which is available for researchers.

Furthermore, the NHDA organizes post-doctoral courses on historical information science, and is concerned with the transnational post-graduate - programme 'Data Bank of Urban and Regional History (DABURH)'.

The NHDA keeps a library with documentation materials, like books and reports on historical information science, and information on CD-ROMs and On-line data banks. One special multimedia project is the 'Voorcompagnieen', which is made by one of the DABURH students. The 'Voorcompagnieen' contains voyages to Asia between 1595 and 1602.

Visiting address: Department of History, Leiden University, Doleinstr. 16, Leiden, office 024. Mailing address: PO Box 915, 2300 RA Leiden, The Netherlands Tel. NHDA: +31-71-272742 Data-Documentation: +31-71-272228 Scan-OCR Lab: +31-71-272719 Fax: +31-71-272615 E-Mail: NHDA@RULLET.LeidenUniv.nl
International guide to Anthropological Resources

The Library-Anthropology Resource Group (LARG) is currently compiling an important new reference work, the International Guide to Anthropological Resources. This work will present current and authoritative information on non-artifact anthropological (and related) resources in selected libraries, archives, museums, and other repositories. Approximately 150 selected resources and collections in North America, Europe, the Middle East, Africa, Asia, the Pacific, and Latin America will be described in this one-volume work.

By Lee S. Dutton

Each entry will describe a resource or collection which he/she authored. An entry may be requested at the address below. Each entry will include: concise direct information on the resource (Part A, on the entry form), and an informative signed description, about two to four pages in length. In Part B, the narrative may be described.

In preparing your contribution, please give major attention to resources such as manuscripts, archives, and/or printed materials in the library, archive, museum, or collection which you have offered to describe. Visual and audio documentation (including photographs, slides, films, audiotapes, and recordings) of anthropological (or related) resources is also significant. Please be specific.

For this compilation, the field of anthropology is defined broadly. By including social and cultural anthropology, ethnohistorical, physical anthropology, linguistics, archaology, and folklore. By including ethnohistoric and folkloric material, the project aims to describe the resources of anthropological relevance to the general public. In Part B, the narrative may be described.

The deadline for submission of contributions is December 1st, 1994.

Entry forms can be requested from the editor at the address below:

Lee S. Dutton
Librarian
Hart Southeast Asia Collection
Founders Memorial Library
Northern Illinois University
DeKalb, IL 60115 USA
Fax: 815-753 2003

22-27 August, 1994
Leiden, the Netherlands

7th International Conference on Austronesian Linguistics:
News from the Frontline

The Seventh International Conference on Austronesian Linguistics, 7-ICAL for short, was a great success. The organizers (the Department of Languages and Cultures of Southeast Asia and Oceania at Leiden University and the International Institute for Asian Studies in Leiden) wisely decided to hold the conference in Noordwijk. The site was not only close to Leiden, but also the out-of-town conference centre made it possible for the participants not to meet each other constantly—notwithstanding their great numbers.

By Jan E. Voskuil

Over a hundred papers were presented in three parallel sessions during four days. The topics included spectral properties of vowels in Malay, more in Buginese verse, reference tracking in Toa, the Aksionaten of the Indonesian verb in comparison to Russian, coherence in Acehnese discourse, the grammar of the hither-virtually unknown languages (Tukang Besi, Leti, Kambera, Siraya, to mention just a few), the genesis of contact languages, and ways to prevent language extinction. It is impossible to do justice to this wide variety of topics, pertaining to a wide variety of disciplines.

The topics included spectral properties of vowels in Malay, more in Buginese verse, reference tracking in Toa, the Aksionaten of the Indonesian verb in comparison to Russian, coherence in Acehnese discourse, the grammar of the hither-virtually unknown languages (Tukang Besi, Leti, Kambera, Siraya, to mention just a few), the genesis of contact languages, and ways to prevent language extinction. It is impossible to do justice to this wide variety of topics, pertaining to a wide variety of disciplines.

The topics included spectral properties of vowels in Malay, more in Buginese verse, reference tracking in Toa, the Aksionaten of the Indonesian verb in comparison to Russian, coherence in Acehnese discourse, the grammar of the hither-virtually unknown languages (Tukang Besi, Leti, Kambera, Siraya, to mention just a few), the genesis of contact languages, and ways to prevent language extinction. It is impossible to do justice to this wide variety of topics, pertaining to a wide variety of disciplines.

The topics included spectral properties of vowels in Malay, more in Buginese verse, reference tracking in Toa, the Aksionaten of the Indonesian verb in comparison to Russian, coherence in Acehnese discourse, the grammar of the hither-virtually unknown languages (Tukang Besi, Leti, Kambera, Siraya, to mention just a few), the genesis of contact languages, and ways to prevent language extinction. It is impossible to do justice to this wide variety of topics, pertaining to a wide variety of disciplines.

Dr Otto Dahl ( Andreas ) and Dr Robert Blust ( Andreas ) has been gaining some support since the publication of work by Starosta and others in the eighteen. Ultimately, the question concerns the relation between semantic properties of verbs (or predicates) in human cognition, and their syntactic properties. If Austronesian linguistics is going to make contributions to general linguistics of the same order of magnitude as it used to in the 19th century, it is likely to be in connection with such general, but no less fascinating questions.

Walls Crumbling

Bloomfield warned against 'the odium theologicum and the postulation of schools' (in his 1946 article in Language 22:1-3). Austronesian linguistics has traditionally not paid much heed to it. Perhaps it is wishful thinking on the part of the present author, but a new wind seems to be blowing. Instead of illuminating such earlier arguments on methodological grounds, adherents of widely varying beliefs could be spotted in the midst of empirical dialogue. While the massive wall separating historical and theoretical linguistics--a typical artefact of the 20th century--seems to be crumbling down. Imagine if biologists were to think in such skeleton! Well, actually, they did so for a long time. But as palaeontologist S.J. Gould writes, 'All good scientists must use and appreciate both styles since large views toward science need to forge for insights in both physics and history.' (Buly for Buly, Penguin Books, 1992, x). In 1993. Unless so mistaken, a similar insight is gradually taking hold of our field also. I am looking forward to the next ICAL in Taiwan.

CNWS Seminar
16-17 May, 1994
Leiden, the Netherlands

Of Tools and Texts

This year's seminar organized by the research cluster 'Intercultural Study of Literature and Society' was devoted to the theme: Of Tools and Texts. One major preoccupation was the question of boundaries and interactions between oral and literary texts.

By Sabine Luning

1. PROJECTS
   1.1. Part A
   1.2. Part B

2. GENERAL NEWS
   2.1. NEWS FROM THE FRONTLINE
   2.2. GENERAL STUDIES
   2.3. REPORTS
   2.4. ORGANIZATION
The congruence of political and theoretical questions regarding the changing position and organisation of agricultural production. What are the major processes affecting agriculture towards the end of the twentieth century?

Agriculture and the quality of rural life are characterized by uneven development all over the world. Among the various forms of agriculture, one extreme is how output farming combined with poverty, unemployment, marginalization and the degradation of natural resources; while the other extreme is highly productive farming associated with environmental pollution.

Farmers pushed out of agriculture and back into the countryside, (ii) by variations in the availability, access and use of technology to production units.

The sources and effects of these processes are not socially neutral, but amenable to solution by ostensibly technical policy measures. They are shaped (i) by social and spatial differences: unequal division of resources, labour and income, structured by class, gender, ethnicity and region, (ii) by variations in availability, access and use of technology, and (iii) by an increasing global patterning of production and consumption. The processes generating them, how we understand these processes, and how we might act on them. In short, the congress raises 'agrarian questions'.
The French Institute of Pondichery (FIP) was created in 1955 under the conditions of the Treaty of Cession of French Possessions in India. It was established under the wishes of the then Prime Minister Jawaharlal Nehru that Pondichery should remain a window open to French culture, the objective of the FIP is to maintain a French research and study centre with the collaboration of Indian scholars. The permanent staff (Director: F. Houlière) includes highly trained Indian and French scientists and learned Pandits. Other research scholars of various nationalities spend brief periods at the Institute making a contribution to the programme and carrying out their own research, in which they can avail themselves of the invaluable facilities provided by the exceptionally rich library and other reference collections. Junior research scholars, both Indian and French, regularly participate in specialized training programmes or are engaged in preparing their doctoral theses.

By Jackie Assayag

The French Institute of Pondichery (FIP) was created in 1955 under the conditions of the Treaty of Cession of French Possessions in India. It was established under the wishes of the then Prime Minister Jawaharlal Nehru that Pondichery should remain a window open to French culture, the objective of the FIP is to maintain a French research and study centre with the collaboration of Indian scholars. The permanent staff (Director: F. Houlière) includes highly trained Indian and French scientists and learned Pandits. Other research scholars of various nationalities spend brief periods at the Institute making a contribution to the programme and carrying out their own research, in which they can avail themselves of the invaluable facilities provided by the exceptionally rich library and other reference collections. Junior research scholars, both Indian and French, regularly participate in specialized training programmes or are engaged in preparing their doctoral theses.

The Institute is multidisciplinary but rich in the plants of certain regions, for instance mangrove swamps, evergreen forests, South Indian hills, and of certain botanical species, like palms. The palynology laboratory section contains one of the richest collections of tropical pollen grains in the world. The FIP's palynology laboratory has a collection of reference slides and other items which constitutes an exceptional resource base. Research in this area is oriented chiefly towards the reconstruction of the evolution of the forest cover in India. Another important area of study is aeropalynology, or the determination of the quality of pollen grains in the air, and the compilation of a pollen calendar, which will help combat allergies. The herbarium has more than 30,000 specimens, representing 3800 species, and is particularly rich in the plants of certain regions, for instance mangrove swamps, evergreen forests, South Indian hills, and of certain botanical species, like palms. The palynology laboratory contains one of the richest collections of tropical pollen grains, consisting of some 10,000 items. The ecology library contains 13,040 volumes and has 130 current subscriptions. The FIP has three departments covering Indology, Ecology, and Social Sciences.

The Indology Department
The Department headed by J. Assayag, is only 6 years old, yet it has already established itself in four principal areas of activity: research, documentation, diffusion of knowledge and training scholars. One research programme is concentrated on the Kavet Bein. It analyses its economic development, both agricultural and industrial, as this region is often affected by adverse climatic conditions. Another programme focuses on the dynamics and rationale of rural migrations, the aim being not merely to find out who has migrated, but also to study the overall dynamics of the rural system in order to discover an alternative to permanent migration. A third programme concerns the study of urban configurations and the commercial network in the town of Trichurenguda, Tamil Nadu. A fourth programme, using automatic mapping, consists of a geographical analysis of India focusing on the most dynamic economic sectors. Yet another is the study of the historical transformations of ecology and society in the Himalayas.

The Department of Social Sciences
The Department headed by J. Assayag, is only 6 years old, yet it has already established itself in four principal areas of activity: research, documentation, diffusion of knowledge and training scholars. One research programme is concentrated on the Kavet Bein. It analyses its economic development, both agricultural and industrial, as this region is often affected by adverse climatic conditions. Another programme focuses on the dynamics and rationale of rural migrations, the aim being not merely to find out who has migrated, but also to study the overall dynamics of the rural system in order to discover an alternative to permanent migration. A third programme concerns the study of urban configurations and the commercial network in the town of Trichurenguda, Tamil Nadu. A fourth programme, using automatic mapping, consists of a geographical analysis of India focusing on the most dynamic economic sectors. Yet another is the study of the historical transformations of ecology and society in the Himalayas.

The Department of Ecology
The Department, headed by B. Bourgeois, concentrates on the study and inventory of natural resources, as well as on the ecology of vegetation types. Working in the field of vegetation of South Asia as a complete unit, FIP researchers have established a large synthesis of bioclimates and the typology and ecology of vegetation types. These broader studies have been followed by detailed research focusing on the region of the South Indian hills and the rainforests of the Western Ghats. Another of the department's main activities is pollen mapping. Working in collaboration with the Indian Council of Agricultural Research and the various State Forest Departments, FIP ecologists have carried out an initial research programme as part of the national scheme for mapping vegetation for the scale 1:5,000,000. The more densely forested regions of South India have also been mapped in great detail on the scale of 1:250,000. Recently Institute research on vegetation types has veered towards the dynamics of grassland ecosystems. The aim of these studies is to produce a model of the ecological functioning of dense forests, so as to facilitate their sustainable management by the forest departments. Considerable importance is also attached to soil studies. Research at the palynology laboratory centre on the formation of forested habitats and the detailed study of certain soil types, particularly the red soils of the Mysore plateau. The results have been published in the form of a map of the various types of soils in Western Karnataka. The maps which the Institute has produced have been extremely useful, especially in dealing with urgent problems concerning the protection of the environment. One of the ongoing programmes is the determination of the quality of the native species found in the rainforests of the Western Ghats, in order to identify these areas in need of protection and to prevent the disappearance of rare species. The palynology laboratory has a collection of reference slides and other items which constitutes an exceptional resource base. Research in this area is oriented chiefly towards the reconstruction of the evolution of the forest cover in India. Another important area of study is aeropalynology, or the determination of the quality of pollen grains in the air, and the compilation of a pollen calendar, which will help combat allergies. The herbarium has more than 30,000 specimens, representing 3800 species, and is particularly rich in the plants of certain regions, for instance mangrove swamps, evergreen forests, South Indian hills, and of certain botanical species, like palms. The palynology laboratory contains one of the richest collections of tropical pollen grains, consisting of some 10,000 items. The ecology library contains 13,040 volumes and has 130 current subscriptions. The FIP has three departments covering Indology, Ecology, and Social Sciences.

The Indology Department
The Department headed by J. Assayag is only 6 years old, yet it has already established itself in four principal areas of activity: research, documentation, diffusion of knowledge and training scholars. One research programme is concentrated on the Kavet Bein. It analyses its economic development, both agricultural and industrial, as this region is often affected by adverse climatic conditions. Another programme focuses on the dynamics and rationale of rural migrations, the aim being not merely to find out who has migrated, but also to study the overall dynamics of the rural system in order to discover an alternative to permanent migration. A third programme concerns the study of urban configurations and the commercial network in the town of Trichurenguda, Tamil Nadu. A fourth programme, using automatic mapping, consists of a geographical analysis of India focusing on the most dynamic economic sectors. Yet another is the study of the historical transformations of ecology and society in the Himalayas.

The Department of Social Sciences
The Department headed by J. Assayag is only 6 years old, yet it has already established itself in four principal areas of activity: research, documentation, diffusion of knowledge and training scholars. One research programme is concentrated on the Kavet Bein. It analyses its economic development, both agricultural and industrial, as this region is often affected by adverse climatic conditions. Another programme focuses on the dynamics and rationale of rural migrations, the aim being not merely to find out who has migrated, but also to study the overall dynamics of the rural system in order to discover an alternative to permanent migration. A third programme concerns the study of urban configurations and the commercial network in the town of Trichurenguda, Tamil Nadu. A fourth programme, using automatic mapping, consists of a geographical analysis of India focusing on the most dynamic economic

For more information:
Institut Français de Pondichéry
Dr Jackie Assayag
11 St. Louis Street
Pondichéry 605 001
India
Tel: +91-413 341 70/341 68
Fax: +91-413 395 34

IIAS NEWSLETTER 3 – Page 23
Centre for Advanced Research of Indigenous Knowledge Systems

A new initiative takes shape

On 8 December 1993 a group of scholars of various academic backgrounds, but all concerned about serious scholarly activities, established the Foundation for the Promotion of Indigenous Knowledge Based Development (IKDF) at Mysore, India. They sought to promote advanced research in a variety of academic disciplines that have in common the search for indigenous knowledge systems, and to make this knowledge available for sustainable development. They felt a common need to conceive alternative approaches to development that would at once make the agents of indigenous knowledge creative in the evolving society and enhance scientific understanding of contemporary social, economic and cultural phenomena in both their structural and processual aspects. To this end the scholars agreed to set up the Centre for Advanced Research of Indigenous Knowledge Systems (CARIKS) at Mysore. The foundation, which is registered under the Karnataka Trust Act, will extend all possible co-operation to the Centre.

By Jan Brouwer

The Centre functions as a national centre devoted to scientific research. It will promote research projects in chosen frontier and interdisciplinary areas of the humanities and social sciences, and organize seminars, workshops and symposia on these areas.

The Centre is located in a pleasant residential locality of Mysore city close to major libraries for Anthropology, Archaeology, Indian Languages and the State Archives. It is also within easy distance from the University of Mysore. It has a reference library, documentation facilities and a reading room. It will also develop certain facilities of its own for database information of Indigenous Knowledge and Sustainable Development and such requirements for desk and fieldwork as are essential. The facilities of the Centre would be available for use by both Indian and foreign scholars.

The Centre is headed by a Director who is assisted by an Administrator and a secretarial staff. The Directorate of the Centre is accountable to the Foundation.

Objectives

The main objectives of the Centre are:

- To promote and carry out research in the related areas of science and technology related to Indigenous Knowledge Systems;
- To establish a resource centre for documentation, database information, research, development and training on the subject of Indigenous Knowledge;
- To gather and index information and to compile and disseminate the documentation of Indigenous Knowledge in the fields of rural industries, technologies, management, education, health, and agriculture;
- To develop a system of storing and retrieving records of Indigenous Knowledge Systems;
- To arrange and organize seminars and workshops for development of new direction of Indigenous Knowledge;
- To provide administrative, managerial and organisational support and services to visiting scholars and affiliated research projects at the Centre;
- To publish monographs and reports on frontier and interdisciplinary areas of sciences relations related to Indigenous Knowledge Systems.

Progress to Date

The Centre started functioning late in 1993. Among its early activities are research projects on the "Development needs of rural manufacturers", the "World-view of the Dravidian and "Indigenous accounting systems". Discussions on a few important scientific topics have already been held with considerable success. A seminar on "Indigenous Knowledge and Sustainable Development" is on the anvil. The publication programme of the Centre will start with the Stin Osseensus Paper (April 1994) and the Stin S.P. Tewari Memorial Lecture (December 1994).

Research

The Centre will conduct and promote research activities in certain important frontiers and interdisciplinary areas of the humanities and history. Typical of the research areas of interest to the Centre at present are:

- World-view, life-style and Development;
- Indigenous Technologies;
- Indigenous Institutions and forms of Management on local level;
- Interface of Macro-economic possibilities and Micro level peculiarities;
- Research methodology for Indigenous Knowledge Systems;
- Epigraphy as a source of Indigenous Knowledge;
- Trade Lexicons and Indigenous concepts in Modern Indian Languages in relation to Development.

Two of the areas that have been taken up are 'Rural Artisans Response to Macro-Structural Possibilities in Karnataka' and 'The State and Local Revenue Administration in South Indian History'. Research on Indigenous Knowledge and Gender and on Indigenous Botanical Classifications and Health Care is being initiated. Adequate computing facilities are also being developed.

The Centre has in-house expertise in the fields of anthropology, archaeology, administration and management; social and economic history; linguistics; and biochemistry and food technology.

Services

Individual scholars as well as institutions can apply for projects affiliation to the Centre through the IKDF. Services rendered to affiliated projects are:

- secretarial (communications, multiplication, pc);
- research (project staff and personnel);
- administrative (research permiss;
- logistical (fieldwork, accommodation);
- scientific (expertise, exchange);
- documentary (library and records).

Institutional Matters

The Centre is financed with a modest grant from the IKDF. Affiliated projects will be charged a percentage of the projects budget for the services rendered. The decision-making in house projects and project affiliation rests with the IKDF Board of Trustees.

Board of Trustees

The Centre as an activity of the IKDF has the Board of Trustees as its academic body. It meets four times a year. The composition is:

- Dr. B. A. Amila: President (Foreiher Director of the Central Food Technology Research Institute);
- Dr. P. Indira: Vice-President (Reader in Sociology at the University of Mysore);
- Dr. J. Brouwer: Museum Secretary (Director Indo-Dutch Programme on Alternatives in Development); Dr. D. P. Pattanayak: Member (former Director of the Central Institute of Indian Languages);
- Dr. H. Harm: Member (Professor of Economic History at the University of Lund, Sweden); Mrs. S. M. Menne: Member (Extension Officer Training and Development).

During the year 1994 an international Advisory Board will be formed with scholars from India and abroad.

Recent Developments

The Kern Institute

The Kern Institute, housing the Department of South and Central Asian Studies, commemorates the name of Hendrik Kern, the famous founder of Indology in the Netherlands. Kern's pupils swarmed out over the country and occupied the private and ordinary chairs of Sanskrit at Utrecht, Amsterdam, and Groningen Universities. Ultimately, Indology returned to its base at Leiden University after the abolition of the departments at Amsterdam and Groningen Universities. The final concentration took place in 1992, when the departments of Leiden and Utrecht were merged.

By H.W. Bodewitz

As a result of this latest merger four Indologists moved from Utrecht to Leiden. In the meantime the chair of Sanskrit, formerly occupied by Michael Wizel (now at Harvard University), had fallen vacant, and the chair of South and Southeast Asian Art and Archaeology (once occupied by Galatin and later by De Casparis) had been abolished. Some years ago Prof. Heisterman retired from his chair at the Modern Indian Studies. At least he had a successor, Prof. K. D. Kolff, a specialist in modern Indian history. As a result of all these developments the present situation of the Kern Institute has become rather obscure to outsiders. Below is a brief summary of the present situation which may shed some light on the matter.

The deplorable situation of the specialism of South Asian art has been relieved, first by the transfer of Dr. van Kooi from Utrecht to Leiden University. A private chair in this field of research is being negotiated. The final decision will be taken at the end of this year.

Apart from a splendid Indological library, the department has had a Documentation Centre for some years. Recently Mrs. Nettie Bonouvie became the head of this centre. Mrs. Hart is still running the library (assisted by Mrs. Oort and Dr. Ruijter).

Several scholars have secured a temporary appointments. They include Dr. van Hulst (teaching Modern Indian History), Dr. Heijligers (supervising the merger of the Leiden and Utrecht libraries and carrying out a research project on Tantrism), Dr. Goodriaan (a part-time research project on Tantrism), Dr. Verhagen, a research fellow of the Royal Netherlands Academy of Arts and Sciences (specializing in Tibetan Studies, especially the Tibetan tradition of Sanskrit grammar).

Dr. Houben, a research fellow of the IIS specializing on the linguistic philosophy of Sanskrit, and several PhD students preparing a thesis.

The address of the Kern Institute has changed several times during the last decades. Before the end of this year the Kern Institute will move from its present premises to Nieuwensteeg 1-3, Leiden. Here it will be housed together with the Leiden Research School CNWS and the IKDF. Let us hope that in this new environment Dutch Indology will flourish as befits its great tradition.
New technology and ancient manuscripts

The Institute for Indian Languages and Cultures at the University of Groningen

Since the operation Division of Labour and Concentration (Taakverdeling en Concentratie, or TVC) was launched in 1980, the Institute for Indian Languages and Cultures at the University of Groningen (RUG) has led a modest existence. In the aftermath of this operation, the structural academic staff of the Institute has been reduced from 5 to 1 full time staff member, a post which has so far been occupied by the author. He is responsible for delivering the 'minor study provisions' for Sanskrit and Indian (cultural) history in the Faculty of Arts. Besides this, the Institute belongs to the Faculty of Philosophy (Indian philosophy) and the Faculty of Theology and Religious Studies (Hinduism, Buddhism, and iconography).

The Institute for Indian Languages and Cultures is housed in the Arts Building at Oude Boteringstraat 23. It shares a secretariat with a number of other Arts departments. The library of the Institute is administered by the Institute to be able to make use of staff, there are several re-investments of the materials under the auspices of the J. Gonda Foundation (Royal Netherlands Academy of Arts and Sciences).

Vanguard of new computer technology

Two of the members of staff attached to the Institute, Bakker and Isaason, make use of the credit which is awarded annually to the Department of General Religious Studies and the Centre for Religious Studies at the University of Groningen. All financial matters pertaining to the staff and the Institute are administered by the Faculty of Arts and Religious Studies. The research carried out by the members of staff is part of the Rijksuniversiteit Groningen (Groningen Institute of Humanities). Since 1980 the Institute has played a role in the vanguard of the application of new computer-related technology. In this context, the field of classical lexicology (at the moment books by D. Heilijgers, T. Goudijn, and J. Hooijen are being worked on). This high level expertise will play an important role in the future project.

Critical edition of the Skandapurana

Despite, or perhaps even thanks to, the tight corner into which the TVC operation forced it, in Groningen a small, highly motivated, and closely knit team of Sinologists has been formed. On the basis of the possibilities set out above, two years ago Adriaansen, Bakker, and Isaason decided to launch a joint project, their aim being to provide a critical edition of the original Sanskrit text. With grateful acknowledgement of the generosity of Prof. A. Wezler (Hamburg), the Institute now possesses good photographic copies of three, very ancient, Nepalese manuscripts, the oldest of which dates from AD 810. This particular Skandapurana is very different from the well known text of the same name. It seems that this later text completely supplanted the original Skandapurana sometime in the 13th or 14th century. Because of the great antiquity of the manuscript it is possible to constitute a Purāṇa text, of which it can very probably be said that it represents an 8th century text edition. It seems that this text contains many Shivaite myths which are known only from other versions, or are completely unknown. All evidence points to the fact that the text originated in Pāṇḍava times.

The accumulated expertise means that it is possible for members of the Institute to be able to make use of advanced computer software, developed elsewhere, to set texts. Programmes such as TEx, LATEX, and EDMAC allow Adriaansen to produce a camera-ready copy of great complexity. This has meant that the Groningen Institute is able to able to carve a special niche for itself in the production process of scientific publications in the contents of the whole manuscript. Moreover, it means that this manuscript, which is the most important for constituting a critical text, is thus available in a form which makes it possible to work with it under any circumstances. This second possibility will be realized very shortly when a member of the team in Oxford will compare the manuscript of the Evans text on our film (taken in 1991) with reports of the same manuscripts made about seventy years ago; the latter are preserved in the Bodleian Library. One thing that has been established is, that during this period, the condition of the manuscript has deteriorated considerably, which means that those parts of the text which are encoded by the manuscript can now only be read on the rotographs. Earlier, at our request, the Bodleian tried to make photographs from these rotographs, but in view of the distortable quality of the rotographs, the result was barely legible. This means that the collator will have to take place in the library, with the colour prints and the rotographs laid out side by side.

Other projects

As well as being involved in the joint Skanda parana venture, the individual members of staff are working on various other projects. Adriaansen is deciphering various texts which celebrate the holiness of Nepal. Isaason is preparing a dissertation about the Vaiśeṣika, which will include critical studies of the Vaiśeṣika (with the commentary of Candrakīrti and parts of the commentary of Bhāta Vidyādha) and of the Falālīkālar- māṇḍūkya. Alongside this he is also working on the commentary literature on the Gītā. Bakker is involved in an annotated critical edition of the Mābhodnīkīya. Bakker is immersed in the history of the Vaiśeṣika school (4th-6th century AD), paying particular attention to the material culture of this period.

Dr H. Bakker

For more information

Dr H. Bakker

RUG

9700 AG Groningen

Tel: +31-50-636050/635816

Fax: +31-50-637763

IAAS NEWSLETTER 3 - Page 25
Kanchipuram is a dusty, provincial town in northern Tamil Nadu in India. It is famous for its ancient temples and mata — a religious institution whose influential scholars are widely respected and, moreover, regularly consulted about various issues by a number of people including important politicians. However, recently an altogether different part of Kanchipuram’s cultural heritage has received publicity in the regional and national media for it is also the base of a unique association which promotes the interests of professional artists of the Kattaikkuttu folk theatre.

By Hanne M. de Bruin

**CULTURE**

This association is a grass-roots initiative started by local artists and musicians who have little or no formal education, marginal incomes and a low social status. It functions as an intermediary between the official bureaucracy and theatre companies — groups of artists who work together for a theatre season. The association runs a theatre school for children and young people, it organizes an annual theatre festival and is involved in the development of innovative plays on environment, health, and gender equality. During my fieldwork on the Kattaikkuttu tradition as part of my PhD research, many performers expressed their need for better income prospects and for the introduction of new, young talent in order to save the theatre from dying out. In addition to the necessity for formal co-operation between performers to enable them to get better access to the Indian bureaucracy, the performers’ association is the tangible result of their commitments and its catalytic presence as a researcher probing into their profession and lives.

**Western Influence on Indian Music**

In 1870 Rāj Ramānanda Thākura (1840—1914) founded the first Indian music school in Calcutta. He was one of those prominent Indian intellectuals who had received a bi-cultural education and hoped to promote traditional Indian culture by Western means. Thākura had studied Western as well as Indian music, he believed in music notation and books. For use in his Bengal Music School he and members of his staff wrote manuals on singing, on sitar, violin and harmonium playing, and on drumming.

By Emmie te Nijenhuis

In a Hindu-Greek music the harmonium had then already been accepted as an accompanying instrument in vocal recitals, a function originally attributed to the śrāvini instrument, similarly to Kārtika music the Western violin became a rival of the vīṇā in vocal concerts. The violin had adapted itself very well to the graceful, larkily ornamented South Indian melodic style. With a change in the character of the strings and a preponderant glissando technique, it could follow every twist and turn of the voice. It became a generally accepted accompanying and solo instrument in South Indian concert practice. The introduction of the harmonium, at first led to severe conflicts. Much criticized though it was, it was able to gain a foothold and was favoured as an accompanying instrument by bhūmi singers. Although the notes of this keyboard instrument are fixed, development of harmonium players are very clear in imitating difficult vibrato (in ragas such as dharbār-kannada), consisting of notes which the actual keys cannot produce, by manipulating the air supply.

**Different notations**

In his books Thākura wrote Western staff notation (e.g., Fifty Tunes, Calcutta 1878 and Specimens of Indian Songs, Calcutta 1879), but in his music school he advised his students to learn an Indian, a bhūmi notation devised by his own music tutor, K.M. Goswami. The British school inspector preferred the Western staff notation and some Indian musiciansologists, such as R.D. Banerjee (Gita Sutra Sar), continued to use it. As a matter of fact, staff notation lends itself very well to analytical purposes. It can offer us minute melodic and rhythmic details of one particularly beautiful performance. However, performing Indian music, an art which has been orally transmitted for more than two thousand years, cannot be learnt from such detailed scores. Melodic and rhythm structures, even main phrases and variations of pre-existing compositions, are never completely fixed, but achieve their final shape only in performance practice. Performing Western music, one needs to lay down the method of learning this art consisted of private tuition, in the olden days of daily lessons from one teacher. Only by close contact with the teacher, by patiently listening and repeating notes and phrases of the master, one could step by step learn the characteristic elements of certain ragas, tālas, and compositions as part of one particular style of performance. In this context a simple syllable notation sufficed as an aid to the memory.

In the course of time Indian musicologists like V.N. Bhikhu Shastri felt the need to lay down more detailed of the melodic line in notation. Modern South Indian scholars have tried to use the Western symbols of pralltrit, mordent, glissando, etc. Already in the seventeenth century in his Rāgamalā, Sampātāna presents in his music examples of Western notation. In his book he describes an invention of a technique system of symbols indicating the musical ornaments. However, so far no uniform system of ornamental notation has been developed in India. The reason such a uniform system has not been developed may be explained by the fact that in Indian music most of the embellishments are characteristic of an individual style of performing, which is sometimes continued in certain family traditions (ghanās).

In European musical history, as a result of an increasing predominance of the keyboard instruments (organ, harpsichord, piano), we see a tendency to fix the pitch of the notes. In the course of time Western theoreticians devised various types of musical temperaments, which they described in terms of string divisions, frequency ratios, and cents calculations. So the first Western scholars and musicologists, the eighteenth-century theoreticians like William Jones and the harpsichord player Margaret Fowke and William Hamilton Bird, were very much pitch-oriented. They wanted to fix the notes and tried to adapt Western staff notations of Indian melodies.

**Popular theatre and new issues**

As a popular theatre with an inherent capacity to accommodate social issues, a successful instrument for organization, and as a number of professional experiments with vast communicative skills, Kattaikkuttu appears to be an appropriate medium for the effective transmission of development-related messages. The oral nature of the theatre fits the communicative strategies of largely illiterate rural audiences, while at the same time it offers scope to adapt a play to the demands of a particular performance context. Furthermore, the production of new plays which are staged during the theatre’s off-season provides an additional income for the performers.

The use of traditional media for the communication of social messages is not new. The communicative potential of these media was already being widely recognized in the 1970s, and various cases in which folk media were utilized for formal communication activities in different Third World countries have been documented. In spite of these attempts, folk media have not become integrated into a more systematic basis into regular development programmes. Many of these programmes pay only lip-service to the pivotal role of communication in the successful implementation of their activities, if they recognize it as a complementary function to other regional and local media. Communication and extension activities are often not planned in advance as an integral part of the programme, and sometimes there is not even a budget for such activities. Accurate, practical knowledge about the transmission of new concepts through audio and visual media to target-groups still deeply rooted in primarily oral cultures is limited. Yet, in the academic world an enormous amount of research has been done on oral traditions, and on the multimedia character of these oral expressions. The times seems ripe to use this reservoir of data by re-applying them to the praxis of transmitting messages to audiences with a large oral residue. The IAS therefore proposes to organize a seminar in which the communicative potential of the performing arts will be explored.

**Scene from 'The Five Elements', an innovative Kattaikkuttu play on environment.**

*Photo: Hanne M. de Bruin*
Unique collaboration between Indian and Dutch social scientists

**IDPAD about to enter its Fourth Phase**

The Indo-Dutch Programme on Alternatives in Development (IDPAD) promotes various kinds of collaboration and exchange between Indian and Dutch development-related social science researchers. Created in 1981, the programme has had a very successful impact, having trained over 65 researchers during its first three phases of its existence. On the eve of its Fourth Phase (1995-1998), which will add another series of 26 projects as well as some new elements to its continuing non-project activities, IDPAD has been quite successful in both expanding and deepening interaction between scholars in both countries. By Huub Coppens and Anne van Marrewijk

IDPAD's official launch in 1981 was the result of a gradual process of clarifying the contacts between the joint work undertaken by Indian and Dutch social science researchers since the early 1970s. Noting that their concern about the need to explore alternatives in both development-related social science research and development policy-making was being increasingly shared in both countries, they decided to combine their efforts and to devise a Workplan of research and related exchange activities for what was to become IDPAD's First Phase (1981-84). Their guiding idea was that both research and policy-making should contribute, indirectly if not directly, to meeting the basic needs of large masses of people and to strengthening the latter's role as creative agents in the evolving world economy and society.

**Budget of 3.5 million guilders**

The overall IDPAD budget of 3.5 million guilders, which was agreed by both governments, has been quite successful in both expanding and deepening interaction between scholars in both countries. However, the acronym 'IDPAD' is well known in the social science communities of both countries.

Equal partnership, one of the other features which has characterized IDPAD since its inception, continues to be an essential feature in the consensus procedures adopted by the Joint Committee, the Programme's highest authority in decision-making. The Committee, which is composed of one member from each of the two countries, is represented by its own co-chairman, one member, and its own co-coordinator. Each side has its own research institutes and other institutions involved in the Programme. Apart from the two governments, IDPAD non-traditional, forms of dissemination which will inform those involved in the various research and non-project components of the Programme, as well as interested outsiders, about experiences, findings and the future activities of IDPAD. Some of the new elements mentioned, however, will replace the publication of books and working documents based on the findings of research projects and some of the non-project activities. Some of the books will continue to be published in IDPAD's own series with SAGE, New Delhi; 'Indian Studies in Development Alternatives', which is now extended to include the Indian Council of Social Science Research (ICSSR), New Delhi; the Dutch Secretariat; and, after the last committee's decision at the end of 1991, under CIRAN (Centre for International Research and Advisory Networks), a department of the Netherlands University Foundation for International Cooperation (NUFFIC). in The Hague.

**Research themes and admission procedures**

Researchers interested in participating in IDPAD's research can only submit research proposals once every three to four years, usually some two to three years before a new Workplan is expected to be launched officially (that is after having obtained the approval of the two governments). IDPAD's own preparations start even earlier than this when the Joint Committee selects the main research themes and the specific research priorities under each of these themes for the forthcoming Phase. Whereas the First and Second Phases will have three main themes, albeit with rather different characteristics, the Third Phase added a fourth theme. Apart from some editorial changes, it was the essence of the four main themes then arrived at which has been adopted as the continuing footstep of the forthcoming Fourth Phase, viz: 1. Environment and sustainable development; 2. Rural transformation; 3. State and society; 4. International relations and institutional order.

**Research proposals addressing one or more of the specific research priorities indicated under each of these themes were invited to be submitted in August 1993. The total received by then was impressive: some 138, nearly double the number of proposals received for the Third Phase Workplan in 1988. This rise, however, also presented a problem as it was simply not possible to accommodate all proposals in the new Phase. The Joint Committee, therefore, applied its selection criteria more stringently than originally foreseen. Following two successive reviewing rounds, which were good use of the preparatory reviews by external experts and the national committees in both countries, and of the co-chairmen's replies to the comments expressed, the Committee managed to reduce the number of (revised) proposals finally accepted for the new Workplan to the set of 26 research projects that is now being considered by the two governments. Although this is not intended to be the final set in the new Phase, the procedure for acquiring and selecting a limited number of further proposals, to be added at a later stage (financed, as in the previous Phases, from a Working Fund request as well), will follow different and much more restrictive rules.**

**Non-project activities**

One of the other special features of IDPAD is that it combines the research it sponsors with a series of related activities which both allow greater visibility of other countries and a larger number of scholars from both countries to become involved in the Programme. Apart from some new elements which have been introduced, the number and general character of the so-called 'non-project' activities in the new Phase will remain the same as in the previous one held in IDPAD's Exchage of Scholar, therefore, will, on average, again involve six Indian and three Dutch scholars per annum, invited to the other country for a period that may vary between a few days or weeks to a maximum of three months. The purposes of such visits range from giving lectures to and conducting seminars for general and/or specialized audiences to consulting experts and/or specialized libraries, archives, and other data sources, including those of policy-making institutions. If possible, visits should also entail the pursuit of more regular links being developed with institutions in the host country concerned. It should be noted, though, that adding a conference in the other country will not suffice for the exchange.

The holding of Seminars and Workshops largely follows the same principles as before. One example of a two-day Workshop is at present being prepared in co-operation with the South Asia section of the Dutch Ministry of Foreign Affairs. Scheduled to be held at the end of November 1994, it will attempt to analyse the impact of India's current structural adjustment policies on anti-poverty programmes in India. Two major international seminars are also being prepared at the moment, one in India in January and March 1995 respectively: the first will be on 'The Village in Asia Revisited', comparing the findings of village studies and re-studies conducted with an interval of at least ten years, the second will be on 'Comparative Research and Alternatives in Development', which will not only discuss comparative research conducted in different fields, but also the comparative method as such. While a third non-project activity, 'Commissioned Papers', will also continue to follow the principles established in the Third Phase. When it was first introduced, the two remaining activities will contain important new elements. The first comprises the 'Exchange of Documents', which is now extended to include 'Documents and Data', part of which consists of computerized information stored and exchanged through electronic mail, CD-ROM, and magnetic tape. The further details of new elements in this sub-programme, and the institutional aspects of how they are to be managed, are yet to be worked out.

**Publications**

Finally, IDPAD's 'Publications' sub-programme will now involve 'other forms of dissemination', as well. Such other forms may include translations into local languages of (part of) the output resulting from research projects, as well as forms of dissemination other than books and other printed matter (sound and video films, and perhaps even theatre). Other, for IDPAD non-traditional, forms of dissemination are preparing special reviews and summaries of policy-relevant components of current and earlier current research projects, and issuing a regular IDPAD Newsletter which will inform those involved in the various research and non-project components of the Programme, as well as interested outsiders, about experiences, findings and the future activities of IDPAD. The new elements mentioned, however, will replace the publication of books and working documents based on the findings of research projects and some of the non-project activities. Some of the books will continue to be published in IDPAD's own series with SAGE, New Delhi; 'Indian Studies in Development Alternatives', which is now extended to include the number of (revised) proposals finally accepted for the new Workplan to the set of 26 research projects that is now being considered by the two governments.

For more information

**Indian IDPAD Secretariat:**

ICSSR

3 Jeevan Bharati Shah Road

New Delhi - 110 001

Tel: +91-11-380445

Fax: +91-11-380437

**Dutch Secretariat:**

NUFFIC/CIRAN

4 Kraggenburgweg

2502 LT The Hague

Tel: +31-70-4260375

Fax: +31-70-4260279
Netherlands Alumni Association in Sri Lanka: 25 Years active

In 1995 it will be twenty-five years since the Netherlands Alumni Association was founded in Colombo, Sri Lanka. The NAAL is one of the most active of the fifteen Alumni Associations abroad.

By A. van Schaik

The Dutch heritage of Galle was the reason that the NAAL became active in this city. On the initiative of Jongens a twinning was arranged between Galle and the Dutch town of Velsen. Through the NAAL, with more than 100 members this twinning has been a success. To quote Jongens: "48 houses were built for people living in slums. Two sewing schools were founded for unemployed girls. The public library also regularly receives financial help, as do two homes for the elderly. The financing of all these projects goes through the NAAL, which advises the municipality of Velsen."

Publishing books on the historical relationship between Sri Lanka and the Netherlands is another NAAL activity. Examples are the recent third edition of Dr. R.L. Brohi's "Dutch Pictorial Furniture, and Dr. P.B. Samanpadi's "Sinhalese Wadel" of Dutch origin. The NAAL also organized a symposium on Romanino-Dutch Low in Sri Lanka and administers three scholarships for students in Galle. Approximately 50,000 academics from abroad, especially from developing countries, have followed an international course in the Netherlands. Once back in their own country these alumni get influential jobs. "It is therefore important for the Netherlands to keep in contact with these academics," says Jongens. There are 15 Alumni Associations in total, ten of which are in Asia (Bangladesh, India, Indonesia, Korea, Nepal, Pakistan, the Philippines, Singapore, Sri Lanka, and Thailand). The NAAL in Sri Lanka, with 300 members, is one of the most active. The chairman is K.S.C. de Fonseka, until recently managing director of the Sri Lankan Port Authority.

The Dutch Period Museum, Colombo

Photo: A. van Schaik

A tremendous success
The IXth World Sanskrit Conference

It is a well known fact that conferences are perceived in different manners by its participants. IASIS-2 (p.16) carried a report of Dr M.S. Gort about the IXth World Sanskrit Conference in Melbourne which was rather negative, Goldman and Sutherland attended the same conference. They gained a totally different impression from it.

By Robert Goldman and Sally Sutherland

The IXth World Sanskrit Conference was held from January 15th to January 29th, 1994 in Melbourne Australia. The conference was a great success. According to estimates, more than 1500 (1) persons participated in the 73 (1) sessions. Perhaps an even greater organizational achievement was that all delegates were given the abstracts of the papers presented at the conference, published in five separate volumes.

Lively discussions
Many panels focused on policy-oriented topics (including the "Keral Model", i.e. improvement in the standard of living in eco-nomically backward regions), whereas other sessions were purely academic in nature, dealing with issues such as Maraing and Malayalam language. The great number of political activists certainly made the discussions very lively, as was the case in my panel on "Agriculture in the post-independent period". Besides myself, other 'Amsterdam' scholars such as Jan Breman (Chairperson of the session on "Consumption, Standard of Living, and Social System"), Jos Mooij (who presented a paper on "Forest Plantation transformation"), and Peter van der Werff (who presented a paper on "Forest Plantation transformation") were present at the conference.

Support for the conference on the Australian side was impressive. The contributions of the local academic institutions and the participation of scholars from many Australian institutions was most gratifying. Particular thanks are due to the faculty and administration of the La Trobe and Deakin Universities as well as the staff of the National Centre for South Asian Studies (Melbourne) and a group of interested students. Also impressive was the high level of participation and support on the part of the representatives of the Government of India and the community of Australians. So far as I was concerned, the most gratifying was the support and friendship of the High Commissioner of India, the Honorable A.K. Gopalan, the influential Keral communist writer and activist. The Centre is closely connected with the CPI(m), the Communist Party of India (Marxist).

By Paul Baak

Marxism on the move
To be honest, there were some disadvantages to the involvement of the AKG Centre/CPI(m): Some of the presentations were in fact political speeches, without any reference to research-based findings. Moreover, some activists chose to speak in Malay during the discussions, ignoring the international character of the conference.

In spite of all this, the conference was a great success. According to estimates, more than 1500 (1) persons participated in the 73 (1) sessions. Perhaps an even greater organizational achievement was that all delegates were given the abstracts of the papers presented at the conference, published in five separate volumes.

Lively discussions
Many panels focused on policy-oriented topics (including the "Keral Model", i.e. improvement in the standard of living in economically backward regions), whereas other sessions were purely academic in nature, dealing with issues such as Maraing and Malayalam language. The great number of political activists certainly made the discussions very lively, as was the case in my panel on "Agriculture in the post-independent period". Besides myself, other 'Amsterdam' scholars such as Jan Breman (Chairperson of the session on "Consumption, Standard of Living, and Social System"), Jos Mooij (who presented a paper on "Forest Plantation transformation") were present at the conference.

Support for the conference on the Australian side was impressive. The contributions of the local academic institutions and the participation of scholars from many Australian institutions was most gratifying. Particular thanks are due to the faculty and administration of the La Trobe and Deakin Universities as well as the staff of the National Centre for South Asian Studies (Melbourne) and a group of interested students. Also impressive was the high level of participation and support on the part of the representatives of the Government of India and the community of Australians. So far as I was concerned, the most gratifying was the support and friendship of the High Commissioner of India, the Honorable A.K. Gopalan, the influential Keral communist writer and activist. The Centre is closely connected with the CPI(m), the Communist Party of India (Marxist).
Promoting gender-sensitive policies

The 11th National Convention on Women's Studies

The 11th National Convention on Women's Studies, which was held in Colombo, Sri Lanka, between 3-6 March, 1994, provided a unique opportunity for feminists and researchers on women's issues to come together as a team and exchange their research findings with a view to influencing the government to implement policy which is gender-sensitive.

By Darshini Rajapakse

The conference (which is scheduled to coincide with the celebration of International Women's Day) developed over a number of years, and is organized by the non-governmental organization, the Centre for Women's Research (CENWOR). It has close liaisons with other governmental organizations (Sri Lanka), which is funded by the UNDP, and a university chancellor, also members have held senior posts in mainstream organizations they had hitherto served.

The four main areas of focus were: the role of development, women's history, feminist methodology, collation of gender-related statistics, women and employment. In addition, there was an added tendency to down-play areas of conflict between women and men, and to deny the legitimacy of social movements which, while not denying women's specific concerns, pivot around the class struggle and national liberation instead.

There was also a balance between women from different age groups, and most importantly, many men were present. Moreover, (if I recall correctly) about eight presentations were made either solely or jointly by men. All the same, the concept 'gender' was applied somewhat hesitantly, rather than focus on relationships between women and men, there was a tendency to focus exclusively on women as a group. As a result, there was an added tendency to down-play areas of conflict between women and men, and to deny the legitimacy of social movements which, while not denying women's specific concerns, pivot around the class struggle and national liberation instead.

By Thomas de Brujin

This year, the University of Washington, Seattle, was host to the Sixth Conference on Early Literatures in New Indo-Aryan Languages. The triennial event is the fruit of an initiative taken by a group of scholars working in various fields in South Asian studies. The last two decades the subject of the medieval and pre-modern traditions has become a major area of research which fills the gap between classical Indology and modern South Asian studies.

By Prof. Jocelyn Coote

Bridge between classical traditions and modern Indian culture

The 11th Conference on Early Literatures in New Indo-Aryan Languages

This conference featured papers on subjects ranging from the medieval period, with a special emphasis placed on the period from the eleventh century Apabhramsha and sixteenth century Suf poetry. The conference began with a keynote address by Dr. Thomas Heine-Geldern, Department of Historical Studies, University of Utrecht, and ended from the late nineteenth century, showing the great diversity and scope of the field. The main impulse for studies of the medieval languages and literatures has been the interest in the religious poetry connected to the various forms of the Bhakti movement. This religious tradition was very important in the shaping of modern Hinduism and continues to inspire a lot of the research. A whole range of new subjects has arisen alongside the Bhakti poetry. One important contribution by scholars from religious studies has been the work on hagiographical traditions previously deemed ahistorical and, therefore, second-rate. As many papers in the hagiography panel of the conference showed, this research has provided new insights into the historical and political factors that shaped these movements. The conference also featured papers on the medieval period, such as "The Bhakti Movement in the Medieval Period," "The Bhakti Movement in the Medieval Period," "The Bhakti Movement in the Medieval Period," and "The Bhakti Movement in the Medieval Period." These papers have been the work on hagiographical traditions previously deemed ahistorical and, therefore, second-rate. As many papers in the hagiography panel of the conference showed, this research has provided new insights into the historical and political factors that shaped these movements. The conference also featured papers on the medieval period, such as "The Bhakti Movement in the Medieval Period," "The Bhakti Movement in the Medieval Period," "The Bhakti Movement in the Medieval Period," and "The Bhakti Movement in the Medieval Period." These papers have maintained a low profile for the time being and remain separate from the mainstream of European Conferences (the next one to be held in August 1996 in Copenhagen). A draft constitution will be prepared. The conference was held in Toulouse, France.

Dr Claude Markovits, Centre d'Études de l'Inde et de l'Asie du Sud

For more information:

Dr. Swarna Jayaweera
Centre for Women's Research
12/11 Ascot Avenue
Colombo 5
Sri Lanka

Professor Dietmar Rothermund, Södertörns Institut, University of Heidelberg, chairman
Professor Sergei D. Serebryanski, Russian State University in the Humanities, Moscow
Professor Janardav Vacek, Karlory University, Prague

To be added a classical indologist.

It was agreed that the BASAS will maintain a low profile for the time being and remain separate from the mainstream of European Conferences (the next one to be held in August 1996 in Copenhagen). A draft constitution will be prepared. The conference was held in Toulouse, France.

For more information:

Dr. Kofft or Nettie Bonouvrie
P.O. Box 9515
2200 RA Leiden
The Netherlands

The Xllth European Conference on Modern South Asian Studies

The Xllth European Conference on Modern South Asian Studies was organized by Dr. Marine Carrin and Dr. Harald Tambs-Lyche, Centre for Women's Research, University of Salford. The conference was held in Toulouse, France.

Professor Dr. Marine Carrin Tambs-Lyche, École des Hautes Études en Sciences Sociales, University of Toulouse
Professor Dr. Claude Markovits, Centre d'Études de l'Inde et de l'Asie du Sud
Professor Dr. Harald Tambs-Lyche, Centre for Women's Research, University of Salford

The conference was held in Toulouse, France.

For more information:

Dr. Kofft or Nettie Bonouvrie
P.O. Box 9515
2200 RA Leiden
The Netherlands

The actors on the medieval scene showed the many ways in which popular North Indian religious and literary traditions were affected by the Saiva Siddhanta, which made the acquisition of the Bhakti movements and other Hindu mystics. The encuentre not only changed the face of Indian Islam, it also had a significant impact on the religious concepts and forms of organized religion in the Islamic world. The bulk of the texts in the early literatures has yet to be edited in a reliable way, therefore it could be a long time before work is being carried out in this field. In most cases, the texts cannot be divorced from the tradition of oral poetry which requires a new approach to editing and presenting manuscript material. The papers dealing with the end of the texts showed how modern concepts of textual tradition can be combined with existing philological methods. This approach takes into account the manifold nature of a popular text-tradition and has rejected the aim of reconstructing an 'illegible' project like the Saradita edition prove the great value of modern textual studies in this field.

The papers at the Seattle conference reflected the enormous scope of the field of the New Indo-Aryan languages and literatures. Each paper presented only a small segment of this large area. However diverse the contributions were and however greatly varied in period and regions concerned, one could venture to draw a general conclusion with regard to the place of the medieval studies in the whole of South Asian studies. One common aspect of the cultural development in the medieval period is that they form a connection between the classical traditions and much of modern Indian culture.

The actors on the medieval scene like the Bhakti movements and Indian Islam have also left their own distinct traces in North Indian culture. The actors on the medieval scene like the Bhakti movements and Indian Islam have also left their own distinct traces in North Indian culture. The actors on the medieval scene like the Bhakti movements and Indian Islam have also left their own distinct traces in North Indian culture. The actors on the medieval scene like the Bhakti movements and Indian Islam have also left their own distinct traces in North Indian culture. The actors on the medieval scene like the Bhakti movements and Indian Islam have also left their own distinct traces in North Indian culture. The actors on the medieval scene like the Bhakti movements and Indian Islam have also left their own distinct traces in North Indian culture. The actors on the medieval scene like the Bhakti movements and Indian Islam have also left their own distinct traces in North Indian culture.
The International Symposium on India studies (ISIS)

From remote times, there have been numerous instances in which India has been sought to be understood both by people from other countries and by Indians themselves. Examples of this would be the so-called classical accounts of India by European observers, travellers, and students of different cultures and by the authors of the Tibhasas and Paranas, who may be said to have been pioneers in achieving an understanding of India. This effort to comprehend India still continues.

By Deepali Pal

Not only in the classical period but also in medieval times, scholars like Huang Tsang, Alberuni and a number of others studied the subject. In modern times, the many writings and speeches of Rabindranath Tagore on the mystery and reality of India and Jawaharlal Nehru’s ‘Discovery of India’ represents two of the major attempts to develop an integral view of history and culture.

In the colonial period there were three methodologies which deserve to be mentioned:
1. The Christian missionary
2. The empire-builders and administrators from abroad
3. The scholars attracted to and motivated by the civilization and culture of India.

Fragmentation and generalization

This effort has carried on mainly in two principal ways viz: the philological and the sociological. Of these two, the first depends more on analysis and the minute study of fragments and the second on wide, sweeping generalizations.

It may be said that most of the foreign as well as the Indian scholars who have studied and written in English on India have done so by adopting the approaches and methods which were developed by the Westerners for the study of Greek and Roman civilizations. The question may be raised whether approaches and methods of this sort are adequate for understanding civilizations as different as the Egyptian, the Indian, the Chinese, and the Arabic. In understanding modern India or modern China, the anthropological or sociological methods developed for the field study of the Amerindians and the Pacific Islanders would hardly be adequate. A multi-ethnic, multi-lingual, and multi-religious country like India, from all accounts, appears to have had a continuous civilization for over millennia. How can this be grasped holistically?

Bridge between Indology and India Studies

In several countries in the West, largely owing to the impetus given by Max Muller, scholars and students of Indology have contributed substantially to the study of Indian scriptures, languages, and ancient literature. When the Honourable Prime Minister, P.V. Narasimha Rao visited Germany, he came in contact with several Indologists who shared his deep fascination and lifetime interest in India. These scholars also mentioned that they were a dwindling group and stressed the need for India to take steps to sustain an interest in Indology and the study of modern India.

The traditional scholarly fascination with studies on ancient India perhaps contributes to the fact that scholarly interest in contemporary India has tended to be restricted to a small group — which is growing smaller — of ‘India experts’. And yet the vast and vibrant multi-cultural model that India represents, the developments in every aspect of human endeavour and existence in the second most populous country in the world, makes it self-evident that the study of ancient India will continue to attract interest. It is essential to build a bridge between the classical and the contemporary, between ‘In­dology’ and ‘India Studies’.

A National organizing Committee was constituted, the patron of which is the Hon. Prime Minister, while the Chairman is Prof. K.S. Murty, an eminent scholar. It was decided that India scholars from around the world should meet and interact on selected themes over a 5-day period in India.

The Indian Council for Cultural Relations (ICCR), in the secretariat for the Symposium. This is appropriate, because one of the principal objectives of the ICCR is to improve the manner in which India is presented and projected abroad. This symposium will thus function as a major step in projecting a holistic view of India.

This symposium is intended to (a) draw up a critical review of the achievements and current work in studies relating to India (ancient, classical, medieval and contemporary) in all their aspects, (b) encourage the discovery of new dimensions of Indian life and thought, and (c) attempt to suggest new directions for such studies, so that they become more comprehensive, multidisciplinary, and relevant for understanding the actualities that constitute present-day India and for opening up a futuristic vision of a practicable ‘pas­sage to more than it’.

For more information: Indian Council for Cultural Relations, Rashtrapati Bhavan, New Delhi 110 002 India.

Tel: +91-11-331 8073/331 8003 Fax: +91-11-331 8074/87 3559

Fourth International Conference on Ethics and Development

CALL FOR PAPERS

The International Development Ethics Association (IDEA) is inviting proposals to submit papers for its presentation at the Fourth International Conference on Ethics and Development to be held in Tamil Nadu, 1-8 January, 1996. IDEA is a cross-cultural network of philosophers, academics in other disciplines, and development policy-makers and practitioners who apply ethical reflection to global, national and local development goals and strategies and to the relations between rich and poor countries.

The theme of the conference is Globalization, self-determination, and development. The conference will focus on the tensions between current patterns of globalization, aspirations with respect to aid, trade, capital movements, migration, restraint on resources use, pollution, etc. The role of development ethics in power politics (re: international relations, national political economy, the empowerment of the political system to ethical considerations, etc.)

1. Development ethics and their role in the global North (e.g., with respect to aid, trade, capital movements, migration, restraint on resources use, pollution, etc.).
2. The role of development ethics in power politics (re: international relations, national political economy, the empowerment of the political system to ethical considerations, etc.)
3. Development ethics and their role in the global North (e.g., with respect to aid, trade, capital movements, migration, restraint on resources use, pollution, etc.).
4. The role of development ethics in power politics (re: international relations, national political economy, the empowerment of the political system to ethical considerations, etc.)
5. Development ethics and their role in the global North (e.g., with respect to aid, trade, capital movements, migration, restraint on resources use, pollution, etc.).
6. The role of development ethics in power politics (re: international relations, national political economy, the empowerment of the political system to ethical considerations, etc.)

Submission deadlines are:
For round 1: November 30, 1994, for decision by February 28, 1995
For round 2: March 30, 1995, for decision by May 30, 1995

Please send abstracts to:
Prof. Peter Pons
Faculty of Environmental Studies
York University
4700 Keele Street
North York, Ontario, M3J 1P3
Canada
Tel: +1-416-734 5679
E-mail: ed50005@orion.yorku.ca

16 NOVEMBER 1994
INDIA INSTITUTE AMSTERDAM. THE NETHERLANDS

Lecture on the Pravargya: A vedic ritual in changing contexts

The Pravargya ritual is one of the very few rituals which are explicitly mentioned in the Rgveda (the oldest of the four Vedas). The main object in this ritual is a clay pot which is filled with purified butter and then heated red hot to the accompaniment of sacred songs and recitations. If freshly milked cow’s and goat’s milk is added, impressive lashes of lances and fire are produced. Among the symbols with which the songs and hymns associate the heated pot are light and the sun. Ancient commentaries on the ritual suggest that its purpose is that the participants may acquire a portion of the luster of the Sun.

By Jan E.M. Houben

In the ancient descriptions, the Pravargya is a performance which takes place during the preparatory days of another ritual, the Soma sacrifice. In the Soma sacrifice, the preparation and consumption of the hallucinatory juice of the soma plant plays a central role. Although the ritual descriptions present the Pravargya as a subsidiary part of the Soma sacrifice, the structure of the ritual and some other indications suggest that the two have slightly different backgrounds. It seems that the pravargya originally was an independent ritual, which was later adapted and absorbed into the Soma cult.

A recent performance of the Pravargya took place in the context of a nine-day Soma ritual (Somayajini) in Delhi in March 1994. It was organized by Shikhar Nähr, who had his first Somayajini performed in Nanded, a town in Maharashtra, India, in 1980. In the 1994 performance, the ancient rules, established in the traditionally transmitted texts, were followed as strictly as possible by the traditional priests. The immediate context of the Pravargya, the Somayajini, made the former a subsidiary of the latter ritual. The same hall where these ancient performances took place was followed as strictly as possible by the traditional priests. The immediate context of the Pravargya, the Somayajini, made the former a subsidiary of the latter ritual. The same hall where these ancient performances took place was followed as strictly as possible by the traditional priests. The immediate context of the Pravargya, the Somayajini, made the former a subsidiary of the latter ritual. The same hall where these ancient performances took place was followed as strictly as possible by the traditional priests. The immediate context of the Pravargya, the Somayajini, made the former a subsidiary of the latter ritual. The same hall where these ancient performances took place was followed as strictly as possible by the traditional priests. The immediate context of the Pravargya, the Somayajini, made the former a subsidiary of the latter ritual.

Pravargya Ritual

Photo Jan Houben
Brohier's book on Dutch Period Furniture in Ceylon reprinted

Twenty-five years ago Dr R.L. Brohier found a treasure-trove in the storeroom of the Colombo Museum: 750 sets of photozincography plates illustrating the styles of 17th and 18th century Dutch furniture: from writing desks to four poster beds and burgomaster chairs. 'The plates', explains Deloraine Brohier, the daughter of the late Dr Brohier, 'date from between 1725 and 1933. They were the work of Dr J. Pearson, who was the then director of the museum.' Dr Brohier was fascinated by the plates and decided to publish a book on Dutch furniture in Sri Lanka containing not only pictures but also giving wider information on this subject, such as the local timbers used by the Dutch and a description of a Dutch house, plus a plan of 17th century Galle.

By A. van Schaik

A second edition followed in 1978. This time Dr Brohier was disappointed because the original plates had not been used. Deloraine Brohier, who bought the last copies in 1984, noticed a growing interest in her father's book among Sri Lankans and expatriates. Ms Brohier, who is a member of the Netherlands Alumni Association (NAAL), decided to fund Dutch for a reprint. The Dutch Ambassador, B. Körner, and Second Secretary, F. Dorsman, showed a real interest in this project and decided that a Dutch government grant to NAAL would be possible.

Dutch Burgers

In her bungalow in a quiet street in Colombo, Deloraine showed the final result: a fine book printed by Printpak in Sri Lanka, using the original book from which every page was copied by a photo-lithography process. Deloraine, a charming lady with a European appearance, is a Dutch Burgher, the name given to the Dutch and other European descendants of those who worked for the Dutch East India Company, the VOC. The founder of the Brohier family, Captain Jean, was of Huguenot (French) origin. Deloraine: 'He was born on the island of Jersey.' The entry in the book of Apointments, 1785, refers to him: 'John Brohier, of Jersey, arrived in 1777 as a sailor on the ship the 'Loo'.

After Independence in 1948 many Dutch Burgers left Ceylon. Deloraine and her father stayed. Dr Brohier, a surveyor, was at that time at the peak of his professional career. He did not feel the urge to leave. Dr Brohier wrote many books on Sri Lanka. He was especially fascinated by the rich Dutch heritage in the island, in the form of fortresses, houses, and furnishing. He wrote a standard work: Links between Sri Lanka and the Netherlands (1978).

Deloraine Brohier. Photo: A. van Schaik

Dutch Period Museum. ◄

The DBU still publishes a journal, and merchants as well as members of the diplomatic corps so as to give their homes a colonial atmosphere after retirement.


SOUTH ASIA

The importance of the VOC archives

Sri Lankan archivist Karunasena Dias Paranavitana

The National Archives of Sri Lanka contains unique documents of the Dutch East India Company (VOC), Sri Lankan archivist Karunasena Dias Paranavitana, assistant-commissioner of the National Archives, was recently awarded a PhD degree at the University of New South Wales in Sydney for his thesis on these documents.

By A. van Schaik

Cinnamon gardens

Cinnamon is the spice in which the Dutch East India Company was most interested. Cinnamon Gardens is the name of a beautiful, green, garden-like part of Colombo, the capital of Sri Lanka. The Department of the National Archives is situated in this residential quarter in a white high-rise concrete building. In fluent Dutch, Dr Paranavitana explained that the land registers, part of the VOC-administration kept in the archives, are unique in the world. Even the Dutch State Archives (Algemeen Rijksarchief) does not have such a collection. These so-called Dutch tombs are still used in court as a proof of landownership.

Unfortunately these old Dutch documents are being studied only by a few Sri Lankans. Paranavitana: 'The problem is the Dutch language. Sri Lankans cannot read Dutch. And in my country there are no courses in this language, nor are there any in archive work. It would be wonderful if at least one student could go to Holland to train to become an archivist and to study Dutch.' In 1978 Paranavitana himself attended the Rijksarchief school in Utrecht. As he had been an archivist since 1970, in 1975 he was asked to put together an exhibition of Dutch historical documents. Then he became so interested that he taught himself Dutch from books and by meeting as many Dutch people as possible.

Minutes

Through the help of Mr. Evert Jongens, who founded the Netherlands Alumni Association (NAAL), he was eventually able to study in Holland. He emphasizes that it is important that a new generation of archivists be able to study the archives. Besides the Dutch tombs, the National Archives also contain the rare 'minuten', the proceedings of the meetings of the Council of Ceylon. The authority of the council extended only to the western and southern provinces of the island. These records are not only interesting to Dutch historians, but also to Sri Lankans, the Lascarayn rolls being a prime example. Lascarayn was the name for a native soldier in the service of the VOC and these documents give fascinating data about these men, such as date of birth, marriage, property and so forth. K.D. Paranavitana. The Archives of the Dutch East India Company Administration in Ceylon 1465-1760. University of New South Wales in Sydney, Australia, March 1994.

DBU NEWSLETTER 3 - Page 31

Journal of the Dutch Burgher Union of Ceylon

CONTENTS

- Report to the Annual General Meeting of the DBU 1994
As editor Insular Southwest Asia I have the pleasure of introducing this new section of our Newsletter. The islands that constitute Insular Southwest Asia are situated in the Western Indian Ocean. They represent the most westerly part of the Asian oceanic archipelages and languages complex. The population of this region, that stretches from the Maldives in the north to Madagascar in the south, brings to life its history of foreign subjugation. In the ninth century the Western Indian Ocean was already a central trading point for Indian, Indonesian, and Arab traders. These trading relations were followed by eastern, Indian and Indonesian, and western, South African and Arab, migrations. Between the 16th and the 19th centuries the area was the theatre of European expansionist ventures. The Asiatic, African, and European languages and cultures are now the "melting-pot"-societies we now find in Insular Southwest Asia. In this article I will define Insular Southwest Asia, give in a bird's eye view the history of the archipelago, and discuss its current position in the internationalization of Asian Studies.

**Maldives**

Just south-west of India we find the Republic of the Maldives. It consists of 1200 islands, of which 200 are inhabited. Most of the population is of mixed Sinhalese, Dravidian, and Arab origin. Around AD 500 Buddhist colonists from Ceylon were the first to settle on the islands. In the 12th century these migrants were converted to Islam by Arab traders, who from the seventh century onwards had tended increasingly to settle permanently in the Maldives. Today, Islam is the state religion. The official language of the Maldives is Maldivian or Dhivehi, an Indo-European language that is akin to Old Sinhalese.

**Chagos Archipelago, the Aldabra Islands, the Farqhar Group, and the Iles Décors.**

To the south of the Maldives, the Indian Ocean traveller comes across the Chagos Archipelago, the Aldabra Islands, the Farqhar Group, and the Iles Décors. The last three islands groups were part of the British Indian Ocean Territory. The British wanted to use the archipelago to build a strategic base in the Indian Ocean but in 1976 they gave the islands to the Seychelles. The Chagos Archipelago, situated halfway between Mauritius and Sri Lanka, is still a British dependency. The numerous islands are coral atolls of which five are inhabited by almost 1000 souls.

**Seychelles**

The Seychelles are situated to the north of Madagascar. In the 17th century the Seychelles were uninhabited. The islands were first populated by Arab, Indian, and European sailors. In the 17th century British and Portuguese traders used the archipelago mainly as spot for replenishing supplies and energy. The first batch of French and their slaves arrived in 1720. This arrival of the French was followed by a steady flow of French settlers who began to cultivate cassava, sugar-cane, and coffee using slaves from Madagascar and Africa. At the end of the 18th century, the British started taking interest in the Seychelles. In 1813, this was formalized when the 92 islands of the Seychelles became a crown colony administered from London. After 73 years of British rule in 1976 the Seychelles became an independent republic in the British Commonwealth.

The history of the European expansion and of slavery is still evident in the population of the Seychelles, which is said to be the most integrated society of the world. Most inhabitants are Creoles, descended from African slaves, slaves freed by the British (i.e. Arab Dhows), and European colonists. There are also Indian and Chinese communities, who have to some extent mixed with the other ethnicities. Since 1951 French Creole has been the official language, although English and French are also widely used.

**Mauritius: Mauritius, Réunion, and Rodrigues**

East of Madagascar three island groups of volcanic origin rise out of the Indian Ocean: Mauritius, Réunion, and Rodrigues. These islands were, like the Seychelles, uninhabited until the Europeans discovered them in 1511. The archipelago was already known to Arab traders but they never took much interest in the islands. The first European to set foot on the islands was the Portuguese navigator Pedro de Mencos. He christened the archipelago the Mascarenes. The Portuguese never tried to colonize the islands.

**Mauritius**

In the eighteenth century the Dutch attempted to establish themselves on Mauritius. Vice-Admiral Wybrants van Warswyck landed on the Southeast coast of the island in 1598 and named it Mauritius after Maurice of Nassau. The Dutch used Mauritius mainly as baiting place and a supplier of ivory. When they had firmly established themselves in the Cape and Batavia, they lost interest in Mauritius. The Dutch departed in 1710, leaving their mark behind. They are blamed for the extirpation of the dodo and the deterioration of the natural environment. After the Dutch had left, the French immediately claimed the island to prevent a British hegemony in the area. The French stimulated the cultivation of sugar-cane by importing slaves from Madagascar and Africa. The economic expansion of the French was considerably hampered by the British who challenged the French colonization of Mauritius. After years of conflict, the British imposed their domination on the French. The hostilities between England and France were ended by the Treaty of Paris (1814). In this treaty the French gave up their claim to Mauritius and the island became an English colony. In 1835 the British abolished the slave-trade and replaced the slaves by Indian and, to a lesser extent, Chinese coolies. By the time Mauritius was granted independence (12 March 1968) many Indian immigrants had migrated from their motherland to Mauritius. In the current composition of the population, 67% is of Indian origin, 3% is Chinese. The remaining 30% is made up by Africans, Malagasy, Creoles, and Europeans. The religious orientation of the Mauritian population is as diverse as their descent. There are Christians, Muslims, and Baptists, but the majority is Hindu. The inhabitants of Mauritius are mostly bilingual; they speak English, which is the official language, and their mother tongues which vary from Hindi and Creole to Chinese.

**Réunion**

The island of Réunion has had a great influence on the composition of the island's population. Almost half of the inhabitants is of African origin. The other half is made up by Creoles, Indians, Malagasy, and French. French is the official language, but Créole is also widely spoken.

**Rodrigues**

Rodrigues is the smallest of the Mascarenes; the island is eighteen km long by eight km wide. The history of Rodrigues is dominated by the French – English competition to establish their sovereignty on the island. In 1809 the British won the competition for Rodrigues and proclaimed it their colony. The British used Rodrigues mainly as a provisional base from which they tried to break the French hegemony on Mauritius. This strategy was successful; after Rodrigues had become British in 1809, Mauritius fell into British hands in 1814. Both islands gained their independence in 1968. Rodrigues' free status was caused by Mauritian claims to their territory which resulted in the annexation of Rodrigues. There is now a Ministry of Rodrigues in the Mauritian government which appoints an Island Secretary to look after the island's affairs. The population (40,000) of Rodrigues consists of people of European, Mauritian, and African origin. English and French are both spoken by the population.
An introduction

and Asia. The Comoro Archipelago in the Mozambique Channel is considered to be part of Insular Southwest Asia because it is situated outside the Indian Ocean, and also because it is virtually an island'.

The origin of the 12 million Malagasy is a subject of much discussion among Madagascar specialists. The Malagasy seem to be the result of a mixture of African and Asian elements. How and when Africans and Asians left their birthplaces has not been satisfactorily answered by the historians and linguists who have contributed to this debate. So far, the most significant contributions to the question of the Asian and African migration to Madagascar have been formulated.

In the 14th century when the Europeans started trading with Madagascar, they found a flourishing trade run by Indian, Indonesian, and Arab seafarers. The Portuguese and Dutch, who traded mainly in slaves, proved to be the most important competitors of the Asian and Arab traders. In the 16th and 17th centuries, the English and French virtually totally wiped out the Portuguese and Dutch commerce and their slave competition to take over control from the Malagasy king and queen respectively. In 1890 Britain and France signed a treaty exchanging French recognition of British control over Zanzibar for British acceptance of the French claim to Madagascar. Years later, in 1946, the French abolished the monarchy; the queen was exiled. A formal law of annexation made Madagascar part of the French colonial territory. Under the motto "liberté, égalité, fraternité" the French put an end to the exportation of Malagasy slaves by European traders. After sixty-four years of colonial rule Madagascar, was granted its independence in 1960. The French domination was most effective in the highlands, where nowadays French is still spoken alongside Malagasy, the national language. The plantation economy of the highlands has mostly been converted to Christianity. In the other parts of Madagascar in general people speak only Malagasy and observe traditional religions in which the ancestors are the focal points.

Common threads in history

The European entry into the Indian Ocean had far-reaching consequences for the archipelago in the Western Indian Ocean. Before their arrival, the intercontinental trade was dominated by Arab, Indian, and Indonesian seafarers. The Indian and Indonesian traders has already crossed the Indian Ocean before the ninth century in their outrigger canoes. They settled on the African coast, and in Madagascar and the Maldives. The Asian trade seems to have been sorely crippled by Arab piracy and the advent of the Europeans in the Indian Ocean.

In 1497 Vasco Da Gama was the first European to sail around the Cape and on to India. During the decade following this voyage of Vasco Da Gama, the Portuguese established a monopoly in the trade in the Indian Ocean. The Portuguese claimed sovereignty over the Indian Ocean which justified their confiscation of the goods of those who traded in the area without their permission. The Portuguese imperial power in the Indian Ocean lasted for about one century. In the 16th century other Europeans challenged the domination of the Portuguese and started claiming the islands in the Indian Ocean, something the Portuguese had never done because the main object of their presence in the Indian Ocean was trade not colonisation.

The Indian Ocean in the context of the internationalisation of Asian Studies

Insular Southwest Asia is one of the regions that have been neglected by both Asia and Africa experts. Most work on Insular Southwest Asia is done by French and local scholars. Despite their individual efforts the Western Indian Ocean remains undersubscribed and partitioned between other areas of studies. There is an urgent need for expanded and better co-ordinated research programmes, not only because the region deserves to be studied in its own right but also because such research will give a new perspective on the bordering areas: Southeast Asia, South Asia, the Arabo-Persian world, and East and Central Africa. Research on Insular Southwest Asia can integrate Asian and African Studies and shed a light on the maritime history of the adjacent continents and the African and Indian diaspora in the region. Insular Southwest Asia would provide a paradise for research workers interested in how our culture effects another.

In the coming Newsletters the focus will be on the contributions from local correspondents. Through their articles they can make an important contribution to the internationalisation of Asian Studies. In the past they operated in relative isolation, but they nevertheless produced important works on Asia in general and Insular Southwest Asia in particular. In the future each number of the Newsletter will be dedicated to the scientific work of scholars in a particular country of Insular Southwest Asia.

Seminar on Mauritian Studies

In the next issue of the Newsletter the spotlight will be on Mauritius. From 26 to 31 August 1994 an international seminar was held at the Mahatma Gandhi Institute in Moka, Mauritius. At the seminar sixty scholars attempted to define the concept and boundaries of Mauritian Studies and to establish it as an area of research and teaching. The objectives of the seminar were: to contribute to the development of a framework for Mauritian Studies by delineating the areas to be covered; to help prepare a state of the art report on Mauritian Studies; to define the place of Mauritian Studies in the wider context of Indian Ocean Studies and to draw up medium and long-term research programmes in Mauritian Studies. The conclusions of this seminar will be presented and discussed in the following IAS Newsletter.
Malagasy Cultural Identity from an Asian Perspective

Madagascar forms a bridge between Asian and African cultures. Although linguistically it is an Austronesian language Malagasy has a substratum of Bantu languages. The population of the central highlands of Madagascar in particular is closely akin to Indonesian populations. In objects in everyday use and in its funeral rites Malagasy culture contains a great many elements which can be related to customs in the Indonesian islands. The congress, held in Leiden on the 28th and 29th March 1994, was the first congress on Madagascar to be organized in the Netherlands. As the title indicates it set out to study the Asian elements in Malagasy culture but it also offered the lecturers an opportunity to elaborate on their work and to discuss their research material.

By R.J. Barendse

The congress constituted a joint initiative by the African Studies Centre (Leiden), the Internationale University for Missiological and Ecumenical Research (Leiden/Utrecht), the International Institute for Asian Studies, and Leiden University, which in itself a unique collaboration and testified to the manifold interest Madagascar holds for various branches of research. The twenty-one lectures by European and Malagasy scholars were organized into four disciplines: cultural anthropology; language and literature; church history; and general history. The congress was well-attended by 85 persons with a history. The congress focused largely on the central highlands of Madagascar in particular.

Participants to the first Madagascar Congress in the Netherlands.

Linguistics

Linguistic research has long concentrated on the issue when and how migrations from the Indonesian Archipelago to Madagascar took place. There are now basically two positions: one that migration occurred around the sixth-seventh centuries AD in one single sweep from one area in Indonesia. On the other hand are those who argue that migrations stretched out over a longer span of time between the sixth and the tenth centuries, and that various parts of Indonesia were involved. These questions are far from being settled satisfactorily. Firstly, not enough languages in Indonesia have been adequately studied to provide for a proper comparison with the Malagasy language. Secondly, many Malagasy dialects are still insufficiently described.

In this article I will give a description of the common themes in Malagasy Studies as discussed during the congress.

History

The historical contributions at the congress focused largely on the sixteenth-eighteenth centuries and on the slave-trade which is well documented in European sources. Not surprisingly, the lecturers concentrated on the Dutch VOC (Vereenigde Oostindische Compagnie) in the Hague. The role of Madagascar in the history of the VOC has been neglected by Dutch scholars because they were mainly interested in the trading relations with Indonesia. A study of the daghregister (daily registers) of the Dutch VOC, of which a great many are still extant in the Algemeen Rijksarchief (General State Archives) in The Hague, can provide useful knowledge about the formation of early states on the island. However, although historians like Dr Allibert and Professor Rantoandro have understood the value of this material there is also an urgent need for the recording of oral history which could provide a useful check on the oral material.

Church history was well represented by three papers, in one of which a new ecumenical history of the church in Madagascar was presented by Prof. B. Hûbisch. But while the church history of the nineteenth century has been well researched, the shift from a missionary to a local church in Madagascar in the twentieth century has been little studied.

Anthropology

The possible contribution anthropology can make to history and linguistics has already been mentioned. Apart from this, there is still a wide variety of possible anthropological themes which are crying out for further research. A particularly important subject is the formation of ethnic change and ethnic identity. Many researchers call Madagascar the 'island of the ancestors' in the sense that the ancestors have an important influence on the daily life of the Malagasy. The ethnic groups of Malagasy have been analyzed mostly from this perspective. Many scholars argue that a person who is born in a certain group automatically assumes the ethnicity of the group. To test this argument is that people inherit their ethnicity from their ancestors and that their ethnic identity at birth. Therefore ethnic identity is a state of being. In her lecture Dr Rita Astuti of the London School of Economics and Political Science presented a different view of ethnic identity. She described how the Vezo of western Madagascar conceive their identity by transcending descent or descent-based features of the person. Taking children as a convenient entry into the study of Vezo identity, she argues that to be Vezo is to have learnt Vezo-ness, and to perform it: identity is an activity rather than a state of being. Difference is constructed by an analogous process of identification: others (the neighbouring Malagasy) are different because they have acquired and perform another identity. Both identity and difference are not inherent in people, but are performative. Knowledge of the meaning of ethnicity in Madagascar and the differences between the 18 ethnic groups that are officially recognized is still very limited. While the folklore and the customs of the Merina, the largest ethnic group on Madagascar have been reasonably well explored, other ethnic groups, particularly along the coast, are so far almost virgin territory.

Conclusions

The participants in the congress stressed the need for the formation of an institutional unification of the research on Madagascar and made an impassioned plea for more research on Madagascar. Such an international collaboration is needed to ensure that future research on the island is successful and to fill the gaps in our knowledge about Madagascar. This is particularly pertinent for Malagasy customs, history, and language which may provide us with important keys on the past of Madagascar and, given the close links between Malagasy and Indonesian languages and cultures, of Indonesia as well.

Memorandum of Understanding

The congress was the first step in the direction of closer co-operation between Madagascar specialists. To provide a further contribution to the growth and integration of knowledge on Madagascar the African Studies Centre (Leiden), the Internationale University for Missiological and Ecumenical Research (Leiden/Utrecht), the International Institute for Asian Studies, and Leiden University have concluded a Memorandum of Understanding with the University of Antananarivo. The priority of the MOU-research programme will be interdisciplinary research by anthropologists, historians, and linguists into ethnicity and state formation in Madagascar. To augment the internationalization and co-operation of Madagascar Studies this programme will be developed in close collaboration with Madagascar, Africa, and Asia specialists from all over the world.
Dr. Bernard Arps (33) was appointed professor of Javanese on July 1, 1993. He will deliver his inaugural address on October 14, 1994. He teaches Javanese language and literature at Leiden University in the Department of Languages and Cultures of Southeast Asia and Oceania. He defended his Ph.D. thesis, which was entitled Tembang in Two Traditions. Performance and Interpretation of Javanese Literature in 1992.

By Dick van der Meij

Javanese is the mother tongue of a very large number of people in the Indonesian Archipelago. In fact, in the world list of languages it occupies the 13th place, just after a language like French and before Italian. This, in itself, insignificant fact has wider implications than would appear at first sight.

Although the national language of Indonesia is Indonesian, this language is by no means the mother tongue of most of Indonesia's inhabitants. Most people in fact grew up speaking Javanese, a language which has nothing to do with Indonesian. The Javanese are the largest population group in Indonesia, thus it is most important to understand their language if we want to understand a large part of the inhabitants of the country.

Moreover, many literary traditions in the Javanese language outside Java proper are found in Palembang in South Sumatra, Banyuwangi in East Java, and Lombok, with the language as the vehicle of two different religions: Islam and Hinduism. In the field of the study of Indonesian literatures, Javanese is thus also a very important tool. Furthermore, Javanese is not only spoken in the Indonesian Archipelago. There are also a large number of native speakers of Javanese in Suriname in South America.

Arps: Traditional Western scholarship in the field of the Humanities has always sought to discover the "best that has been thought and said". It is in this tradition that we read the old classics and in this tradition we also conduct our philological research. In order to discover the "best that has been thought and said" we have to find the uncorrupted text and try to discover if this constitutes something which comes near this "best that has been thought and said".

This is not quite what I would like to do: to take a view - as a researcher and bystander in the Javanese world - it is important to study as many aspects of Javanese as possible. In order to understand a people it is not sufficient to understand the "best that has been thought and said", but rather "anything that has been thought and said". It is Javanese discourse I am interested in. If we want to understand the Javanese, we should start with their language. That is the tool they themselves use to give meaning to their surroundings and their actions. In the study of their discourse we are able to understand their culture, as this is constructed in it. Thus, I would like to study what things mean to the Javanese, not so much what Javanese things mean to us. There is no end to fascinating things to study: literature, language, history, contemporary social and political matters. There is something which makes it possible to understand the way the Javanese talk and think the way they think.

My theoretical tools are to be found mostly in the field of anthropological linguistics. This means that the study of the language should be conducted in close contact with the people. This has a number of implications for my research. For instance, I am not so concerned with that "uncorrupted" text and all the philological problems involved in this, but more in the use of a text. What do people do with a text? Why do they write them down so diligently? How do they sing them, understand them, digest them? These are the sort of questions which appeal to me the most. Unfortunately this sort of interest requires going into the field, conducting fieldwork, in short: spending a lot of time in Java. Going to Java is a problem at the moment. Working at a university in Holland these days is a pretty easy job. If I want to do my job at the university well, I may find myself never able to go into the field again. That is, if I do not want to desert my duties.

Are there any grants in the university to enable you to go into the field when you do find the time?

Arps: Virtually none. There is very limited money available to the university. If someone wants to go out and do the sort of research grants have to be earned. First, it is funny that people working in the departments of language and literature are supposed to be "armchair" scholars. This outdated notion still lingers on in the minds of the university policy-makers. Those Humanities students only need to be at the university, at home, or best of all, in a library. That should suffice for their studies. It is the accepted view. If you are not an armchair scholar, then you are in trouble trying to find the support needed if you want to go out.

I put the impression that the realm of your work will have relevance to a wider public than just the scholarly community. Since many Javanese are Javanese, it is understandable that most of interest for someone wanting to work or do business in Indonesia.

Arps: Indeed. I would like to study Javanese as it is now. My justification for studying Javanese language and culture lies not only in the past, but more importantly in the present. It is wonderful to have a collection of Javanese manuscripts, and libraries full of studies - but the people, after that, is the Javanese people themselves in whom we are most interested. Imagine, working in Indonesia usually involves working with Javanese people. Can you imagine, trying to understand the Javanese, without knowing the language? Impossible! Incidentally, did you realize there are more than 300 people currently publishing in the field of Javanese language and culture?

I understand that year is the only chair of Javanese in the world. Are you interested in that?

Arps: It is, and indeed in Indonesia there is no chair for Javanese studies as here in Leiden. This does not mean that there are no interested scholars there, and they publish a lot of books and articles in various fields and especially for political than an academic issue. If a chair for Javanese were to be installed in Indonesia, how about the other 450 odd languages there? It would be logical to inaugurate a chair for every language, which would be way beyond Indonesia's means, unfortunately. I would be a keen supporter of the idea of scholarly attention being paid to every language, because much of what we can say about Javanese also holds true for a number of other Indonesian languages.

Arps: To me, the study of Javanese lies not only in understanding them but it is the people themselves in whom we are interested. That is the interest in studying them. Understanding them is very important in this field. In a sense, I would like to be the be all and end all but fails all the time. I would like to edit an old manuscript of the Mekh which was transcribed by Oxford as early as 1829.

I also plan to work together with an international group of scholars in Javanese to compile a handbook of Javanese literature in the widest sense of the word. I think that the specialists in Javanese literature all over the world and co-operation with them is very important in this project. It has been started but hopefully we will get started in the near future.

I am planning a research programme on verbal art in audio and audio-visual mass media such as cassettes, radio, and television. The theoretical facets of anthropological linguistics will be on the agenda as well. Also my three professors and the heads of our university take much of my time. All in all, I think I will be busy.
Unpublished sources

Manuscript Collections Relating to Thai History in Europe

When asked to contribute to the Newsletter the thought sprang to my mind that this would be an excellent medium to provide information on Asian source materials in Europe. At present I happen to be giving a lecture course on Mainland Southeast Asian manuscripts and this has inspired me to write about collections of unpublished material related to Thailand, not only manuscripts in libraries but also handwritten material from European themselves. The result is the following kind of rough guide, a sort of 'map' of the rich deposits of unpublished sources that have regularly been delimited by myself and my colleagues.

By B.J. Terwiel

I do not claim a full coverage of the whole of Europe is large, to its libraries, and I am likely to have overlooked some important sources. This is merely a modest effort to introduce some of the collections that have come to my notice when studying Thai history. This account is thus limited to the five European countries in which I have previously had the chance to become familiar with many of their manuscript holdings: the Netherlands, England, Denmark, France, and Germany.

The Vatican, Spain, and Portugal are left out simply because I have not yet attempted to gain access to archival collections there.

The Netherlands

The most important unpublished Dutch sources for Thai history are undoubtedly those that relate to the United East India Company (VOC) kept in the General State Archives (Algemeen Rijksarchief) in The Hague. Various scholars (among whom the Thai historian Dan Martin) have given the chance to become familiar with many of their manuscript holdings: the Netherlands, England, Denmark, France, and Germany.

The Vatican, Spain, and Portugal are left out simply because I have not yet attempted to gain access to archival collections there.

The National Library in Copenhagen may now also apply. Apart from these teaching activities, a large number of publications have appeared under the supervision of an editor in Leiden, working in conjunction with the Leiden University and the Dutch Institute of Islamic Middle East.

France

The Archives of the Muséums d'Ethnologie, Paris, house my collection of missionary documents relating to the five European countries in which I have previously had the chance to become familiar with many of their manuscript holdings.

The Germans have a tradition of collecting Asian manuscripts of all kinds and many museums and collections which house such collections there are likely to be some from Thailand. Laos, or the Lao States of northern Myanmar. Most of the Thai and Lao holdings have been described in four volumes of the series Osnabrücker Handschriften.

The manuscript of the diary of Friedrich Schaper, a medical doctor who worked in Thailand at the beginning of this century, together with a series of photographs has been deposited with the Department of History of the University of Hamburg. Finally, my private collection is thermally concentrated on anthropological texts of all the Thai-speaking peoples. I have attempted to collect original manuscripts but have been satisfied with photostats and copies.

For information on the INIS programme or for a list of available publications please contact:

Projects Division
Department of Languages and Cultures of Southeast Asia and Oceania, P.O. Box 9515, 2300 RA Leiden.

The Indonesian-Netherlands Cooperation in Islamic Studies (INIS)

The history of INIS dates back to 1969 when the first group of 17 lecturers of Indonesian Islamic State Universities (Agama Negeri/IAIN) came to the Netherlands to expand the dimension of their knowledge of Islamic studies by making use of the rich archival, manuscript, and library resources in the Netherlands, which they were studying by practising the available. This first group was followed in 1978 by a second group, and in 1983 a third group arrived in Leiden.

by Nico Kappel
Polish Contribution to the Saving of Cambodian Heritage (1980–1993)

In 1979 the government in Phnom Penh approached the world community with an appeal to help protect and preserve the monuments of Angkor. The Ateliers for Conservation of Cultural Property (PKZ) in Warsaw, Poland, answered the call, announcing their readiness to send a team of experts to Cambodia. Profiting from the diplomatic relations between Poland and Cambodia, a four-member team under Prof. Wiesław Domasłowski, director of the Institute of Preservation and Conservation of Works of Art of the Nicolaus Copernicus University in Toruń, conducted a ten-day survey of the Angkor monuments, the wall paintings around the Silver Pagoda and the collections in the national Museum in Phnom Penh. The 1991 Conservation Report compiled by the team, which contained both practical suggestions and expert commentary, was presented to UNESCO and to the Cambodian authorities.

By Lesz Krzysztofowski
(Translated from Polish by Iwona Zych)

In 1985 the Polish-Cambodian Mission for the Restoration of the Wall Paintings on the Silver Pagoda in Phnom Penh began operations. The Silver Pagoda, which is surrounded by a wall 680 m long, constitutes a separate unit in the complex of buildings belonging to the royal palace. The mode of the perimeter wall was decorated in 1903-1904 with a series of murals representing the Khmer interpretation of the Ramayana epic. The paintings occupy a total of 2,200 m². Tropical climatic conditions and the general deterioration of the wall itself had resulted in the disintegration of the lower parts of the paintings and the generally poor condition of what still remained of them.

Restoration Procedures
For eight years now a Khmer team consisting of several dozen workers has been working for 3-4 months annually on the restoration (the workers include manual labourers, marons, and artisans from the University of Fine Arts in Phnom Penh). The wall has been isolated, the original plaster desalinated, and new plaster introduced to replace what has been lost. Part of the peeling plaster has been reattached and some of the original painting layer has been preserved. Depending on the annual work schedule, the Polish side assigns the participation of 1-4 certified specialists who prepare a technical programme, supervise the work, and participate in its implementation. Conservation materials and equipment were brought from Poland. The specialists are also involved in instructing and educating the Khmer team in the principles and methods of painting conservation. In the future, joint conservation projects and teams will be organized for participants on the Khmer side should lead to a solution which can be considered satisfactory from the point of view of a preservationist. In time, a Khmer team which is fully capable of undertaking preservation activities independently will have been trained and prepared.

The three-month season in 1993 ended on December 21, just as ambassadors in Phnom Penh were negotiating an international programme for the saving of the Cambodian national heritage, which is an implementation of the Anglo-Polish resolution adopted by the International Conference in Tokyo in October 1993. The work of the Polish-Cambodian mission engaged at Phnom Penh has been summed up in a recent comprehensive report (see references).

Bayon Temple
In the 1990 the Polish-Cambodian Archaeological and Preservation Mission at the Bayon Temple in Angkor embarked on a pilot project which was intended to protect and preserve the monument as well as to investigate it from the archaeological point of view. The problem was presented to the international community of experts in the mission's English-language report on the Bayon Temple (see references). Negotiation with the Hôtel Français d'Extrême-Orient in Paris and the Institute of Asian Culture of Sophia University in Tokyo, not to mention the UNESCO in Paris, failed to attract sponsors, ultimately causing the mission to be suspended. Up to and including 1992, all the costs of operating the mission in Cambodia were covered by the ateliers of the PKZ from its own resources. The latter have also participated significantly in covering the costs of the mission's operation in the field. The autumn 1993 season was sponsored by the Ministry of Foreign Affairs of the Republic of Poland.

Friends of Angkor Wat
In April 1988, the International Association Friends of Angkor Wat was granted legal status in Warsaw. In 1986-1987 two TV documentary films (Austrian and Polish) on problems of the Cambodian heritage were made on the occasion of the Organizational Programme of the Association. Both films were distributed in over 40 countries world-wide.

EDUCON
The PKZ has also prepared a programme called EDUCON, which is based on eight years' practical conservation experience in Cambodia. The programme specifies the Polish approach to the protection and preservation of the Cambodian historical and cultural heritage and calls for specific actions to be undertaken. It has been presented to the UNESCO in Paris, the Conference of Experts of Angkor in Siem Reap (April 1993), and the International Conference on Angkor held in Tokyo in October 1993.

Educational programme
At PKZ is believed the key to the practical protection of Cambodian heritage does not lie in the implementation of foreign programmes which anticipate the seasonal arrival teams of specialists from abroad, although such programme should by all means participate. An educational scheme which would prepare local Khmer workers to carry out simple preservation jobs which could be realized during the course of specific joint projects on the monuments in Cambodia would have the following positive effects:

- Improve the condition of a number of Cambodian monuments;
- Substantially develop the human potential in Cambodia as far as the protection of monuments is concerned, combining its development with the opening of new job opportunities;
- Provide professional conservation teams with a base in Cambodia.

The Cambodian side is in favour of this line of action, which was indicated by the approval of the programme expressed by the head of the Cambodian delegation at the Intergovernmental Conference in Tokyo.

In 1986 the Polish Ministry of National Education sponsored five scholarships for students to study conservation at the Institute for the Preservation and Conservation of Works of the Art of the Nicolaus Copernicus University in Toruń. The first to obtain a diploma in conservation, in 1993, was a Cambodian student. Another nine police officers have been working for 3-4 months annually on the restoration (the workers include manual labourers, marons, and artisans from the University of Fine Arts in Phnom Penh). The wall has been isolated, the original plaster desalinated, and new plaster introduced to replace what has been lost. Part of the peeling plaster has been reattached and some of the original painting layer has been preserved. Depending on the annual work schedule, the Polish side assigns the participation of 1-4 certified specialists who prepare a technical programme, supervise the work, and participate in its implementation. Conservation materials and equipment were brought from Poland. The specialists are also involved in instructing and educating the Khmer team in the principles and methods of painting conservation. In the future, joint conservation projects and teams will be organized for participants on the Khmer side should lead to a solution which can be considered satisfactory from the point of view of a preservationist. In time, a Khmer team which is fully capable of undertaking preservation activities independently will have been trained and prepared.

The three-month season in 1993 ended on December 21, just as ambassadors in Phnom Penh were negotiating an international programme for the saving of the Cambodian national heritage, which is an implementation of the Anglo-Polish resolution adopted by the International Conference in Tokyo in October 1993. The work of the Polish-Cambodian mission engaged at Phnom Penh has been summed up in a recent comprehensive report (see references).

Bayon Temple
In the 1990 the Polish-Cambodian Archaeological and Preservation Mission at the Bayon Temple in Angkor embarked on a pilot project which was intended to protect and preserve the monument as well as to investigate it from the archaeological point of view. The problem was presented to the international community of experts in the mission's English-language report on the Bayon Temple (see references). Negotiation with the Hôtel Français d'Extrême-Orient in Paris and the Institute of Asian Culture of Sophia University in Tokyo, not to mention the UNESCO in Paris, failed to attract sponsors, ultimately causing the mission to be suspended. Up to and including 1992, all the costs of operating the mission in Cambodia were covered by the ateliers of the PKZ from its own resources. The latter have also participated significantly in covering the costs of the mission's operation in the field. The autumn 1993 season was sponsored by the Ministry of Foreign Affairs of the Republic of Poland.

Friends of Angkor Wat
In April 1988, the International Association Friends of Angkor Wat was granted legal status in Warsaw. In 1986-1987 two TV documentary films (Austrian and Polish) on problems of the Cambodian heritage were made on the occasion of the Organizational Programme of the Association. Both films were distributed in over 40 countries world-wide.

EDUCON
The PKZ has also prepared a programme called EDUCON, which is based on eight years' practical conservation experience in Cambodia. The programme specifies the Polish approach to the protection and preservation of the Cambodian historical and cultural heritage and calls for specific actions to be undertaken. It has been presented to the UNESCO in Paris, the Conference of Experts of Angkor in Siem Reap (April 1993), and the International Conference on Angkor held in Tokyo in October 1993.

Educational programme
At PKZ is believed the key to the practical protection of Cambodian heritage does not lie in the implementation of foreign programmes which anticipate the seasonal arrival teams of specialists from abroad, although such programme should by all means participate. An educational scheme which would prepare local Khmer workers to carry out simple preservation jobs which could be realized during the course of specific joint projects on the monuments in Cambodia would have the following positive effects:

- Improve the condition of a number of Cambodian monuments;
- Substantially develop the human potential in Cambodia as far as the protection of monuments is concerned, combining its development with the opening of new job opportunities;
- Provide professional conservation teams with a base in Cambodia.

The Cambodian side is in favour of this line of action, which was indicated by the approval of the programme expressed by the head of the Cambodian delegation at the Intergovernmental Conference in Tokyo.

In 1986 the Polish Ministry of National Education sponsored five scholarships for students to study conservation at the Institute for the Preservation and Conservation of Works of the Art of the Nicolaus Copernicus University in Toruń. The first to obtain a diploma in conservation, in 1993, was a Cambodian student. Another nine police officers have been working for 3-4 months annually on the restoration (the workers include manual labourers, marons, and artisans from the University of Fine Arts in Phnom Penh). The wall has been isolated, the original plaster desalinated, and new plaster introduced to replace what has been lost. Part of the peeling plaster has been reattached and some of the original painting layer has been preserved. Depending on the annual work schedule, the Polish side assigns the participation of 1-4 certified specialists who prepare a technical programme, supervise the work, and participate in its implementation. Conservation materials and equipment were brought from Poland. The specialists are also involved in instructing and educating the Khmer team in the principles and methods of painting conservation. In the future, joint conservation projects and teams will be organized for participants on the Khmer side should lead to a solution which can be considered satisfactory from the point of view of a preservationist. In time, a Khmer team which is fully capable of undertaking preservation activities independently will have been trained and prepared.

The three-month season in 1993 ended on December 21, just as ambassadors in Phnom Penh were negotiating an international programme for the saving of the Cambodian national heritage, which is an implementation of the Anglo-Polish resolution adopted by the International conference in Tokyo in October 1993. The work of the Polish-Cambodian mission engaged at Phnom Penh has been summed up in a recent comprehensive report (see references).

Bayon Temple
In the 1990 the Polish-Cambodi
This year SEAMEO Regional Language Centre celebrates its 25th Anniversary. 25 years ago the founding fathers of the Southeast Asian Ministers of Education Organization in a far sighted decision established the SEAMEO RELC in Singapore. The paramount objective of the institution was the provision of advanced training courses in language education for the language teachers of the region. Throughout this period SEAMEO RELC conducted regular training courses in Applied Linguistics in TESL/TEFL. These courses enabled participants to upgrade themselves and to obtain qualifications at the levels of certificate, diploma, M.A. in Applied Linguistics degree and the degree of doctor of philosophy. While changes have been made to the number of courses available at the Centre as well as the number of scholarship places, and the PhD programme has been discontinued, this practice of SEAMEO countries identifying their key personnel or potential key personnel for further development has continued to this day.

By Thomas Khng

The flagship of the SEAMEO RELC at present is the Diploma in Applied Linguistics course which provides the scholars with a good foundation in an integrated body of knowledge about linguistics, curriculum development, language testing and evaluation, language teaching methodology and research methodology in a short duration and focus on specific areas in language education. The Centre could provide the following:

- Training for language teachers in the member countries in the area of language teaching: There are also other regular short courses leading to a Certificate in TESOL and in the Teaching of English for Business and Technology.

Diploma in Applied Linguistics

The Centre could provide the following:

- Training for language teachers in the member countries in the area of language teaching: There are also other regular short courses leading to a Certificate in TESOL and in the Teaching of English for Business and Technology.

Institutional Linkages

In addition to conducting advanced training courses over the last quarter of a century, SEAMEO RELC established linkages with universities of languages become effective communicators in the English language. By a process of natural selection the peoples of the region have chosen English as the lingua franca to communicate with one another and with the rest of the world. ESP in a multilingual and multi-cultural setting like Southeast Asia has become the key to open the door to development, progress, and commerce with the West. SEAMEO RELC as the regional language centre of the SEAMEO countries occupies a pivotal position and is in a position to offer the necessary training. It fulfills its mission in part through its regular courses.

SEAMEO RELC Publications

Another aspect of SEAMEO RELC’s role is the series of publications it has brought out over the years. Through its research efforts, the Centre publishes Occasional Papers, Monographs, Anthologies, the RELC Journal and Guidelines to provide language information both of a theoretical and of a practical nature. Although SEAMEO RELC has a small staff, it has managed to publish regularly covering a wide spectrum of language concerns through collaboration with language specialists from all over the world.

SOUTHEAST ASIA

25th Anniversary

SEAMEO Regional Language Centre

Another Centre activity that puts RELC on the map in the world of Applied Linguistics and language teaching is the holding of the RELC Annual Regional Seminars each April. These seminars bring together leading researchers and practitioners in particular aspects of language education. They enable practising teachers in the SEAMEO region to listen to and interact with those at the cutting edge in their areas of language education research. Some 600 scholars each year help make the seminars a rewarding and enlightening experience. This year the theme of the seminar was "Reading and Writing Research: Implications for Language Education".

The Centre has set up with co-operating institutions throughout the region. For instance, with Thailand SEAMEO RELC has a TEFL project resulting in practical mod-
**Distance Education**

A development which has caught up with SEAMEO RELC and indeed will catch up with other institutions in the region is the need to turn towards distance education as a major means of course delivery. This will be a way to reach the vast and the number to be trained will increase in importance as the years go by and developments in technology will enhance the effectiveness of this mode of course delivery. From the trainers' point of view the convenience of progressing at a pace suitable to them will be an added advantage. SEAMEO RELC is rapidly gaining a major means of course delivery. From the trainees' point of view the convenience of progressing at a pace suitable to them will be an added advantage.

**Conclusion**

These shifts in the course offerings and project based activities will not mean that classroom teachers will be neglected. Rather a higher level of personnel in language education will be developed to pull the classroom teacher along. Language for special purposes will be a corner stone since utility will be the deciding factor in the choice of appropriate languages. Language education will remain the most important consideration for the countries in the region in their march towards a higher quality of life and the English language will be one highway in this quest for a long time to come.

---

**Institute of Southeast Asian Studies in Singapore**

Soon after Singapore became independent in 1965, there was concern among the Singapore authorities that, though it occupied a key strategic location, its country possessed only limited knowledge of its Southeast Asian neighbours and that this situation should not be allowed to continue.

Consequently the Institute of Southeast Asian Studies was established by an Act of Parliament in May 1968 as an independent regional research organisation. Its interests are primarily modern Southeast Asia, particularly the problems of stability and security, economic development, and political and social change.

Kernial Sandhu

As stated in the Act, the Institute is governed by a twenty-two member Board of Trustees, comprising nominees from the Singapore government, the National University of Singapore, the various Chambers of Commerce, and professional and civic organizations. A ten-man Executive Committee oversees day-to-day operation; it is chaired by the Director, the Institute's chief academic and administrative officer. The first director was Harry Benda, an American scholar who was an Indonesian specialist. The second director was John Legge of Australia, who was also an Indonesian specialist. He was succeeded by Joseph Silverschein, an American who is a Burmese specialist. However, the rapid development of the Institute was under the directorship of Kernial Sandhu, a Malaysian Indian who later became a Singaporean. Sandhu was the first Southeast Asian scholar who occupied the position, and was also the director who served the longest period – from 1972 until his demise in 1992. The present director is Chan Heng Chee, a woman political scientist in Singapore.

The Institute has over the years occupied a key strategic location in the region, their country possessed only limited knowledge of its Southeast Asian neighbours and that this situation should not be allowed to continue.

---

**SOUTHEAST ASIAN PROGRAMME**

The National University of Singapore Institute of Southeast Asian Studies offers the Singapore authorities that, though it occupied a key strategic location, its country possessed only limited knowledge of its Southeast Asian neighbours and that this situation should not be allowed to continue.

---

ANTICIPATING BUSINESS NEEDS

**SOUTHEAST ASIAN ARCHIPELAGO**

**BOOKS ON THE SOUTHEAST ASIAN ARCHIPELAGO**

**CATALOGUES ON REQUEST**

---

**ANTICIPATING BUSINESS NEEDS**

**SOUTHEAST ASIAN ARCHIPELAGO**

**CATALOGUES ON REQUEST**
Les archives françaises de la péninsule indochinoise:  
Le Centre des Archives d'Outre-mer

**Southeast Asia: A View from the Periphery**

Sincereized, indigenized, and colonized, Southeast Asia as a region and the nation states of Southeast Asia appear to have been constructed from outside, defined by those in external power in their own ends. What does it mean to be externally defined? For indigenous scholarship? For the margins of South and East Asia. Southeast Asia bracketed within Asian and Southeast Asian studies bracketed within Asian Studies in Canada are literarily and figuratively on the periphery.

Today I would like to examine this periphery and consider how the area has been defined and shaped by others, and consider the consequences for the study of Southeast Asia in Canada. But after whining a little, I would also like to consider the power of the periphery, and the advantages of scholarship at the periphery.

By Penny van Esterik

**Consider for a moment** how Southeast Asia is first presented to us:

- the crossroads of civilization, something one passes over on the way to or from other places.
- as waves of migrations from Nanchao sweeping through the mainland, into the islands of Southeast Asia and the far flung islands of the Pacific.
- as states carved not from essential cultural characteristics or local boundaries, but from the historical, political, and military forces from Britain, the Netherlands, and France, worried of fighting indigenous forces and each other, permitting the colonial to remain uncolonized.
- as societies unable to reach a way of life (habitus); these include:
  - complexity of technical production and patterning of cloth including the use of 'fermenting' processes for natural dyes, and the centrality of textiles in social and economic life.
  - complexity and commodification of elements of local foods involving fermenting fish sauces and meats.
  - use of medicinal flavors as flavor principles in cuisine.
  - gender and sex roles and gender ambiguity in performance culture and continuing into everyday life.
  - the popularity of masking and shadow plays (again, with a continuity into everyday life).
  - sympathetic sensibilities over intellectual pursuits (fewer centres of 'learning' compared to China and India but many ways of knowing).
  - water-oriented cultures with navigation skills.
  - high tolerance for homosocial and bisexual activity.
  - low population density compared to China and India (with the exception of North Vietnam and Central Java).

**Southeast Asian Studies**

And how do these struggles for defining Southeast Asia play out in their reflections in academia, in the 'study of Southeast Asia'? Where are the leaders of Southeast Asian studies? In Europe, the leaders are the senior administrators and administrative and management studies, environmental sciences (as rapid industrialization wreaks havoc in Southeast Asia), and education faculties, the entrepreneurial strength of Southeast Asian Studies in Canada.

Other new interests emerge more directly from the economic institutions of Asia. These research on Southeast Asia not as a distant area on a map, but as refugee children from Laos, Vietnam, Cambodia who entered their classrooms and were admitted to Canadian hospitals, and as new versions of Buddhist practice which emerged in hybrid social structures in Victoria, and other places. The war in Indochina produced little scholarship on Vietnam and Laos and Cambodia, although refugees from those countries produced a demand for courses with more Southeast Asian content.

CSEAS and CASA

And what of the Canadian Council for Southeast Asian Studies (CSEAS) in the Canadian Asian Association (CASA)? Our loyal and embattled members often have more loyalty to their disciplines than to area studies, more loyalty to their local counterparts than to CASA. While commitment to the region has increased in Canada, membership has declined. But the core of scholars has remained loyal. We have within CSEAS substantial scholarly achievement by individuals, but no collective wisdom about how to take the momentum of a lifetime and build them into permanent institutions.

CSEAS was born in Guelph in October 1971, during a meeting of Ontario University professors actively involved in teaching and research on Southeast Asia. It was first identified as the Ontario Council for Southeast Asian Studies, and was organized to ensure cooperation among Ontario universities. The eight years of development in this new area were certainly a fertile period, but fertile not only the growth of the field, but also the establishment of programs across the country to draw students.

CSEAS is probably best understood as the Canadian Council for Southeast Asian Studies.

**Future of Southeast Asian Studies in Canada**

In my selfish, partisan mood, I want to see CSEAS match the South and East Asian Councils in numbers of professionals, graduate students, and grants. I want every Asian Studies Programme in Canada to have a strong component of Southeast Asian Studies. But, as my daughter would say, get real, Mom!

To accomplish that goal, we need more public outreach to reach new constituencies, since Southeast Asia as a geopolitical entity is not understood by the general public whose knowledge of SIA is probably best understood through food, textiles, and tourism. Southeast Asia, we need more language study for its own sake rather than for immediate use. The eight national languages of Southeast Asia are rarely taught in Canada, but some of those regional languages needed by specialists.

Canadian Council for Southeast Asian Studies

If any one discipline dominates Southeast Asian Studies, it is probably anthropology — the discipline whose boundaries are most porous — the discipline most able to cope with the kind of diversity that is characteristic of Southeast Asia. Political Science probably comes in a close second.

And what concerns dominate these disciplines?

- in depth studies of local traditions and their reflections in academia, in the 'study of Southeast Asia'.
- challenges to feminist theorizing.
- colonial and post colonial studies.
- political rights.
- refugee participation.
- colonial and post colonial studies of the region.
- women's participation.
- colonial and post colonial studies of the region.
- women's participation.

Some of this new work is now being undertaken by scholars using the new frameworks of Sinology, Thai, and even Sanskrit or Old Javanese. The few linguists of Southeast Asian languages in Canada are also engaged in their own programmes. Thus, they have little power to expand their programmes.

We are told that Asian Studies can remain viable to the extent that it serves public policy needs. For the need of American and Indian governments to understand each other.

But whatever way you cut it, the future of Southeast Asian Studies in Canada is probably best understood as the Canadian Council for Southeast Asian Studies, the graduate schools. York University might be the first to link with the Southeast Asian resources at Cornell, perhaps to forge more links with American schools. York University might be the first in the country, a logical target for more regional comparison both within the Southeast Asian and across regional studies. Third, we need more language study for its own sake rather than for immediate use. The eight national languages of Southeast Asia are rarely taught in Canada, but some of those regional languages needed by specialists.

We have a hard enough time convincing our own universities to teach Thai, let alone Sanskrit or Old Javanese. The few linguists of Southeast Asian languages in Canada are also engaged in their own programmes. Thus, they have little power to expand their programmes.

What we must do is find a way to link those studying Southeast Asia together in a local professional network, and encourage Asian Studies programmes to find ways to include the one person in a thousand department who has an interest in Southeast Asian shadow plays, the graduate students studying Vietnamese history, the MBA faculty working on international business. Perhaps we can forge these together in a way that does not destroy the current institutions.

The Canadian Council for Southeast Asian Studies has grown from a small group of committed scholars in the early 1970s to a network of several hundred scholars. In twenty years CSEAS has expanded across the country to draw students from Victoria to St. John's.
Research on old Javanese Gold in the Tropenmuseum Amsterdam

Surprisingly, research on old Javanese gold has been neglected for a long time. Until recently the mainstream of Javanese archeology and art history was concerned with the excavation of and research on the larger stone monuments and sculptures and to a lesser degree with the study of bronze artefacts. The almost total silence with regard to old Javanese gold is in stark contrast to its importance in Java and its worldwide fame in ancient times. Thus, Indian and Greek texts dating from the first centuries of our era describe Java as being rich in grain and gold. This is corroborated by the numerous finds of old Javanese gold. In fact, gold objects by far outnumber any other artefacts on the sites. They consist of coins, jewellery, ritual objects, and images of gods. Gold items were apparently available to broad layers of society, although Java seems to have imported its gold from elsewhere, probably Sumatra or Kalimantan, for only few deposits of gold and no traces of ancient gold mining have been found on the island.

By Marijke Klouke

The Hunter Thompson Collection

The Hunter Thompson collection, has played an important role in awakening recent interest in old Javanese gold. With his financial support, an exhibition was set up in the National Museum in Singapore in 1993 and an exhibition catalogue was published (Miksic 1993). A more extensive and for the time being the most encompassing work on old Javanese gold focusing on the Hunter Thompson collection was published in 1995 (Miksic 1995). Finally, contact between Wilhelmina H. Kal, the Southeast Asia curator in the Tropenmuseum in Amsterdam, and Hunter Thompson, brought the Hunter Thompson collection, almost 500 pieces, to the Tropenmuseum in Amsterdam in the summer of 1993. The exhibition and an exhibition in 1993. The collection was sent to Berlin for technical analysis and a seminar was organized in the Tropenmuseum in Amsterdam. The papers given at the seminar have now been published (Kal 1994).

Future and current research

After a summary, a preface, and an introduction by the editor, John N. Miksic examines old Javanese gold from the point of view of an archaeologist; Pauline Lunsingh Scheurleer applies the stylistic approach for dating objects to three of the six gold objects in the Hunter Thompson collection; Wabonjo Martowikrikio, for the first time, describes the specular gold hoard from Tondano, coins, jewellery, and ritual objects amounting to a total of 32 kg, which was found in Wamena in October 1990; and Josef Riederer presents the results of the technical analysis of the Hunter Thompson collection, which was carried out in Berlin. The conclusion which invariably forces itself most upon the reader is that gold has to be specifically looked for before still needed in all the four disciplines of these four scholars represent: archaeology; art history; anthropology; and technology. Miksic indicates five gaps in the archeological research which should be given priority: research into ancient mines; villages on islands; the persistence of pre-classical styles into recent times; the tools used for mining; and, finally, gold as a measure of value. The stylistic method applied by Lunsingh Scheurleer seems to be fruitful in dating the gold objects and she will be expanding it in the future (see also Lunsingh Scheurleer 1994). The most important conclusions from the technical analysis are that silver seems to have been used abundantly in early gold objects, to be replaced by copper in later times, and that a considerable range of techniques was applied by the ancient Javanese goldsmiths. Supported by the results of the stylistic method, further technical research may refine our knowledge of the kind of materials and techniques used in particular periods and may help to distinguish recent importations from ancient imitations.

The high technological achievement in ancient Javanese gold-working is illustrated by Dr. Jan Forozan, who gave an informal talk on July 8 1994 for a small group of mainly Dutch specialists in various related fields. At the occasion of the publication of the papers. Having investigated the weights, he concluded that the scales of the gold-smiths were surprisingly accurate.

Despite its preliminary character the book published by the Tropenmuseum Amsterdam for the research of old Javanese gold. Moreover, it may serve as an example of fruitful scholarly co-operation. Hopefully, research will be continued.

References

Lunsingh Scheurleer, Pauline, Ancient Javanese gold jewellery from Central Java, Arts of Asia 24:4-44-54.

CNWS SEMINAR 21 April 1994 LEIDEN, THE NETHERLANDS

Ritual, myth, and social life in Southeast Asia

The seminar 'Ritual, myth, and social life in Southeast Asia' was organized on behalf of the CNWS by Prof. R. Scheinfeld, Dr. J.G. Oosten, and the author. The seminar focused on the relationship between ritual, myth and social identity among Southeast Asian societies. Special attention was paid to comparative issues within the field of study. Current theoretical developments were discussed, and various case studies were presented.

By M.J.J. van Kester

The first day, Dr. J.G. Oosten (Leiden) introduced some general reflections on the theme of the seminar. He began with the relations between ritual, myth and social identity among Southeast Asian societies. Differents approaches have been applied to the relations between ritual and myth. It seems that new theories have recently been developed. Since Lev-Strass's Mythologie, however, no new approach to myth have really been suggested. Levi-Strass considers that different myths in related societies are variants of one another. Cugane to this approach is the Field of Anthropological Study (FAS) approach, which is based on the cultural and linguistic comparison of related societies. In this context of related societies it is important to keep in mind the participant's view. The similarities between societies are important, between all, but above all the differences between them have to be explained.

The second day Prof. C.J.H.M. Nooy-Palm showed that the concept of the buffalo is not only found in the myths and rituals of the S' of Toraja, but that buffaloes present every aspect of daily life. The Toraja are called the 'buffalo people'. They distinguish between many kinds of buffaloes categorized according to their colour and the markings on their skin. During the funeral rituals the central position of the buffalo in Toraja culture becomes especially clear.

Prof. Dr. Douglas Lewis (NIAS, Wassenaar) presented his analysis of a historical document written by a Sikkensee just after World War II. The family of the orijins of the Sikka mythical and historical aspects are discussed to produce one single sequence of events which legitimates the power of the present-day nobility, while simultaneously reflecting the ideas which underlie the social organization.

Prof. Dr. Terwiel (Hamburg) presented the case of the Ahom, descendants of Thai immigrants, who settled in Assam, India, many centuries ago. Although they assimilated with local Hindu culture initially, a movement has developed which legitimizes the right of the Ahom to govern. Nowadays the Ahoms are a community of its own. Women and thelar spirit play an important role during a process known as the 'sacral house'. The whole process leads from the child to the adult, from the village to the house. The Ahom culture is the central position of the buffalo in the Ahom culture.

The final paper was presented by Ms A. Wessels (Amsterdam). She described the interrelationship between the village mosque and daily village life in the Central Moluccas. The mosque, the focus of a great deal of rivalry. Rituals which support the social order from one point of view may also be a vehicle by which to criticize undesirable developments.

The seminar was attended by approximately 25 participants and was unanimously regarded as stimulating. It was agreed it would be worthwhile to repeat it next year.

The theme of the seminar was 'Gender' and the sexes in Southeast Asia'. In keeping with the ASEASUK's multidisciplinary approach, the conference will cover a broad spectrum of research with papers on both the masculine and feminine, on modernity and tradition and on 'desire' and sexual discourse in literature and art as well as in social organisation. Perspectives from demography, geography and ecology will be welcome. It is hoped to obtain contributions on all parts of the region.
The 14th Annual Conference of The Association of Southeast Asian Studies U.K.

Co-convenor Raymond Bryant (King's College London) opened the conference with a keynote paper on 'political ecology', the study of the environmental impacts of political and economic forces in the shaping of the environment. Longitudinal case studies of forest control policies in Burma, Thailand and Indonesia were exploited so as to demonstrate the colonial origins of ideologies of forest control, their relationship to imperial and post-colonial patterns of commerce or economic development and the 'ubiquitous' deforestation, environmental degradation and local cultures of resistance which are part of their legacy today. Emphasising its detachment from sustainable development outlooks, Bryant stressed that 'development', incremental policies or reforms of forest resource use rights. Larry Lohmann explained the complex state of global systems of timber production, wood projects, technology transfers (e.g. multilateral development agencies and entrepreneurs or politicians in Indonesia to establish marine reserves and opportunities for dislocated Baju villagers. Cohn Sage (University of Kent at Canterbury) described their audio-visual presentation of the role of NGOs as the 'June 1994 LEIDEN THE NETHERLANDS Performing Arts in Southeast Asia

By Wim van Zanten

This workshop was organized by Prof. Dr. F. Dijkstra of the Royal Institute of Linguistics and Anthropology (KITLV), Dr. Clara Brinkel, and myself from the Research School CNWS. There were about 25 participants, and 16 papers were discussed. Before the sessions the papers had already been distributed to the discussants who introduced them. This was followed by a reaction from the author of the paper, who often illustrated his or her paper with audio-visual material. General discussion could usually begin after 15-20 minutes. This format adopted by the KITLV workshops is both satisfying and extremely stimulating for the participators. In the late afternoon several presentations demonstrated their audio-visual material on performing arts. Waiyan Deba gave a live demonstration of the use of some Balinese masks. The papers centred on three themes: singing and recitation (4 papers); the female performer and her art (3 papers); and the effects of social change and cultural policy on the performing arts (5 papers). Of the four remaining papers, three were about theatre, while another described a project of performing arts, which was initially suggested by the organizers, was only represented by one paper. Five of the papers concerned Malaysia, the exception being one on Indonesia, with the exception of one on the performing arts of Asia (including North Africa) by the publisher Brill was discussed with a view to securing publication. On the whole, the participants were enthusiastic about such a journal, especially if it were to include a yearly section containing examples mentioned in the articles. The proposed price of Dfl 190,- for three 112-page issues per year, was considered too high, perhaps even prohibitive, for many smaller organisations.

Source: ASEASUK NEWS 15 (1994)
European Vietnam Studies Network
EUROVIET

The first attempt to establish a Network of researchers working on Vietnam has emerged from the European Vietnam Studies Conference held in Copenhagen (19-21 August 1993). The European-based Network is to be created in order to arrange biennial meetings on Vietnam studies and will be open to all interested scholars and people, in and outside Europe, working on Vietnam in relaxed capacities.

On the European level, the organization committee of each conference will be responsible to the Board of the European Association for Southeast Asian Studies (EUROSEAS). This means that the main documents pertaining to the organization of the conferences and other Network activities should be sent to the EUROSEAS Board for consideration, and that the EUROSEAS Board will supervise the Network activities. The Network will be able to use the facilities of the EUROSEAS secretariat.

The organizing committee for each conference is responsible for the necessary fund-raising on the local, national, and European level. The committee should also ensure that the conferences are organized in a way which encourages active participation by scholars who do not master the language of the host country.

The Second Conference will be held in Aix-en-Provence in May 1995 with ‘Sources and Approaches to the study of Vietnam’ as its theme. It is proposed that the Conference will be held in the Netherlands. Ideas for topics and location will be discussed at the conference in Aix-en-Provence.
A comparative study of stimulants and dream-inducing substances in Southeast Asia

This research project aims to collect descriptions and analyses of the uses of substances serving non-nutritive and non-medical purposes, including drugs (in the most recent general understanding of the term), in Southeast Asia. It is not therefore about substances, spirts, and condiments but, instead, covers a more limited variety of products which induce a sense of pleasure or intoxication in humans. Whether this involves an addiction or merely the quest for an artificial paradise strictly speaking, all these sorts of interest us and this series of studies will aim to get a grasp of their diversity, the degree to which they are used, and what is understood about each of them.

By Philippe Le Falhier and Annie Hubert

CALL FOR PAPERS

One of the most important goals of this work is to understand society's acceptance or rejection of the use of the same range of products, and, if possible, to reflect upon the conflicts engendered by these substances through the development of cultures. The multiplicity of substances in societies, and the diachronic dimension will allow us to form a unique perspective of the whole, and the results of a comparative synthesis will be presented in a collective work.

The substances

The range is quite extensive: anything which, without providing a nutritive value, is sniffed, chewed, smoked, drunk, or ingested for pleasure. This also includes the number of substances consuming the rituals, or the escapist which it sought. As an example from among the best known of these products, we would cite chewing which is ingested, smoked, chewed, and mixed for purposes ranging from pharmaceutical uses to the satisfaction of an addiction and includes, for instance, its use in initiation rites. This substance illustrates perfectly the difficulties of perception according to the research perspective of the observers. An agronomist can see in this the distinctive feature of a particular kind of farming; an economist will stress scarce resources and financial stakes; a sociologist or an anthropologist, evidence of the acceptance of the drug in the particular context of the social group, when explaining when and how one smokes and ingests it; a linguist will track the path of the drug through the study of the terminology used, and a historian will deal with the ideas in perspective, a geopolitical stake, a symbol of power or of resistance.

This example serves as a model for looking at substances as diverse as tobacco, alcohol, betel leaf and areca-nut, datura, clove, tea, etc., and allows us to form a picture of the whole, in an article containing the knowledge of each contributor within a broad, overall understanding of this diversity, this will form us to draw up a typology ranging from income to poison.

Method

If possible, each of the main substances in this sort of use in Southeast Asia, with as many as possible of the important societies (which may coexist within the same country), will be represented in the resultant book. It seems necessary to have articles - diversified as possible - on the following countries: Thailand, Vietnam, Laos, Cambodia, Burma/Myanmar, Malaysia, Indonesia, the Philippines, but also, in order to broaden the area of understanding, India or China.

All researchers, whatever their training, are invited to send these articles prepared either by you or also suggestions for the subjects that they would like to see dealt with.

The Form of Contributions

This call for contributions is addressed to researchers and institutes in Europe, North America, Australia, and Asia. Articles will be accepted in either English or French. We ask that each participant send us, in advance, their title, the period covered, and the study they have chosen so that we can select the most original (or complementary) of the proposed analyses. In this same spirit, if you know of a researcher working on the subject, or who can provide a piece of work that is complementary to our study, we would be grateful if you would send us his or her name and references, or forward this notice to the person directly. A working group, composed of specialists from all backgrounds, will be in charge of reading the committee and will coordinate the work. We will keep you regularly informed of the progress of the project and the work of other contributors.

The contributions, between 5 and 30 pages, should be sent to the address given at the top of the attached form, if possible in the form of electronic manuscript (computer diskette), accompanied by a printout. In this case, it is recommended that you prepare the text in continuous form, without style/format indicators other than initials and indications of headings in order to facilitate the task of page make-up. The text is equipped with Macintosh, by the translation of the text is possible. Each article can be accompanied by a map and/or graphics and tables. Drawings and photographs are welcome (numbered, with captions, on the back; with an indication of the desired placement in the text). These illustrative documents will be returned to the authors when the publication is issued. For the names of substances or instruments, please indicate the mode of work is chosen; literal transcription (written languages), phonological transcription, or international phonetic transcription.

The deadline for receipt of contributions is 30 April 1995.

For further information: Centre National de la Recherche Scientifique, Université de Provence Institute de Recherche sur le Sud-Est asiatique (IRSEA) 389, Avenue du Club Hippique 13004 Aix-en-Provence Cedex 2 France Tel: +33 4225 1657 Fax: +33 4220 8210

In Memoriam: J. Noorduyn

On April 20 1994, Dr. Jacobus Noorduyn passed away at the age of 67, less than three years after his retirement as the general secretary and director of the Royal Institute of Linguistics and Anthropology (KITLV). He had held this office since 1965, after having acted for some years as the deputy-general-secretary. In this same spirit, if you like to see dealt with.

For more information please contact: Professor Tessie Sproatt, IRSEA, 389, Avenue du Club Hippique, 13004 Aix-en-Provence Cedex 2, France. Tel: +33 4225 1657; Fax: +33 4220 8210

Professor Teeeuw Award 1994 presented to Dr Harry Poeze

By Dick van der Meij

The Professor Teeeuw Foundation was set up as a lasting tribute to Prof. A. Teeeuw for his contribution to Indonesian Studies. Prof. Teeeuw, who held the chair of Indonesian Language and Literature at the University of Leiden from 1955 - 1976, has always taken a keen interest in Indonesian studies in a broad sense. An advocate of large-scale cultural exchange between Indonesia and the Netherlands, he was the initiator of the Indonesian Studies Programme, launched in 1975 for the purpose of fostering co-operation between Indonesia and the Netherlands in the fields of the Humanities and the Social Sciences.

The Professor Teeeuw Foundation intends to award the Professor Teeeuw Award biennially, alternately to an Indonesian and a Dutch nominee. The prize consists of a medal and the sum of FFL 10,000. In 1993 the first Professor Teeeuw Award was awarded to GoenawanMohamad, the Indonesian poet, essayist, literary critic, journalist and editor. In 1994 it was awarded to Dr. Harry Poeze (1947), historian and Editor-in-Chief of the KITLV Press. He received this award for his detailed publications on the modern history of Indonesia, most specifically on political aspects of the history as seen by the people. The Dutch novelist Hella Haase was asked to present Dr. Poze with the award.

The next Professor Teeeuw Award will be presented to an Indonesian nominee in 1996.
European Association for Southeast Asian Studies Conference

EUROSEAS is organizing its first European conference in 1995. The conference will be held in Leiden, the Netherlands, from June 29 up to and including the July 1. The conference will be open to non-members, but membership will be an advantage. Do not hesitate to apply!

CALL FOR PAPERS

NETWORKS AND SYNCHRONIES IN EARLY SOUTHEAST ASIA

Convenor: Denys Lombard (EFEO)
Ecole Francaise d’Extreme-Orient (temporary address) 29, Rue Daviel
75013 Paris France
fax: (+33) 1 45809701

Abstract

Research integrating the Indo-Chinese Peninsula and the Indonesian Archipelago comes will be highlighted in the 1995 conference which will be dedicated to the topic of Southeast Asia in general (otherwise called the ‘Southeast Asian Mediterranean’). Theoretically this research contains three lines of approach: 1) the most straightforward one consists of a juxtaposition of information concerning themes which transcend borders (such as ‘nationalism’, ‘religious revivalism’ and so forth), 2) historic descriptions of actual contacts experienced (pre-modern and modern, even contemporary), such as travel accounts, diplomatic relations, commercial exchanges, cultural influences, and also supranational networks like trade, overseas Chinese communities, and the like: 3) a moderate type of comparative analysis through the study of synchronisms, in other words by comparing the evolutions in the various regions in order to detect the similarities while underlining the differences.

THE USES AND REUSES OF TRADITION IN SOUTHEAST ASIAN LITERATURE

Convenors: Muhammad Haji Salleh (Leiden University) and Vladimir Braginskij (SOAS)
Fax: (+44) 71 4363844

Abstract

This paper will examine the nature of literature to create and grow from its traditions. These traditions are further strengthened through a dialogue with the past and with the new, whether of local or foreign origin.

LOCAL TRANSFORMATION AND COMMON HERITAGE IN SOUTHEAST ASIAN CULTURES

Convenor: Reinmar Scheffold (Leiden University) Vakgroep CA/SNWS Leiden University Wassenaarseweg 52 2333 AK Leiden The Netherlands
fax: (+31) 71 273619

Abstract

The societies of Southeast Asia display a great variety of local cultural forms which are historically related by an ancient common ancestry and which can be compared in a mutually interpretative way. The contributions to the panel shall present descriptions of specific cultural features in a comparative perspective and focus both on patterns common throughout the field of study and on the modifying role of a particular local context.

SHORT AND LONG-TERM CYCLES IN THE SOUTHEAST ASIAN ECONOMY: HISTORICAL PERSPECTIVES

Convenors: Peter Boomgaard (KITLV) and Ian Brown (SOAS)
Fax: (+44) 71 4363844

Abstract

The panel intends to examine the origins and nature of the cycles of growth and depression, both short and long-term, in the economies of Southeast Asia from the early modern period to the present day. The central theme will be a comparison between these circumstances in which the origins of growth or contraction were external to the region and those in which there was a dominant internal dynamic. The focus will be on the Southeast Asian economy, not economic, partly to provoke intra-regional comparisons but principally in order to encourage consideration of the extent to which, from the perspectives of the economic history and economies, Southeast Asia can said to be a distinct region.

INTERNATIONAL TRADE AND INVESTMENT FLOWS AND THE DEVELOPMENT OF DOMESTIC PRIVATE ENTERPRISE IN SOUTHEAST ASIA, 1870-1990

Convenors: Anne Booth (SOAS) and Thomas Ummadhi (Leiden University) c/o SOAS Thornhak Street Russell Square London WC1H 0XG U.K.
fax: (+44) 71 4363844

Abstract

This panel will bring together a number of European scholars working in the area of Southeast Asian economic development in the 19th and 20th centuries to examine the impact that the increasing involvement of the region in the world economy in the late 19th and 20th centuries had on domestic economic development, with particular reference to the development of a robust indigenous private sector.

RELIIGIOUS REVIVAL IN SOUTHEAST ASIA

Convenor: Bernard Dahm (University of Passau) Southeast Asian Studies University of Passau P.O. Box 2540 94032 Passau Germany
fax: (+49) 851 509130

Abstract

The struggle for independence and the quest for one’s own identity in the confrontation with the colonial powers brought about a variety of manifestations of religious revivalism in a number of Southeast Asian countries in the early decades of the twentieth century. In more recent times, religious revival movements can again be observed in the region. Some interpret them as a reaction to the process of secularization, others see them as an essential part of the struggle for power or survival of traditional religious authorities and others, again, emphasize the impact of influences coming from revivalist movements outside of Southeast Asia. The panel Religious revival in Southeast Asia will discuss essential characteristics of earlier and recent revival movements and inquire whether ‘national’ or ‘regional’ patterns of religious revival movements can be established.

HUMAN ENVIRONMENT INTERACTIONS IN SOUTHEAST ASIA: CHANGE AND RESPONSE

Convenors: Victor King (University of Hull) Centre for Southeast Asian Studies University of Hull Cottingham Road Hull HU6 7RX U.K.
fax: (+44) 482 466366

Abstract

The panel will address major processes of environmental change generated by international, national, and local-level human activities in the Southeast Asian region. Major issues covered will be forest clearance, the growing pressures on land resources, the exploitation of animal and fish stocks, the increasing demands on freshwater supplies, and environmental pollution. The ways in which local populations have responded to these challenges will be examined, for example in respect to conservation practices, adoption of alternative economic activities, migration and political action; the planning and policy measures instituted by national and sub-national governments will also be evaluated.

THE MIDDLE CLASS IN SOUTHEAST ASIA

Convenors: Hans Arnold (Goteborg University) and Tommy Svensson (NIAS) c/o Nordic Institute of Asian Studies 84 Næsbygade, DK 2300 Copenhagen S Denmark
fax: (+45) 32 962530

Abstract

Political theories hold that economic and infrastructural development will result in the development of a middle class which demands political rights and democracy. In Southeast Asia today, however, we see economically prosperous groups emerging within the state (Indonesia, Burma, and Vietnam are conspicuous cases). Many nations in Southeast Asia, indeed, follow paths of development which do not correspond to western models. The support of the middle class will be a crucial test of these paths. What are the prospects for entrepreneurial activities? What new lifestyles are embraced?

These questions get increasingly important when the planned economies of Indochina, which are now promoting a market economy, are brought into the picture. Also below the middle class is an important agent and will be put on pressure from both the Communist parties and international entrepreneurs. Its position within the existing one-party systems is
a recommended study. The panel intends to examine the historical and contemporary trends in indigenous entrepreneurship and leadership within the framework of theoretical and analytical problems related to the concept of middle class and leadership in Southeast Asia as a whole.

STATE AND MARKET ROLES IN SOUTHEAST ASIAN DEVELOPMENT: A REVISITING

Convenors: Jean-Luc Maurer and Philippe Regnier (IUED) Développment Institut Universitaire d'Etudes du Ch-1211 Genève 21 24, rue Rothschild, P.O. Box 136 Ch-1211 Genève 21 Switzerland fax: (+41) 22 7389396

Abstract It is believed that a fairly sound equilibrium between the public and private sectors is one of the main reasons of the recent and rapid economic development of Singapore, Thailand, Malaysia and Indonesia, whereas the imbalance between these two — weakness of market forces in Vietnam and Burma, and state intervention in the Philippines — is generally blamed for regional development failures. This panel intends to question the validity of these assertions by a detailed analysis of the economic and social sectors or sectoral policies (agriculture, industry, education, health, housing, transport, and communications environment, and so on). The discussion should throw new light on the capacity of each country to meet economic demands and social needs related to the recent accelerated industrialization. The nature of current Southeast Asian capitalist development will be part of the debate.

UNEVEN DEVELOPMENT IN CONTEMPORARY SOUTHEAST ASIA

Convenors: David Drake-Kiss-Smith and Chris Dixon (Keele University) Department of Geography Keele University Keele, Staffordshire ST5 5BG U.K. fax: (+44) 782 584144

Abstract Although Southeast Asia has experienced rapid economic growth, such development has been uneven both spatially and socially. This unevenness has generated tensions that threaten regional and national unity. The panel will consider these tensions at three levels: first, at the international level by examining economic and political links within Southeast Asia and beyond to other sectors of the global economy; second, at the national level, particularly at the impact of development which is heavily focused on one extended metropolitan area (EMAs); third, at the social inequalities generated within these EMAs.

THE CINEMA IN SOUTHEAST ASIA

Convenors: Henri Schale Nordholt (University of Amsterdam) and Michael Kaden (University of Berlin) c/o ASO71A Outseitzicht Achterburgwal 185 1012 DK Amsterdam The Netherlands

Abstract This panel is intended to put the Southeast Asian cinema on the academic agenda of European Southeast Asians. The panel will discuss the following themes: 1) the imagination of freedom (1945-1995), with a special focus on Indonesia; and 2) the anxiety of the middle classes in the context of the rapid social changes taking place in modern Southeast Asia. The panel coincides with the second Southeast Asian film festival (June 30-30, 1995) organized by the Asian Cinema Centre of the University of Amsterdam. The festival is based in Amsterdam but most of the films will be shown in other places in Holland as well, including Leiden. It is the intention to invite a few films directors for this festival who will also attend the panel of the conference. The Asian Cinema Centre will try to offer participants of the conference a discount on tickets for the festival. More information on this matter will be given in due time.

URBAN SOUTHEAST ASIA: ETHNIC INTERACTION, HETEROGLOSSIA AND EMERGING LIFE-styles IN PRIMATE CITIES AND BEYOND

Convenor: Christoph Aurweiler (Universität zu Köln) Institut für Völkerkunde Universität zu Köln Albrecht-Magnus-Platz D-50931 Köln Germany fax: (+49) 221 4705117

Abstract This panel will address recent trends in urban Southeast Asia as yet little reflected in the literature. These trends are e.g. an increasing ethnic interaction, a decreasing ethnic residential segregation despite clear ethnic boundaries, intra-urban residential mobility, emerging city-based regionalisms, a city versus country symbolism, new urban life-styles, increasing heteroglossia and new local conceptions of urbanization and urban culture as such. The panel tries to compare such recent trends and asks especially of such trends in regional and provincial cities.

2ND INTERNATIONAL WORKSHOP INTERDISCIPLINARY STUDY GROUP ON INDONESIAN WOMEN, WIVS SEPTEMBER 1995 LEIDEN, THE NETHERLANDS

Indonesian Women in the Household and Beyond: Reconstructing the boundaries

In September 1995, the Werkgroep Indonesia Vrouwen (WIVS/Interdisciplinary Study Group on Indonesian Women) will organize its second international workshop in conjunction with the Royal Institute of Linguistics and Anthropology (KITLV). Its topic is Indonesian women in the household and beyond: reconstructing the boundaries. Participation is limited to 25 invitors from Indonesia and other countries.

The main point at issue may be whether the household is the most satisfactory level of analysis, This is why we would also welcome papers which examine the extent to which other (support) networks, such as kinship, friendship, and neighbourhood networks, supplement or replace households and under what conditions.

Proposed themes of working sessions
1) Intra-household relations and allocation of resources, or spatial arrangements in relation to women's positions and entitlements. Possible contributions could be on the effects of social change (for instance in relation to demography or education) on women's positions in the household, or reveal inter-cultural variation, e.g. with respect to women's rights to land, kinship, and so on. Gender and generational perspectives can be part of such contributions, since most households consist of children and adults.
2) Extra or inter-household relations, focusing on the relationship of the household to the groups, institutions and networks beyond its boundaries.
3) External relations of households and its members, and their implications for women's positions and opportunities. For example, state and market interventions in the colonial and post-colonial period have created new possibilities for resource distribution, but have also resolved existing resources which in turn have changed decision-making within households.

OLY 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 Books Bought
TEL: (212) 316-5334 By Appointment

(Advertisement)
Indonesian music and dance: traditional music and its interaction with the West

Jaap Kunst was a pioneer in the study of non-Western music who did most of his Indonesian field work in the thirties, while in Indonesia as a colonial civil servant. He travelled throughout the country to attend village festivities where people danced, sang, and made music, and convinced many musicians to record their music on wax cylinder records. Back in the Netherlands, he continued his research and discussed a comparative framework for the study of Western and non-Western music with fellow ethnomusicologists including E. von B_device in Berlin. In addition, as curator of the Tropenmuseum in Amsterdam, he applied his views within the context of an ethnographical museum.

By Dick van der Meij

BOOKS

Now, the Royal Tropical Institute in Amsterdam in conjunction with the Ethnomusicology Centre 'Jaap Kunst' of the University of Leiden has published the first English translation of early text by Jaap Kunst (1891-1960), a pioneer in the study of non-Western music. The book is a compilation of articles (1923-1952) originally published in Dutch, with biographical essays by Ernst Heus, Elisabeth den Otter, and Felix van Lamweerde. Indonesian music and dance offers a broad view on Indonesian musical traditions. These articles enable the reader to grasp Kunst's important contribution to the development of ethnomusicology as a separate scientific discipline. In addition to his own writings, biographical essays on Jaap Kunst, his work, and his participation in the scientific debate on 'comparative musicology' are included.

The work of Jaap Kunst is well known. His standard works on the music of Bali (1925 in Dutch), the musical styles of Java (originally in Dutch in 1934, last English edition 1973), music in New Guinea (1962), Nias (1939), Flores (1942), and numerous other books and publications made Jaap Kunst a leading figure in the study of Indonesian music and dance. Through his work such as this on contemporary Indonesia to enable us to compare two worlds on the same spot of land but separated by what seems to be an arc of time.

Steve Wachlin (1948) is a photographer. He is interested in taking a picture of the continuity and change to be found in the world today, with its roots in a past we can see and contemplate. He is interested in taking a picture of the continuity and change to be found in the world today, with its roots in a past we can see and contemplate. He is interested in taking a picture of the continuity and change to be found in the world today, with its roots in a past we can see and contemplate. He is interested in taking a picture of the continuity and change to be found in the world today, with its roots in a past we can see and contemplate. He is interested in taking a picture of the continuity and change to be found in the world today, with its roots in a past we can see and contemplate. He is interested in taking a picture of the continuity and change to be found in the world today, with its roots in a past we can see and contemplate. He is interested in taking a picture of the continuity and change to be found in the world today, with its roots in a past we can see and contemplate.
On July 1, 1991, the first 3-year phase of the research project ChinaVision — Visual Documentation and Presentation of the History of Chinese Culture started officially at the Sinological Institute in Leiden the Netherlands. The philosophy behind the project was that visual aspects form an essential part of every culture, and they should play an important role in the study of the latter. This is all the more pertinent when the culture under study is an influential one, like the Chinese. Moreover, the development of Chinese culture spanned great distances, both in time and space. Textual materials still remain essential to the study of any culture, but they can only supply part of the information and understanding needed.

ChinaVision: 5000 Years of Chinese History Digitalized

On July 1, 1991, the first 3-year phase of the research project ChinaVision — Visual Documentation and Presentation of the History of Chinese Culture started officially at the Sinological Institute in Leiden the Netherlands. The philosophy behind the project was that visual aspects form an essential part of every culture, and they should play an important role in the study of the latter. This is all the more pertinent when the culture under study is an influential one, like the Chinese. Moreover, the development of Chinese culture spanned great distances, both in time and space. Textual materials still remain essential to the study of any culture, but they can only supply part of the information and understanding needed.

By Stefan Landsberger

Prior to the start of the project, Prof. Erik Ziircher, the project leader, had already gained extensive experience with a more visually oriented teaching approach to the Chinese History programme for junior students. Regular testing indicated that most of the information that had been passed on visually was absorbed by the students. Over the years, a large amount of visual materials (some 20,000 slides) had already been brought together by Zürcher for teaching purposes. These images are not merely limited to Chinese art, or to the Chinese gentry who are depicted and described in various pictorial and literary sources. Instead, they try to impart a sense of the daily life of the ordinary Chinese throughout the ages: they show their tools, housing, bronze casting, educational practices, pastimes, religious ceremonies, and so forth.

The slides are not presented in a haphazard manner. They are grouped in clusters, in which interlocking elements of Chinese society are logically explained. The series, known as ChinaVision, was designed to be used together with existing teaching materials, with the contextual ordering of this information on the basis of complexes and themes.

The formulation and development of a method of image analysis and classification relevant to the culture, resulting in the formulation of SinoClass.

The development of ChinaVision, an automated system enabling the description, storage, retrieval, and manipulation of visual information, leading to the creation of a visual data base that will be made available to scholars and the general public in the near future.

The active presentation of the visual information, arranged on the basis of themes and complexes, in classroom situations.

The acquisition of the hard and software needed to start the ChinaVision project was made possible by generous grants from the Ministry of Culture and the Chiang Ching-kuo Foundation, both in Taiwan (Republic of China). Through these grants, personnel costs were largely defrayed for a period of three years. Through substantial financial support from the Dutch Ministry of Education and Sciences, additional hard and software could be acquired and more personnel could be recruited.

Why Apple Macintosh?

For the management of both the descriptions of the images, the analytical classification, and the image archives themselves, the choice fell on Apple’s Macintosh, an image management and database system which is based on the well-known HyperCard applications. It has been developed, and customized to the specifications formulated by the project group, a Chinese language module, for example, has been added to the original programme. Before 1991, hardly any multimedia software had yet been developed. The choice of the Apple Macintosh platform was based on a number of considerations. First, Apple had successfully solved the problems of digital data compression and retrieval. And secondly, Apple is an extremely user-friendly system, basically enabling everybody to operate it.

This point was not only relevant to the first stage, in which the image and database were being created, but also to the future, when the databases will be made available to a more general public of interested persons. Moreover, it is an internationally accepted hardware platform, facilitating possible co-operation and exchange with other multimedia projects in the field, as well as a future commercialization of the project.

SinoClass

An important part of the project has consisted of the creation of an hierarchical, analytical classification scheme for a non-Western material culture. This scheme, tentatively named SinoClass, has now been basically completed and will be published in the near future. It consists of more than 8,000 entry levels.

SinoClass, the Iconographical Classification Scheme for Western Pictures and Abstract Ideas, were identified as well as a future commercialization of the project.

A catchword from The Chinese City, a new series that is being developed.

Export painting, depicting a lady, holding a mirror, doing her hair.

More information about ChinaVision can be obtained from Prof. Erik Ziircher or Ms. Ellen Utzinger.

SinoClass is a part of the larger project called IconClass, a five-part series devoted to the history of Art History of Leiden University. This series, in turn, has been developed by the Departament of Art History of Leiden University, has functioned as a major inspiration and pioneering effort in the modern Chinese art, IconClass, however, is characterized by a strong Eurocentric and Renaissance orientation. The main categories of IconClass are Religion, Nature, Man, Society, Civilization and Culture.

Two Qing hanging scrolls

Before 1991, hardly any multimedia software had yet been developed. The choice of the Apple Macintosh platform was based on a number of considerations. First, Apple had successfully solved the problems of digital data compression and retrieval. And secondly, Apple is an extremely user-friendly system, basically enabling everybody to operate it.

Two Qing hanging scrolls

(Left) Western linear perspective, showing the Kung Fu Empires in their early 40s.
Belgian Franciscan Friars Minor in China

Missionary Work and Modernity

On 11 May 1994, Carine Dujardin, an historian, successfully defended her thesis Missionary Work and Modernity: The Tensions Between the Science, Policies and Praxis of Missionary Work. The Vice-President of the Belgian Friars Minor in Southwestern Hubel (China), 1872-1940, at the Catholic University of Louvain (Belgium). In her thesis, D. Dujardin describes the careers of the 100 Belgian Friar Minor who left for central China in 1872-1840 to undertake missionary work. Although she devotes some attention to the social context in which the Church's interest for the Far East was able to take root, the thesis also sketches the lives of these missionaries, their motivation, their education, and their activities in the Middle Kingdom. By basing herself on a variety of Western language sources, e-documents (letters, interviews), and audio-visual materials, the author has attempted to illustrate the practical aspects of missionary work. The research activities took place at the Catholic Documentation and Research Centre (KADOC) of the Catholic University of Louvain and were funded by the Fund for Collective Fundamental Research.

By Stefan Landsberger

In the second half of the 19th century, the Belgian Franciscan Friars Minor were drawn into missionary work in China at the request of the Italian Lazarist fathers and the Belgian Franciscan Friars Minor. The latter had been active in China since the 17th century and continued to engage in missionary work, despite persecution by the Chinese Imperial government. As the Italians encountered problems in recruiting missionaries in their own country, they turned to their Belgian brethren. They, in turn, could fall back on the still extant religious structures that had been created by the Italians.

The 19th century Roman Catholic missionaries had a strong awareness of sin. He did not see the profane, worldly reality as relevant: life on earth was merely a 'vale of tears', a passage to eternal life. For him, faith was the only solution to all the social problems emanating from the external struggle between Good and Evil, for which he considered this world an arena. Individual conversion and the salvation of souls were the main aims of his missionary work.

Every baptized convert therefore counted as a soul which had been saved. It was his divine duty to fight this omnipresent evil, even if it meant that he had to sacrifice his own life. Martyrdom was a sign of divine mercy, an entrance ticket to heaven, and a concept on which the missionary ideal was partly based.

The Franciscan mission in Southwestern Hubel, discussed by D. Dujardin, was strongly imbued with this ideal. Ten missionaries, including two bishops, met a violent death in China. Called the 'martyr mission', the Franciscan missionaries were essayed by contemporaries.

Cultural Superiority and Enculturation

After the First World War, the attitude of the Roman Catholic Church towards Chinese culture, which had been rather negative, started to change slowly. Until then, indigenous practices such as ancestor worship, a vital part of Confucianism, had been stigmatized as heathen customs by Rome and expressly forbidden. The Belgians, however, were well aware of Western Christian culture to be superior and the model that every civilization should emulate, were not really interested in what they would find in China. They had a rather negative impression of Chinese culture, and indigenous and local church and ritual practices were frowned upon.

Nonetheless, in those areas that did not touch religion, the Belgian missionaries adapted themselves to their surroundings remarkably well. Following the example set by their predecessors, missionaries, for example, took to wearing traditional Chinese clothing. They also adopted Chinese eating habits. Although this may be explained by the fact that the local kitchen personnel employed by the missionaries had no knowledge of Western cuisine. When constructing houses of worship or mission buildings, however, they spurned the neo-gothic or neo-classical styles they would find in China. They had a rather negative impression of Chinese civilization should emulate, were not the ones that he would be familiarized with. Theasic was to have a profound influence on missionary theory and on the missionary policy as formulated by Rome. In 1940, the Friars Minor added an extra year to the existing curriculum of missionary studies in Rome; for the first time, missionary trainees now were able to be acquainted with Chinese language, culture, and history before taking up their duties. In 1938, the order established a Chinese language school in Peking, which was also attended by missionaries from other orders.

The improvement in the training of missionaries had a positive effect on their activities on the missionary station. The education of and health care provided for Chinese converts were professionalized. Moreover, new, modernized forms of missionary work were introduced, for example those that were aimed at the organization of an independent, indigenous Church. As a result, those Friar Minor entrusted part of their vocation to the locally trained clergy in 1938. It is most be admitted, these reforms were controversial and many elderly missionaries resisted their introduction.

The Effects of Missionary Work

It is hard to estimate what the results of Roman Catholic missionary work in China in general, and of the Franciscan missionaries in particular, have been. On the whole, D. Dujardin, who has used an ethnographic focus to draw up a profile of the archetypal Chinese Roman Catholic convert, states that the success of the missions has been negligible. Upon their arrival in China in 1870, southwest Hubel had a population of 3,000 Chinese Roman Catholics. In 1913, their numbers had increased to some 36,000. Although this can be seen as a significant growth, these Chinese Roman Catholics formed less than 0.3 per cent of the population.

Bishop Everaerts with Belgian Friar Minor and Chinese priests, around 1920.

Photo: Bart Verstegh

Source: KADOC Nieuwsbrief

Page 50

11AS NEWSLETTER 3
Progress in the Research of Modern Chinese Syntax

Having attended the three conferences on Chinese linguistics, mentioned on this page, I have to say that generally a lot of progress seems to have been made in the past ten years or so in the domain of the research into modern Chinese syntax. The presentations given by Chinese scholars and their colleagues have yielded considerable insight into this one variety. Now, however, it seems to be time to dispense with the knowledge of the standard variety, we should direct our attention towards the syntactic and descriptive work on modern Chinese dialects. Careful comparative work has been very fruitful in the domain of the Germanic and Romance language families, as well as the Romance language family. It may be expected that this will turn out to be the case in the Chinese language family. A Yee-Hoitchy has made an important first step with the publication of Chinese dialect syntax fieldwork. The CMLAO has also been doing a lot of work on Chinese dialects, gathering data and working them out systematically. Judging from the contributions of the conference mentioned on this page, the researchers are realizing the importance of the Chinese dialects, so we should be able to develop into the exciting field of activity in the immediate future.

14-17 JULY, 1994, HONGKONG

The Third International Conference on Chinese Linguistics

By Rint Sybesma

The Third International Conference on Chinese Linguistics (the annual meeting of the International Association of Chinese Linguistics), was held at the City Polytechnic of Hongkong from 14-17 July 1994. The conference was organized by Professor Benjamin Tsou and offered a lot of papers on phonological, morphological, and descriptive papers (for instance, on Cantonese and Taiwanese), along with papers on language teaching.

There were very few theoretical papers.

13-15 MAY, 1994, LOS ANGELES, UNITED STATES

Sixth North American Conference of Chinese Linguistics

By Rint Sybesma

The Sixth North American Conference of Chinese Linguistics, held in Los Angeles on May 13-15, 1994, was organized by Professor Audrey Li of the University of Southern California, Los Angeles. It was quite homogeneous in the sense that most papers presented here were primarily theoretically oriented. The programme was packed with high-quality papers from researchers mainly from US universities, although other people had come from Taiwan, Europe, Singapore, and Hongkong.

In the realm of syntax, focus, quantification, and causatives were important topics, with a number of papers on the quantifier adverbs.

The conference started on a sad note, when Professor Michael Loewe read an obituary for former University Professor Tsunho Hoshew, one of the founders of the EACS. Moreover, during the first modern literature session, Professor Bonnie McDougall fulfilled the unpleasant duty of announcing the death of Cambridge University Professor and modern Chinese literature specialist, Ng Man-sang.

There was an unprecedented total of nine panels on modern Chinese literature during this conference. Although the topic of regionalism was certainly not absent from these sessions, discussions tended to address broader questions concerning the entire corpus of modern Chinese literature, which is undergoing rapid changes due to both the productivity of contemporary Chinese authors inside and outside China, as well as the enormous number of reprints of pre-war magazines that have become available during the past decade. Papers presented largely dealt with authors not pertaining to the standard canon of modern Chinese literature, while serious doubts were shed on the representativeness of the canon. Two papers by Bonnie McDougall. More than ever before, attention was also paid to phenomena belonging to the realm of the "literary world" during the various stages of development of late-twentieth century Chinese literature, therefore, the conference was quite heterogeneous in the sense that most other papers focused on foreign policy, linguistics, and modern Chinese literature specialists. Other panels focused on foreign policy, linguistics, and modern Chinese literature specialists. Most of these sessions were also packed with high-quality papers from researchers mainly from US universities, although other people had come from Taiwan, Europe, Singapore, and Hongkong.

The focus of the meeting in Manchester will be on four broad issues:

1. Chinese agriculture in the global context
2. Rural investment, the collective and the state in China
3. Measures to improve agricultural productivity and the environmental impact
4. Learning, social patterns, and sustainability in rural China

For more information, please contact:

Dr. L.M. Douw
Yvet Universiteit Alphen, Faculty of Letters
De Boelelaan 1105
1081 HV Amsterdam
The Netherlands
Tel: +31-20-44 6353/6365
Fax: +31-20-44 6650
E-mail: douw@let.uva.nl

 Overseas Chinese Contact in the Netherlands (OCCN)

The Fourth European Conference on Agricultural and Rural Development in China (ECARD)

By Rint Sybesma

The Fourth European Conference on Agricultural and Rural Development in China (ECARD) will be held in Manchester, Great Britain, on 10-12 November, 1995. The conference brings together scholars, development professionals and graduate students together to discuss Chinese rural and agricultural development in an interdisciplinary setting (ranging from plant protection and agricultural technology over agricultural extension to economy, rural sociology and the management of the common goods).

The focus of the meeting in Manchester will be on four broad issues:

1. Chinese agriculture in the global context
2. Rural investment, the collective and the state in China
3. Measures to improve agricultural productivity and the environmental impact
4. Learning, social patterns, and sustainability in rural China

For more information, please contact:

Dr. L.M. Douw
Yvet Universiteit Alphen, Faculty of Letters
De Boelelaan 1105
1081 HV Amsterdam
The Netherlands
Tel: +31-20-44 6353/6365
Fax: +31-20-44 6650
E-mail: douw@let.uva.nl

EAST ASIA: China
South China: State, Culture and Social Change during the Twentieth Century

By Leo Douw

A colloquium under the aegis of the Royal Netherlands Academy of Arts and Sciences (KNAW) on South China: State, Culture and Social Change during the Twentieth Century will be held on the premises of the Academy in Amsterdam, May 22-24, 1995. Its organizers are Dr. L.M. Douw and Dr. P. Post (Center for Asian Studies Amsterdam, Vrije Universiteit Amsterdam/University of Amsterdam). Active participation in the colloquium is possible only on the personal invitation of the organizers, but there is some room for attendance by those who are interested. Applications to attend can be directed to Dr. L.M. Douw at the address mentioned below. A list of invitees and proposed papers is available from the same address. The invitees are highly qualified scholars from e.g. the USA, the People's Republic of China, Japan, Hong Kong, and various countries in Europe and Southeast Asia.

Outline

The colloquium will examine processes of change in South China over the past ten years, changes which are unprecedented in terms of both economic growth and linkage to the world economy. The colloquium will discuss how this process of rapid economic change was conditioned by constituent social, cultural, and political transformations. In China, horizontal social organization is increasingly replacing and supplanting vertical state-society relationships. Entrepreneurship has emerged as a major value determining social status and economic success, especially among the emerging middle classes. To a certain extent China's premiership has been adapted to these changes, but by no means completely. In fact, in China entrepreneurship is obviously related to the rise of traditionalist attitudes, and perhaps even assertions of cultural superiority. Religious association, minority culture and hometown or clan bonds have been recognized and actively promoted by the state as value producers which can solidify both the newly emerging social relationships and the changing relations between state and society. These patterns have emerged most conspicuously, and often very early, in the provinces of South China.

Because of the outward direction of the processes concerned, the colloquium will consider related developments in East Asia as a whole. This applies most specifically to the role of Japan and of Overseas Chinese entrepreneurs in South East Asia. The colloquium will also look at recent change in a broader historical perspective, namely: since the early 10th century Western "modern" patterns of state-society relationships in China began to emerge, which were related to the thoroughly-going changes that occurred in China's international position at that time.

International Conference on Chinese Rural Collectives and Voluntary Organizations: Between State Organization and Private Interest

The preparations for the conference are in full swing. We are happy to say that considerable interest for our conference has been expressed by several colleagues in China. This may also be due to the continuing relevance of our conference topic for China's economic and social reform program, even if its political implications are not often spelled out.

So far, the following scholars or institutes have expressed their interest in participation and/or announced the subject of their paper:

• Arun Agrawal (University of Florida) (Common Property Resource Management in Arid Areas)
• George Brown (University of Missouri, Columbia) 'Aid and Local Policy and Implementation in Semi-arid Areas'
• Terry Cannom (University of Greenwich) (topic to be decided)
• Henning Christiansen (Manchester University, UK) "State Intervention, Migration and the Development of Agricultural Resource: The Collective in Mambasa"
• Hans van Dijk (Department of Agrarian Law, Wageningen) ('Farming and Herding in West Africa')
• Stephen Fuchshwargh (London City University) 'Who is a village?'
• Korina Hais (University of Marburg) 'Rural Cooperative Funds' on 'Property allocation by all IAD organisations in China'
• Amir Helman (Ruppin Institute, Israel) (Participation and Satisfaction under the Shareholding Cooperative System in a Shan-dong county)
• Peter Ho (Leiden University) 'Facing the big red pet: the farmer problem on the grasslands in Ningxia, PRC'
• Pamela Leonard (University of Virginia, USA) (Sichuanese Farmers' Views on Ecology and Politics)
• Li Kang (Social Survey Centre of Ministry of Civil Administration, Beijing; formerly at the University of Wisconsin) (topic to be decided)
• Liu Shouying (Development Research Centre, State Council PRC) (topic to be decided)
• Matrella Longo (Ancona University, Italy) (Managing Irrigation after Rural Reform: a case-study from Sheenqiu county, Henan)
• Lu Xiaobo (Columbia University, USA) (Rural State Organization and Private Interest)
• Lu Xinhong (Shanghai Academy of Social Sciences, Xi'an, China; visiting scholar at Sino logical Institute, Leiden) (topic to be decided)
• Margaret McKean (Duke University, Durham, USA) 'Is there a role for Corporate Property in Private Property System?'
• Miao Tong (Chinese Academy of Forestry) 'Chinese Collective Forest Tenure Reform and Barren Land in Anhui'
• John Morton (National Research Institutes, Kent, UK) (Institutions, Households and Ground Water in an Inner Mongolia Oasis)
• Jean Oi (Centre for East Asian Research, Harvard) (topic to be decided)
• Devika Paul (Kasturba Institute of Rural Studies) 'People's Participation in Rural Development with Reference to Fashaiyia oasis in India'
• Frank Pieke (Leiden University) (topic to be decided)
• Mark Selden (University of New York) 'Shareholding Co-op System'
• K.P. Singh (Indian Political Science Association) 'Administration for rural development and extent of involvement of representative institutions in rural development'
• Loren Steinbach (Giessen University, Germany) (Ecology of Sheep Farming in Ningxia)
• Eduard Vermeer (Leiden University) 'Reforms of Management of Irrigation in Two Jiangsu Counties' (tentative)
• Wang Shengli (CAAS Institute of Agricultural Economics) 'Farms' Organization and Village Government in Arid Technology Development in the Four Areas of South-west China'
• Wang Zhenyu (Rural Workers' Federation, Ministry of Civil Affairs PRC) 'Villages' Committee: the Formation of the Process of Chinese Democratization'
• Yao Jianfu (Ministry of Agriculture, Research Centre for Rural Economy) 'Rural NGO's in China: Development and Challenging Issues of Rural Specialists' Technological Association'
• Zhang Xiaoshan (CAAS Rural Development Institute, Beijing, China) (Incentives under the Shareholding Co-op System)
• Zhe Xiaoye (CASS Institute of Sociology) 'The Development of Intermediate Social Organizations in Rural China: a case study'
• Tony Satch (Ford Foundation, Beijing) (Rural R&D)
• Provincial Water Conservancy or Agricultural Bureau, Jiangsu, China (Common Management of Irrigation in Jiangsu)

We expect there will be between 25 and 30 regular participants. Apart from presenting their paper, most participants will also be asked to act as discussants for one or more other papers. Moreover, we have invited interested Dutch Ph.D students to attend.

We expect to send the definitive programme and other details of the conference to participants by the end of October.
From 2 to 5 September 1995, the European Foundation for Chinese Music Research (CHIME) will organize a three-day conference on 'East Asian Voices - living folk traditions in China and adjacent countries.'

The conference will take place at the Royal Tropical Institute in Amsterdam and will be held in conjunction with the Xith European Seminar in Ethnomusicology (September 5-10, same venue). The meeting is organized in co-operation with the Research School CNWS of Leiden University, the School for Oriental and African Studies (SOAS) in London, and the Dutch Society for Ethnomusicology 'Arnold Bake'.

Major workshops will be devoted to 'Voices addressing the Gods' and 'Voices addressing Mortals'. There will be live demonstrations by vocal folk ensembles. The conference is open to scholars in the field of music, anthropology, sinology, and to others with a scholarly interest in the vocal folk music, living folk-ethnology, epic, and vocal rituals of China and adjacent areas. There will be special emphasis on minority cultures and special attention will be paid to interdisciplinary research, cross-culture studies, and research with the help of audiovisual materials (film, video, and sound recordings).

Arrival and registration will be on Friday afternoon (September 2), followed by two full days of papers and concerts plus a final session on Sunday morning. Accommodation will include bed, breakfast, and dinner at the International Centre of the Royal Tropical Institute.

Scholars who wish to present papers (maximum time 15 minutes plus participation in panel discussion) are asked to send a one-page abstract of their paper to the Chime Foundation, c/o Programme Committee East Asian Voices. The programme committee consists of Frank Konwonenkov (CHIME, the Netherlands), Stephen Jones (SOAS, London, UK), Jonathan Stock (Music Department, University of Durham, UK), David Hughes (SOAS, London, UK), and Barbara Mitter (Sinology Department, University of Heidelberg, Germany).
B.C.A. Walraven appointed

New chair for Korean Language and Culture

Dr. B.C.A. Walraven has recently been appointed as the first full professor in Korean language and culture. Formerly, Professor F. Vos and his successor professor W.J. Boot were nominated as professor of Japanese and Korean Studies, but from now on a separate chair will be devoted to the study of Korean language and culture.

By Paul Wijman

Dutch in Korea dates back a long time. In 1668 the Jesuit of Hendrik Hamel, who had lived in Korea for thirteen years with 15 other sailors after the ship was wrecked on the coast of Cheju Island was published in Rotterdam. The Journal was the first substantial source of information about Korea, its people, and culture.

In the twentieth century, Dutch physician in Dutch service, also gathered information about Korea during his stay in Japan. In Siebold’s Nippon: Archiv zur Historischen Linguistik (1896), he introduced courses in Korean language and literature there. From 1946 and in 1947 in Japanese and Korean. Another student of students, Dr. W.J. Boot, succeeded the chair of Japanese from the first professor of Japanese at this university (the first full professorship of Korean in Western Germany, mainly because there are fewer specialists, but so far somewhat less than in Japanology or Sinology, mainly because there are fewer researchers involved. In Leiden the department is still small and for that reason it is impossible to have the same number of specializations as the Chinese or Japanese departments, but I hope that we will manage to create a department where so-called traditional and modern aspects of Korea receive equal attention.

Students nowadays ask for a bigger variety of subjects in the course of their study. To get a job later it is important for them to do more than language acquisition and to obtain specialized knowledge of certain aspects of Korean society and culture difficult as this may be within the four years of the curriculum. At this moment there is a trend among my students to combine the study of law with Korean.

Do the Korean government actively support Korean studies?

Since 1927 the Association for Korean Studies in Europe has received support from Korea to organize conferences and workshops. Organizations like the Korean Research Foundation and the Korea Foundation directly support our department by sending books and by financing the appointment of staff members. Also, the Association must provide the students with more information about the Korean language, history, and culture.

Do you foresee a growth in number of students?

I don’t have the same amount of students as in my first professorship in Korean Studies ten years ago when every year more than a hundred students enrolled. The simple reason is that the total number of students has been decreasing for the last couple of years. But as the awareness of the importance of Korea is increasing, the number of students of Korean has the potential to grow. We also try to make Korean Studies in Europe more efficient and attractive. Because of my appointment there is a vacancy at present for my old position. We hope to find a new staff member soon as possible, who will add to the variety of research done within the department and provide the students with more options for specialization.

(For the part about the history of Korean studies the article ‘Korean studies in the Netherlands’ by Frits Vos is of my information Conference on Korean Studies, 1973.)
Permanent office in Leiden
20th anniversary of the European Association for Japanese Studies

Twenty years after its foundation, the EAJS opened its own Permanent Office on April 1, 1994. It occupies four rooms of a two-storey building in Doelensteeg 2, Leiden, the Netherlands. For the time being, it will be staffed by the director and one secretary; the initial budget for a period of five years being provided by The Japan Foundation. The legal foundation of the office has not yet been discussed. As the name of the office and the titles of its staff will depend on the legal classification, the official announcement of the office's establishment will mark its starting point. Then the office can commence carrying out its specific duties.

A x have only recently been appointed as the Director of the Permanent Office of the EAJS, namely on July 1, 1994. I would like to give my personal views on how the office should function.

Activities
First of all, the office will deal with the general affairs of the EAJS itself. It will file the documents, keep the list of members up-to-date, send out annual invoices for membership fees, arrange for the general and Council meetings, and perform other tasks as specified by the Articles of Incorporation. As a general principle, the activities of the office will be accessible to all persons and institutions doing research on Japan in the geographical area that is known as Europe. They will not be restricted to so-called Japanologists. Although this is not the place to argue about the meaning of the term 'Japanese Studies', it is clear that the office should reach out to all who engage in disciplinary studies on Japan. This is particularly necessary for the Humanities and Social Sciences, including law, economics, sociology, political sciences, history, anthropology, linguistics, etc. The question remains, however, whether the scope of this reaching out should also include the natural sciences. In particular the office will be active in the following areas:

Conferences
So far there have been six triennial conferences of the EAJS. The seventh, which this anniversary volume commemorates, was held in August 1994 in Copenhagen. These conferences have all been managed by the Council of the EAJS in co-operation with the local university institute for Asian or Japanese studies. In future, the local organization will mainly be supported by the Permanent Office. The present three-year cycle was discussed, and a change to specific themes for each conference and the subsequent publication of the contributions is envisioned.

Publications
The EAJS Bulletin has been published since June 1973 and has been edited by members of the Council. The name will be changed to EAJS Newsletter, and it will be edited by the Permanent Office. It will probably appear twice a year, and its contents will be the same as those of the preceding editions.

Kingdom and the USSR and Eastern Europe. The 1985 volume was translated into Japanese in 1987. A directory solely for the USSR was published as an update in 1990. The Uehiro Foundation, which began with a directory of Japan Specialists in the United Kingdom in 1981, followed by a compilation for the USSR and Eastern Europe in the same year. Some other European countries were covered in the 1985 volume Japanese Studies in Europe. The directories for the United Japanese Studies institutions, including those in Europe.

The EAJS Permanent Office will have to combine these different overviews, include some new countries where Japanese Studies have been recently established, and update the information to publish a new edition of Japanese Studies In Europe in the directory series mentioned above. This will be done in close co-operation with The Japan Foundation, which is currently working on a new questionnaire. After being revised to reflect the European situation, this will be mailed through the office to more than 2000 persons and institutions already known at the beginning of 1995. If necessary, the Permanent Office will assist in the completion of the questionnaire; it will also contact the addressee after the questionnaire has been returned if some questions have been left unanswered or if additional information is required.

Collections and contacts
The office should keep information pamphlets available from all Japanese Studies institutions. Therefore it requests all national institutions, national associations, or EAJS offices to provide their latest newsletters and such back numbers as are still available. These collections should enable the office to co-ordinate European research on Japan in terms of providing the necessary information about what research has been done in a given field and what remains to be done.

The EAJS Permanent Office will maintain close contact with Japanese Studies organizations in other continents, with national research institutions regardless of whether they conduct Japanese Studies or not, and, of course, with political institutions.

Conclusion
It will take time before the Permanent Office will be completely functional in the ways outlined above, and some activities might not be possible due to lack of funds. Nevertheless, the office is open to proposals for additional activities. Most tasks will require the staunch support of those dealing with Japanese Studies in Europe; the Permanent Office would therefore be greatly obliged to all members of the EAJS, the national associations, and the EAJS networks and workshops, for providing information on activities and projects on a regular basis.


For more information:
Dr Heinrich Menkhaus or Kasia Cwierta (Secretary) European Association for Japanese Studies
Dolentorsteg 2
2311 VL Leiden
Tel: (+31) 71-27 7267172806
Fax: (+31) 71-14 6244

(A d v e r t i s e m e n t)

(EAST ASIA: Japan & Korea)
Engelbert Kaempfer is one of the few German personalities of the Baroque Period whose written oeuvre has left a permanent imprint on the enlightenment and is not based on a knowledge of his complete works. In fact, so far important parts of his learned studies have remained hidden from the public; other parts are known only through translations or revised and modernized editions.

Nulli Peregrinatorum Secundus

The Critical Edition of the Printed and Unpublished Works of Engelbert Kaempfer

While staying in Leiden E. Kaempfer lived in the Nonnemerg, across the road from the new IJAS headquarters.
also hundreds of perfectly exe­

as well as maps of itineraries,

integration of the drawings within

may in no way be compared to

trative material (even though they

Leibniz’s papers), which sheds

light on the general scientific

The importance of the integral
edition

For the modern scholar, research

completed by his itinerary note-books,

can assume we will be able to

out where Kaempfer erred, or

environmental movement, social

relevance: ‘Nulli peregrinatorum se­
von Haller on this studious, highly

Last but not least we can define

Masao Abe (1915) speaks very deliberately. After a question si­
called to paper in a transmis­

integration of Kaempfer’s notes and writ­

important: ‘Experience does not come from

true to quality: ‘Zen in a comparison with Christi­

is somthing else, namely the intu­

of the Kyoto School, which, following the footsteps of Kitaro Nishida, is based on the principle of Absolute Nothingness.

Zen philosopher Masao Abe

One Bird with Two Wings

School consciousness of the world, the Zen world image, is gradually broken down into smaller, more easily understandable parts and committed to paper in a transmis­

Zen School he met Professor Shin’ichi

Abe Masao (1915) speaks very deliberately. After a question si­

by whole generations, first by hip­

This source, - ‘emerges’. This source,

This is the way in every­

ment. This is the way in every­

the study of being, and epistemology,

is not considered to be

philosophy: Confucianism, Bud­

One Bird with Two Wings

Zen philosophy is a bridge between east and west

The Kyoto School is a blending of the two

philosophical movements in Japan,

where there is the traditional

school, which is principally con­
expenditure of Kaempfer’s own

is the way to follow in her

the nutritive and experience: ‘academic

and enterprising, pure by hisip­

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?

And the West?
Japanese Corporate Culture and Social Organization in Religious Perspective

The Toshiba International Foundation enabled the Centre of Japanese and Korean Studies in the University of Leiden to invite Hirochika Nakamaki, of the National Museum of Ethnology in Osaka, to lead an intensive six-day seminar, 8–15 March 1994, on Japanese culture, social organization, and religious activities of Japanese firms. Nakamaki is a pioneer in this field. He has studied so-called new religions in Japan, and in Japanese immigrant communities in the Americas. The support of the Toshiba International Foundation is gratefully acknowledged, and our thanks are duly extended to its senior managing director.

By Jan van Bremen

It was also possible for four prominent ethnologists to take part, read a paper, and chair a session. The Centre for Non-Western Studies in the University of Leiden, the Isaac Allain Foundation, and the Nordic Institute of Asian Studies, are also thanked for their support.

Our deepest gratitude is due to Hirochika Nakamaki for leading the seminar in an exemplary fashion, starting the fruits of his research, and presenting his thoughts clearly in lectures and debates. The afternoon speakers are also thanked for their papers and for chairing a session. They have to share the thanks which they so amply deserve for their contributions to the discussion with all those who took part and helped to make the seminar such a success.

Motivation

The seminar met to discuss an important but under-explored topic, namely the religious activities of Japanese firms today, and the historical and cultural context of Japanese corporate social organization and culture. It brought together anthropologists with a good knowledge of the field, who could contribute new data and formulate new questions. Nakamaki’s lectures on the religious activities of firms in Japan contained a great deal of original material, most of it gained in Japan. The seminar, ranging from participant observation. The original material, most of it gained in Japan, contained a great deal of new data and formulation.

The intensive seminar

The seminar followed a set pattern: Nakamaki’s two-hour lectures in the mornings, followed by one hour of discussion in the afternoons, the one-hour lecture on a related topic, and the one and a half hour of discussions that closed the sessions. Each session focused on a topic. In the first session, chaired by Jan van Bremen, Nakamaki’s focus was, ‘Corporations and the sacred: corporate, sacred monuments’. A detailed twelve-page hand-out and a one-hour video of his research showed some of the religious activities in Japanese firms, primarily the memorial services and the commemorative mementos in companies. These activities are new and date back only a few decades. In the afternoon, Nakamaki presented the paper, ‘The identity of the dead and the concept of person among the Japanese:tablet organ transplant and memorial ceremony’. It looked at commemoration in a broad new context, and subjected it to a comparative analysis.

In the second session, chaired by Patrick Beillevaire, Nakamaki’s theme was, ‘Society and the sacred: Japanese firms’. An eight-page hand-out and one-hour video provided detailed insights. Since the late 1980s firms have been participating in festivals and public events, and is important place in divination. He gave instances of Inari cults in the Japanese communities. This change entails the rise of new social domains, like those of Japanese religions abroad. Theanthropological method is disseminated through schools’ epidemics of religious rituals. This change entails the rise of new social domains, like those that in company and village shrines alike, the elite and not the general public, perform the rites. The lectures were lively and instructive, the debates animated, and there was time for informal exchanges. The seminar offered new and rare insights into the religious activities and the place of religion in corporate culture and communities.

Recuperation

When the seminar ended, the knowledge of the participants about the religious activities of Japanese firms, in the broadest dimensions of their social organization and culture, had been markedly enriched. The seminar was a model for the use of opportunities of openness. The lectures were lively and instructive, the debates animated, and there was time for informal exchanges. The seminar offered new and rare insights into the religious activities and the place of religion in corporate culture.

Summary

By Frans Vos, curator of the Japanese collection of the Historical Ethnology at the invitation of Ken Yamane, and the Institute of Design in Fukuoka, and the Nordic Institute of Asian Studies, and the University of Copenhagen in Denmark, the Institut für Kultur- und Geistesgeschichte in the Austrian Academy of Sciences, and the Institute of Japanese Studies in the University of Vienna in Austria, and the Institute of Japanese Studies in the University of Venice, Italy.

Hirochika Nakamaki’s morning lecture, ‘Ritual performance in the context of Japanese communi-
The Legacy of Dutch and Japanese Rule in Indonesia:
Myths and Realities

Over the past few decades new myths have arisen about the historical foundations of the modern Indonesian nation. While great impact on the socio-political structures and the economic system of the Dutch and Japanese socio-political systems in Indonesia is deemed necessary to redress the balance.

By Peter Post and Elly Touwen

The 7th International Conference of The European Association for Japanese Studies

The European Association for Japanese Studies (EAJS), founded in 1973, is probably the largest organization for Asian studies in Europe. Its principal, and certainly its most successful activity has been the organization of triennial meetings, arranged by the host university. The seventh of these triennial conferences was held in Copenhagen, in August 1994. Earlier conferences were held in Durham (1988) and Berlin (1991).

By Ivo Smits

The number of participants has steadily increased throughout the years and some 600 participants from Europe, Japan, and the United States were registered for the Copenhagen conference. For the past six years or so, a growing number of scholars from central and eastern European countries has joined the EAJS, and their contribution to the conferences has increased accordingly.

The number of participants, however, does not reflect one of the EAJS's greatest achievements: the dialogue between scholars who need to be cut off from one another by the "Iron Curtain" is proving to be very stimulating. The Literature Section, for example, was launched by a group of young Estonian scholars who mastered Fonscault's discourses in a very short time. The conference is divided into sections, which in turn are subdivided into panels. This year the eight sections were: Urban and Environmental Studies, Linguistics and Language Teaching; History; History, Politics, and International Relations; and Religion and History of Ideas. The division into sections reflects the tendency, shared with other area studies, towards a growing specialization and awareness that the different fields require their own methodologies. The need to subject the many panel discussions to a clear and strictly imposed theme has been a bone of contention. Most of this year's sections had at least one "new feature" that was the "Young Scholars' Forum" in the Economics section, meant to provide researchers with several years of PhD research with a platform for the results of their work.

The overall emphasis in the sections lay on modern and contemporary Japan. The Politics section, especially, presented quite a few speculations about things to come in the Japan of the future. The conference committee invites scholars working on modern subjects to participate in the workshop sessions are held at the Royal Netherlands Academy of Arts and Sciences, Amsterdam, during which public seminars will be given by Professor Geo Ken'ichi (Waseda University), Dr. Taufiq Abdullah (Indonesian Institute of Sciences), and Professor Kurt W. Radtke (Leiden University). This day is open to the general public with a limited audience of some 56 participants.

The different sessions of the workshop will take place at the Netherlands State Institute for War Documentation (Amsterdam) and the Royal Dutch Academy for Linguistics and Anthropology (Leiden). Readers of this Newsletter who are interested in attending the Open Day or who like to participate in the workshop sessions are kindly requested to contact the organizing committee mentioned below.

International Research Project: This workshop is part of a larger international research project called: Japan and Asia, 1930s-1950s: Rediscovery of Power and Resources: A Post-Cold War Rennaisance. This project draws upon the strong Netherlands tradition in East and Southeast Asian studies, but transcends the usual categorization in an effort to achieve an Asian-wide and Asian-centric perspective. By bringing sources from Southeast Asia, Japan, and the Netherlands, and drawing upon international expertise, the project aims at an innovative analysis of the profound impact the Japanese interregnum had on both Japanese and Indonesian society.

The conference is divided into the following research topics:
- History, Politics, and International Relations
- Fundamental research questions concerning the interaction between pre-war Western and Japanese policies and realities in the various Asian countries and the impact they had on political, social, and economic developments before, during, and after the war.

Research topics:
- Ethnic minorities (Dr. Elly Touwen)
- Capital, trade, and investment (Dr. Peter Post)
- Indigenous small-scale and medium-sized industries (Prof. Heather Sutherland & Drs. Jaap van Gelderen)
- For co-op, tourism, and local economies (Prof. Kurt W. Radtke)

For more information:
Dr. Peter Post: KNW/CASA
Yfke University
Dr. Elly Touwen-Bouwman: Netherlands State Institute for War Documentation

Secretariat:
Netherlands State Institute for War Documentation
Dr. Elly Touwen-Bouwman
Postbus 19769
1000 GT Amsterdam
Tel: +31-20-323 3830/3800
Fax: +31-20-627 6208

Papers may be offered on any academic subject relating to Japanese studies, and may be delivered in English, French, German, or Korean (this being a European association, presentations in the European languages are preferred). If you wish to present a paper, you must send a four-page abstract including a bibliography to Dr. Pusek before 13 January 1995; all paper proposals will be considered by the conference organizing committee in January and decisions will be announced in early February. It will probably not be possible to reproduce and distribute complete copies of papers at the conference, and authors wishing to do so are requested to bring the necessary number of copies to the conference. Full-length papers are requested to bring the necessary number of copies to the conference.

Since the summer of 1994 the EAJS has a conference office in Leiden.
EAJS
Doorslagweg 2
2311 LV Leiden
The Netherlands
Tel: +31-71-2727767
Fax: +31-71-212424

For additional information about the conference, please contact:
Dr. V. Pusek before 15 October "94
Department of East Asian Studies
Faculty of Philosophy, Charles University
Clementin 20, 116 42 Praha 1
Czech Republic.

17th Conference of the Association for Korean Studies in Europe

The Association for Korean Studies in Europe invites you to attend its 17th Conference on 21-25 April 1995, to be hosted by Charles University in the magnificent city of Prague, Czech Republic.

By Robert C. Provine

The conference is part of a larger International Research Project on "Korea in Europe, 1930s-1950s: Rediscovery of Power and Resources: A Post-Cold War Renaissance.

Papers may be offered on any academic subject relating to Korean studies, and may be delivered in English, French, German, or Korean (this being a European association, presentations in the European languages are preferred). If you wish to present a paper, you must send a four-page abstract including a bibliography to Dr. Pusek before 13 January 1995; all paper proposals will be considered by the conference organizing committee in January and decisions will be announced in early February. It will probably not be possible to reproduce and distribute complete copies of papers at the conference, and authors wishing to do so are requested to bring the necessary number of copies to the conference. Full-length papers are requested to bring the necessary number of copies to the conference. If you require a special level of instruction to the conference, please write to the EAJP President, Robert C. Provine, The Music School, University of Durham, Palace Green, Durham DH1 3RL, England, as soon as possible. If you wish to present a paper, you must send a four-page abstract including a bibliography to Dr. Pusek before 15 January 1995; all paper proposals will be considered by the conference organizing committee in January and decisions will be announced in early February. It will probably not be possible to reproduce and distribute complete copies of papers at the conference, and authors wishing to do so are requested to bring the necessary number of copies to the conference. Full-length papers are requested to bring the necessary number of copies to the conference. If you require a special level of instruction to the conference, please write to the EAJP President, Robert C. Provine, The Music School, University of Durham, Palace Green, Durham DH1 3RL, England, as soon as possible. If you wish to present a paper, you must send a four-page abstract including a bibliography to Dr. Pusek before 15 January 1995; all paper proposals will be considered by the conference organizing committee in January and decisions will be announced in early February. It will probably not be possible to reproduce and distribute complete copies of papers at the conference, and authors wishing to do so are requested to bring the necessary number of copies to the conference. Full-length papers are requested to bring the necessary number of copies to the conference. If you require a special level of instruction to the conference, please write to the EAJP President, Robert C. Provine, The Music School, University of Durham, Palace Green, Durham DH1 3RL, England, as soon as possible.
The Canon Foundation in Europe

By C. Sihaya-Van Nierop

The Canon Foundation in Europe was founded in 1987 as a non-profit, philanthropic organization to promote, develop and spread science, knowledge and understanding - in particular between Europe and Japan.

The Foundation is a grant-making organization endowed with annual contributions and managed by a Board of Directors. It is assisted by an Advisory Board composed of persons eminent in the fields of economics, humanities, law, politics, and science.

The Foundation offers Visiting Research Fellowships to further the development of scholars and members of various professions. The award of a Fellowship gives the researcher an opportunity to concentrate his or her efforts on a specific intellectual target for a period of six months to two years, according to the nature of the project. A significant component of the research should be carried out in FEJT/CEPT countries or Japan respectively.

Who is eligible

Post-graduate students, professors, and senior researchers at institutions of professional and commercial organizations, whose research projects, duly presented and properly described on the appropriate application form, are considered to accord with and further the aims of the Foundation. Applicants should be between the age limits 30-45.

Application procedure

The Fellowship application procedure involves the submission of an application form. Requests for application forms for Fellowships should be addressed to the secretariat. Completed applications must be received before October 15 each year. Final selection of Fellows is generally made before March 15 of each year.

Applications deemed suitable for submission to the Selection Board will be acknowledged within two months of receipt. Recipients of a Visiting Research Fellowship will be notified after the nomination by the Selection Board and the decision of the Advisory Board have been ratified by the Foundation’s Board of Directors.

For more information:
Secretariat Canon Foundation in Europe
World Trade Centre Amsterdam
Strawinskylaan 1443
1017 XX Amsterdam
The Netherlands
Tel: +31-20-57 53 207
Fax: +31-20-57 53 167

The Fellowship of a Fellowship gives the researcher an opportunity to concentrate his or her efforts on a specific intellectual target for a period of six months to two years, according to the nature of the project. A significant component of the research should be carried out in FEJT/CEPT countries or Japan respectively.

Problems of Translation of Korean Literary Works

By Paul Wijsman

The Korean Culture and Arts Foundation will hold a conference on the problems of translation of Korean literary works and their diffusion in Europe. The conference will be organized by the Université Paris VII in association with the Collège de France Centre d’Études Coréennes.

International Symposium on Tanizaki Jun’ichiro

By Paul Wijsman

On the occasion of the 30th anniversary of the Japanese Studies Institute of the Department of Indian and Far Eastern Studies of the University of Venice (Italy), in collaboration with the “Venezia Nilhon Kenkyu Shukokai”, will organize an International Symposium on Tanizaki Jun’ichiro to be held in Venice on 5-8 April, 1995. The event will mark the 30th anniversary of the writer’s death. Among the scholars who have agreed to present papers are: Howard Hibbert, Ken Ito, Donald Keene, Jacqueline Pigoet, Donald Richie, Edward Seidensticker and others.

People who wish to attend the symposium may contact: Prof. Dr Adriana Boscaro, Japanese Studies Institute, Palazzo Cappello, San Polo 2035, 30125 Venice, Italy.

Dutch-Japanese Dictionary to be published

By Paul Wijsman

In November of this year, the Japanese publisher Kodansha will publish a Dutch-Japanese dictionary. The last Dutch-Japanese dictionary was published 51 years ago, and until now there were no up-to-date Dutch-Japanese (or Japanese-Dutch) dictionaries. The new dictionary will contain some 50,000 main entries and is an improved and adapted version of Kramers Dutch-English dictionary. The editorial supervision is conducted by the Japan Netherlands Institute in Tokyo and the Leiden University Professors Boot and Van Someren. For Dutch students of the Japanese language an up-to-date Japanese-Dutch dictionary will be convenient, but no plans have been made for such a dictionary yet.

Research papers in East Asian Studies

The School of East Asian Studies at the University of Sheffield has begun to publish a new series, Research Papers in East Asian Studies. It is planned to publish annually one volume. Number One appeared in December, 1993.

ANCIENT COURT MUSIC AND DANCE

Kasuga Bugaku

In China during the Sui and Tang dynasties, incorporating music and dance from Central Asia and India, it was introduced into Japan between the 5th and 7th centuries and developed and refined as Bugaku during the Heian Period, (8th to 12th centuries) when this music and dance was used mainly in ceremonies and memorial services at the Imperial Court, Shinto shrines, and Buddhist temples. In the millennium which followed, most of Bugaku’s original form was preserved as each generation passed this time-honoured art form on to the next. In 1870, during the Meiji Restoration, Kasuga Bugaku joined two related organizations to form an authentic music institution known today as the Imperial Court Music Department of Japan. Accordingly the main feature of Bugaku is solemnity and elegance, nurtured throughout its long history. The performance was enthusiastically greeted by the audience.

Bugaku ensemble Geryoku from Osaka performs ancient court music and dance from Japan.
Introducing...

The cultural pages of this newsletter are edited by the Gate Foundation. The Gate Foundation, which was established in 1988 in Amsterdam, aims to stimulate the communication between western and non-western art.

Until recently the existence of contemporary Asian art was ignored by the western art world. Only since 'Magiciens de la Terre', an exhibition in Paris (1989) which showed the work of a hundred artists from all over the world, has there been a growing interest in non-western contemporary art.

The origin of this interest is complex, but the growing awareness of the multicultural character of the western society is an important factor. Another momentous event is the breaking down of western aesthetic standards (the modernist idea of progress, originality, and uniqueness). The so-called postmodern era, in which we now live, allows more space for artists who were ignored during the modernist era (female artists, black artists, and artists from the third world).

By Renke de Jong

Since it was set up, the Gate Foundation has done its utmost to achieve a critical approach in the phenomena of inter-culturalism. The Gate Foundation concerns itself especially with the artistic relationship between Europe and Asia. Through exhibitions, lectures, and publications, the Gate Foundation aims to broaden knowledge and to draw the attention of a wider audience to the diversity of contemporary Asian art.

The Gate Project Bureau

The Gate Foundation initiates, stimulates, and organizes projects which express its aims, including exhibitions, festivals, congresses, lectures, and discussions. In the past, the Gate Foundations has organized the following activities:

Emotion Japan, the unconscious and conscious factor (1991)

This project consisted of two exhibitions of works of artists who were inspired by Japan and a series of lectures arranged in co-operation with the University of Amsterdam.

To accomplish its aim, the Gate Foundation has a Project Bureau and an Information Centre.

The Gate Information Centre

The Gate Foundation believes that the striking lack of Asian art in contemporary art exhibitions in Europe is a result of a lack of information. To fill this gap, the Gate Foundation has accumulated archives on Asian artists, plus a specialized library so that the public may be better informed. The Gate Information Centre also provides advice on research items, on the organization and co-ordination of projects, as well as on the selection of artists and works of art. It is possible to become a member of the Gate Information Centre.

For more information please contact:

Machteld Willemse
The Gate Foundation
P.O. Box 814, 1000 AV Amsterdam,
Tel: +31-20-620 8057
Fax: +31-20-639 0762

Gate’s Current Projects


Under the title ‘Changing Opinions in Contemporary Art’, the Gate Foundation is organizing a symposium to be held in September 1995 in Amsterdam, the Netherlands. Starting point for this symposium is the gathering of theoretical concepts about art from Asia and Europe. Through this symposium the Gate Foundation wants to stimulate a change of attitude towards non-western art. This change of attitude should, among other means, be accomplished by wide ranging discussions between Asian and European art critics, artists, and theorists. In this way, the symposium will provide a platform for both Asian and European artists, scholars, and critics.

For more information on the symposium, please contact:

Esther de Charon de St. Germain
at the Gate Foundation.


The Weather Report is a collaboration between young artists from Asia and the Netherlands. Initiator of the project is the Dutch artist Rienke Enghardt who has made drawings during her travels through China, Hong Kong, Vietnam, Thailand, Malaysia, Indonesia, Sri Lanka, and Singapore. Using these drawings Enghardt has started a unique project in which twenty artists from the above-mentioned Asian countries, and the Netherlands have participated. The project will be completed this coming autumn with Enghardt’s trip through Laos and Cambodia. In 1995 the Weather Report exhibition is planned to tour through Asian countries previously visited and the Netherlands.

For more information about Weather Report, please contact:

Rienke Enghardt or Martijnje Hallmann
at the Gate Foundation.

europees keramisch werkcentrum

Information and applications:
Europese Keramische Werkcentrum/ European Ceramics Work Centres
Address: Zuid-Willemsvaart 215
9211 SG ‘s-Hertogenbosch
The Netherlands
Telephone: +31 (0)73-124500
Fax: +31 (0)73-124568

Application for work periods

The European Ceramics Work Centre (EKWC) invites applications from artists for a work period. The aim of the EKWC is to develop the artistic exploration into ceramics. Applications are open to all artists (Fine Arts/Crafts/Design/Architecture) who are looking for an opportunity to work in clay, to further development of their own work in ceramics or special projects in ceramics. Artists who have been working independently for at least two years can apply for a work period. 12 spacious studios are available as well as advanced equipment. The admission committee accepts candidates based on their previous production and work plan. If accepted, artists will be provided with a studio and a monthly working budget. Accommodation is available at a reasonable price. Admission is for three to four months.

The following dead line for applications is 1 November 1994. Studios are available from November 1995.

european ceramics workcentre

Advertisements
Contemporary Art in Vietnam

During the past few years, Vietnamese Modern Art has assumed a more definite shape. Doi Moi, Vietnam's Perestroika, introduced in 1986, allowed the creative artists to achieve true freedom. At the end of the eighties, this resulted in an explosion in Vietnamese painting. Hundreds of artists participated in various exhibitions which were held in Hanoi, Ho Chi Minh-City, Hue, and Danang.

Just a few years ago, it was still impossible for Vietnamese artists to achieve international success. However, as a result of the recent economic developments in Vietnam, like the arrival of the foreign investors, the Vietnamese art market has grown dramatically and has attracted the attention of the foreign community.

By Renske de Jong

Vietnamese painting is mainly a twentieth century phenomenon. In contrast to other Asian countries, Vietnamese artists in the feudal period did not practice the art of painting, but devoted themselves to sculpture and the decoration of temples and pagodas. At the end of the nineteenth century, the French introduced the technique of oil painting to Vietnam and in 1925 they established the Ecole de Beaux-Arts l'Hotel in Hanoi. This marks the beginning of a professional class of painters. The students at the Eco de Beaux-Arts l'Hotel were given an education based on the traditional French model: they painted 'after nature' in a realistic and impressionistic style.

In the years before the August Revolution in 1945, Vietnamese painting was mostly represented by lacquer or woodcarvings painted in the French style. As a result of the war against France, the separation of North and South Vietnam in 1954, followed by the war between the North and the South, the artists followed completely different courses. The artists from the North (influenced by the Soviet Union and the People's Republic of China) turned in the direction of the socialist realist stream, while the southern artists embraced western trends, influenced by the presence of the Americans. Nevertheless, neither the influence of the Soviet Union nor the western countries was decisive in the development of Vietnamese Modern Art; the main concern for the Vietnamese artists was, how to survive the war and there was no time for experiments or development yet.

Vietnamese Contemporary Art

For half a century, Vietnamese art, especially in the North, was intended to serve the revolution. Artistic interests were of minor importance. Nudes, still-lifes, and abstract imagery were considered frivolous and egocentric, thus a betrayal of the socialist ideology.

These days, the contemporary Vietnamese artist is free to reassert his or her inner self in his or her work. Despite this new liberal climate, Vietnamese art is not 'innovating' in a European sense.

Vietnamese painting does not demand philosophical questions about the definition of painting itself. This springs from the indissoluble link between Vietnamese art and the political and social history of its country.

The contemporary Vietnamese artist does not direct his attention to the (western) preoccupation with changing of the 'frontiers' of art. Since Doi Moi there has been a revival in the use of traditional elements. The painters are being influenced by the renewed interest in traditional village ceremonies and the renovation of historical sites, such as pagodas, tombs, and shrines. The artists are drawn visually to ancient motifs, and through these to the soul and spirit of the Vietnamese cultural traditions.

International Expansion

The past two years have been fruitful for Vietnamese modern art. The Vietnamese artist Nguyen Xuan Tiep (1956, Hanoi) received an invitation for the 1993 Triennal of Asia-Pacific Contemporary Art In Brisbane (Australia), there have been two exhibitions of Vietnamese Modern Art in the Netherlands, organized by the Gate Foundation: in the Tropical Museum Amsterdam (October 10, 1993 — January 30, 1994) and in the Waterlooren Vlissingen (November 6, 1993 — January 5, 1994). Several galleries specializing in Vietnamese art have been founded abroad, including the Asia Horizons Gallery and Gallery Plum Blossoms in Hong Kong.

Specially important was the invitation which the Vietnamese artist Dang Xuan Hao received in February 1994 to come to Boston (United States) for the Internationale Art Project (IAP). The IAP is a non-profit organization, founded in 1988, which promotes understanding between people of the United States and Vietnam. In 1993 the IAP organized the exhibition At Sea by Bob Sites, which was shown in January 1994 in the National Museum of Fine Arts in Hanoi, and toured several cities in the United States.

The greater change in the contemporary Vietnamese art can be seen in the work itself. There is a great variety. The artists are distin­guishing themselves in style and technique. Not so long ago they worked for a collective goal (the revolution), now they are turning to their individual visions.

The Vietnamese Cinema

By Annamieke Rodenburg

During the National Art Exhibition in 1951, President Ho Chi Minh urged artists, writers, and film-makers to use their art as a weapon in the struggle for independence. Ho Chi Minh was very much aware of the power of film as an instrument in his propaganda policy, the number of people he could reach, and the impact film could have on the population.

In North Vietnam film was used in the battle against the French and the Americans, in the South against the communists. Only after the departure of the American army in 1975 did Vietnamese film really have chance to develop itself artistically. And since Doi Moi (the politics of reform in 1986), the Vietnamese film has been given more liberty in choosing topics and content, although some subjects (violence, sex, and politics) must still be avoided.

The Vietnamese Cinema can be divided into four periods:

1945-1954: The resistance to France

This period produced mainly war documentaries, dealing with military activities, the battlefield, the heroic victory, and food transport to the front. These documentaries are now of historical value. In spite of the technical failures, these propaganda films had a great influence on raising the fighting spirit of the Vietnamese people.

1954-1975: The separation of Vietnam

In this period North Vietnam mainly produced revolutionary films. Every film had to be a weapon for the revolution and had to carry the message of social realism and represent the national spirit. The theme (again) was war. Most films were not successful as they were too shallow and too dogmatic. When it was all said and done they were not meant to entertain the public.

At the same time, South Vietnam was producing commercial films, following the example of Hong Kong.

1975-1987: The post-war cinema

New genres and themes were developed. The choice of social themes, such as daily life during and after the war, was striking. More attention was paid to the character's psychological developments. There was also a growing interest in the form aspects of film. For the first time film was used as a medium for emotional and artistic expression.

1987-present: The contemporary cinema

The Vietnamese government now only subsidizes four films a year, therefore the principal motive behind the contemporary cinema is to make a profit. The film productions must be as economi­cal as possible. These factors, in combination with the unremitting censorship of the contents (no violence, sex, or political criticism), the Vietnamese contemporary cinema seems to be deadlocked.

In spite of these circumstances, a small group of Vietnamese filmmakers is doing its utmost to upgrade the artistic level of the Vietnamese cinema. In 1993 ten films were selected and shown in various cinemas in the Netherlands as part of the Vietnamese Festival which was organized by the Gate Foundation in co-operation with the Medisch Comité Nederland-Vietnam. The organizers of the Hamburg Film Festival (Germany) were impressed by these films and showed them at their festival in September 1994.

More information about the films shown during the Vietnam Festival 1993 can be requested at the Gate Foundation.
Asian Culture

October 1994 - February 1995

The Netherlands

Foundation for Indian Artists / Galerie Schoo
Galerie Schoo, 2012 VK Amsterdam
Tel: +31-20-6208057

Art of Asia

Generated only in the western part born, raised, and educated in non-altered and experts who were Indian artist N.N. Rimzon, sculptures.


Tradition and Change: Contemporary Art of Asia and the Pacific, Caroline

Turner: 'Tradition and Change' gives a clear idea of the current debate on Asian art, which the central theme is HIV and AIDS. These films are produced by en-

several countries are: Bangladesh, Brunei, China, India, Indonesia, Korea, Laos, and Malaysia, Mongolia, Myanmar, Nepal, Philippines, Singapore, Sri Lanka, Thailand, and Vietnam. Since the last exhibition in 1989, the word has undergone tumultuous change. The world order has been radically altered by the cold war; the economic structure, unaltered and the collapse of traditional communities, have become a problem. This book examines how Asian artists, confronted with this upheaval in society and daily life, reflect and express the reality that surrounds them.

Alfon Fine Arts Limited
315 People's Building 10 Chater Road, Central, Hong Kong. Tel: +852-526-9026

'Ve encourage the contribution of relevant in-

formation age and increasing international-

ization of society, ethnic and religious pressings as Asia undergoes a metamor-

phosis in Heilongjiang Province.

Okt. 19 - Nov. 10, 1994: 'Building the Rouge Empire' paintings of Kubota.

Kubota.

Hanoi Pottery: Ceramics and Paintings from the Collection of K.S. Lo. The K.S. Lo collection of more than 5000 objects covers all the arts of China, Japan, and Korea, illustrating the variety of the materials and techniques used in China, Japan, and Korea.

France

Musée Carnavalet
7 Avenue Vélasquez 75008 Paris
Tel: +31-44555750

Okt. 14 - Nov. 20, 1994: 'Parvis', an exhibition of ethnographic ornaments from Asia and Africa.

Okt. 6 - Nov. 10, 1994: 'Rouge Empire', part of the Chinese painter Li Shan, who was inspired by the wilder-

ness in Healing Principles.

Okt. 19 - Nov. 10, 1994: 'Chinese Ladies: Two Approaches, Badass Teng and Pang Xun-Qiao-Chen Xux.' To be shown in Hong Kong in the near future.

Hong Kong

Plum Blossoms Gallery
305-307 One Exchange Square, Central, Hong Kong. Tel: +852-321-2189

Okt. 12 - Dec. 8, 1994: 'The Photography of Enid Wang.' We encourage the contribution of relevant information age and increasing international-

ization of society, ethnic and religious pressings as Asia undergoes a metamor-

phosis in Heilongjiang Province.

Musée Cernuschi
7 Avenue Vélasquez 75008 Paris
Tel: +31-44555750

Okt. 14 - Nov. 20, 1994: 'Parvis', an exhibition of ethnographic ornaments from Asia and Africa.

Okt. 6 - Nov. 10, 1994: 'Rouge Empire', part of the Chinese painter Li Shan, who was inspired by the wilder-

ness in Healing Principles.

Okt. 19 - Nov. 10, 1994: 'Chinese Ladies: Two Approaches, Badass Teng and Pang Xun-Qiao-Chen Xux.' To be shown in Hong Kong in the near future.