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

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

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

Central Asia
Recently, during the Fifth European Seminar on Central Asian Studies, the European Society for Central Asian Studies (ESCAS) was formally established. Ten years after the first meeting, the ESCAS was transformed from a Seminar into an official Society.

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

Asian Culture
The Victoria and Albert Museum in London was founded using the proceeds of the Great Exhibition of 1851. From the beginning Chinese and Japanese object played a part in the museum’s collecting policy. Today, it owns a priceless collection of East Asian art.
During the recent meeting of the World Economic Forum in Singapore it became clear that the economic ties between Asia and Europe are growing stronger day by day. As a proof of mounting European interest two top EU-commissioners, Sir Leon Brittan and Manuel Marin attended the meeting. The Asia strategy of the EU is geared towards the intensification of the ties between Europe and Asia. Therefore, next year will see the first Asia-Europe meeting between heads of state in Thailand. In preparation for this meeting an EU-Asia Cultural Forum will take place in Venice from 27-29 January 1996. The Forum will be viewed as a consultative hearing between highly qualified resource persons from Asia and Europe with a deep seated interest in Asia, involving 30 scholars, 20 persons representing public authorities, and 20 persons representing industry. Five themes will be discussed: the unity and diversity of Asia; Asian and European value systems; Asian religions in relation to their evolution; model of problem-solving and decision-making; exchange of science and technology. The background documents are being prepared by four research centres identified by the European Commission on the basis of expertise and networking capacity. The IAS will provide the background study on religion. The Forum is expected to generate recommendations for future EU-Asian cultural and economic relationships.

ESF Asia Committee

During its second meeting of the ESF Asia Committee in Leiden (1-2 September) six new fellowships within the European scheme were awarded. Several new workshops were also selected. On the ESF Asia Committee pages you will find more information about these masters and reports of previous workshops. At the meeting the IAS Guide to Asian Studies in the Netherlands’95 (GASE) was presented which will act as an example for the European Guide to Asian Studies. This guide will be based on the European Database for Asian Studies (EDAS) which has been set up by the IAS.

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

In the gathering of this kind of information is completely in line with one of the themes of the programme of the Committee on the Parture of the Humanities as expressed in the report Cuman en Weighed by the Dam (1995), relating to the setting up of information systems which will provide data of relevance to the social assessment of trends in the Humanities. It is desirable to have knowledge of the developments in the humanities in the years to come when relevant data, geared towards national policy, must be made available [p.21]. Bearing in mind the Dutch over-representation (800) in our present count of Asianists (1995) it would seem that Southeast Asia and East Asia are the most studied regions respectively.

IIAS

On 31 December of this year the Dutch Minister of Foreign Affairs, H.A.F.M.O. van Mierlo, will deliver a speech on the IAS Ambassadors’ lunch. At the gathering of Ambassadors from Asian Countries accredited in the Netherlands, captains of industry, and editors-in-chief of prominent newspapers and periodicals will be present. Van Mierlo will discuss Dutch foreign policy towards Asia and the role researchers and research can play in it. In the report Hetkunst aldolnand [1995] (Evaluation of Foreign Policy) it would seem that Dutch foreign policy in the main mirrors the newly developed EU strategy. In the scientific cooperation and international research projects we become a bridge-head for increased cultural and economic cooperation. One specific characteristic of the Netherlands, namely the so-called stepping stone function can assume for the rest of Europe is singled out. In a similar vein the IAS functions as a spring-board for Asian Studies in Europe which it tries to foster by the signing of MoUs with research institutions in Europe and Asia. These entail the exchange of scholars and information and the organization of joint seminars. In September an MoU was concluded between the Vietnamese National University in Hanoi and the IAS. In collaboration with the Institute of Oriental Studies in Russia a seminar on Islam will be held in October and in cooperation with the Nordic Institute of Asian Studies (NIAS) an international conference ‘Democracy in Asia’ at the end of October. These activities are completely in line with the policy outlined in the Roger Overy endowed Fund Plan 1996 [1995]. Higher Education and Research Plan 1995 of the Dutch Ministry of Education, Culture and Science, for international research institutes such as the IAS.

Below you will find a letter from the editor of the French Asianist Jean-Pierre Darge who has recently become member of the ESF Asian Studies Committee in which he gives a reaction to an article by S. Withfield on Dunhuang Studies in the supplement to IASN 1995. Darge’s letter makes it abundantly clear that the European research traditions need to become aware of each other’s efforts. On page 44 you will find an article on the Dunhuang Studies tradition in France. This is a very pertinent example of the way in which the IASN hopes to function as a forum for Asianists.

Letter to the editor

Dear Sir,

After reading the article by Susan Whitfield in the IAS Newsletter (p.44) - Supplement, The International Dunhuang Project: An Initiative in Cooperation I would like to make the following remarks.

The French research team on the manuscripts of Dunhuang, founded in 1973 and recently changed at Centre de Recherches sur les Manuscrits, CNRS, in Grenoble, is part of the European team working on the Dunhuang manuscripts. The French research team welcomes the efforts of the IIAS to establish the Catalogue of Manuscripts of Dunhuang kept by the British Library. The members of the French team also welcome the efforts of the IIAS to complete the Catalogue, originally started by the British Library. The members of the team are aware that a Catalogue of Manuscripts of Dunhuang kept by the British Library has been started by two researchers from China to complete the Catalogue. We are grateful for the enthusiasm and collaboration of Susan Whitfield for her efforts.

However, the article of the editor barely considers the studies that have been done in Europe in this particular field. In fact, it has been over twenty years ago now that a team was set up in France to write the Catalogue of Chinese Manuscripts of the Pelliz fund. This study is now nearing its completion: the 5th volume of the catalogue, which contains more than 200 manuscripts, has been identified and described, will be published in 1997. Apart from that, the members of this team have published about fifty books and articles about Dunhuang, of which the majority has been translated into Chinese.

Research in Dunhuang manuscripts has been carried out in France, Russia, the USA and Australia all these years apparently to direct interest away from previous studies, which leaves us wondering about the value of such an international project of scientific nature.

Jean-Pierre Darge

International Institute for Asian Studies

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

- the Royal Netherlands Academy of Arts and Sciences (KNAW)
- the Dutch University of Amsterdam (VU)
- the University of Amsterdam (UvA)
- Leiden University (BLI)

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

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

1. to set up and execute a post-doctoral programme for Dutch and foreign researchers;
2. to organize international scientific gatherings;
3. to act as a national centre for Asian Studies in order to improve international cooperation in the European context;
4. to develop other activities in the field of Asian Studies, e.g. the publication of newsletters and the establishment of a data-bank, which should contain up-to-date information on current research in the field of Asian Studies.
Comparative Studies on Judicial Review in East and Southeast Asia

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

by Y. Zhang

The symposium was attended by about 30 people who ensured that during the two days a lively discussion was ensued. [See the list of collaborators and other participants at the end of this report.]

Judicial review in developing countries

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

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

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

The system of judicial review of administrative actions shows some common features in developing countries. For example, in both Indonesian and Chinese law, the subject on which the injured party can initiate a lawsuit are limited and the measures for ensuring the implementation of the court's judgment are laid down. This is due to the fact that the rights of the citizen are still limited and administrative agencies which are unused to the tradition of being challenged by judicature tend to repudiate the court's judgment. Moreover, the remedy in both these countries is limited mainly to a declaratory act, whereas in Malaysia there are several kinds of remedy available such as declaratory act, injuction, and so forth, deriving from the common law tradition. However, the practice seems to be different in Indonesia. With reference to the suspension of the enforcement of the administrative act, both budget may indicate a dilemma. It reflects the fact that even though Indonesia has followed the Dutch style judicial review system, its basic legal environment still needs to be improved.

Apart from the example of features of the judicial review system, there are also some features in statutory laws which may influence the form of the judicial review system. For example, with reference to public expropriation of land, both in Indonesia and in China, the party whose land is expropriated has to obey the decision made by the government without the consent of the interested party. The dispute over the amount of compensation is resolved through judicial review. This feature reflects the fact that in these developing countries, the speed of implementation of government projects has priority over protecting citizen's rights and interests. Although Indonesia has the system of private property whereas in China land is owned by the state or the public, another feature of statutory law is that, in Chinese administrative law, the principle of expropriation, compensation, or rehabilitation, and the like, are also negative. In Indonesia, the party whose land is expropriated has to obey the decision made by the government without the consent of the interested party. However, where the land is expropriated and which is expropriated has to obey the decision made by the government without the consent of the interested party. The dispute over the amount of compensation is resolved through judicial review. This feature reflects the fact that in these developing countries, the speed of implementation of government projects has priority over protecting citizen's rights and interests. Although Indonesia has the system of private property whereas in China land is owned by the state or the public, another feature of statutory law is that, in Chinese administrative law, the principle of expropriation, compensation, or rehabilitation, and the like, are also negative. In Indonesia, the party whose land is expropriated has to obey the decision made by the government without the consent of the interested party.

The function of Judicial Review depends upon the form of government

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

The shortage of finance for courts is also a common problem in developing countries, because the budget for administrative courts is, in the case of China, of ordnary courts, is not independent. In China even the judge is not guarantined, whereas in Indonesia, Law no 5 of 1999 lays down provisions for ensuring the judge's position. Moreover, a situation which guarantees the judge's position but does not give the court an independent
The judicial review system has not been dependent on the government or municipalities at various levels. In the case of Indonesia, the administrative court is only competent to review legal norms below the level of a law. Even if it is based on the Dutch law, in which laws are made by parliament whose members are elected directly by the people, then the process of electing the representatives of the congress and the function of the congress in Indonesia should be an issue of discussion. The function of judicial review depends decisively upon the form of governmental structure. In this connection, however, even if a developing country adopts the form of separation of powers, the executive still tends to be in a relatively supreme position. Reverting to the reasons that the executive is in a relatively supreme position in China, other than the tradition that the legislature, the judiciary, and the executive were not separated, this situation also gives as a reason that a strong executive is necessary to modernize the economy. In this point, Japan led the way from the Meiji Restoration till 1945. One can perhaps even say that the Japanese "Meiji Restoration" is now being repeated in China. During the process of modernizing a country's economy, citizens' rights are undermined for the sake of efficient and powerful state administration. This can be indicated in the process of enactment of legal norms in which the executive is vested with extremely wide, discretionary powers not only in administrative but also in legislative. Due to this, rights of citizens may be greatly limited in the process of legislation or the rights of citizens can be violated before the administration has been put into practice, to say nothing of the remedies in the judicial review system being limited.

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

In China, both the concept of rights and the actual rights of citizens are limited. Consequently, if there are no rights or few rights, how can the remedies for rights be developed? From this point of view, it is necessary to say that the conditions for protecting citizens' rights cannot be improved merely by changing the procedural law of judicial review. Similarly, in the case of Indonesia and Malaysia, even though their judicial review system has been based on the Dutch and the English law respectively, one cannot expect that these functions in the same way as it would in the Netherlands or England and Wales. For example, even though the courts, mandamus, and prohibition were introduced to Malaysia in colonial times, they were never used at all, according to the paper presented by Professor Harding. As Professor Fuke pointed out, 'the procedure prohibition and remedies cannot exist by themselves alone without having anything to do with what rights they are to protect; defined or realized. Any procedure protection or remedies will represent the specific rights to be protected and realized at a specific historical phase.'

The conclusion is that the form of judicial review in developing countries in East and Southeast Asia should not be neglected. It has been playing an important role in protecting the rights of citizens in their specific historical, political, and economic conditions. The judicial review system in developing countries will be improved gradually by following their own path. Judicial review is an effective and the ultimate safeguard of citizens' rights. However, the judicial review system has inherent defects in protecting citizens' rights. There are also other legal ways of remedy such as administrative objection and the ombudsman or the due process of law which can play a role of decreasing unlawful administrative action or activities and so forth. These systems can remedy the defects of judicial review and should also be developed in East and Southeast Asia.

List of collaborators and other participants

Papers given by collaborators were Professor M. Scheltema (Groningen University): Introduction to Comparative Studies on Judicial Review (a Lecture) Professor A. Weber (Institute for Human Rights Studies): The Nature of Administrative Action in the UK and Japan — A comparative perspective Professor S. Ying (Chinese Political Science and Law University): China's Administrative Litigation Procedure Act Professor T. Fuke (Nagoya University): Judicial Review of Administrative Actions in China and Japan Professor T. Zhang: An Overview of the Sources of Chinese Administrative Law (a reference paper) Professor A. Weber (Institute for European Law): Judicial Review in Germany Professor Th. G. Druyvesteyn (Leiden University): Legal Protection against Public Authorities in the Netherlands Professor P. F. Louweling (University of Pahlke Boben — Indonesian) Judicial Review in Indonesia Professor A. Harding (London University): The Problems and Characteristics of Judicial Review in Malaysia Professor D. Jageneberg (Erasmus University Rotterdam): The Ombudsman in the Dutch Legal System Professor K. Rose (University of Malaysia) Dr. A. R. Ismail (University of Amsterdam and His Rotterdam Colleague

IIAS NEWS

Judicial review is an effective and ultimate safeguard of citizens' rights.

LECTURE

Karo Women in Time of Revolution

On 21 June, the IIAS organized a special lecture "Women in Revolution" as part of the "Comparative Studies on Judicial Review" project. The lecture was given by Professor Fuke (Nagoya University): Judicial Review of Administrative Actions in China and Japan. Professor T. Zhang: An Overview of the Sources of Chinese Administrative Law. The lecture was entitled "Gender in a Time of Revolution: Placing Karo Women in the Struggle for Independence, 1945-50" and was held in the Nonnensteeg, Leiden. Professor Steedly has worked among the Karo Batak of Sumatra and discussed the problems one faces (both theoretical and methodological) in trying to recover the history of women's experience in war, given the usual lack of documentation of such experience.
Visiting Exchange Fellowships

The IIAS maintains good relations with the following institutions and can mediate in establishing contacts with them:

- École Française d’Extrême-Orient (EFEO), Paris and Asia
- Institut National des Langues et Civilisations Orientales (INALCO), Paris
- The School of Oriental and African Studies (SOAS), London
- The National Institute of Historical and Cultural Research (NIHCR), Islamabad
- Institut de Recherche sur le Sud-Est Asiatique (IRSEA), Aix-en-Provence
- École Francaise d’Extrême-Orient (EFEO), Paris and Asia
- The School of Oriental and African Studies (SOAS), London
- The Asia Departments of the University of the Punjab, Lahore
- The Institute for Research in Humanities, Kyoto
- The Institute for Chinese Studies, University of Oxford
- The Oriental Library, Tokyo
- The Thammasat University, Bangkok
- The National Institute of Historical and Cultural Research (INHCR), Islamabad
- The Pakistan Institute of Development Economics, Islamabad
- The Central Asia Study Center, Peshawar
- The School of International Studies, Nehru University, New Delhi
- The Institute of Developing Economies, Tokyo
- The Indian Council for Cultural Relations (ICSSR), The Delhi University, New Delhi
- The University Grants Commission, New Delhi
- The Thammasat University, Bangkok
- The University of Hull
- The Centre for Southeast Asian Studies, Kyoto
- The Center for Southeast Asian Studies, Singapore
- The Japan-Netherlands Institute (Tokyo)
- The Institute of Oriental Studies, St. Petersburg
- The Institut für Ethnologie, Bern
- The Centre for South and Southeast Asian Studies, University of Madras, Madras
- The Institute for Research in Humanities, Kyoto
- The University of Sindh, Jamshore
- The Centre for South Asian Studies, Lahore
- The Indian Institute for Advanced Study, Shimla
- The Indian Council of Historical Research, New Delhi
- The Indian National Research Council, New Delhi
- The School of International Studies, Nehru University, New Delhi
- The Indian Council of Historical Research (ICSSR), The Delhi University, New Delhi
- The Thammasat University, Bangkok
- The National Institute of Historical and Cultural Research (NIHCR), Islamabad
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The IIAS signs Memoranda of Understanding (MoUs) with research institutes in the field of Asia Studies all over the world, in order to stimulate further cooperation in this field, and to improve the mobility of scholars through the exchange of research fellows at a post-PhD level. The period of exchange can vary from one to six months, depending on the relevant MoU.

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

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

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

Researchers contacting the IIAS for mediation are requested to send in a curriculum vitae, an outline of the proposed research (i.e. work plan), a letter of recommendation, or any other relevant information.
The IIA S is most willing to mediate in disputes between scholars. More detailed information can be obtained via the IIA S secretariat.

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

1. Research fellows

At present the IIA S has 10 research fellows. Below you will find an overview of their names and research topics:

Dr C. Chou (Singapore) - Dr. Chou is working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia on ‘The Orang Suku Laut (Sea Nomads) the indigenous Malays of South East Asia’.

Dr W. A. G. Deeks (the Netherlands) - Dr. Deeks’ topic is ‘The Search for Malaysia’ within the collaborative framework of Changing Lifestyles. He and Dr. C. Chou are co-organising the seminar ‘Riau in Transition: The Globalisation of a Peripheral Region in Indonesia’ in Leiden.

Dr J. C. M. Peeters (the Netherlands) - Dr Peeters cooperates with other fellows in the programme ‘Changing Lifestyles’. Investigating ‘Islam, Youth Groups in Indonesia: globalization and universalism in a local context’.

Dr D. Tooker (United States of America) - Dr Tooker is working both within the programme and as programme director of Cultural Traditions in Endangered Minorities of South and Southeast Asia on ‘Conceptual hierarchies: the pragmatics of spatial signs among the Akha’. She is preparing the Second International Conference on ‘Changing Cultures in Chiang Mai, Thailand’, in cooperation with the Thail Research Institute in Chiang Mai. Co-organizer in the South-East Asian Mountain Peoples’ Culture and Development Organization (SEAMAP), a Thai NGO in Chiang Mai, Thailand. To be held from 12 to 18 May 1996.

Dr M. F. M. Visscher (Sweden) - Dr Visscher, working within the programme Cultural Traditions in Endangered Minorities of South and Southeast Asia is following research after ‘Origin Structures: a comparative socio-cosmological study’. An international seminar has been planned for the summer, about ‘Hierarchization’.

Dr Y. Zhang (Singapore) - Dr Zhang’s research topic is ‘Administrative Litigation in China and Japan’. Extension of his contract has been planned for February, about research on the Sino-Japanese War.

Dr F. P. Mohapatra (India) - Dr Mohapatra is studying ‘The Making of a Gentle: recovering the experiences of indentured Indian migrants in the Caribbean sugar plantations, 1838-1938’. From 26 to 30 October he and Dr. M. van der Lin- den, IIA S Amsterdam, will organize a seminar ‘South Asian Labour: Link- ages - Global and Local’ (in Amsterdam).

Dr S. Munshi (India) - Dr Munshi is working within the framework of the programme: ‘Changing Lifestyles’. She is engaged in research on how traditional concerns of women are being changed to global concerns in the urban scene of India, and how new forms of identity are available to women. From 6 to 8 November Dr S. Munshi is organizing an international seminar on ‘Images of Women in Media’, in Leiden.

Dr D. L. G. Hockx (the Netherlands) - Dr Hockx is carrying out research on ‘Literary Societies and the Literary Field in Pre-war Republican China’ (1911-1937). He was host to the seminar on ‘LiTCH and the Globalization of a Peripheral Region in Indonesia’ in Leiden.

2. Senior visiting fellows

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

- 5 September - 31 October 1995
  Dr S. Rozario
  Field of research: sociology, anthropology.
  Proposed research: ‘Understanding Zakat’.

- 1 December 1995 - 31 January 1996
  Prof. B. Terwiel
  Field of research: Thai language and culture.

3. Visiting exchange fellows

The IIA S is hoping to welcome the following visiting fellows:

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

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

Dr. Mohapatra, who was invited to participate in the Peking University (China) on the 50th anniversary of the University of Amsterdam and Leiden.

Dr. Zhang, who was invited to participate in the Peking University (China) on the 50th anniversary of the University of Amsterdam and Leiden.

4. Visiting exchange fellows

The IIA S is hoping to welcome the following visiting fellows:

Dr. Mohapatra, who was invited to participate in the Peking University (China) on the 50th anniversary of the University of Amsterdam and Leiden.

Dr. Zhang, who was invited to participate in the Peking University (China) on the 50th anniversary of the University of Amsterdam and Leiden.

5. Affiliated fellows

The IIA S is hoping to welcome the following affiliated fellows:

Dr Mohapatra, who was invited to participate in the Peking University (China) on the 50th anniversary of the University of Amsterdam and Leiden.

Dr. Zhang, who was invited to participate in the Peking University (China) on the 50th anniversary of the University of Amsterdam and Leiden.

Dr. Mohapatra, who was invited to participate in the Peking University (China) on the 50th anniversary of the University of Amsterdam and Leiden.

Dr. Zhang, who was invited to participate in the Peking University (China) on the 50th anniversary of the University of Amsterdam and Leiden.
Dr. Santi Rozario is visiting the IIAS in September and October 1995. She is a social anthropologist, originally from Bangladesh but now living in Australia. Her research interests include Bangladesh and South Asia, women and adolescent child development in Bangladesh and South Asia; women and reproductive health is the role of maternal and child. Childbirth is the job of traditional birth attendant (usually called dalal in Bangladeshi villages) are despised, being regarded as polluted and of low status. In the past, these variations were explored at a panel organised by Dr Rozario at the Association of Asian Studies conference in Washington, D.C. in April 1995, and Dr Rozario plans to use the papers at this panel as the basis of a book on childbirth and reproductive health in South Asia. She would be interested to hear from other scholars working in related areas, and in particular from any potential contributors to the book. Material on childbirth in neighbouring societies such as Southeast Asia is also welcome.

The choice of the ‘Master’ will be determined by the research that is being done in the Netherlands by PhD students and postdocs (in consultation with the Academic Board). The participants in the ‘Masterclases’ will be recruited from the research schools and the relevant faculties and institutes. The IIAS also welcomes participants from North American and non-European centers or institutes which maintain good relations with the IIAS. The participants will be selected by the Board, the Director of the IIAS, and the ‘Master’, based on a short (2pp) paper on their research projects, in which particular emphasis should be placed on the subjects that are to be discussed during the Masterclass.

Professor Jurgis Elisonas will be in charge of the IIAS Masterclass, which is scheduled for the end of May 1996. More details can be found on this page.

IIAS Subsidy to cover the Costs of a Research Project

In order to finance research projects the IIAS guarantees a subsidy a project application must at least meet the following requirements:

- The subsidy is meant to reinforce the infrastructure of Asian Studies in the Netherlands (attention is paid to maintaining the internationalization of Asian Studies, and the filling of present gaps in the Netherlands);
- In general the maximum possible subsidy per project amounts to Dfls. 15,000.00;
- Other institutions besides the IIAS also contribute to the project;
- The IIAS receives a report containing remarks about both financial matters and content;
- The applicants will hand in a report to the IIAS Newsletter;
- In all relevant publications the IIAS will be named as the subsidy provider;
- Requests for subsidies have to be sent to the IIAS secretariat before 1 April 1996.

If funds are not entirely depleted, a second selection will be held in the Autumn 1996. As well as the application the IIAS requests a detailed budget; in which is specified which part of the said budget the IIAS is asked to finance:

- If the application concerns a conference, seminar or like, a list of participants and a list of topics has to be handed in together with the application.

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

IIAS (Travel) Grants for Asia Researchers

Each year the IIAS makes available a limited number of grants for outstanding (Dutch) scholars post PhD, in order to do research abroad. The grants are given for a maximum of two months and should be used to cover the costs of accommodation, travel and/or research.

Conditions and Procedures:
- The stay abroad and the activities have to be compatible with the aims and the activities of the IIAS.
- Objectives of the proposal will be evaluated by the Board on the recommendation of the Academic Committee.
- Requests for a grant have to be supported by at least 2 members of the Board and/or Academic Committee. The IIAS will contact the [relevant] members of the Board and/or Academic Committee.
- Travel costs and costs of accommodation for Dutch scholars can be made available only after the person concerned has obtained partial funding from his/her institute and when he/she does not qualify for other means of funding (NOW/WOTRO).
- Application has to be supported by a Dutch institute and/or the Board of a research institute.
- Standard application forms can be obtained from the IIAS secretariat.

For more information, please contact the IIAS secretariat.

The First IIAS Masterclass

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

Jurgis Elisonas, who has also written under the name George Eli­son, was born in Lithuania, began his formal education in Germany, and finished it in the United States with a doctorate in History and Far Eastern Studies at Harvard University. He has held visiting research fellowships at the University of Wisconsin, War­ren, Arts, & Commun, a collection of publications co-edited by him, was selected US Academic Book of the Year 1981.

The topic of the master classes to be offered by Professor Elisonas as a location in the Netherlands which is still to be determined in Japan in the sixteenth and seventeenth centuries. The classes will be held at a Research Centre in the Netherlands in the last week of May 1996. Invited to apply are doctoral students and recent recipients of the degree in fields related to Japanese cultural and political history or to the history of Japan’s foreign and inter-cultural relations during that period. Applications are due by 15 April 1996 and should include a cv and a sample of the applicant’s scholarly writing. Applications will be evaluated by an advisory committee and the most promising will be invited to attend the master class.

Elisonas is Professor of East Asian Languages and Cultures and of History at Indiana University. He has been spending the year 1994-95 as a visitor at the Vakgroep Talen en Cultuur van Japan en Korea of Leiden University under a fellowship from the Isaac Aloid Foundation. He has held visiting research and teaching appointments at Harvard University, the University of Hawaii, and Kyoto University; in 1991-92 he was a research fellow of Kyoto University’s Institute for Research in Humanities. Among the honours that he has received is a Guggenheim Memorial Fellowship. Professor Elisonas is in residence at the Vakgroep Talen en Cultuur van Japan en Korea of Leiden University.

IIAS Masterclasses

Two or three times a year, starting in 1993, the IIAS will organize short (two-day) closed working sessions for a small selected group of postdocs and advanced PhD students (4-8 persons). These will be focused on and be under the guidance of a very prominent scholar in a particular discipline.

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

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

by Shoma Munshi

A academic discourse, debate, and research have been plentiful in feminist media theory and women in media research in recent years. Media has been described as ‘technologies of gender, accommodating, modifying and constructing and producing, disciplining and constraining renditions of sexual difference’ (Van Zoonen, Feminist Media Studies, Sage, London, 1994:41). Media ‘texts’ as they are called, such as advertisements, television programmes, films, magazines, etc. provide an area of observation to see how such technologies function and provide meaning. These help in throwing light, as a starting point for further analysis, on issues such as the tensions in a struggle between tradition and modernity, the alternative, and at times, conflicting messages encoded in such texts; the symbols of reality and fantasy in such models of communication; questions of gender, ethnicity, sexuality and power in the construction of femininity, etc.

Objectives of the Conference

Drawing upon such a polyvocal media ‘texts’, this conference invites participants to discuss new methodological and theoretical approaches and to deal with such data and address the sort of questions outlined above, and any others which will help form a linking point for discussions (discussed later in this article). The following two methodologies have been current in such research so far: One has been the concentration on the ‘reception’ or ‘consumption’ side—the interpretation, acceptance/non-acceptance of such portrayals, the positions of the intended (and non-intended) audiences and consumers in relation to such texts, ethnographic studies of consumption, interpretation, resistance, etc. This becomes inevitable when one recognizes the multiplicity of meanings in media texts and the multiplicity of ways that audiences make meaning of such texts. Another has been to concentrate on the ‘production’ side—the study of the media production itself, either by content analysis or semiotic analysis. In an interpretative research strategy the one can complement the other. Apart from these ways, the conference welcomes new approaches towards the study of any type of media output.

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

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

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

The IIAS Yearbook 1994 contains 11 articles written by IIAS research fellows. The contributions to this Yearbook are the products of a varied disciplinary background. Due to this different disciplinary background a regional grouping of the articles has been tried to push the limits of research investigation which is constantly broadening our understanding of new developments in Asian Studies.

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

New Approaches to Board Games Research: Asian Origins and Future Perspectives contains the final versions of the papers presented at the International colloquium Board Games in Academia, held in Leiden 9-11 April, 1995. The colloquium was jointly sponsored by the Research School CNWS (Leiden) and the IIAS.

In all four new books, New IIAS Publications, this number represents approximately 90% of all researchers involved in Asian Studies in the Netherlands.

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

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

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

Preliminary programme

Democracy in Asia

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

THURSDAY, 26 OCTOBER
13.00-15.00 Registration
15.15-16.45 Session 5: Prospect of Democracy
Scot Transaction (NIAS):
Asia and the Danger of a Global Anti-Democratic Backlash
Rassu Attar (Volity, Denmark):
Democracy in Pakistan?
Joakim Oyradal (Göteborg):
Prospects for Democracy in Cambodia

SATURDAY, 28 OCTOBER
9.00-10.30 Session 6: Democracy and Political Order
Berger Bakken (Nordic Institute of Asian Studies, Trondheim):
Unrestricted and Unprecedented Democracy: The Chinese Approach to Selection and Elevation
Ganesh Man Gurung and Sigrun Eide (Nordic Institute of Asian Studies, Oslo):
Jeppe and National Politics (Leiden) seen through Local and General Elections
Peter Etebo (Amsterdam):
The Politics of Sri Lanka: Civil War and the Derivation of the Sri Pasiety

10.30-11.45 Coffee break

11.45-12.00 Session 7: The Role of Social Movements
Oktay Turganat (Uppsala):
Radical Popular Movements, Development and Democratization in the Philippines and Kenya
Juha Oosterhuis (Amsterdam):
Regional Movements and Parties in India: Challenging or Strengthening Democracy?

13.00-15.00 Session 8: The Democratization Process
Chitra Chandrasekaran (Leiden):
Jae Suk Lee (Stockholm):
The Idea of Democracy and Democratization in South Korea
Knut Skrede (Trondheim):
Democratic Innovations in the Nordic Area
Hermann Hulsebosch (Bochum):
Which Democracy for Taiwan?

15.00-16.45 Coffee break

16.45-17.15 Session 9: An Asian Concept of Democracy?
Bruce Koppel (Honolulu):
Old Voices and New Voices
Richard Robison (Murdoch):
'Democratic Government Headed by the Rulers and the Opposition' (Malaysia),
M. Graham Sticht (Trondheim):
The Politics of Personalities in Asia
Joachim Öjendal (Göteborg):
The Intellectuals and Dissidents' Discourse in Contemporary China

17.30-19.00 Lunch
As reported in Newsletter 5, the IIAS now has its own World Wide Web site on the Internet. This site is part of the automatization plans of the IIAS. Preparation and development started in January of this year and since the computer itself arrived at the beginning of May the IIAS Pages have been 'on the air'.

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

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

These are the options:

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

What's Cool!

International

Conference and Art Agenda

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

Other Asia-related Sites

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

Miscellaneous

- Online access to library catalogues
- Antiquarian Books

Photos

- For a photographic impression of the IIAS and surroundings either click on:
  Photo file A (HTML 2.0 version)
  or
  Photo file B (HTML 5.0 version)

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

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

As shown in the graph below most requests came from the United States of America. Followed by the Netherlands, Australia, Germany, the United Kingdom, Sweden, and Japan. The explanation for the lower number in some countries has probably more to do with the availability of Internet connections than an unfamiliarity with the IIAS.
As shown in the graphs the IIAS site initially won itself a fast growing interest that is now staying steadily at the same level. This means, hopefully, that we have acquired a group of loyal users who will keep on using our site.

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

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

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

http://iias.leidenuniv.nl
**1995**

**INTERNATIONAL INSTITUTE FOR ASIAN STUDIES**

**Agenda**

**24 October 1995**

**25 October 1995**
Prof. G. Samuel delivers the lecture 'Space, Politics and the Exemplary Centre in Tibetan Societies' as the third lecture in the series supported by the collaborative research programme 'Cultural Traditions'. Please contact Dr D. Tooker at the IIAS for more information.

**26-28 October 1995**
South Asian Labour Linkages - Global and Local (in Amsterdam). International conference organized by Dr P. Moolgatara, IIAS and Dr M. van der Linden, ISG.

**27-30 October 1995**
'Democracy in Asia?' (in Copenhagen). International conference organized by NIAS and IIAS.

**6-8 November 1995**
Dr S. Monbiot organizes an international seminar on 'Images of Women in Media' in Leiden.

**28 December 1995**
Asian Ambassador's lunch with a lecture by Mr H.A.F.O. Van Mierlo, Minister of Foreign Affairs. Organized by the IIAS.

**1996**

**INTERNATIONAL INSTITUTE FOR ASIAN STUDIES**

**Agenda**

**24-26 January 1996**
'Modern China: The Literary Field' International seminar organized by Dr M. Hooke, IIAS fellow.

**March 1996**
Meeting of representatives of European Asian Associations and editors of European newsletters on Asia organized by the IIAS.

**17-19 April 1996**
Hierarchialization International seminar organized by Dr M. Vischer, IIAS.

**Spring 1996**
India - Indonesia

**AGENDA**

**1997**

**INTERNATIONAL INSTITUTE FOR ASIAN STUDIES**

**Agenda**

**MAY 1996**

Tentatively projected:
- A joint Beijing University - IIAS seminar on the historical East-West relations.
- To be held in Beijing, P.R. China.

**31 May 1996**
Annual IIAS lecture by Prof. W. Wang (China).

**June 1996**

Masterclass 'Japan in the sixteenth and seventeenth centuries'. By Prof. J. Elisonas.

**Early Summer 1996**

EFEO Pondichéry- IIAS seminar (in India) organized by Dr. Assang (EFEO) and IIAS.

**2-6 September 1996**

6th International Conference of the European Association of Southeast Asian Archaeologists organized by Dr M. Klokke, IIAS fellow. Parallel session on Champa Sculpture.

**Mid October 1996**

Dr Y. Zhang, IIAS fellow, will organize a seminar on tax laws in international perspective.

**December 1996**

Biema studies (in London). Joint seminar by IIAS, SOAS (Taylor, Kraaij, and NIAS).

**1997**

**INTERNATIONAL INSTITUTE FOR ASIAN STUDIES**

**Agenda**

**Projected activities:**

**January 1997**

Mysticism in South and Southeast Asia.

**IIAS, Prof. Ron Apps (TDZONO) and SOAS**

**Early 1997**

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

**Prof. W.J. Boot (Leiden University)**

**Part II (in Amsterdam)**

**Dr D. Douwes**

and the Institute for Oriental Studies, Moskou.

**Spring 1997**

Labour Relationships in Southeast Asia.

**IIAS conference in cooperation with the ISG in Amsterdam**

**June 1997**

Dr Rint Sybesma and Dr Jerry Weidenhof organize the 7th International Conference on Chinese Linguistics (ICCL 7).

**Mid 1997**

Atlantic Conference on Asian Studies (in Amsterdam).

**Joint organization by IIAS (Campbell) and IIAS (Van der Velde)**

**Ecclesiastical Conference about Vietnam**

in cooperation with Hanoi National University and others.

**Part I in Vietnam**

with parallel session 'Changing Lifestyles'.

**Dr J. Kleinen** (Convenor / Casa)

**August 1997**

Crime and Punishment: Criminality in Southeast Asia.

**International conference organized by Prof. H.J. M. Meier**

Sponsored by the Joint Committee on Southeast Asia of a Thai NGO in Chiang Mai, Thailand.

**Other activities:**

**Prof. W.A.L. Stekhof (Director)**

**S.A.M. Kuyper, M.A. (Deputy Director)**

**P.G.E.I. van der Velde, M.A. (Editor)**

**C.H. Yang-de Witte, M.A. (Staf member)**

**L.D. Lunscheut, M.A. (Assistant Editor)**

**K. van Belle-Foensene (Secretary)**

**M.A. Gal (Secretary)**

**C. Tubela (Database Assistant)**

**Temporary Staff**

A.E. de Deugd, M.A.

G. de Groote, M.A.

E.J. C.M. Guitjens, M.A.

M. Lapellemnelk

Y.J.M. Sanders

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Prof. H.W. Bodewitz (Leiden University)

Prof. C. Fasseur (Leiden University)

Prof. W.L. Hendri (Leiden University)

Prof. O.D. van den Muyzenberg (University of Amsterdam)

Prof. H.W. van Schendel (Erasmus University, Rotterdam)

Prof. H.A. Sutherland (Vrije Universiteit Amsterdam)

**Academic Committee**

Prof. B. Argo (Leiden University)

Prof. Dr. C. von Bend Beckmann (Erasmus University, Rotterdam)

Prof. P. Boungard (Royal Institute of Linguistics and Anthropology, Leiden)

Prof. W.J. Boot (Leiden University)

Prof. J.C. van 't Hof (University of Amsterdam)

Prof. P. Klos (Vrije Universiteit Amsterdam)

Prof. D.H.A. Kolff (Leiden University)

Prof. A. Niehoff (Agricultural University Wageningen)

Prof. R. Scheffold (Leiden University)

Dr E.R. Viermeier (Leiden University)

Prof. B.N.F. White (Institute of Social Studies, The Hague)

**Programme directors**

Dr D.E. Toeker (International Institute for Asian Studies)

Dr L.M. Donw (Vrije Universiteit Amsterdam)

Dr F.N. Pipe (Leiden University)

**Research Fellows**

Dr C. Chou; Dr W.A.G. Derks;

Dr M.L.L.G. Hockx;

Dr J.E.M. Houben; Dr M.J. Klokke;

Dr S. Mushiri; Dr P.P. Mochropatza;

Dr J.C.M. Peeters; Dr D.E. Tooker;

Dr M.P. Vischer; Dr Y. Zhang;

**Alumni**

Dr R.J. Barendse; Dr B. Bhattacharya;

Dr L. Dong; Dr C.R. Groeneveld;

Prof. B.J. ter Haar; Dr M. Liechty;

A.E. de Deugd, M.A.

Dr J.C.M. Peeters; Dr D.E. Tooker;

Dr M.P. Vischer; Dr Y. Zhang;

**International representatives**

Prof. J.G. Vredenbregt (Jakarta, Indonesia)

Dr W. Remmelink (Japan-Netherlands Institute (Tokyo, Japan)

Prof. T. Sato Ford Foundation (Beijing, P.R. China)
Unbiased and independent

Radio Netherlands in Asia

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

By Ardi Bouwers

In Europe, the Dutch language service in cooperation with the domestic public broadcasters now broadcasts 12 hours a day on short wave, medium wave, and via the Astra satellite. In Latin America and the Caribbean, the Spanish language broadcast has a growing audience because Radio Netherlands is supplementing its short wave transmissions with broadcasts via satellite and re-broadcasting on dozens of local radio stations. Targeted specifically to Asia, Radio Netherlands has programmes in three languages: Dutch, English, and Indonesian. The Dutch transmissions are for Dutch people living in the region and cover a variety of Dutch and international news. Once or twice every 24 hours, listeners get an update of current international affairs and they can listen to background programmes that are mainly about Dutch affairs. Listeners are either holiday-makers, a fast-growing group, or Dutch people living and working somewhere in Asia.

Not just tulips and cheese

The English language service targets local audiences (and that usually means the elite, people who are well-educated, 'decision-makers' in marketing terms). A considerable part of the English language audience in Asia lives on the Indian subcontinent, where English is more widely spoken than in other parts of the region. To serve that audience well, Radio Netherlands offers a mix of regional and international news in the current affairs programmes and — where possible — a Dutch touch in the background programmes. Purely Dutch items are only included in the programmes when they can be packaged in such a way that it becomes interesting to a world audience. But by the choice of subjects, interviewers and correspondents, Radio Netherlands tries to convey Dutch thought and culture in all its transmissions. However, a Dutch way of viewing the world does not mean looking at tulips, cheese, and wooden shoes, but involves talking about human rights, development issues, AIDS, child labour, euthanasia, etc.

The fact that the Netherlands is a small country, usually not mixed up in world conflicts, can work in our favour. Radio Netherlands is one of the very few independent international broadcasters, with absolutely no government interference. Listeners appreciate that. During the Falkland conflict, listeners in Sutherland turned away from the BBC to Radio Netherlands for independent coverage. And listeners from India write that they like to hear another voice from Europe (other than the BBC, that is), for most listeners to the English transmissions, Radio Netherlands is not the primary source of information. It usually supplements information provided by local, national, or international television and radio stations. Listeners turn to Radio Netherlands for another perspective on world affairs.

Tuners in the Indonesian media

The Indonesian transmissions are of a completely different nature from those in Dutch and English. They are targeted exclusively to Indonesia, where information is not easily accessible due to censorship. Such a clear, well-defined group of listeners makes programming easier than for the 'world audiences' of the English transmissions. Radio Netherlands offers views on political, economic and social developments in Indonesia, both from within the country and from abroad. Opinions that are often not shown on Indonesian television or heard on the radio, in short, taboos in the Indonesian media. Owing to the close ties the Netherlands has had with Indonesia and to the fact that the Netherlands is known to the general public in Indonesia — because of our colonial past — Radio Netherlands does play a role in providing Indonesian listeners with information. It is interesting to note that Radio Netherlands was originally set up for direct contact with Dutch administrators in what was then the Netherlands East Indies. In 1947, the Dutch government started experimental transmissions in cooperation with Philips for that purpose. In 1947, during the colonial era (simplistically called 'police action'), transmissions in Indonesian and English were used as propaganda tools, to explain the position of the Dutch government to the Indonesian population and to the United States. With the changes in Dutch society over the years, especially since the 1960s, Radio Netherlands has asserted its independence from the Dutch government.

Shortwave: no gatekeepers!

To be able to reach audiences all over the world, Radio Netherlands uses short wave transmitters in Flevoland in the Netherlands, on Madagascar, and on Bonaire in the Caribbean. On top of that, Radio Netherlands is hiring transmitters in the former Soviet Union (powerful transmitters that were used during the Cold War for propaganda purposes, and for jamming 'hostile' broadcasts). The latter move has improved reception, especially in Asia which has always been difficult to reach from Madagascar. The sound quality of short wave is inferior to FM, medium wave or satellite. But the one big advantage of short wave is that there are no 'gatekeepers'. Short wave makes it possible to broadcast your own information from transmitters thousands of kilometres away from the audience, but also from the influence of regimes who would prefer to stop such information from coming in. At the moment, the policy is to shift to satellite broadcasting where possible. But for places such as Indonesia, with strictly state-controlled media, Radio Netherlands will continue to rely on short wave for the years to come.

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

Research School

CERES

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

by Wouter van Beek

In its research programme CERES focuses on resources, its guiding question being towards the processes of perception, access and management of nature and human resources in the first place, and in the second place towards the relation of resource dynamics to strategies for development. Resources, then, in CERES parlance include not only the human resources of the physical environment as well as the human resources of labour, knowledge, capital, and organization. Thus, even religion can be considered as a resource, as much as people can use it in their strategies for coping and in the processes of identity formation.

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

The majority of CERES researchers work in Africa and Latin America. Every so, the number of Asianists in CERES is considerable. Development studies in Asia are carried out on several projects. In the first cluster research is done on systems of social security in Indonesia and India, related to property rights and legal pluralism. The biology of CERES, members of the same cluster, work on tropical forest systems in China and the Philippines. The latter area is important for the research of one institute associated with CERES, the Centre for Environmental Studies at Leiden. The project is a research project on land use, food production and forest use in India. This, combined more prosaically with the lack of funds, may explain the lack of specialists on Asia in Spain. In contrast, Spanish universities do not have an Oriental school or an institution that could function as a key center, maintaining relations with Asia.

by Florentino Rado

Recently, the jounal, there have been various initiatives in Spain relating to Asian Studies.

In the last decade, some universities have started to teach Chinese or Japanese languages in their undergraduate programmes, and have set up centres dedicated to research on Asia (mostly China and Japan). In 1991, Madrid University established the Institute Complutense de Asia, which is an autonomous institution that deals as intermediary for Spanish companies wishing to invest in Asia, in particular China. The institute publishes a weekly report on political and economic news from China. In 1994 a new section was added to the institute, which concentrates on cultural relations and education, and a newsletter, aimed at Spanish professors in Asian Studies was launched, called Memoria de Asia. It has been decided that those professors who already work on the area and feel they need extra cultural background to Asia. Half the time will be dedicated to courses on Economics. The Master's degree on Asia will focus more on language training, Japanese or Chinese in particular with the possibility for other Asian languages depending on demand.

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

Degrees and programmes

The 1995-1996 course will be a turning point for Asian Studies teaching in Madrid. At the end of the current academic year, two new programmes (undergraduate level) and one for graduates, will be offered.

The course can be chosen by students as a whole or can be taken as part of a degree programme. It will be offered in three languages: Spanish, Japanese or Chinese in particular, but for other Asian languages depending on demand.

One-third of this course will be spent on acquiring a good language ability. Other subjects will cover the whole of Asia, including the Indian subcontinent. The PhD programme is entitled' Economic Perspectives on East Asia: an Interdisciplinary Approach' and is given not only by teachers from Madrid University but also by foreign professors. By offering these degrees, the Complutense University Madrid is hoping to convince Spanish society that working in or with Asia requires specific language and interdisciplinary training, and that such a training should take place in the university. We hope that this will be an important step in the flourishing Asian Studies in the Spanish universities. •

GENERAL NEWS

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

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

Institutional News

A sia House will provide a centre for deepening understanding of Asia today, its history, cultures, and economies, and increasing awareness of the opportunities ahead. It will establish close cooperation with and offer facilities to, all those institutions, companies and cultural groups already active in this field. As well as being a forum for the interchange of ideas and knowledge, it will provide a showplace where Asia's arts as well as its businesses, scientific and technological achievements can be displayed.

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

Corporate Programme

A corporate programme will cover many aspects of doing business in the Asian community's economic and social programmes for businessmen, meetings with visiting economic and commercial missions from Asia, and lunches and dinners with Asian personalities from the world of business and politics. The aims of this corporate programme are:

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

Cultural Programme

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

The aims of this cultural programme are:

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

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

By Irene Moilanen

INSTITUTIONAL NEWS

Jyväskylä is a university city with some 70,000 citizens about 275 kms north of Helsinki. Asian studies are not part of the official programme of any of the university's five faculties. Only the University of Helsinki has a Department of Asian and African studies. Some other universities have recently started special Asian Studies programmes, but all these are still lacking at the otherwise famed University of Jyväskylä. There are no museums of Asian art or ethnology in Finland yet. There are collections of Asian art and crafts at the National Museum in Helsinki, but they are seldom presented to the public and there are private collections scattered all around the country.

The Asia Studies Group of the University of Jyväskylä was founded in 1985 for the purpose of bringing together students and researchers of Asia. The members who had already been involved in the research work wished to help and encourage students to choose Asian topics for their studies and specialization. The idea was also to overcome a major problem which is usually a big obstacle to beginners, namely the lack of literature. The research members have collected good private libraries of valuable reference material over the years, and they are able to help students with planning their fieldwork - it is true that we learn from our mistakes, but there is no reason to make them twice. The most important task for the Group has been reading and commenting on each other's research papers. True, the members represent different fields of research, but we have seen this as a major advantage. An art historian certainly needs the opinion of a cultural anthropologist and a specialist on Buddhism and why not also of a scholar of political science. And vice versa. The Group meets once a month with an optional topic. New students are invited to join whenever their level of study is, and some of the meetings, at which the programme includes lecture or visiting specialist, are also open to interested private persons. The Group arranged an Asia Research Day in the University of Jyväskylä in September 1993 with a view to making Asian Studies better known in the University. A similar happening is also planned for this year. There are seven active research members and several students in the group. Besides this core, there are many scholars from different fields who have Asian languages or studies as their serious hobby. The research topics vary from the politics of Japan and the pacific Rim to the Buddhist revival of the untouchables in India; from concept of void in Buddhism to Samurai ethics in Mishima's literary work; from aesthetic theory of Indian theatre to living art traditions in Myanmar; and finally to a detailed study of Japanese folk culture. One example of a challenge taken on by a student is a study of Mongolian singing tradition - including the voice technique in action.

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

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STUDY PLAN

Donating Keinmayer, half-woman, half-bird celestial being from the exterior of Thone Htat Kyang monastery, built in the 12th century in Sulay, Myanmar.
Oral Traditions and the Written Text

By Jan Jansen

The contributions covered a wide range of topics. Schipper and Van Reenen discussed the variety of genres through which oral accounts are incorporated into written literature. Kakkik and Oosten focused on methodological aspects in the collection of Inuit stories, and Van Londen analyzed the influence of writing on the structure and content of these stories. Lutgendorf and Jansen presented case studies of the remarkable memory of performers of epic texts. Arps discussed the problems in the choice of language in Anden oral tradition, when stories must be made communicable out of their original context. Arps discussed a new phenomenon in the studies of oral literature: cassette literature in Java. De Melolla gave an insight into the sociological analysis of the position of Maghreb oral and written literature, which should be analyzed in relation to both French and Arab literature.

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

Much emphasis has been placed on the interaction between literary products and orality. As Lutgendorf stated: 'Writing is an overvalued tool'. Moreover, due to the variation in the contributions it has been showed that the study of texts require an interdisciplinary approach, as Schipper argued. For instance, Van Reenen's and De Melolla's contributions have unequivocally shown that texts cannot be analyzed out of their political context.

Colonial Anthropology in East and Southeast Asia

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

By Jan van Bremen

Part I: Anthropology in the Colonial Era: historical and comparative perspectives
- Han Vermeulen (Leiden University): History of Anthropology in Colonial Contexts.
- Peter Pels (Leiden University): The Colonial Subjects of Anthropology.
- Ruud Janssen (Amsterdam University): Anthropologists at war. The Office of War Information, policy-makers, and postwar Japan (1945-1945).

Part II: Japanese Anthropology in East and Southeast Asia in the Colonial Period
- Patrick Beilletrave (CNRS, Paris): Assimilation from Within: the ethnology of Ryukyu / Okinawa.
- Timothy Y. Tsu (National University of Singapore): Japanese Government Anthropology in Taiwan (1885-1945).
- Fred Yan-liang Chiu (Hong Kong Baptist University): Nationalist Anthropology in Taiwan after 1945.
- Katsumi Nakan (Waseda University, Japan): Japanese Colonial Policy and Anthropology in Manchuria.
- Boudewijn Waltersen (Leiden University): Ethnology in Korea in the Colonial Era (1910-1945).

Part III: Dutch Anthropology in Southeast Asia in the colonial period
- Jan Jansen: Dutch Anthropology in Southeast Asia in the colonial period
  - Jor Platemark (Westfälische Wilhelms-Universität Münster): A Mirror of Paradigms: nineteenth and early twentieth century ethnology reflected in Bijdragen.
  - Michael Prager (Westfälische Wilhelms-Universität Münster): The Relations between the 'Leiden Structuralist School' and Dutch Colonialism (1916-1949).

Part IV: Evaluation
- Eyal Ben-Ari (Hebrew University Jerusalem): Argumentative afterword.

The scholars, researchers, and students who attended doubled the papers presented. The organizers and utilization of the Asia network, a scholar is sought in Asia to work with the COTA Asia liaison officer. If the network is viable and grows, a small steering committee could be formed, consisting of scholars from Asia and the liaison officer.

The seminar was attended by Philip Lutgendorf (University of Iowa), Makkee Tekkik and Oosten, and Mineke Schipper (all of them Research Cluster Intercultural Studies of Literature and Society), and Jan Jansen, Joke van Reenen, and Daniella de Melolla (all of them PhD candidates at the Research Center CNWS).

Asia Theoretical Anthropology Network (ATAN)

The Commissions on Theoretical Anthropology (COTA) and the Asian Theoretical Anthropology Network (ATAN) began their activities in 1994. Where COTA aims to reach theoretical anthropologists, continental networks were set up. The ATAN network is free. Members receive the COTA Newsletter. The access to 'Theoretical Anthropology' (ISSN1024-5804), COTA's electronic journal, is free. The address of the homepage is http://www.univie.ac.at/voelkerkunde/theoretical-anthropology.

Correspondence, applications for membership, and proposals concerning ATAN may be directed to the COTA Asia liaison officer:
Dr Jan van Bremen
Leiden University
Faculty of Arts
Centre for Japanese and Korean Studies
P.O.Box 9115
2300 RA Leiden
the Netherlands
Tel: +31-71-327 2249
Fax: +31-71-327 2215
Email: VanBremen@Rubell.Leiden.Uni.nl
The Exalted Monkey in China and India

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

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

The Cult of Hanoman

In the second lecture Prof. Lutgendorf first discussed the exuberant richness of the iconographic representation of Hanoman as an expression of its widespread cult in contemporary Hinduism. Prof. Lutgendorf illustrated his communication with numerous diapason and stories brought back from his recent fieldwork experience in India. Hanoman’s prominence in current folk traditions was contrasted with what is found in scholarly accounts on Hinduism, which generally devote little or no attention at all to the ‘cult of Hanoman.’ This is despite the fact that this figure also plays an important role in the ancient Sanskrit version of the Ramayana as well as in the medieval Hindi Râmcaritmanas of Tulsidas. Although Hanoman appears in these two texts mainly as the exemplary figure of the perfect servant for Rama and his retinue, his loving devotion (bhakti) overflows in all directions and shows an extraordinary energy (shakti). Being a heroic and divine monkey, Hanoman also reconciles the extremes of humanity and animality, as well as different social forms of religiosity, and his position in Hindu folk religion can in fact be seen as a central one. Hanoman is the figure par excellence of the messenger, the go-between, and the intercessor.

‘Good to think with’

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

The 35th International Congress of Asian and North African Studies

The general subject will be: ‘Oriental Studies in the 20th Century: State of the Art.’ Subjects and Developments in the Past 100 Years. Apart from sections on the main divisions of Oriental Studies, special sections, panels and discussions on particular topics are planned. Suggestions for such topics are welcome. An exhibition on the Silk Road is being prepared. Other exhibitions of relevant objects of material culture, photos and so forth, can be shown as well, if the organizers are informed in time. Bookshows by publishing houses are welcome.

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

Körösi Csoma Society

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INTERNATIONAL CONFERENCE PROGRAMME

AGENDA

15-19 NOVEMBER, 1995
Washington DC, USA
Annual meeting of the American Anthropological Association
New Forms of Communication and Community
Christina Kripp, tel: +1-202-5096716, email: ckrpp@orion.georgetown.edu

22-26 NOVEMBER, 1995
Berlin, Germany
Japanese German Center, Berlin, Germany
Japan: Economic Success and Good old Europe: new challenges in economics and management
Lectura Songlin/Susanne Spadale, Bocconi University, Milan,
tel: +39-2-58136342/6942, fax: +39-2-53376920

9-10 NOVEMBER, 1995
Tokyo, Japan
15th International Conference on Japanese Literature
National Institute of Japanese Literature,
tel: +81-3-37871211, 404/40, fax: +81-3-37873931

15-17 NOVEMBER, 1995
Yangon, Myanmar
Conference on Myanmar and Southeast Asian Studies
Traditions in Current Perspective

24-28 JANUARY, 1996
Leiden, The Netherlands
Modern China: the Literary Field
Michiel Hoekx, IAS,
tel: +31-70-5722272, fax: +31-70-5724762

12 FEBRUARY, 1996
Leiden, The Netherlands
Hierarchialisation
Michael Vuchter, IAS,
tel: +31-70-5722272, fax: +31-70-5724762

14 APRIL, 1996
Honolulu, Hawaii
Fifth International Philippine Studies Conference
Marina Garcia, tel: +63-80-3506066,
email: marina@filipino.uchicago.edu

21-24 MAY, 1996
Venice, Italy
The Third Venice Conference on Japanese Art
In Search of Elegance: Traditional aesthetics in the 20th Century Japanese Art
Prof. Gian Carlo Calza, Institute of Japanese Studies, University of Venice,
tel: +39-41-5243480, email: giacarlo.calza@unive.unive.it

3-7 JULY, 1996
La Trobe University, Melbourne, Australia
26th Anniversary Conference of the Asian Studies Association of Australia
Communications with/in Asia
ASSA 1996,
tel: +61-3-96976953, fax: +61-3-96972755,
Email: assa@artothc.edu.au

8-12 JULY, 1996
West-Sussex, UK
Wilton Park Conference
South Asian Security:
coping with rising tensions
Wilton Park Conferences,
tel: +44-1903-815020, fax: +44-1903-815931

29 JULY - 2 AUGUST, 1996
Calcutta, India
Nationalism and Peasant Struggles in Asia
Dr K.N.N. Kurup (co-ordinator), Dept. of History, Calcutta University, Box 673655,
Kolkata, Malappuram, India

21-24 AUGUST, 1996
Copenhagen, Denmark
14th European Conference on Modern South Asian Studies
Dr Peter R. Andersen,
tel: +45-33-929572, fax: +45-33-929579

1-4 OCTOBER, 1996
Chiang Mai, Thailand
The Sixth International Conference on Thai Studies
Dr MR Rajapri Abhikorn,
tel: +66-53-221559 ext. 4701,
Fax: +66-53-221795 ext. 4701,
email: thairajapri@chiangmai.ac.th

9-13 DECEMBER, 1996
Bangalore, India
Tenth World Sanskrit Conference
Prof. P. T. Ananthanarayanan, Dept. of Sanskrit and Comparative Studies,
University of Bangalore,
tel: +91-80-3334541, email: thaistudy@chiangmai.ac.th

3-7 JANUARY, 1997
Bangalore, India
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JANUARY, 1997
Leiden, The Netherlands
Myanmar in South and Southeast Asia
Prof. Ren Arps, tel: +31-71-5272222

EARY 1997
Amsterdam, The Netherlands
Islam, Ethnicity and Seculization in Central Asia and the Caucasus [part II]
Dr D. Drouweis, IAS,
tel: +31-71-5272277, fax: +31-71-5272161

AUGUST, 1997
SOAS, London
Fifth Asian Urbanization Conference
Prof. G. Chapman, Dept. of Geography,
London School of Economics,
tel: +44-71-7602789

Autumn 1995 • IAS NEWSLETTER 19
The Fifth European Seminar on Central Asian Studies

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

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

By Ingrid Nooijens

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

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

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

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

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

Diversity

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

Participants came from more than twelve countries, spoke English, French, German, Danish, Russian, Persian, and so on, had different disciplinary backgrounds, but had been brought up in different schools of thought ("East versus West"); and differed greatly in age.

But all were attracted by one of the various aspects concerning Central Asian culture or civilization.

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

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

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

Gladney painted a picture of the diaspora of three social groups, known as Hui, Uygur, and Kazakh.

In the presentation, enlivened by slides and clarifying statements about the above-mentioned groups, he tried to unravel the problem of multi-identity: how can a person who calls himself "a Turkestani" be both Kaighari and Uyghur, Muslim and Turk, Chinese and Central Asian? He concludes that identities are formed in relation to others across the field of social and political interactions. The question may not be "what is an Uyghur but when is one an Uyghur?" Poetically expressed by the words of Chuang Tzu, cited by Gladney: "if there is no 'other' then we do not have a 'self', if there is no 'self' then we do not have anything to grasp. The relevance of the topic became clear in the days which followed; many people referred to the ideas reflected in this presentation.

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

'I love spring'

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

To relax the brains a trip to the National Museum was organized. A Date in traditional Mongolian dress guided the scholars to a theme exhibition entitled: 'The Mongols; the Nomads of the Steppes'. In the 1990s the Danish Mongolian Henning Haslund-Christensen brought collections from Inner and Outer Mongolia to Denmark. The exhibition consists of pieces from these collections together with objects from Tibet collected by Prince Peter in the 1930s. In 200 square metres it is hoped the visitor will be able to grasp an understanding of the traditional nomad life in the grasslands. To heighten the experience a ger, imported from Mongolia, has been erected, and many daily utensils, as horse-tackle and cooking pots, are on display. Traditional clothing and jewellery can also be admired. Photographs show some scenes from the present life of the Mongols, who are now trying to find a new direction after the years of communism.

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

By M.S. Asimov

Marxist ideology has undoubtedly left deep traces in the scientific thinking of Tajik scholars. Academics in the young, independent state have to unravel their own academic research and the work of their predecessors in order to sift scientific results from ideology.

In this paper, presented at the ESCAS V, Mr Asimov investigates the historical topics that urgently need to be reviewed. He also presents his views on the problem of russification, a predominant phenomenon in Soviet Tajikistan.

Enlightening the Jadidists

Another matter is the anti-Russian resistance in Central Asia. Soviet historiography had to qualify this as a highly reactionary movement. In the restudy of the resistance movement we should first turn to the role of enlightened Jadidists. Soviet historians always associated Jadidism with pan-Turkism; indeed, Jadidists leaders expected support from the Turks and dreamed of the unification of the Turkish nations. Since pan-Turkism was systematically repressed by Russia along with Jadidism, it was very important to rewrite the history of the Soviet period, which corresponded closely to the official views.

Russification

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

The opposition of 'West' to 'East' has a very long prehistory. It first took its shape in the sixteenth century, when the Catholic countries built their colonial empires. Political thought was that an abyss existed between eastern and western brains functioned in different ways, that not only cultural, but even religious and moral differences between a brilliant and a mediocre person were greater than between two continents. This was a global opposition, but it failed to materialize.

In the period of the Russian revolution Exactly the same policies continued to dominate, the only difference being a rather transparent veil of hypocrisy. Language policies gave obvious expression to russification. Although it was officially very cautious, proclaimed the official language exercises in Moscow and even the speaking of one language was considered a crime.

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

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We discuss one of the problems that was of paramount importance to my nation as well as to our neighbors during the whole period of the Russian rule: the problem of russification.

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

In 1984, during the shortadministration of Andropov, a group of scholars from the Institute of Oriental Languages and Cultures of the University of Utrecht set out for the USSR. Among the places they visited were the Central Asian Republics of the Soviet Union. During this trip the travellers perceived the wish for an independent platform on Central Asia studies. They returned with the idea of bringing about a closer cooperation between Europe and the USSR in this field of study.

By Ingrid Nooljens

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

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the Uzbek National Identity

Central Asia

Victoria Korotejeva, presenting her paper at the ESCAS conference.

The Uzbek National Identity

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

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

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

The malhalla committee is supposed to be cognizant of the financial ramifications of different households and to distribute aid according to need. This, however, turns out to be a very controversial issue. The malhalla is mobilized every time the state needs reliable information about the inhabitants of the quarter. In the process of its work the malhalla has already maintained intensive contact with local militia. In the case of felony the district militia officer would first contact the malhalla, before starting an official investigation.

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

A tax inspector will first collect information from the malhalla committee and then will proceed to visit the house. The malhalla, as we have already mentioned, resembles the Soviet institution and the one which it is in reality, is legitimated by appeal to popular tradition.

State Politics

In the period following independence party-related matters almost disappeared. Though the former Communist Party was transformed into the Popular Democratic Party, the merger of the local party and Soviet party enterprises and the creation of the kumkhat as a state executive body made party structures superfluous.

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

The malhalla provides other opportunities for state politics, which may have been underestimated. The polling district could easily coincide with the territory of the malhalla or a few malhallas and the polling booth could be placed directly in the chakhans or rather in a state institution, such as a school or a club. The first experiences of organizing elections this way were quite encouraging. As the head of a coordination committee on the malhalla described it: ‘we are used to coming here (to the dukhans) for information and certificates. They will find the way with their eyes shut’. The new Uzbek state searches for its own identity stressing its distinction mainly from Russia. It is evident that the state is inventing celebration of civic festivals which did not exist before. The major state festival in Uzbekistan at present is the day of Independence (the first of September). As there is still no elaborate scenario of how to hold this festival at the local level, malhallal are encouraged to use customary forms, common for the Soviet festivals, such as sports competitions, non-professional music festivals, chess championships, or mass tennis. The malhalla are supposed to make a brand, which should characterize its achievements and celebrate honoured citizens. State sponsorship of popular feasts, especially those that are most closely connected with religious content, is another case of the large-scale 'invention of tradition'. Navruz, a celebration of New Year in the Persian tradition has been entered into what is virtually the central state festivity. The way it is organized resembles the Soviet campaign of the earlier years: thorough planning, agenda, accounts of how it was held in each locality. The scale of celebrations (measured in amount of food cooked) is also submitted for the approval of a higher authority. After the festival, heads of the quarters exchange their experiences in an effort to work out recommendations for improving the ceremony in the future.

Our nationality.

The attempts to introduce the malhalla and malhalla activities into new districts of the city (malhallization as officials call this process) have been fruitful mainly within so-called ‘local nationalities’. According to the words of a district-officer responsible for coordination of malhalla activities: 'We have prompted them, telling them how to stage the events, for instance Navruz or the Victory day. Representatives of our nationality all have the necessary skills. What is meant here by 'our nationality' is not an ethnic group: Uzbeks or Tajiks, but it refers to the native, indigenous population. The stress on local cultural roots is very important in assessing the salience of different forms of self-identification in contemporary Central Asia. In Samarkand, for instance, the distinctions between ethnic Uzbeks and Uzbeks according to the territorial (state) notion of the term is particularly subtle. The Uzbek-Tajik interaction is a case in point. We assume that difference in high culture—one based on Persian, the other on the Turkish language, does not create the ethnic border which would divide the two communities. Both share the same everyday culture in terms of food, clothes, styles of belief. The common language, Islam, is only a partial explanation for the cultural unity. The Islamic institutions characteristic of urban Uzbeks and Tajiks were traditionally absent in the countryside and were not spread among other Muslim peoples of Central Asia. It is in the order of social relations that the search for the roots of common culture is probably the most fruitful. We were interested in how people of Tajik ancestry, who had to be registered as Uzbeks, would designate themselves. Telling their life stories our respondents spontaneously referred to themselves sometimes as Uzbeks, sometimes as Tajiks, without seeing any contradiction in this. They would not deny that their native language was Tajik nor that they grew up in a Tajik environment. One of our respondents explained that he lived in Tajikistan, he would be a Tajik, but here, in Uzbekistan, he is an Uzbek. We find this a good case for the territorial nationalism on the ground. The notion is acceptable to both the state-forming nation and the ethnic minorities which are integrated into it. Nonetheless the Uzbek identity apart from the territorial terms could not and cannot be extended to include all ethnic minorities living in Uzbekistan. The case of the Russians is especially evident. Here ethnic identification is strong, and the distinction between Russians and indigenous peoples is obvious. No attempts have ever been made to integrate the whole population of a multi-ethnic republic into the nation. Now the division between the indigenous and the non-indigenous population is even more pronounced. The efforts of the state to mobilize traditional institutions into its own structure may be considered unacceptable by the groups, which are used to relying on more formal ties. If we try to answer the question, stated in the title of our paper, we have to answer that the state-building process in Uzbekistan is simultaneously the process of nativization (indigenization). It is the attempt to replace the local institutions and practices. And those who accept them can claim legitimate membership in the Uzbek nation.
India was one of the cornerstones in the all-Asia trading network system the Company developed. Often its important role within this trading relationship did not evolve into a colonial relationship as was the case in Indonesia, but its importance is well established: as Om Prakash has shown, in Bengal many tens of thousands of weavers depended upon the VOC demand for cotton and silk. In Kerala, the East India Company played an important role in state formation. My own research on Gujarat and Hindustan in the seventeenth century describes the crucial importance of the VOC as the largest foreign trader in these areas.

The collapse of the VOC at the end of the eighteenth century also marked the end of the Dutch presence, although in some cases factories remained operational for some decades into the 19th century. All that remained afterwards were factories, forts, churches, cemeteries and some garrisons. After having visited some of the old VOC sites in India, I believe that they all have one thing in common; the fact that they are neglected and that the condition of most of these important historical and cultural monuments is deteriorating very rapidly. They are monuments to decay and neglect.

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

Action plan
My suggestion would be to try to work out a sort of VOC conservation action plan for India. The first stage will be to make an inventory of what still remains. To my knowledge no fully documented description of all Dutch sites exists although I know that over the last decades efforts have been made to compile such a work. The CNO, the Foundation for the Cultural History of the Netherlands Overseas, also has a very successful collection of descriptions and pictures. What is urgently required, however, is to make an updated list of all objects in India, giving full details of the sites and the actual physical state of the objects. The second phase could be to make a shortlist of priorities to attend to all the sites at once will be too much of a financial burden; the last phase could be to make a shortlist of priorities.

The crux of the problem will be to try to conserve and restore this heritage. The making of a fully detailed inventory and analysis of the objects deserving priority interest can be done on a limited budget. There are reasons for optimism. Once a good project proposal has been drawn up, financing will follow, either from the public sector or through private donations.

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

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

The South Asia Institute of Heidelberg University

The SAI was founded in 1965 by the State of Baden-Württemberg (capital: Stuttgart). The wind of change blowing around the world had also been felt in Germany by that time and the federal government had asked the state governments to share the burden of providing research facilities for the Third World. Most state governments responded by taking up specific projects abroad, but Baden-Württemberg also saw the need for a university institute which would help study the problems of the countries of the Third World in depth, taking into consideration their history and cultural traditions as well as their current affairs. In order to achieve a certain kind of study, South Asia was chosen as a specific region. This was also due to the fact that Germany had a very respectable foundation in this field of Indology which was, however, devoted exclusively to classical philological studies. By matching this tradition with new studies of thought it was possible to establish a powerful know­ledge base. It was not easy to live up to such high expectations, but the SAI has achieved some remarkable results in the thirty-three years since its foundation. By now, almost all the professors who joined the SAI soon after 1965 have retired and a new generation has taken over. In the following brief review of the different departments this changing of the guard will be a matter of consideration.

Anthropology

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

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

Economics

From the very beginning the SAI had two chairs of this discipline, one devoted to rural economics and the other to development economics in general. Prof. Otto Schiller, an expert in the field of agricultural economics, was the first incumbent of the "rural chair. His successor was Prof. Winfried von Uff, who is now called the "Chair of Development Science" at Munich University. The present incumbent is Prof. Oskar Gans whose more general interests are reflected by the renaming of the chair (international economic policy).

The other chair was first occupied by Prof. Bruno Fricke who was soon called to a chair at the Edinburgh University (Edinburgh). His successor was Prof. Bruno Knall who did most of his fieldwork in Nepal and also published on development issues. His successor was recently and was succeeded by Prof. Clive Bell, well known expert who worked on the research department of the World Bank and then taught at Vanderbilt University in the United States. He had done the fieldwork for his PhD in India and has an abiding interest in South India.

Geography

Prof. Ulf-Christian Schwenfurth was the first incumbent of this chair. His research background was in physical geography, especially climatology. Under his guidance rainfall pattern in South Asia were studied in great detail. But he also devoted his attention to the cultural geography of South Asia. He has recently been appointed to a full chair whose first incumbent is Prof. Miminio Sule-Hettich. His main field of interest of this chair is the history and culture of South India. He has also taken over the supervision of the other language-teaching activities mentioned above and will greatly broaden the scope of her discipline.

History

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

History of Art

There has never been a chair in this subject at the SAI. Prof. Hermann Goetz, a noted art historian who has spent the major part of his life in India, established this small department as an honorary professorship when he was in residence at an advanced age. Prof. Heimo Rau was also a part-time member of this department. Prof. B.N. Goswamy (Chandigarh) helped the department as a frequent visiting professor in a crucial decade of transition. Prof. Anita Lalica Dallapiccola was then in charge of the department at the university of Edinburgh in 1993. Her main work in this period was on Indian painting and on the art of Vijayanagar. Since 1992 Dr Joachim Bautze (Berlin) has taught her classes and continued the tradition of a very small but important department.

Indology

Prof. Hermann Berger was the first incumbent of this chair. His main field of interest was Indian linguistics, but he encouraged his students to expand the sub-departments of modern languages and of religion and philosophy. Prof. Lothar Lütke, who taught Hindu, continues to head the first sub-department of the first sub-department in which also Bengali, Marathi, Kannada, Tamil, and Urdu were taught. Prof. Günther von Steinenberger set up the second sub-department, he was then called to a chair at Tübingen University and was succeeded by Prof. Günter Dierk Sontheimer, who did pioneering fieldwork on the lived experiences of Hindu religion, particularly in Maharashtra. His untimely death in 1997 put an end to this work. He is currently on leave from this position and will retire in 1999. His successor has not yet been appointed.

Modern Languages and Literatures of South Asia

This chair has been recently upgraded to full chair whose first incumbent is Prof. Bhupati Mitra who earlier taught at the University of Hull in England and is interested in all aspects of modern political science with regard to South Asia. He also has an interest in the theory of rational choice.

Political Science

This chair was first held by Prof. Manuel Sarkkayzen who was interested in political issues with special reference to Buddhism and South-East Asia. His successor is Prof. Subrat Mazumdar who earlier taught at the University of Hull in England and is interested in all aspects of modern political science with regard to South Asia. He also has an interest in the theory of rational choice.

Tropical Hygiene and Public Health

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

Other activities

The SAI has a major share in organizing the European Conferences on Modern South Asian Studies. It also organized the South Asia Interdisciplinary Regional Regional Research Programme with two major projects in India: the Dhanbad Research Project concerning the economy, history, and the social conditions of the Indian coalfield, and the Orissa Research project devoted to the regional cultural traditions of an Indian state. The SAI also issues two series of publications: one in Germany and one in India. The first series are published with Franz Steiner Verlag, Stuttgart (earlier with Otto Harrassowitz, Wiesbaden), the second one with Manohar Publications, New Delhi. Altogether about 400 books have been published so far in these series. An annotated bibliography, which can be obtained from the SAI provides detailed information about these publications. The scholars of the SAI also publish many books with other publishers. The reports on the First Decade, the Second Decade and the Third Decade of the SAI contain detailed bibliographies of all members of the institute, including those books and articles not published in the series mentioned above.

The South Asia Institute (Studieninstitut für Südostasien) University of Heidelberg Im Neuenheimer Feld 120 69120 Heidelberg Tel: +49-6221-562900 Fax: +49-6221-564990

New Address CARIKS

The Centre for Advanced Regional Indigenous Knowledge Systems, CARIKS has moved to a new building.

The new visiting address and telephone numbers are:

CARIKS
1265 Pacifica Road, 4th Floor
Kenmore House,T.K. 4th Stage
Mysore 570 023
India
Tel: +91-821-61467
Fax: +91-821-61459

The postal address remains the same.

RODA
Saraswatipuram
Mysore 570 009
India

Autumn 1995 • IIAS NEWSLETTER No. 25
Consumer Culture in Kathmandu

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

By Mark Liechty

RESEARCH PROJECTS

Taking consumption as a key cultural dynamic, my research examined how an increasingly consumer-oriented (and globally-inflected) cultural economy begins to transform the language, logic, and symbols through which people understand themselves and their society’s social categories. The study considers how Kathmandu’s middle class deploys a new sphere of consumer culture as it seeks to produce local cultural distinction, and imagine links to transnational consumer publics. Progress, fashion, freedom, love, prestige, modernity and many other rhetorical and material practices both old and new went into the project of constructing a middle-class cultural space between the developing and the developed, the urban poor, and the urban elite. The manuscripts under preparation focus on: the experience of urban youth; media consumption patterns among emerging consumer cultures; the role of consumer cultures in the growing salience of class as a conceptual and experience; and market forces in reconfiguring gender and sexuality.

This research focuses on mass media in everyday life, through which media create a broader consumer culture. The study presents media as both a part of and a part of larger cultural assemblages that interact in vast, cross-referencing assemblies of meaning. In developing a theory of a ‘media assemblage’, I suggest that in cultural analysis the project of commercial media should not be conceptualized separately from the more general capitalist enterprise of commodity production.

Modernity and globalization

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

One What is modernity, and is Kathmandu a ‘modern’ place? Is it possible to theorize modernity in such a way that urban Nepal in the 1990s do not become our ‘contemporary ancestors’? Can anthropologists rise to the challenge of imagining and theorizing difference within the category of the modern?

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

Three In the face of new theories of globalization and the determinist understanding of culture, how do anthropologists begin to grapple with the reality of powerful, mobile cultural forms and forces, while resisting simplistic assumptions of global cultural homogenization tied up in facile concepts like ‘the global village’, etc.? I work my argument that what is global about modernity is not a uniform, teleological outcome, but shared experiences of political, commercial, and cultural processes. These processes are across the globe (often existing relations of power and dependence) but cultural ‘splashes’ depend on the peculiarity of local waters. Rather than focusing on homogenization, anthropologists need to examine the continuous production of difference within a new global cultural economy. We need to consider how inequality is re-inscribed through the very processes that exist in a culturally deterministified world. As anthropology enters a new century it is perhaps time to stop treating modernity as an inauthentic construct of non-Western ‘tradition’ and instead view it as a fundamental component of cultural reality in every corner of the globe. Unless anthropologists can begin to rethink their goals, methods, and theory, we risk becoming as rigid, marginalized, and ultimately extinct, as our ‘traditional natives.’

SOUTH ASIA

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

By Jackie Assayap

RESEARCH PROJECTS

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

This mapping will illustrate the changes in the tropical forest over the past centuries, in its multiple dimensions - ecological, economic, political, and social. One of the key parameters in the basis of data on the development of a communication network, containing important information about the coffee plantations and their commercialization, the eco-socio-economic history of Coorg jungle, and the last coffee areas will be reconstructed. Simultaneously research will be carried out on the determined as determining factors: the changes in the plant cover; fragmentation of the landscape affecting specific diversity of forest zones; evolution of the high forest, secondary forest and variations of soil-carbon stock caused by the degradation of the tree cover and introduction of non-forested area; and also by the human movement and transport of goods.

Transformation

The study of the development of communications which accompanied the extension of plantations encountered the modifications of the primary plant cover; the dwindling of the Mousa forms - Pallavanellia ellipticum - that dominated the shifting cultivation; the almost disappearing Langu stromos macroura - Tectona grandis - Dalbergia spora mantis dominant forest; and, finally, the transformation in the inter-relationships between the silvicultural and agricultural (including food crops) domains, affecting the species diversity of the forest zones. Undoubtedly, the diversity of earth resources has increased with its fragmentation. In coffee plantations, initially cultivated under forest cover, aging species are gradually being replaced by economically profitable, fast-growing, and easy-to-propagate species thereby important. The coffee plantations present an orchard-like appearance or a resemblance to grove of shade trees. We also observe the evolution of the floristic composition resulting from the enrichment of light-demanding species to the detriment of forest indigenous (genus strigis) species in the gap created as a consequence of selective felling as well as of the utilitarian regeneration of economically important species and elimination of shade species.

This transformation resulting from overexploitation of forest resources by the Maloch railway, the encouraging advances human population on the forest ecosystem and the territorial management policies of both the colonial British regime and the independent Indian state will all be evaluated by an analysis of the specific interplay of changes of forest ecosystems, of evolution of the floristic composition of coffee areas with a coffee base and of the soil-organic-carbon stock.

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

Although the regional economy was based mainly on the coffee sector - dynamic culture and migrant population - Coorg has never received a consistently favorable and above-all balanced growth, except at intervals, and its population growth rate is one of the lowest when it is compared with the Indian districts.

Cultural identity

The study should indicate that this region was extraordinarily altered by the seasonal migrations of the surrounding populations at the harvest. All the same, these migrations modified the different systems of agricultural exploitation and thus disturbed the users–maintained relationships with the environment and its heterogeneities and their consequences are to be studied, because the transformations of the ecosystems and social configurations have affected the definition, function and articulation of the territories: towns, habitats, gardens, cops, forests, pastures, and plantations. These transformations have also helped to define the cultural singularity of the local social groups; the political and economically dominant caste of the Kodavas who always project their mountain-dweller, martial, and native identity and the tribal people who are still considered to be ‘forest people’ despite the radical transformation of the regional ecosystem.

It is in the face of the changes of the territorial and social fronts that the question of cultural identity of groups and local agents will be clarified, because their history has obviously evolved in conformity with the restructuration of the environmental assets. To this end, a series of observations and conceptualization in time and space will show the extent of the diversity of resources of a regional ecosystem in South Asia which is partly linked to interventions, often conflicting, from a diversity of agents. In hundred and fifty years the State government has become the principal controlling authority. It can be said in advance that the dynamics of the disturbances and management of this ecosystem, as much in its reality as in its representations, has taken a confessional form between its users and exploiters. However despite this conflicting situation, the technical systems of planning and collective choice of managerial forecasting have coordinated their efficiency within a ‘niche’ or ‘network’, which will be evaluated by an interdisciplinary team of researchers from the French Institute at Pondicherry, with their interdisci­plinary research activity in the fields of history, geography, pedology, botany, ecology, cartography, and agro­forestry, bearing in mind the specific criteria of ecological and human phenomena and the idea that ecological phe­nomena are sociologically neither accidental nor fundamental.
By P.C. Verhagen

Tantrism

The guest-speaker at this well-attended seminar, Professor K.R. van Kooij (Leiden), spoke on 'Tantrism and Art: the realization of violence', presenting materials from his ongoing research on the role and the iconography of violence in Indian classical arts. Dr P.C. Verhagen (Leiden), in his lecture 'Relations between Tantrism and Tibetan Indigenous Grammar', presented evidence for the considerable influence of Tantric cestics, particularly the phonological descriptions associated with the esoteric formulas, the mantras, on the grammatical traditions in Tibet. Dr T. Goudriaan (Leiden) delivered a lecture on the comparison of the two terms Vidyā-ratna as formulated in four versions of the Kabjika tradition. Dr H. Isaksen (Georgetown) gave some interesting specimens of his recent work on the textual criticism of the Buddhist Hévajra-tantra, and his commentaries Muktavāla and Ratnavāla.

India:

Tales and translations

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

By Ellen Raven

The keynote speaker at the Leiden Institute of Indology, Leiden University, was Abraham Bagerius in the seventeenth century, Dutch translators have helped to shape our dreams and images of India, and improve our understanding of Indian civilization. Translating is no sinecure, as it requires basic choices regarding method: should a translator, for instance, aim at a strictly scholarly translation, or should he or she prefer a more literary rendering and try to cater to a broad public? Is it possible to lose at least part of the original’s cultural identity in the process? These were some of the aspects of translating brought to the fore by eight contributors. Hanneke van den Mayenburg, Indologist and chief librarian at the Kern Institute, discussed the process of selecting and indirect translating: Dutch publishers publish a secondary translation into Dutch of a German or English primary translation of the Indian original work. A relatively cheap solution, but one which is usually done at the expense of the original text, detracting from the pleasure of the reader. The guest Richard van Leeuwen discussed the difficulties facing him in translating 'The Tales of a Thousand-and-One-Night, which have been translated into many European languages since the eighteenth century, involving repeated editing and adapting. A.G. Meunier, who teaches Pāli literature in the Kern Institute, talked about the seventeenth century efforts by the Dutch East India Company to produce a 'Malabar-Dutch' glossary. Hein Wagenaar, entrepreneur in multimedia hard- and software, recently compiled a transliterated Hindi-English dictionary on CD-ROM. He illustrated the choices a translator has to make regarding the correct spelling of transliterated words. Indian authors frequently include transliterated Hindi words in their books. Their preference for any of a number of transliterating styles often reflects the author’s social and geographical background. Thomas de Brujin, research fellow in training at the Kern Institute, discussed the problems which Indian authors in the multi-lingual Indian society, in order to reach an audience raised with a language (and social background) different from his own, an author has to ‘translate’ his own work into the vocabulary of his prospective audience. Thus his work may reflect different levels of expression which a translator may find very hard to bring out satisfactorily.

The Himalayan Languages Symposium was envisaged as a platform for contributions from linguists and specialists from different disciplines on any language of the Himalayas, whether Tibeto-Burman, Indo-Aryan, Buri­­shaski, Kusunda or some other tongue. The fact that the First Himalayan Languages Symposium was convened in the Netherlands under the auspices of the Himalayan Languages Project of Leiden University. For over a decade, scholars in France, Germany, Switzerland, and the Netherlands had expressed the desirability of the establishment of a regularly convening forum for scholars of Himalayan languages. This year the research team of the Himalayan Languages Project in Leiden took the initiative of organizing the first such symposium in the Netherlands. The symposium proved to be a great success, and Zurich has already been pro­posed as the venue for next summer’s meeting. The First International Himalayan Languages Symposium was sponsored by the Intern­national Institute for Asian Studies (IIAS) at Leiden, the Leiden Research school CNWS, and by the Himalayan Languages Project of Leiden University.

By George van Driem

Participants presented contrib­utions on a variety of Himalayan languages, viz., Sambawa, Domt, Byang­si, Tibetan, Limbo, Mewahang, Lep­cha, Bilar, Yampi, Kusunda, Gya­rong and Nepali. No proceedings will be published, but many of the symposium contributions will be included in a 'Trends in Linguistics' volume to be entitled Himalayan Linguistics (Mouton de Gruyter, Berlin). This volume also will contain contributions not presented at the symposium. The Himalayan Languages Symposium will convene each summer at a location to be announced one year in advance. More information about the 1996 Himalayan Languages Symposium will be made available in the autumn. The Himalayan Languages Project at Leiden University will act as the caretaker of the permanent mailing list of the symposium. You can be put on the mailing list by sending your name, complete address, e-mail address, fax and telephone numbers to the address below. Abstracts for next year’s symposium can be sent for review to the same address.

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

Himalayan Languages Symposium
Leiden, 16-17 June, 1995
XIIth International Ramayana Conference

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

By A.G. Menon

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

Ramayana from Burma

The three days of the conference were structured on the basis of regional or sub-regional, languages, transmission and traditions. It is impossible to summarise the contents of the twenty-six papers and the four special lectures within this short report. The first session was opened by Dr John Brockington (Edinburgh) with a paper examining the influence of the script on the recensions and sub-recensions of Valmiki Ramayana. He suggested the Venn diagram as a model for solving the problems of overlapping influences which form a manuscript. Reconstructing the original text of Valmiki in the basis of episodic deviations in details was attempted by Mrs. Mary Brockington (Edinburgh). Mrs. Brockington pointed out the incoherent narrative. The story of Marica. The problems concerning the different recensions of the Ramayana of Valmiki and specially the recensions from the North and South of India were dealt with in a initial lecture delivered by Prof. Henk Bodewitz (Leiden) as a tribute to the researches of late Dr Leen van Daalen.

A number of papers dealt with the Ramayana in Cambodia, Burm, China, Sri Lanka and Thailand. Dr Pout (Paris) pointed out the disappearance of the concept of swastik and Rama as god in the post-Angkorian time in Cambodia. While the paper of Pou showed the influence of Theravada Buddhism on the concept of Rama, the paper by Prof. Casparis (Leiden) discussed the absence of the influence of the epic in a country like Sri Lanka where the Theravada Buddhism is prevalent. He further dealt with the story of Sri Lankan Sanskrit kayra Janakabharana based on the Valmiki Ramayana. On the basis of a comparative study of the Indian and Chinese cultural values Prof. Jin Dinghan (Beijing) showed the emerging picture of Rama in China. The conference witnessed the presentation, for the first time, of an until now unknown version of the Ramayana from Burma. Based on his fieldwork Prof. Okino Toru (Osaka, Japan) delivered a special lecture on the complete version of Tanku Samrting Ram - the mon version of the Rama story. It is an important contribution to the comparative and historical study of the epic.

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

Ramayana of Tuladisada

A full day of the conference was filled with a number of interesting theoretical and analytical papers dealing with different aspects of the Ramayana of Tuladisada. Sufi poets like Jayasi adopted episodes from the Rama story and a poet like Tuladisada should have been familiar with the works of his contemporaries and predecessors. The theoretical model of interest to explain the underlying structures in the work of Tuladisada and Jayasi was an important contribution by the young participant of the conference, Thomas de Bruijn (Leiden). His paper on the story of Rama as interest text needs a special mention in this report. The reception of the Rama-caritamansara in the early seventeenth and eighteenth centuries forms the subject of a paper by Prof. P. Vettor (Lowian, Belgium) well-documented paper. An author like Tuladisada who does not call himself a poet, produces a literary work of high quality. In his paper Prof. Pandey (Napoli, Italy) showed the subtle connotation of poetry in the Ramayana of Tuladisada. The social aspects of the Ramakaritamansara and its importance for the modern community were discussed in a detailed paper of Dr Shukla & Dr Sitaram (Iowa, U.S.A.) In his richly illustrated discourse, Prof. Lutgendorf discussed the various aspects of Hanuman as found in the texts and music the texts. The place of Hanuman in the thinking of the modern Indian society and its correlation with the deities in the text were described and illustrated with pictures from advertisement to idols.

The spread of Ramayana

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

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

In the back: Prof. Chino Toru, in front [left] Dr J.G. Schokker, [right] Dr Th. de Bruin

karma. Prof. Thepawatdi’s paper on the relevance of the concept in the Ramayana and Prof. Prapandiyana’s paper on the Jataka elements in the Ramayana, all of them from Thailand, used textual material for the interpretation. One of them even showed the relevance of Ramayana in the context of our modern scientific knowledge of medicine. A similar paper on the scientific development during the period of Ram was presented by Dr R.M. Tiwari (Amsterdam). Though the focus of the conference was not on the modern political dimensions of the Ramayana, the paper of Dr Victor Bijlert (Leiden) on the Ramayana and modernity dealt with the role of religion in the context of Indian nationalism and Hindu militancy. A theoretical paper which tried to analyse the structure of the subversions of the Ramayana of Valmiki was presented by Dr Radhakrishnan Nair (Kottayam, India). In the last academic session of the conference the story of the Patala Ravana - another Ravana - received attention. Prof. Lutgendorf (Iowa) analysed the story of the other Ravana in the light of the reception and performance role of the epic and Dr A.G. Menon (Leiden) in his discussion of the three versions - one in Tamil and two in Malayalam - of the Patala Ramayana pointed out, with the help of parallelism in the plot and the devtations in the details, the cultural milieu in which such a deviation could have developed.

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

On Friday November 3, 1995, the American Indologist Gananath Obeyesekere will hold the third J. Gonda Lecture under the title Buddhist Karma and Amerindian Rebirth: an anthropologist's reflections on comparative religious ethics. The lecture will be held on the premises of the Royal Netherlands Academy of Arts and Sciences, Klevensplein 29, Amsterdam at 3.00 o'clock p.m.

The Tenth World Sanskrit Conference

The Tenth World Sanskrit Conference will be held in Banglore, India, from 3-9 January 1997. This will be the Third Sanskrit Conference to be held in India (New Delhi, 1977 and Varanasi 1987) and will commemorate the Silver Jubilee Year of the International Association for Sanskrit Studies (IASS)

Venue

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

Papers

Scholars are invited to submit titles for papers using the reply form which is available from the secretariat. A draft of the paper (minimum 5 pages) is requested to be submitted by 15 May 1996 along with a bibliography and a 300-word abstract. Should the paper be accepted, then the abstract will be printed in the conference catalogue. The final paper should be submitted to the panels of chairpersons upon arrival at the conference.

Subject Areas

Papers are solicited on the following subject areas:
1. Sanskrit and Regional Languages
2. Vykaranam and Linguistics
3. Modern Sanskrit Literature
4. Sanskrit and Computers
5. Veda and Vedangas
6. Epics and Puranas
7. Agamas and Tantras
8. Religion and Philosophy
9. Architecture, Fine Arts, and Aesthetics
10. Classical Sanskrit Literature
11. Scientific Sanskrit Literature
12. Dharm Sutra and Asra Sutra
13. Manuscripts and Historical Documents
14. Sanskrit and the Environment

Sri Lanka: politics, culture and history

Exploring Confrontation

This book brings together thirteen essays, six of which are reprints to which have been added seven original pieces written for the book. These essays are organized in four sections: Introduction: Past and Present, The Particular and the General; and Evocations.

Most of the essays are directed towards the general reader with a keen interest in the country and its history. The book is a concise introduction to the current political situation in the island country.

British Ceylon in 1915. One of these, 'The Imperialism of Silence' provides an analysis of a 'perfect example' of Kultur Kampf where the British rulers' egalitarian code of respect for all religions premises on the assumption that silence should be a mark of respect in fact disadvantaging the Buddhists. A second essay explores the significance of verbal altercations, one at a cricket match in 1981 and another in 1929 between the British and Indian teams which seeks to demonstrate the blurred limits of the British empirical tradition. The four essays in 'Past and Present' dwell on the 'cultural style of leadership in Sri Lanka. Though the model of the 'Asokan Persona' is used to question the use of the Brahmanical model in the post-colonial Sinhala kingdom, the principal focus is on how the modern period: how this pattern has been reproduced in recent centuries and how it sustains a tendency towards overcentralized forms of governance.

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

On March 28 and 29, 1994 an international congress on Madagascar was held at Leiden University. It was a great event because for the first time Madagascar came into the academic limelight in the Netherlands. The date coincided with a public festival in Madagascar, the first time Madagascar came into the academic limelight in the period of influences. The congress was held at Leiden University. It was a great event because for the 1947 insurrection against French colonial rule. Madagascar is now an independent country, able to forge its cultural destiny by itself.

On March 29 the Malagasy nation celebrates the beginning of the Malagasy nation. The Malagasy language. Several papers deal with the history of the language. One highlight of our congress was the confrontation between the old master of Malagasy linguistics, Professor Otto Dahl of Oslo, and Dr. Alexander Adelbert of Melbourne University. They do not agree with each other about the number of Malagasy words in Malagasy, on the role of Indonesian groups like the Lom and Sekak, and on the chronology of influences, either before or after the coming of Islam in Indonesia. Dahl takes the view that more than one Indonesian language, and not Manyanese, influenced Malagasy over a long period of time. Professor Dahl agrees that influences may have taken more time than it was originally thought; he also draws attention to the hidden influence of the Bantu substratum in Malagasy.

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

The third topic is ethnicity. Madagascar has been called the island of the Ancestors. Not all families, however, can boast of their ancestors from ancient times. Sometimes ancestors represent relationships which impede personal and social development, should there be a suspect that these...
ancestors were slaves. Their descendants may be discriminated against slavery was abolished in 1866 and has been against the letter of the region of Mauritius in the nineteenth century and the fascinating against it. In a very erudite contribution, Dr. René Barendse tells the story of the slave trade in the seventeenth century, as it was experienced by Dutch merchants. The third paper lays bare the heavy legacy of slavery in today's society. Sandro Evers reports on his fieldwork in Béjaïo, where the descendants of slaves still bear the burden of their ancestors' condition.

Faithful unto death

The fourth topic is Malagasy Christianity. Since the nineteenth century, Malagasy culture has been deeply influenced by the Christian tradition in its whole gamut of diversity. The Malagasy martyrs in the reign of Queen Ranavalona I are famous in the history of Malagasy Christianity, but even in Indonesia in recent times they have been taken as examples of Christians 'faithful unto death', as Professor Bruno Hübisch, one of the editors of the pioneering ethnical church history of Madagascar, tells the background and the scope of this impressive documentary project that involved more than twenty historians.

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

Rites de passage

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

In the nineteenth century the French were determined to expand their influences in the Indian Ocean. In 1842 they made their first settlement on the southeastern coast of Madagascar. Their initial acquaintance of the island was far from pleasant: although the Malagasy landscapes are highly appreciated, in their letters home many French missionaries complained about the trying climate. An anonymous French missionary wrote of Madagascar: 'C'est le plus ingrat pays au monde...L'air est insalubre et la moitié de nos gens est toujours malade'.

By Sandro Evers

Portrait de Flacourt (1660)
painted by the son of Michel Cornelle. Reproduced in L'Éloge de Feu Monsieur de Flacourt (1681)
Madagascar, the Red Island

After Greenland, New Guinea and Borneo, Madagascar is the fourth largest island of the world. The 587,401 km² of land were once covered with green rainforest, but the slash-and-burn techniques of the Malagasy farmers, later aggravated by commercial exploitation of the rainforest has led to heavy erosion, which has exposed the latterite soil all over the island. Because of this Madagascar is now called the 'Red Island'. The remaining rainforest is to be found in the northern part of the island and on the east coast. The destruction of the endemic vegetation of Madagascar has left behind its red wounds especially in the south, where the environment can best be described as a semi-desert. The third type of vegetation on the island, that will remind the visitor a lot of Asia, is seen on the central highlands, which is the heart of the rice-production of the island.

By Sandra Evers

**Books**

Journalist Arlette Kouwenhoven introduces the different regions of Madagascar to the reader by giving a description of the environment and its inhabitants. Throughout the book the information is brought to life by pictures of the Malagasy photographer Toussaint Raharison. What makes 'the Red Island' different from two other recent publications on Madagascar: Memo Madagascar by the belgian journalist Fred van Leuven, an anecdotal report of his travels in Madagascar, and Madagascar, a more scientific publication that focuses on history and politics, by the Malagasy specialist Pierre Véran?

**Cultural wealth**

After the historical introduction, Kouwenhoven recounts the immigration history of the Malagasy population that started around the first century AD. Before the settlement of the first immigrants Malagasy is said to have been uninhabited. In her reconstruction of the past Kouwenhoven highlights the Asian and African migrations to Madagascar. The origin of the Malagasy people is still a point of controversy among many Malagasy specialists. Above all a debate rages over the period in which period many slaves from Mozambique and South Africa where transported to Madagascar.

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

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

**Material poverty**

After reading the book the reader will know a lot about the so-called mysterious life of the Malagasy. But how disappointed he will be when he actually sets foot on Madagascar. None will ever be disappointed by the breathtaking Malagasy landscapes, but discovering the treasures of Malagasy culture is quite another story. The traveler will be confronted with enormous poverty as the island today is one of the poorest countries of the world. And the hyper-inflation of the most recent years has been a heavy burden for the Malagasy to bear. For many Malagasy trying to survive is their first priority. This fact of life takes a huge toll on the cultural life of the Malagasy. Most rituals require at least one zebu to be offered to the ancestors. The lack of money makes this ancestral rule very difficult to fulfill. In the highlands, where the richland (famadihana) of the ancestors is a focal point of the cultural life of the Merina and Betisibos, many families are struggling to collect the money for the famadihana. Some families eventually succeed in finding the funds, but even more do not. Officials note a reduction of the number famadahana held in the highlands. Economic problems did and still do impoverish the cultural wealth of the Malagasy. This has escaped Kouwenhoven, she does not mention that the Malagasy only eat meat during rituals. This may have been true in the past but nowadays the abstention from meat is more from economic than cultural reasons.

It is obvious that the potential tourist - Madagascar is trying to develop tourism - is not interested in the other side of the coin. But despite of this, it would have been elementary in a book on Madagascar to dedicate some space to the explanation of its current economical (and political) situation. Kouwenhoven did not choose to do so and focuses on revealing primary elements of the cultural richness of the mysterious island. She has been successful in achieving this goal and this makes her book, in combination with the elaborate visual material, a unique document.
Payen was here!

Children, kiss the ground!

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

By Dick van der Meij

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

Biography of Payen
Marie-Odette Scalliet, who has just defended her thesis entitled: Antoine Payen, Peintre des Indes orientales. Vie et écrits d'un artiste du XIX* siècle (1792-1853), believes it is not the exceptional quality of Payen's artistry which makes this man interesting. What makes him fascinating is that his sketches, drawings, paintings, have survived along with his diaries. Since he worked for the Dutch Government his artistic output in the Indies, and after his return to Belgium, were considered state property. At present this and his diaries are kept in the Rijksmuseum voor Volkenkunde (National Museum for Ethnology) in Leiden. Marie-Odette Scalliet has edited and annotated the diaries Payen wrote between 1817 and 1818. By way of an introduction she has written a complete biography of the artist. The book is supplemented by an inventory of all his drawings and paintings. Besides a selection of the drawings, all known paintings are illustrated as well.

There had been draughtsmen in the Indies before Payen, especially those concerned with drawing natural history specimens, plants, shells and such, and portrait painters, but no landscape painter. Payen enjoyed considerable freedom. At that time, travel was restricted and nobody was allowed to travel without a permit. Payen was one of the first to roam freely around the Priangan area of West Java. Also he journeyed through the Pratongan with Prof. C.G.C. Reinwardt in 1819 and in 1842 he was one of a party which accompanied Governor-General G.A.S.P. van den Capellen on his tour of inspection to the Moluccas and Sulawesi. Other highlights of his career in the Indies were the eruption of the volcano Mt. Galunggung in West Java in 1822 and, of course, the outbreak of the so-called Java War in 1825. Payen's diary of this event was edited by Peter Carey in 1988 (Voyage d'V Djokja-karta en Java War as seen by a Painter. Calziers d'Archipel no. 17, Paris 1988).

Why Payen was chosen to go to the Indies is a puzzle which Marie-Odette Scalliet is unable to solve. He was a French-speaking Belgian, so why could no Dutch painter be found? Of course Belgium and Holland were one nation at the time, but the choice is still somewhat peculiar. Perhaps the established Dutch painters were not interested. Whatever the case, it was Payen who went. He left his sweetheart, Pauline, behind for 10 years and when he finally came back she died eleven months later while giving birth to his daughter. He married again two years later, but this wife died two years later. His third wife, Pauline's youngest sister, survived him! Payen was a child of his time. He was fascinated by natural history and, as well as making paintings and drawings, he also put together a collection of birds and insects. The collection of insects is at present preserved in the Musée d'Histoire Naturelle in Tournai, where it is permanently on display. There is even a butterfly which bears his name (Papilio payeni or Dahuou payeni). The collection of birds went to the Institut Royal des Sciences Naturelles de Belgique in Brussels, but is not preserved as an apart collection. The birds have been dispersed among birds from other collections.

He also collected a number of Malay Hikayat texts which are kept at the Bibliothèque Royale Albert Ier in Brussels. These were probably copied for him, as they all have the same date: 1843. The diaries are of a factual nature but they are first and foremost unique documents. There is little literary value and Payen speaks straight from his heart and whatever he wrote is dependable. He only wrote about what he himself had seen or experienced. There are only a few witnesses from this particular time who wrote about their daily lives in this manner. The man Payen comes over as a sympathetic, friendly person who did not take himself too seriously, who loved the Indies and was happy there. In fact, had he not been engaged to Pauline he might never have come back to Europe at all. Payen also enjoys some fame as the teacher of the Javanese boy Raden Salih who later became the well-known painter. Raden Salih stayed with him in Bogor and Bandung, and later visited him in Tournai during the many years he spent in Europe.

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

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

Asean-izing Southeast Asia

On 18 July, 1995, Vietnam was formally welcomed into the Asean fold as its seventh member. A regional rival of staunchly anti-communist Asean up to the late 1970s, Vietnam's entry paves the way for a further enlargement of Asean. It is very likely that the rest of Indochina-Cambodia and Laos - as well as Myanmar will soon follow in Vietnam's footsteps. In all probability, Asean will become an association of all ten Southeast Asian states by the turn of the century. The prospect of an enlarged Asean, is both a cause for hope and a pause for thought.

By Bilson Kurus

It is unacceptable that Asean is a zone of contestation, emerging from the fault lines of its past and facing long-term challenges to its future. In a region of such challenging conditions, Asean is able to maintain its raison d'être. And what could be more fitting than to start with Vietnam, its erstwhile regional antagonist for the better part of its existence.

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

The Spratly Islands

On the political and diplomatic fronts, the inclinations of Vietnam and the other Indochinese states as well as Myanmar would further bolster the ability of Asean to deal with extra-regional actors over troublesome issues such as the conflicting claims over the Spratly Islands in the South China Sea. Vietnam's entry into Asean has in essence Asean-ized the dispute over the Spratlys given that Malaysia, the Philippines and Brunei are also claimants to parts of the Spratlys, which is claimed in its entirety by China. If Asean chooses to deal with China as a bloc over the Spratlys, the addition of Vietnam cannot but be seen as a 'structural empowerment' of Asean. Such a move is certainly not unprecedented as Asean has taken a similar approach in dealing with Japan and Australia over trade-related issues in the past.

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

The Nusantara Society

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

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

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

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

By René Teyler

The first aim of the study was to identify the raw material and other materials involved by means of botanical and chemical analysis. These results should then lead to a material characterization. Secondly it was hoped to reconstruct the production process by studying primary and secondary sources, for which a three month field research background was planned. At the same time it was necessary to sketch in the historical background. The literature leaves no doubt that dluwang is a beaten treebark (tapa). To identify the plant material 16 reference sections were excerpted from four places and one collection of mulberry samples from Dutch and Indonesian collections, ranging in time from the 12th till today. As the research showed that the production process by studying the things that were tested showed that dluwang can be distinguished from the bast of the Artocarpus and the Gnetum families. However, no distinction could be made between the dluwang samples and the bast of the Ficus family. It made a distinction between the dluwang and the Ficus samples, but one that could not be explained. Further research on bast materials using IEF is needed to clarify this point.

Uses for tapa

Tapa is known to occur almost everywhere in the tropics. The main use of barkcloth is for clothing, ranging from plain loin-cloths to beautifully decorated jackets. As barkcloth was replaced by woven cloth its function was relegated more and more to ceremonial and rituals. Only in Java and in Central-American tapa has tapa ever been used as writing material. The earliest proof of tapa production is the find of a stone tapa beater in Taiwan dated 4500 BC. Similar prehistoric pieces of barkcloth have been found in Java. One tapa beater was found near Bogor, West Java, and another near Pakuanjan, East Java, both dating from the Neolithic Era. Whether this tapa was made from the paper-mulberry tree or not, we do not know. In Old Javanese literature we find ample proof of tapa being used for clothing in Java. Dluwang is mentioned three times in the Javanese language, providing written evidence as far back as the 9th century. It is also mentioned in three texts from the time of the court of Kertarasa, 11th century. Some ancient, the Bhuwa Kenayu, and the Rama Wijaya. From these and seven other Old Javanese texts we can conclude that in the pre-Islamic era clothes made from dluwang were worn by priests, especially ascetics. Moreover, these men of religion had the right to plant the necessary raw material and had the right to levy taxes on the trade in the final product. This is corroborated in a few Malaya texts. In 1946 a Dutch travel journal refers to people moving from East Java to West Java and clothed in 'white paper made from the bast of trees'.

Finally dluwang was reported as a material used for clothing in 1872 and in World War II some Javanese, for want of better, resorted to barkcloth for clothing. In public Javanese manuscript collections, an average of 8% consists of manuscripts written on dluwang, for the large Dutch collection the percentage is only 2.6. Dluwang was also used as writing material in Chinese and Madurese manuscripts. The oldest known manuscript on dluwang is a Javanese Islamic text from the end of the 16th century, the so-called 'Book von Bonang'. The first Javanese Islamic works in the 16th century were written on palm-leaf. Soon the scriptoria were looking for other material as the palm-leaves were unsuitable for the typical Islamic bookform: the codex. Palm-leaf will break easily when folded, besides which the Arabic script is not easily engraved on the leaves. As all paper had to be imported, and thus was extremely expensive, the scrivies had to resort to other material. Familiar with dluwang as an artistic material and the fact that it had been used for a long time in a sacred sphere, probably led to the employment of dluwang as a substitute for palm-leaf. From the 16th century on, when the import of Dutch paper rose, the Javanese royal courts started using paper in their scriptoria more often. Dluwang was also used in other areas, one of them being the use as the material on which to depict the episodes of the wayang lontar. At least from the late 17th century, when probably much earlier, these Indonesian scrolls have been painted on dluwang.

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

Dluwang production

BY THE END OF LAST CENTURY it became clear to some scientists that the production of dluwang was on the verge of disappearance. They started to collect the finest pieces and other tools. The interest of the colonial government grew when they heard of a fabulous Japanese paper made of the same raw material as that from which dluwang was made. As the export to Japan and China was too high, they dropped the idea of any further development. At the turn of this century the only production centres left were Tunggalit, Kereban Gtagu, and Tegalbali, kecamatan Ponoro. Under the Ethical Policy a final revival of governmental interest was noticeable. Some dealers tried to arouse the interest of artists and amateurs in the mother country. Although some Dutch books were bound in dluwang efforts were soon banished to oblivion. After World War II the only family in Tunggalit, near Garut, was still engaged in making dluwang. When the father of the family died in 1965 his wife took over till her death in 1976. Their sons earn a living by other means but still know how to make the material. At the end of 1949 they showed me how to make dluwang. Between 1968-1975 the Indonesian government experimented with afforestation and reforestation of the Broussonetia in order to set up a large-scale paper factory. The experiments in itself did not fail, but the economic possibilities were not promising enough to the project. In East Java three qualities of dluwang are distinguished, on Madura and in the Madura Java only two. The finest quality is used for the better manuscripts and letter writing; the medium quality for writing paper, simple books, account books, wayang paper and bookbinding material, the rough quality for wrapping paper, kites, wrapers and folders. For the best quality the yealds are selected. The best will be fermented for as long as two weeks and finally both sides of the beaten bast are sounded with different leaves and polished extensively with a cowrie shell. For the medium sort the fermentation time is much shorter and only one side is covered and polished. The other side is already more or less smooth because it has been pressed on a banana trunk to dry. The rough quality is only a simple fermentation, the bast is not fermented and polished at all and usually it is ready within less than half an hour. Both on Madura the sanding in first instance is done with a bamboo or rattan beater, on Java this is done with a curved piece of coconut shell. This leaf leaves peculiar marks on the finished product, which can help us to identify the origin of the tapa. Local differences are also established in the kind of leaves and bast that are used in sanding and polishing. To lengthen the beaten bast two pieces are put together with an overlap of one centimetre. The overlap is beaten till one big piece is formed. This process can be repeated indefinitely. Occasionally the top layer is called treebark paper or Ponorogo paper. But the material is in fact not a tapa.

The raw material is not beaten to a pulp but the tapa is shaped in a mould dipped in fibrous water to form a sheet of paper. The best term is 'beaten treebark' or tapa. In Central-America dluwang has been called kertas fina, erroneously supposed to have been made of manuc. Analysis of samples of this material showed it was made of the paper-mulberry tree and no difference with dluwang could be detected. Today kertas fina is only produced for imported export paper from the Chinese province Kwang-si. Finally dluwang can be defined as a beaten treebark (tapa) of the paper-mulberry tree (Broussonetia papyrifera Vent.) from Java or Madura. I hope this research will help to clarify some of the uncertainties about the indigenous native writing materials of Java. Maybe it will contribute to a better understanding of the history of Javanese literature.
Islamic tradition and popular proverbs have it that Heaven is full of poor people and Hell of women. In Indonesia there are quite a few (Muslim) woman-demeaning stories. Nevertheless, there are also some Islamic stories in which ideal pious women can be praised in the most glowing terms, undoubtedly just because they are so different from the refractory representatives of their sex. One of these stories is in the story of Darma Tasiah. In one of the theses of my PhD dissertation (Wieringa 1994), I suggested that the Javanese version of this story is based upon the Malay Hikayat Darma Tasiah which possibly entered Java via Cirebon, an old centre of Javanese-Islamic culture. From April – July I was in Indonesia to make a study of the Darma Tasiah corpus, financially supported by a grant of the IAS.

### In Praise of a Virtuous Woman

By Edwin Wieringa

In a nutshell the story of Darma Tasiah tells about a pious woman, the eponymous heroine, who offends her husband by inadvertently one night allowing a lamp, the sole source of light in their house, to go out. Inconsolably his wife, her husband throws her out. After being rejected by her parents too, Darma Tasiah wanders off, to perfom penance in a forest. The angel Jibrail (i.e. Gabriel) visits her and clothes her in splendid new garments and transform her into the likeness of a beautiful nymph descended from Heaven. Returning to her family she is not recognized at first, but in the end Darma Tasiah is joyously reunited with her husband.

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

The Darma Tasiah story is found in numerous manuscripts in Malay, Javanese (where it is called Muta­siyah) and Acehnese (where it is known as Hikayat Imsieg), and continues to be recited and interpreted in some parts of Indonesia, namely in Javanese (where it is called Murta­sia), and Acehnese (or Murtasiyah), and Acehnese during my study tour I decided to concentrate on the Javanese version of the Darma Tasiah, because in Javanese the story is represented in different recensions. My first impression, based upon a quick perusal of the Malay material at the National Library in Jakarta, was that the Malay manuscripts seemed to show little variation and in Aceh­nese the text is represented by a single manuscript only. The apparent­ly unique manuscript of the Aceh­nese version is a rather swerving transformation of the Malay Hikayat Darma Tasiah and interpolated with Malay. Unfortunately the manuscript could not be traced when I wanted to consult it at the National Library in Jakarta. Therefore I had to be satisfied with a microfilm which was barely legible. As far as the Javanese texts are con­cerned, I wanted to apply a so-called ‘corpus-based strategy’ which means that by a mercurial scrutiny of the whole body of manu­scripts the Darma Tasiah can be divided into discrete stages of its textual development (see for this new philological approach in Javan­ese literature Behrend 1987 and Wieringa 1994). In the course of the time the Javanese version of the Darma Tasiah has clearly passed through a number of evolutionary stages. One of the most recent recensions, dating from the early 19th century in Surakarta, is a frame story of a few hundred pages in which an overwhelming proportion of the text is devoted to episodes of religious discussion. Interestingly, most of the material of this recension seems to have been borrowed from other texts (cf. Beh­rend 1897:312-316). As I had suspected previously, that is to say before my fieldwork, the shorter, and more probably older, recensions seem to point to Cirebon as the place where the Darma Tasiah entered Javanese literature. Further research, howev­er, is needed to verify this hypothesis.

In Cirebon there are quite large manuscript collections belonging to priv­ate individuals. The problem is, however, how to discover individu­als or families with manuscripts. Obviously it is impossible to go from door to door in search of manu­scripts. Nevertheless, by a stroke of good luck I had stumbled upon an unpublished Indonesian research report about private manuscript collection in Cirebon and this men­tioned at least one Darma Tasiah text. After some difficulties in locat­ing its owner, I was able to visit this person who lives in a small village in the vicinity of Cirebon. He was a so-called dhaling masa, i.e. a man who recites traditional Javanese poems on various occasions, like rites of passage (birth, circumcision, marriage, etc.), the annual village cleansing ceremonies, etc. He turned out to be a good-humoured man who had no objections to have his manuscript collection photo­copied. His manuscripts were all still very new as they had only recently been written down. The texts of these manuscripts, how­ever, had been passed down from generation to generation. The rash­ly ideosyncratic handwriting bars an easy interpretation; when I showed the Cirebon manuscripts to some javanese experts at the Mangku­nagaraan library (Surakarta, Cen­tral Java), they could not make head or tail of them. According to these experts, who daily engaged in transliterating Javanese texts, the writing was too coarse, too rustic to be deciphered.

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

Clearly, the numerous manu­scripts not to mention its oral variant will have to use in different parts of Indonesia testify to the Darma Tasiah's cultr­al, and especially religious, signifi­cance in Indonesia, past and pre­sent. The best way to make the Darma Tasiah corpus available for a larger audience of students of litera­ture, folklorists, and others interested in anthropology, Islamic reli­gion and the like, seems to be philo­logical research of the written sources in combination with field­work.

### References

Report on a Journey to Java

Prambanan 1995: A Hypothesis Confirmed

By Roy E. Jordaan

In view of the forthcoming publication of a new book about Candi Prambanan or Candi Loro Jonggrang, Roy Jordaan recently made a brief visit to Central Java, with the support of an IAS travel grant, in order to ascertain the present state of the reconstruction of the Hindu-Javanese temple complex. Some of his findings are presented below.

Plan of the Prambanan temple complex

Underneath the fourth row of subsidiary temples that have now disappeared. The course of the water conduit must certainly be based on technical considerations, in connection with the maintenance of the fall of the water, which had been diverted from the river at a higher point. This fall could not have been maintained in the central temple area, which is constructed as a raised terrace. Old photographs of a stone water-course and an associated culvert, in the archives of the Archaeological Service (see OD photo no. 7760 and OD photo no. 11493-4), which, due to a lack of information in the accompanying report (Oudheidkundig Verslag 1985–1991), could not be pointed out before now, give a good impression of the size of the Prambanan water conduit. The culvert, in any case, was large enough for an adult man to stand up to waist-height in, which implies that it must have been fairly easy to raise the water from the river at these points, and transport it to the terrace. The new information concerning the course of the water conduit, as well as about the special structure of the soil of the central temple area, confirm the hypothesis that Prambanan was conceived of, and built as a holy water sanctuary. Architecturally, Candi Prambanan is as much of a wonder as Borobudur.

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The Loro Jonggrang temple complex, Prambanan, Central Java
The Politics of Violence: the Violence of Politics

On June 26 and 27, 1995, the 8th Annual Workshop of the European Social Science Journal [ESSN] was held at Hotel Erica in the hills of Berg en Dal near Nijmegen, the Netherlands. The workshop was organized and sponsored by the Centre of Pacific Studies and the Department of Anthropology of the University of Nijmegen. Financial support was also given by the International Institute for Asian Studies (IIAS) in Leiden.

By Huub de Jonge

The central theme of the network, which was founded in 1986, is to bring together social scientists and historians working onJava. The network, usually called the 'Java Club', is a loosely-structured organization. In fact, it is only a list of scholars as well as PhD students who specialize in Java or Javanese outside the island itself. Members get together once a year – alternately in the Netherlands and in another European country – to share research output and recent experiences, under the auspices of one of the institutions to which they are attached.

The general theme of the 8th meeting was 'The Politics of Violence, the Violence of Politics, Violence is often seen as exceptional, as not belonging to normal conditions. That probably explains why so little work has been done on violence in general and why existing studies often have a rather deterministic content. The study of violence inJava, as so often presented as 'peaceful' in Orientalist approaches, suffers from both these shortcomings. For that reason the workshop violence was discussed as a more daily phenomenon than outsiders and outsiders are normally willing to admit at the domestic and neighbour level; in socio-economic relations; and in regional and national politics. The topics were discussed in four sessions. The first was concerned with domestic and local violence. The papers discussed ranged from The Formal Denial of Domestic Violence on Java (Ines Smyth and Rosalia Sciorino), Youth Violence in Jakarta and other versions of the Ottawa Charter (Ferdinand Ampe), and Violence and Self-help among the Madurese (Huub de Jonge). The second session was on violence and the Indonesian revolution. Starting point of the discussion were the papers on the 'Indonesian Revolution' in a Cultural Perspective (Hans Antlov and Stein Tomnissen), Indonesian Youth Groups Confronting the Javanese Military (Willem Wetzels) and The Dutch Heritage Strategy during the Bereisp-Period (Wim Hendriks). The theme of the third session was immigration and development. The papers included Symbolic Exclusion: state violence towards Indonesian NGOs (Menthia Rachman), The Dynamics of Student Activist Movement (Eva Kusuma). Patterns of Villager's Resistance (Kurt Seiwow), Economic and Military Violence on Java and Madura in the 1990s (Inggo Wandheli) and Agriculture and Smallholders: coercion and predation in West Java (Armin van Boeijen). The final session discussed language, discourse, and metaphors of violence on the basis of two papers titled The Use of Sexual Metaphors in the Change from the Old Order to the New Order State (Saskia Wieringa) and Violence and Vengeance: coping with violence in new order Indonesia (Frans Hiikken).

From the discussions it has become clear that there is an urgent need to do in detail the different forms of violence and violence control in past and present Java. To realize this researchers should free themselves to a certain degree from the Western perspectives, standards, and uses of violence. For a thorough study of violence, extensive information on the context and background are indispensable. Special attention should be given to violence as a means of communication, as a system of political control in every day life, as an instrument for disciplining labour, as a way of protest from subordinate and discriminated groups, as a tool of economic competition, and as a way of settling disputes where state control is weak. More research is also needed on violence at a more inti- mate level: domestic domain, neighbourhood conflicts, and inter-ethnic strife. A special meeting was devoted to the theme of next year's workshop which will be held in Gothenburg. It was decided that the 9th workshop will be dedicated to the relevance of Java studies for general theory. Ben White and Frans Hiikken will inform members of the network about this topic in more detail this year. At the next workshop there will also be opportunity to continue the discussion on violence.

New Guinea Languages and Linguistics

The first International Conference on New Guinea Languages and Linguistics was organized jointly by the Universities of Cenderawasih (Irian Jaya, Indonesia) and Papua New Guinea (PNG), and held at the University of Cenderawasih in Jayapura from August 25 to 2 September 1995.

By Miriam van Staden

More than a hundred participants from seven different countries met in Jayapura recently to discuss the state of the art in the study of languages in the New Guinea area. It was the first time that a conference was jointly organized by the universities of Jayapu- ra, Indonesia, and Port Moresby, PNG. The two main aims of the conference were to bring together linguists from all over the world to discuss data from languages on both sides of the border, and to discuss efforts to safeguard the declining or dying languages in the two regions.

The island of New Guinea, of which the western half is a province of Indonesia and the eastern part constitutes Papua New Guinea (PNG), can boast of no less than one thousand languages, an estimated 500 to 750 of which still have a written form. Many of these languages have fewer than 5,000 speakers, some as few as 50 or fewer. Although the diversity among these languages is tremendous, it has turned out to be possible to establish language families. While some languages exhibit features that resemble those of the surrounding Austronesian languages, most are classified as so-called Non-Austronesian, or Papuan languages. More than 300 papers were presented on linguistic aspects of these New Guinea languages, giving perspectives on language (re)-classification and interrelatedness.

Other presentations referred to the second aim of the conference, which was the position of the indigenous languages in both regions. It appeared that in addition to linguistic similarities, the position in which the indigenous languages find themselves, too, may be compared and justified close cooperation between the two regions. In both countries many of the indigenous languages are still largely unknown and unwritten. Now, that the traditional communities are increasingly coming into contact with the outside world and the national languages are being introduced into the communities, the indigenous languages risk being replaced by these national languag­ es. The importance of preserving these languages was therefore one of the main issues of the conference. Keynote speaker Professor Kenneth Pike, stressed that people could con­ tribute more to the cultural growth and economic development of a nation if they have a sense of belonging to a community. This can only be the case if their own culture is respected and has a place in this community.

Language and identity Since PNG is still a closely relat­ ed to identity, linguists have an important contribution to make. They can provide preliterate people with an alphabet, a grammar, and a written tradition, helping speakers to revitalise their own language. The impact of this on a community can be tremendous. Scientists in language writing may enhance the sense of identity and increase self-esteem within a community. As Gilles Gravelle from the Summer Institute for Linguistics (SLI) in Jayapura pointed out: 'The Meah people, for example, always thought their language could not be written and, hence, was unworthy. When they learned how to write their own language, they assigned it higher prestige'.

Dr Thomas Perry (Simon Fraser University) compared the situation in Irian Jaya and PNG to Canada, where the indigenous cultures and languages had long been ignored, resulting in lack of identity and self-respect on the part of the indig­ enous people. He related current drug problems and crime to the neglect of indigenous cultures, warning that if no attention is paid to the languages and cultures of the people, the social cost will be enormous. In addition to the importance of high self-esteem on the part of the population, it also appears that govern­ ments can teach their commu­ nities about the vernacular through the vernacular than in the national lan­ guage. Reading materials on health education and family planning have a larger impact if they are written in the local languages. It is, therefore, of great consequence that government­ s acknowledge the importance of the indigenous languages, sup­ porting communities to preserve their own language by allowing these languages a place in the school curriculum, and providing funding for linguistic research and literacy programmes.

Barefoot linguists In respect to literacy pro­ grammes, it must be noted that PNG is still very much ahead. How­ ever, in this light, the establishment of a linguistics programme at the University of Cenderawasih, starting in August 1998 is a positive development. The university will provide training for thirty students each year to become linguistic field­ workers. Professor William Foley (University of Sydney) recommen­ ded that, on a short-term basis, the aim of the department should be to generate 'barefoot linguists', rather than highly trained theoretical ling­ uists, which can be one of the long-term goals. What is needed in these regions now, is not so much linguists who collect data in the field and leave to write an aca­ demic piece, but people who can provide language communities with an alphabet and an outline of the grammar. How these aims may be effec­tuated was shown by a promising large number of particip­ ants from Papua New Guinea and Indonesia who presented papers on the description of their own languages.

Proceedings of this conference will be published by the University of Cenderawasih, and will cost USD 30 (USD as on subscription).

The second International Confer­ ence on New Guinea Languages and Linguistics will be held in Port Moresby in August 1999.
From 29 June to 1 July two hundred Southeast Asia specialists met in Leiden for the first conference of the European Association for Southeast Asian Studies (EUROSEAS). They discussed the 140 papers presented in eleven interdisciplinary panels. The topics were: Literature; Religious Revival; the Middle Class; Cycles in the Southeast Asian Economy; International Trade and Investment Flows; Shifting Identities in Southeast Asia; Urbanization and its Social Impact; State and Market Roles; Human-Environment Interactions; Uneven Development; and Local Transformations and Common Heritage in Southeast Asian Cultures.

Although EUROSEAS is still a young organization, the interest for this first international scholarly meeting was enormous. Obviously, a lot of European and Southeast Asian scholars feel the need to join an international network in order to be able to discuss their work with other European and Southeast Asian scholars, and to seek institutional backing for their international research.

The purpose of this first conference was for the scholars to meet each other and cross borders that have so long existed with regard to discipline and nationality, be it that of the researcher or of his or her country of study. Neither Southeast Asia nor Europe can any longer be seen as a set of nations connected only geographically with each other. Cultural, political, and economic links make the Southeast Asian area one that should be studied as an entity. As Victor King, one of the panel conveners, stated: "The panels brought together academics who were working in similar fields in Europe, but who were unaware of each other's research until it was presented in Leiden. Bringing scholars together with mutual interests was the major contribution of the conference.'

A workshop in itself

The panel "State and Market Roles in the Development of Southeast Asia", for example, convened by Jean Luc Maurer and Philippe Kégnier, both from IUED in Geneva, was attended by economists, political scientists, sociologists, anthropologists, and economic historians. Thus, new light has been shed on this topic which will influence the work of the participants.

The panel on "Shifting Identities" was quite a popular one. The discussions were so vivid that the convenor, Luc Noeggerath from the KITLV in Leiden, stated that the panel was "More or less a workshop in itself." The themes were ethnicity, what lies at the bottom of it and the way several ethnic groups make themselves known as such in Southeast Asia. Annie Booth from SOAS in London was also struck by the lively participation of the audience in her panel on "Trade and Investment Flows and the Development of Entrepreneurship in Southeast Asia between 1880 and 1990." She regretted that there was not more time for the discussions engendered by the papers. This was also the complaint during the EUROSEAS General Meeting: three days obviously is too short a period to meet two hundred colleagues and compare research results without getting the feeling that one missed a lot of both of them.

The panel on "Human-Environment Interactions" was grouped into three sub-panels on respectively: the ecological history of Southeast Asia, forest-related issues, and modern issues of resource use and management. Most participants could illustrate their topics with case study material. Victor King from the University of Hull, was very enthusiastic about the work of his panel's participants. "The panel demonstrated how well the participants from different European countries can contribute to a genuinely collaborative venture. Discussions were lively, informed, and constructive." To the convenors of the "Uneven Development" panel, David Drake, Kees Smith and Chris Dixon from Liverpool University, it became clear in the context of the discussions that unevenness within the development process can be identified at both spatial and social levels. These horizontal and vertical inequalities often overlap and form a complex matrix within which certain groups find themselves doubly disadvantaged. Uneven development is becoming an even more complex process as labour demands and improvements in transport induce population movements across international borders as well as over increasing distances within individual countries. The papers in the "Uneven Development" panel examined these trends at varying degrees of complexity over the whole region, from the advanced economy of Singapore to the relatively quiet backwaters of Laos.

In the panel on "Religious Revival" twenty-three papers were presented. Though the size of the panel brought about the decision to split up in two groups, the participants remained after two sessions, because the discussions proved to be better in the larger group. Bernhard Dahm from Passau University, who convened the panel, was charmed by the quality of the papers presented and the actuality of the topics. The participants of the "Religious Revival" panel intended to publish a book containing the material presented on their panel.

New contacts

Thanks to financial support given by sponsors, the conference organization was able to invite quite a number of scholars from Russia and from Southeast Asia itself, who would not have been able to come if they had been made to pay the full amount of fees, fares, and accommodation costs. Their presence gave an extra dimension to the international outlook of the conference and to the discussions.

The conference was sponsored by the International Institute for Asian Studies (IIAS), the University of Leiden Foundation (ULF), the Royal Netherlands Academy of Arts and Sciences (KNAW), and the Royal Institute of Linguistics and Anthropology (KITLV).

Apart from the discussions, the meeting of colleagues and the making of new contacts was certainly an important aspect of the conference. During lunches, receptions, and dinners, the atmosphere was cheerful and friendly. The sunny weather made it possible for the publishers to display their books out in the sun, and become a meeting point in itself for the panels during their tea and coffee breaks.
Voice in Austronesian

On September 1, 1995, a workshop on 'Voice in Austronesian' was held as part of the SLE conference at Leiden University. Speakers were R. van den Berg (SIL), M. Blaauw (Free University, Amsterdam), K. Cook (Hawaii), N. Richards (MIT), D. Gil, W. Spitz (Houston), B. Clayre, F. Wouk (Auckland), and myself (Leiden).

By Jan Voskuil

TOPICS

ranged from sub-grouping issues via the nature of individual affixes to typological similarities between Tagalog and Icelandic. Notwithstanding the great differences in background of the various speakers, there was an excellent atmosphere of friendly and serious cooperation. It was a workshop in the real sense of the word: previously unknown data were presented, old ideas were re-evaluated against new insights, and everyone learned useful, new things about the fascinating enigma of Austronesian voice.

Apart from the speakers, there were not too many people in the audience - there was nobody from the Indonesian linguistics department, which was a pity. On the other hand, the absence of a large crowd contributed significantly to an informal mood ideal for study and making friends.

The programme was quite full, not to say exhausting, but a delicious Austronesian dinner at the end of the long day - Padang food, a real treat - restored everyone to cheerfulness. It is a very good thing that the organizers of the SLE conference made this workshop possible for its participants, good for Austronesian linguistics.

The three general themes

- Islam and the global community: new interactions between Southeast Asia, the Middle East, and Europe.
- The last decade of the 20th century is witnessing radical changes in global relations. The regional friction which were formed in the wake of the Second World War and the ensuing decolonization have either disintegrated or have ceased to function adequately. Once well established ideologies and identities have now often lost their meaning. However, new identities are arising within the context of an unprecedented degree of global exchange. In Southeast Asia and the Middle East Islam plays a vital role in this process, albeit in different ways. On the one hand the two regions are in close communication, but on the other hand the Muslim identity of Southeast Asia is acquiring a more self-reliant position via the Islamic centers in the Middle East. Also in Europe, with its growing number of Muslim citizens, Islam figures prominently in public debates on identity.

- Islam and development: Muslim views on population, resources, and social justice.
- The Muslim World contains a great variety of societies and economies, varying from highly developed states with a high per capita income to less developed nations in which a large proportion of the population finds difficulty in satisfying basic needs. During the last decades a large number of Muslim scholars and experts have expressed their views on the nature of development and North-South relations of dependency. Numerous programmes have been initiated by governments and organizations aimed at solving problems related to poverty, resources, and population pressure. In many instances governments and organizations cooperate with Western counterparts in bilateral, multilateral, and international structures, but more distinctive Islamic projects, too, have been initiated, often by Non-Governmental Organizations. Apart from Western aid, Islamic aid is becoming a familiar feature in an increasing number of countries. Ism and education: recent developments in the Muslim World and Europe.
- Education has always figured prominently in the Islamic tradition. Modern education has expanded rapidly in many parts of the Muslim World during recent decades, and at the same time, religious learning has displayed a remarkable vitality and adaptability. Nonetheless, the demands of modern technology and of world-wide communication press hard on the existing facilities and pose questions about the methods and objectives of educational policies. This has engendered a lively debate on the issue of the cultural and religious identity of educational programmes, not only in the Muslim World, but also in Europe. Muslim communities in Europe have initiated educational programmes which serve their specific interests and needs, and giving rise to a public debate on the constitutional and social framework of religion and education.

For details, and further information:
Dr. Leo Alter von Gewesen
SEAMP - Thailand
137/3 Nahebam Road
Chiangmai 50100, Thailand
Fax: +66-53-2764278
Tel: +66-53-276194

Dr. Deborah Tooker
IIS
P.O. Box 9515
2300 RA Leiden
The Netherlands
Tel: +31-71-5272227
Fax: +31-71-5274612
E-mail: iias@nl.Leiden.Unv.NL

For submission of proposals:
INIS, Leiden University
Norensteeg 1-3
2311 Lb Leiden
The Netherlands
Tel: +31-71-5272419/2416
Fax: +31-71-5273822
E-mail: Papers@IU.LTU.Leiden.Unv.NL

The South-East Asian Mountain Peoples’ Culture and Development: Research, Documentation and Information Programmes - Thailand (SEAMP), and the Centre for Mountain Studies (CMS) of the Netherlands Institute for Southeast Asian Studies (NIS) is organizing a workshop on Mountain Peoples' Culture and Development: Research, Documentation and Information Programmes in Thailand (SEAMP), and the Centre for Mountain Studies (CMS) of the Netherlands Institute for Southeast Asian Studies (NIS), as part of the SLE conference at Leiden University. Speakers were R. van den Berg (SIL), M. Blaauw (Free University, Amsterdam), K. Cook (Hawaii), N. Richards (MIT), D. Gil, W. Spitz (Houston), B. Clayre, F. Wouk (Auckland), and myself (Leiden).

First International Conference on Islam and the 21st Century

Beijing, China

The First International Conference on Islam and the 21st Century was held in Beijing, China, on June 8, 1996. The conference was organized by the Chinese government and the Chinese Academy of Social Sciences. The theme of the conference was Islam and the 21st Century. The conference focused on the role of Islam in the global community and the challenges facing the Muslim world. The conference brought together scholars from various countries to discuss the issues related to Islam and the 21st Century.
The Sixth International Conference of EurASEAA

The conference and present papers on any topic of Southeast Asian archaeology, including prehistory and early history, epigraphy and art history.

Information can be obtained from:
Dr Marijke Klosk
research fellow IAS
Box 9515
2300 RA Leiden
The Netherlands
Fax: +31-71-5274162
Email: klosk@rulub.leidenuniv.nl

The conference will be held in Leiden from 2-6 September 1996.

The International Institute for Asian Studies (IAS) will host the conference. Scholars are invited to attend.

Eighth International Conference on Austronesian Linguistics (8-ICAL)

The Eighth International Conference on Austronesian Linguistics will be held in Taiwan, as a result of a vote by the participants present at 7th-ICAL in Leiden last year. The Institute of History and Philology, Academia Sinica, Taiwan has since then agreed to act as host. The conference will be held from 28 December 1997 to 2 January 1998.

Names and the intended topic to avoid unnecessary overlap. Papers should be written and presented in English.

One-page copy-ready abstracts of papers and a registration fee of NT$ 1,000 or US$ 75 should be received before 1 May 1996.

For further information, contact:
Professor Paul J. Li
8-ICAL, Chair
Institute of History and Philology
Academia Sinica
Taipei, Taiwan, ROC
Email: hspaulli@ccvax.sinica.edu.tw

Historical Atlas of Southeast Asia

More than any other type of book, historical atlases permit a quick understanding of the movements of peoples, the size and expansion or contraction of empires, the rise and decline of religions, the courses of military campaigns and the trajectory of trade routes, the relative historical importance of particular towns, rivers, mountain ranges, and so forth. It is this ease of reference which makes historical atlases indispensable tools to the study of history.

Historical Atlases on Asia


The only region of Asia for which separate historical atlases do not now exist is Southeast Asia. Those wanting to consult historical maps of this area have to do with sketches in handbooks and monographs, or with occasional maps in some of the above-mentioned atlases, wherever these happen to digress into Southeast Asian history.

Meanwhile, South Asia has developed into a crucial area in the world (decolonization, Vietnam, ASEAN, economic growth), and with interest in its history constantly increasing, the need for an historical atlas of the region is more pressing than ever before.

Historical Atlas of Southeast Asia

By J.M. Pluvier

This atlas deals with the historical development of Southeast Asia from the earliest times to the present. In the first section a chronological survey in succinct form of the history of the area is presented so as to provide the reader with the background information necessary to make adequate use of the second section. That part of the book can be used on its own, portraying the history of South-East Asia in 64 pages of maps which cover such items as formation of states and empires, the migration of peoples, trade routes, cultural and economic aspects, the rise and decline of colonialism and the political development of the post-colonial era. This unique atlas is concluded by an extensive bibliography and by two indexes, one of the geographical names on the maps and in the text and one of the names of the numerous persons mentioned in the text.

Historical Atlases of South-East Asia

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Jan M. Pluvier's:

Historical Atlas of Southeast Asia

by F.Th. Dijkema

February 1998
Manuscripta Indonesica
Volume 5

Mystical Illustrations from the Teachings of Syahid Ahmad Al-Qusyasyi. A Facsimile edition on paper and CD-ROM of a manuscript from Aceh (Cod. Or. 2222) in the Library of Leiden University, with introductions by Aad Janson, Rogier Tol & Jan Joost Winkam.

CD-Rom has also been added to the book. The compact disc, which is being meant for reading and downloading only, has the big advantage of avoiding high costs of colour printing, while allowing full colour viewing on a suitable monitor. This is the first time a manuscript has been made available on CD-Rom and more are to follow!

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INIS
Nieuwendijk 1-3
2311 V Leiden
The Netherlands
Tel: +31-71-527 2411
Fax: +31-71-527 2632
E-mail: people@KULLET.LeidenUniv.NL

G.J. Schutte (ed.)
ISBN 90 6718 083 1

The theme of this volume is state formation and mercantile evolution in Indonesia. A debate on this subject has been going on for quite some time now and the focus on this matter has changed from external challenge (mainly by Westerners) to the indigenous response to that challenge, and to local and regional institutions. This book presents 9 case studies to illustrate the new approach for a new understanding of this matter in Java and beyond. Contributors are from Indonesia: Muhammad Gade Fennal, R.Z. Lei­rissa, Edi Sedayani, an Suhartono, and from the Netherlands: F. van Baardebijt, V.H. Houben, J.W. Nagtegaal, J.W. School and R. Vos.

New Publications by KITLV Press

STATE AND TRADE
IN THE INDONESIAN ARCHIPELAGO

Freek Colombijn
Patches of Pading the history of an Indonesian town in the twentieth century and the use of urban space. CNWS Publications 19, vii + 418 pp., illus., maps. ISBN 90-73782-23-6

The role of fabrics in Indonesia is a field of study in itself and is being treated by numerous scholars all over the world. In this study Danielle Geurtsma discusses the relationship between textiles and housebuilding in connection with the ideas and values of the Laboeya society, West Sumba, Eastern Indonesia. Along with motifs and colours, the meaning of different techniques, the division of labour between men and women, and the relationship between the textiles and their role in ordinary life and during ritual, receive special attention.

Padang in West Sumatra, is the centre of the Minangkabau people. In 1930 it had a population of 38,000 inhabitants, in 1990 this had grown to 600,000. The modern development of this city is sketched in this study, while a number of modern sociological theories about urban development are discussed and cast against the actual situation in Padang.

W. Boot (ed.)

This volume in Dutch presents a number of contributions about phenomena encountered in bilingual milieus. One article by J.J. Ras focuses on Javanese and describes bilingualism in the development of the Javanese written tradition from its beginning up to the present.

P.J. Zoetmulder
Pascicuban and Mandarin in Javanese Sukacita Literature: Islamic and Indian mysticism in an Indonesian setting.
Translation Series 24, xxi + 381 pp. ISBN 90 6718 082 3

This translation into English by M.C. Ricklefs of Zoetmulder’s 1954 dissertation is long awaited. Zoetmulder, who died 8 July 1995 in Indonesia, is well known for his scholarship in Old Javanese – role in his Javanese dictionary he published with the assistance of S.O. Robson, at KITLV in 1942. However, his career in Javanese Studies start­ed with more modern forms of Java­nese, for instance his prize-winning translation of the Welhosen in the journal Djawa in the nineteen thirties. This book shows his unprecedented knowledge of his subject matter and is a prime source for information on this – too little studied – subject in Javanese. It focuses on the extent to which pantheistic or monistic ideas underlie sukacita literature and in what form they appear. The heart of the book is an analysis of early nineteenth-century Javanese sukacita texts which still play a major role in Javanese thought.

For information and order:

KITLV Press
Kernzicht, Instituut voor Taal-, Land- en Volkenkunde
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Reimur Schefold (ed.)

Eight contributions on the Minahasa area of North Sulawesi, introduced by Reimur Schefold focus on the position of the district in the past and in the present.

Recent Publications by Research School CNWS

Danielle C. Geurtsma - Martin
The Woven Land of Laboeya. CNWS Publications no 11, xxxv + 440 pp., illus., maps. ISBN 90-73782-13-9

The role of fabrics in Indonesia is a field of study in itself and is being treated by numerous scholars all over the world. In this study Danielle Geurtsma discusses the relationship between textiles and housebuilding in connection with the ideas and values of the Laboeya society, West Sumba, Eastern Indonesia. Along with motifs and colours, the meaning of different techniques, the division of labour between men and women, and the relationship between the textiles and their role in ordinary life and during ritual, receive special attention.

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Jarich G. Oosten (ed.)

This volume is a collection of papers presented at the PhD seminars on oral traditions organized by the CNWS in Leiden. The central focus of the book is on the interpre­tation and explanation of oral tradi­tions in relation to their ethno­graphic context. Articles on Indone­sian sources.

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CNWS
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All correspondence should be addressed to Dr F.E. Tjion Sie Fat, editor-in-chief CNWS Publications, c/o Research School CNWS, Leiden University, P.O. Box 9015, 2300 RA Leiden, The Netherlands

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Auspicious Omens and Miracles in Ancient China

Auspicious Omens and Miracles in Ancient China, Han, Three Kingdoms and Six Dynasties explores the meaning and role of auspicious omens and miracles in ancient China. Like other peoples, the Chinese have tried consistently to provide explanations of all these phenomena that, they believed, could be interpreted as Heaven’s messages to man. The appearance of phoenixes, unicorns, white deer, red crows and precious objects like jade and gold, for example, portended good luck. Undoubtedly, the interpretation of the miracles of the Buddha by the Chinese was similar to that of their traditional auspicious omens. Therefore, Buddhist miracles were given political meaning too, and, like traditional omens, were adopted for legitimization purposes by the ruling house of the time. Evidence can be found both in Buddhist literature and in the dynastic histories.

Twilight signs

A few examples found in Tunzi literature are considered in the fifth chapter. They include the talismans, the twelve heavenly signs and the twenty-four earthly responses as described in the Heavenly Red Writing of the Five Ancient Lords of the Primordial Origin. Perfect Writings in Jade Tablet (Yuanshi wulao chunshu xiben zhengzhen) and the auspicious omens mentioned in the Taishang Extenal Explanation of the Three Heavens (Taoxing Sanjiao neiqing). In the latter, an interesting interpretation of history from the beginning of time until the Liu Song dynasty is provided. It says that, in the course of time, Luozu manifested himself several times to assist the emperors. The Han dynasty had been blessed by Heaven not only with traditional auspicious omens, sweet dew, a phoenix, a three-legged crow, and a nine-tailed fox, but also with ‘Perfected-Immortals driving carriages’, ‘Saintly Assistants’ and the Lingbao Scripture, signs of undoubted Taoist origin. A few centuries later, the founding of the Liu Song dynasty, the heir to the Han, was also blessed by Heaven in a number of ways.

By Tiziana Lippiello

EAST ASIA

China • Hongkong
Japan • Korea
Macao • Taiwan

The Center Russia-China

The Center is the main think tank in Russia devoted to studies of the whole complex of strategic issues related to the ties of both China and Russia in the world today and in the future, in particular, in the security relationships at the global, regional, and interstate levels. The Center’s research agenda includes the foreign policy strategies and tactics of China, Russia, ECE member-countries and other interested states with regard to the Asia-Pacific region, Central and East Asia, as well as the development of the whole complex of strategic issues related to the ties of both China and Russia in the world today and in the future, in particular, in the security relationships at the global, regional, and interstate levels. The Center elaborates specific recommendations for Russian legislative and executive bodies for the development of economic, political, and cultural relations between the two countries and the countries of the region. The Center elaborates specific recommendations for Russian legislative and executive bodies for the development of economic, political, and cultural relations between the two countries and the countries of the region.

The Center focuses special attention on the research and analysis of basic trends in the Russo-Chinese relationship within the triangles: Russia-China-the USA, Russia-China-India, and Russia-China-Japan. The study and forecast of the conflict situations (including the China-Asian, border and territorial issues as well as the modelling of security systems also enter into the orbit of the Center’s activity. As far as Russo-Chinese relations are concerned, the study and forecast of Russo-Chinese political, trade, and economic relations in the changing world are supplemented by the search for new forms of such contacts (including direct mediation). Comparative study of the positions adopted by Russia and China on major global and regional issues helps the Center to define the national and state interests of both these countries and to form ideas about the new model of relations between the two countries.

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**INSTITUTIONAL NEWS**

**Center 'Russia-China'**

The Center focuses special attention on the analysis of basic trends in the Russo-Chinese relationship within the triangles: Russia-China-the USA, Russia-China-India, and Russia-China-Japan. The study and forecast of the conflict situations (including the China-Asian, border and territorial issues as well as the modelling of security systems also enter into the orbit of the Center’s activity. As far as Russo-Chinese relations are concerned, the study and forecast of Russo-Chinese political, trade, and economic relations in the changing world are supplemented by the search for new forms of such contacts (including direct mediation). Comparative study of the positions adopted by Russia and China on major global and regional issues helps the Center to define the national and state interests of both these countries and to form ideas about the new model of relations between the two countries.

Staff

Director: Professor Vladimir S. Miasnikov
Alexei D. Voskressenski, PhD

Krasikova Str. 27, Moscow 117218, Russia
Fax: +7-95-31 07 056

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The Studies about Dunhuang in France

The researches based on the materials discovered in Cave 17 at Mogao near Dunhuang, now have a longish history ever since their discovery at the beginning of the 20th century between London, Paris, Peking, St. Petersburg, and Kyoto, as well as to several private and public collections. The discovery of some 50,000 pieces of archives, books, and manuscripts fragments written in Chinese, Tibetan, ouigur, and, to a smaller degree, as well as the discovery of several hundreds of paintings on silk or on hemp, made the registration pictures immediately stimulate the enthusiasm of sinologists, both Chinese and Western, and Japanese too. Nor did ribotologists, Iranian scholars, historians of religions, or other generally historians of Central Asia lag far behind. At first it was the most intriguing manuscripts and the most strange texts or those as yet unpublished that attracted everyone's attention, even before people embarked on a catalogue of the different collections.

By Jean-Pierre Drège

The collection of the manuscripts and of the paintings that were brought back to London and Paris are to some extent comparable, although the British collection is more important in number. Aurel Stein had a Chinese assistant to help him with the selection. Paul Pelliot was himself a sinologist, young but very brilliant. Back in Europe, it was he himself who drew up the first inventory of his finds, a task he finished in 1923. This inventory was translated into Chinese and published in 1923. Apparently, Pelliot was also thought eligible to compile the catalogue for the London collection, but it was Lionel Giles who eventually started the catalogue of the manuscripts on his own, while Arthur Waley took care of the painting catalogue. In France, Pelliot devoted himself to the working of some manuscripts. His first major work was a long article about two dualistic texts in conjunction with E. Chavannes. At the same time, he was interested in the Buddhist manuscripts like ouigur-Chinese, Tibetan, ouigur, or ouigur. But soon, Pelliot turned to other challenges.

Work in Progress

Actually, it has been since the Second World War that the researches on Dunhuang have taken a new turning. They have certainly experienced an exceptional development. The great initiative of this rapid development was undoubtedly Paul Demiéville, from 1944 he dedicated many of his lectures to the analysis and the translation of Buddhist manuscripts, and his students. In 1952, and is now almost Chinese manuscripts as a whole. Demiéville's researches.

Collaboration

Since the 1950s, the research studies and the editing of the Chinese manuscripts have been in the hands of Paul Demiéville and his students. It is impossible to sum all of them up, or even to mention all of them in this article because of their multitude. I will consider only a few of them. In a monumental work Le Concile de Dafu, of which the theme is a controversy between Chinese and Indian Buddhists, Demiéville discusses a whole aspect of the history of Dunhuang and of the relationship with the Tibetans who occupied the area for about 20 years. At the beginning of the 1950s, Demiéville revealed in the West, the importance of the manuscripts of Dunhuang for the history of Chinese literature. He began with the translation and analysis of a fairly large number of texts of shared literature, most of them inspired by Buddhism. Besides several articles, two larger important works should be mentioned: first, Am Drachen-Hoang (Dunhuang), a compilation of texts to be sung, studied by Jin Tsao-yü and translated by Demiéville, and then the translation of two compilations of popular poems L'Ouvrage de Wang le Zélateur, Suivi des Instructions Démoniaques de Diou and Demiéville once again did his bit for the field of the Buddhist religion, although this field is mostly in the hands of the Japanese. Beside his Le Concile de Dafu, for several years during his lectures he did his part in reconstructing the Strata de l'Estland by Huining and the Extrait de Shen-hui. The latter, discovered in 1957 among the manuscripts of Hu Shi, were transcribed into French by Jacques Gernet.

In Demiéville's footsteps

Several of Demiéville's disciples have dedicated themselves to following in his footsteps. First of all Jacques Gernet, author of a very important work about the economic aspects of Buddhism from the 3rd to the 10th century, which he has supplemented by several articles. Then Michel Soymié whose prime interest is popular literature, and then in the practices of popular Buddhism making a connection between the Buddhist practices and those of Taoism. Wu Chi-yu in his turn, has set out and reconstructed the Taoist text of L'oeuvre du Tao. J. Depelley and N. Revel have developed a new generation of catalogues and documents on Dunhuang. Those are first and foremost in the fields of Buddhist rites (Kuo Li-yang), of devotion (Françoise Wang-Toutain), and of the introduction of Buddhism into China and of Buddhist catechisms (Paul Maguin), but in the fields of Buddhist-Taoist (Anna Seidel), of Taoism (Christiane Mollignier), of popular religion (Danielle l'Esper, H. Chou-Lang), or in the fields of prophecy (Carole Morgan, Jean-Paul Callois, Robert Deschamps), of economy (Eric Trombier), of the writing and book history, both manuscripts and wood engravings (Jean-Paul Callois and Chenshui) have not been forgot. Most of these works have been translated into Chinese and published in China.

Future endeavours

At present, the research already begun will be carried on, both individually and collectively, within the framework of a renewed and larger team (Centre de Recherche sur les Manuscrits, Inscriptions et Documents (Monographiques de Chine). Instead of revealing unpublished texts which are becoming scarcer, the systematic study of a series of manuscripts will now be stressed, considering important compilations like economic documents, prophetic documents, collections of paintings, or other documents. The (almost) complete reproduction of the majority of the collections first on microfilm, then on facsimile, makes this objective a lot easier. Thus, the collective and overall study of prophet manuscripts is just begun (M. Kalinowski) in cooperation with the Chinese University of Hong Kong, as has the study of medical manuscripts (Serge Frantzen), of paintings on paper, and of illustrated manuscripts (J. P. Drège). A multi-disciplinary research on daily life in Dunhuang in the 10th century is also planned (E. Trombier, J.-P. Drège).

It is hard to emphasize the originality of the studies that have been carried out so far, comparing with the researches done elsewhere by the fact that more and more researches are being carried out in collaboration with, or in cooperation with others. What is certain is that there is no question about the vitality of the researches.
Can Chinese business networks ever engender the transition to capital intensive production?

Other papers supported the argument in different ways. Leo Douw (Amsterdam, Vrije Universiteit) compared the Chinese and the Western experiences over a similar time span to that chosen by Faure, to elucidate their respective differences in state-society relations and the construction of ethnic identities; he surmised that Chinese cultural patterns stretch over much of East Asia nowadays and may prove to offer more of an alternative to Western cultural patterns than that implied in more unilinear approaches. Similarly, Peter Post (KNAW/Vrije Universiteit Amsterdam) confirmed the power of confucian cultural patterns that persisted despite colonial domination. On the basis of a study of the Hokkia/Henghua business network in Sumatra and Kalimantan, Indonesia over much of East Asia (and

South China: State, Culture and Social Change during the 20th Century

By Leo Douw and Peter Post

The Colloquium on South China: State, Culture and Social Change during the Twentieth Century was held in an exceptionally creative and comfortable atmosphere. We had the honour to organise it on behalf of the Royal Netherlands Academy of the Arts and the Sciences (KNAW), under the indispensable intellectual guidance of Anthony Pang (KNAW/Amsterdam) and Michael Godfrey (Amsterdam, Vrije Universiteit Amsterdam) confirmed the Chinese and the Western experiences over a similar time span to that chosen by Faure, to elucidate their respective differences in state-society relations and the construction of ethnic identities; he surmised that Chinese cultural patterns stretch over much of East Asia nowadays and may prove to offer more of an alternative to Western cultural patterns than that implied in more unilinear approaches.

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Between culturalism and marxism

The existing social structures and political practices existing in South China today could be viewed as tertiary. The leading role of informal linkages (like trade and business networks), the importance of the familial-authoritarian rule, the ignoring of subnationalism, class and gender, and the incapacity to create a society ruled-by-law, could all be considered as problems that had once to be overcome, or should still be overcome, to achieve a rational, modern world order. This trend of thought could be traced in the papers that emphasized the broad international context of developments in China (or East Asia, or Asia), particularly those by Dirlik and Brown. A number of papers, however, took what might be labelled an 'internalist' position, reporting developments in China as if autonomous processes; in so doing they occupied an intermediary position between Wong's culturalism and Dirlik's marxism.

Chung Ying-chang (National Taiwan University) provided a detailed description of rotating credit associations in Taiwan. These function as social safety nets in situations in which formal banking institutions cannot be relied upon for loans, as is the case in many underdeveloped countries. In Taiwan, these associations belong strictly to society; much of the social mechanism that organizes them is steeped into history, and is nowadays enveloped in institutions that are traditional in form, like temple cults.

The detailed paper by David Faure (University of Oxford) in collaboration with Anthony Pang, lawyer in Hong Kong, not present at the colloquium discussed the uses of written contracts in China up to the early twentieth century; they had expanded vastly in number after the spurt in commercialization from the sixteenth century onwards. This part of a resilient Chinese culture that prefers informal social arrangements to the enforcement of law from above, is in the usual Western experience.

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Chinese capitalism

The process of internationalization that is currently taking place in East Asia, and which once again affects the balance of power between China (Asia) and the West, is essentially multi-faced involving many actors. The power of Western and Japanese MNCs is not absolute and is subject to change, as are the chances of survival of Chinese institutions, often based on centuries old practice. Historical study alone can determine what the balance might be at any concrete juncture in time. The near total opening-up of China that supposedly sold out its inhabitants to the values of free market capitalism went hand in hand with efforts to increase control by Beijing. In her paper on the stock market of Shenzhen, Shanghai, Ellen Hertz (Université de Lausanne, Switzerland) describes how Shanghailitook over Shenzhen's leading position as China's financial center in 1992, replacing the wilder and more corrupt Southern Chinese capitalist culture with a more stable, Beijing-oriented environment. Neither stock markets could be described as fully capitalist, Hertz claims.

International (National University of Singapore) stated frankly that Beijing still appeals emphatically to the ethico-political ambition of Chinese descent in Southeast Asia, despite the fact that they are now fully acknowledged as nationals of the countries in which they live; this, according to Prof. Suryadinata, is a potentially destabilizing factor in the East Asian power balance, as it has been since the late nineteenth century.

The paper by Arthur Wolf (Stanford University, USA) presented by his wife Hill Gates, of the same university, in his unfortunate absence, created awareness that diverging social practices cannot be subsumed light-heartedly under one broad cultural notion: the recent emergence in South China of 'New Feudalism' as a label for child-brides, expensive funerals, refurbished temples, and rebuilt lineage halls need not necessarily signal a return to a once coherent feudal culture, but may be instead the declaration of new social developments.

Hill Gates (Stanford University, USA) herself presented a fascinating paper on the rise and decline of foobinding in China in late Imperial and Republican times, based on tantalizingly vast data, mainly obtained by interviewing. Contrary to established opinion, she argued that the unbinding of feet during the twentieth century was not a consequence of a changed morality, engendered by Chinese enlightened elites and Western reformers, but of the spread of industrial capitalism; this allowed more girls to be educated and therefore girls more profitable for their families.

Qiaoxiang ties

The study of qiaoxiang (home-town) ties, or links between ethnic Chinese abroad and their native places in China, is of particular importance in researching how economic internationalization affects inter-personal structures. Ethnic Chinese communities in Southeast Asia and elsewhere have been organized along qiaoxiang lines for centuries, and qiaoxiang ties are part and parcel of Beijing's present-day appeal to ethnic Chinese abroad.

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EAST ASIA: China

not 'culture' should occupy a core position in our academic discourse. The concept of 'culture' is too elusive, too liquid', she claimed, and 'one can only take it in a containment'. To achieve meaningful discussions on culture, this concept must be looked at in different historical, institutional, and spatial contexts.

Economic Institutions and Future Development

When we turn from ideas of culture to institutions, or more specifically, economic institutions, we find ourselves facing some of the more difficult issues in contemporary Chinese studies. While Hill Gates emphasized that the family or local Chinese economy and Chuang Ying-Chang reaffirmed that the economic reform.

One of the most thorny issues is the status of 'ownership' in contemporary China. When the state has been so heavily involved in the economy for more than three decades, the relationships between the state, production units, companies, individuals, and joint ventures are still difficult to define, despite of more than 30 years of economic reform. Ellen Hertz's study of stock markets in Shenzhen indicated that the government seemed to use it loosely to denote Chinese business communities in Southeast Asia as a whole. Takeshi Hamashita used the concept of 'net-sphere' as a result of market and socio-economic organizations (e.g. Chinese clan and guild associations) which are open to external influences but with no fixed boundaries. Generally speaking, the concept of 'network' is important but hard to define and requires further efforts towards defining its conceptualization.

Following the 'culture' and institutions' and 'business networks' controversies, Wellington Chan commented that we should look at the diversity among Chinese business practices rather than focusing on 'networks' or any specific cultural factors. We should try to figure out why some did succeed and some failed. Business success depends on more than collective values or even institutions.

The Significance of Rural Entrepreneurship in Contemporary China

Enough has been said about concepts and controversies. What about the concrete development in South China, which is taking place at such an impressive pace at the present? In his study of the development of township enterprises in two coastal provinces, i.e. Guangdong and Fujian, during the past 15 years Liao Shadian discerned the development as resulting from several combined factors: investment from the central and local governments as well as overseas Chinese. Today overseas Chinese capital constitutes one-third of total capital formation in rural enterprises. Funds from local governments for the development of special economic zones, especially for the construction of infrastructure, are also significant. Local governments, however, do not exercise excessive bureaucratic power over these enterprises. The international or rather, transnational characteristics of these enterprises have meant that both the purchase of technology and raw materials are decided by the market mechanism and the free flow of information.

What does it mean to be Chinese today and what are the boundaries of this?

Although China's future development is unpredictable, she might find her own trajectory of development, possibly, a different one.

Overseas Chinese Contributions to China's Development: Past and Present

Although various Chinese governments have flirted with overseas Chinese since the late 19th century (Leo Suryadinata and Southeast Asian Chinese have contributed to China's early modernization), it was not until the 1980s that Southeast Asian Chinese began to play an active role again as foreign investors in China's market.

Peng Song proposed two models to explain why the Chinese overseas invest in their home countries. (1) moral incentives, in other words, through the emotion of greeting bonds; and (2) economic incentives, which means motivated by profit-making. Two more explanations were then offered by the workshop participants: (1) psychological pressure to be back or fear to be left behind by their clan members in the home villages; (2) competition for fame or influence among the overseas Chinese themselves. In her fieldwork in rural Guangdong, Woon Yuen-fong discovered that, contrary to what is commonly believed, the Chinese overseas do not always invest in their hometowns. It is not unusual for them sometimes to prefer to invest in areas other than their ancestral towns to escape being stigmatized by the image of exploiters. This phenomenon made us stop and think carefully about the classical image of the Chinese overseas as 'contributors' or 'devotees' to China's economic development. They could just as well be functioning as part of international capital, while taking advantage of their language ability and business connections (guanxi) in the Chinese market.

Following this line of reasoning, Liao Shadian argued that the Chinese literature surfaced only sporadically, as having resulted from several combined factors: investment from the central and local governments as well as overseas Chinese. Today overseas Chinese capital constitutes one-third of total capital formation in rural enterprises. Funds from local governments for the development of special economic zones, especially for the construction of infrastructure, are also significant. Local governments, however, do not exercise excessive bureaucratic power over these enterprises. The international or rather, transnational characteristics of these enterprises have meant that both the purchase of technology and raw materials are decided by the market mechanism and the free flow of information.

30 APRIL - 5 MAY 1995
SHANGHAI, PR CHINA

Second International Academic Symposium: Chinese Culture and the World

From 30 April to 4 May 1995, the International Cultural Exchange Centre of Shanghai International Studies University (SISU) was the venue for the second international conference on the theme of Chinese Culture and the World. For two and a half days, the hundred or so participants (including five or six non-Chinese) listened to each other's presentations and engaged in sometimes animated discussion. This Germany's line of succession, the most famous scenic spots. The session took place in three separate groups, on language, culture, and literature respectively. The impression below will limit itself to the literature sessions, in which I took part.

by Michel Macqui

CONFERENCE REPORT

Not only, my contributions in the field of literature referred to the modern period, this being a period of large-scale Chinese involvement with the world beyond its borders. In line with the present 'neo-conservative' fashion in Chinese academia, the influence of foreign literature was greatly diversified and a variety of native Chinese concepts detached from their original contexts and made to correspond with Western ones were discussed at length. The once so popular theme of foreign influence was now regarded as a case of conspicuous flows, while many papers explored the fate of translated Chinese literature in other countries. The sensitive question of modern Chinese literature's stature in the West was addressed by a few speak-ers, not only in the form of well-produced papers, but also in the form of a hyper-nationalistic pamphlet by Gao Xu, who protested the fact that the Nobel Prize has not been awarded to a Chinese writer. The fact itself that genuine presentations like the latter proved to be poorly attended was also an indication that the academic gathering pointed out intriguing differences between Chinese and Western cultural and intellectual life. In my view, the conference was a beautiful interscience of ideas, and there was much to be gained from this stimulating and invigorating conference was first and foremost an important learning experience.

The city of Shanghai, for more than a hundred years a melting pot of Chinese and foreign culture, formed the perfect background for the conference. Moreover, the International Cultural Exchange Centre, where the participants were also housed, turned out to be an excellent conference venue. Despite some organizational peculiarities (foreign participants were asked to pay 'sponsor fee' of US$ 150, while Chinese participants were invited by the Centre itself), I felt very much at home at the conference. It is to be hoped that this 'Second Symposium' will soon be followed by a third one.
Fukien and Taiwan in the 19th and 20th Centuries

Contacts & Contrasts

This workshop was the third in an ongoing series of biennial workshops that are organized jointly by the College of Liberal Arts (Taipei) and the Sinological Institute (Leiden) in the framework of the cooperation agreement between National Taiwan University and Leiden University. The first workshop, on ‘The Norms and their Propagation in China’ took place in Leiden in 1991; the papers at this workshop have been published under the title Norms and the State in China, Chunchi Huang and Erik Zurcher, eds., (Leiden: E.J. Brill, 1993). The second workshop, devoted to ‘Concepts of Time and Space in China’, took place in Taipei in 1993. The papers at this workshop are about to be published by E.J. Brill. The Sinological Institute had earlier hosted a workshop on the theme ‘Fukien and Taiwan in the 17th and 18th Centuries’, of which the papers have been edited by E.B. Vermeer as Development and Decline of Fukien Provinces in the 17th and 18th Centuries, Sinica Leidensia XXII (Leiden: E.J. Brill, 1990).

By Wille Idema

During the Ch’ing dynasty, Taiwan had been populated principally by Hokkien immigrants from the southern parts of the present province of Fukien. The commercial and cultural contacts between the two areas were extremely intensive. Consequently, the two areas share many aspects of social organization and cultural forms (religious, popular literature, popular art), characteristic of this particular part of China. While it is possible to speak of a common shared local variant of Chinese culture, it is also obvious that social organization and cultural forms have developed in divergent ways in both areas in the course of the 19th and 20th centuries. This may be due partly to the disparate nature of society in both areas: a more settled society in Fukien in contrast to the frontier society in Taiwan, each with its own internal dynamics. Nor should the influence of the contrasting political situation of both areas be underestimated. Whereas Taiwan administratively was part of Fujian province for most of the 19th century, it was a Japanese colony for the fifty-year period 1895-1945. Since 1949, the two areas have again been politically separate. Recent years have seen rapidly increasing contacts in all fields. The same two areas have also witnessed the re-emergence of many kinds of research data in both areas in the course of the 19th and 20th centuries. The workshop was attended by some thirty scholars. Apart from the participants from the College of Liberal Arts and the Sinological Institute, a number of scholars from Xiamen University (with which Leiden University also has a cooperation agreement) and individual scholars from the UMA, Canada, Great Britain, Japan and Germany were also present. The opening meeting of the workshop was addressed by Prof. Dr. Kolff, Director of the Research School CNWS and by Prof. Lin Yaeou, Dean of the College of Liberal Arts of National Taiwan University. On the first morning, the participants discussed the papers by Tsoo Yang-ho of National Taiwan University and by Arthur Wolf of St Anthony’s College, Oxford, respectively ‘The Tea Industry and Trade of Taiwan: late 19th to early 20th century’ and ‘Modelling Chinese Maritime Regimes’.
This year sees the completion of Nipponica, published by Sophia, the fiftieth volume of Monumenta, immense prestige in Japanese editor, Dr Michael Cooper.

By Derek Massarella

Monumenta Nipponica

Following the instructions on the door of the university buildings, an office which commands a fine view over Tokyo, I knocked, then entered, and was greeted warmly by Dr Cooper and his secretary, Ms Mutsu Nishibutsu.

Could you tell us something about the founding and early history of MN?

Michael Cooper: The journal was established in 1938 as a semi-annual international periodical to advance the study of things Japanese. The first editor was a German, Johannes B. Kraus, who edited six volumes from 1938-1943, even managing to prepare for the press a volume for 1944 which, alas, never saw the light of day because of strict wartime regulations.

How about the title?

MC: 'Monumenta' was chosen to convey a sense of gravitas while 'Nipponica' was favoured over 'Japonica' because of the ultra-nationalist connotations. But 'Nipponica' it came to be, 'for reasons of euphony', to avoid a repetition of the 'N sound, at least according to van Gulik.

There was a hiatus after 1945?

MC: Yes. Volume 7 did not appear until 1951, edited by Wilhelm Schiffer (Kraus had died in 1945). A Chinese scholar had been thrown out of China after the revolution. Schiffer held the job until 1951 when he was succeeded by an Italian, Joseph Piecau, now the Rector Magnificus of the Gregorian University in Rome. Pitcaur is a dynamic man, a Japanologist, who had studied in the U.S. It was he who really put the journal on the map. He revamped the design, brought in a new printer and travelled widely in the U.S. to promote the journal. He remained as editor until 1969 when Edward Szpyczak took over.

When did you become involved with MN?

MC: From around that time, I was writing up my thesis for publication but I also worked on the MN monograph series and on the journal itself.

When did you become editor?


How long had you been in Japan by then?

MC: Well, I first came in 1954 and did two years language study near Kamakura, a place I immediately fell in love with, then two years of teaching and other jobs before returning to Europe in 1959 where I studied theology and then started work on my D.Phil thesis on Rodrigues. It was supervised by Charles B tender and I completed it in 1966 and then returned to Japan.

What is the print-run?

MC: It is no longer possible to buy a complete set but MN is available on microfilm and will eventually go onto CD.

A lot of people will be surprised to find out that there are only two people working on MN, could you tell us something about the division of labour?

MC: Ms Muro attends to subscriptions and budget details and reads the proofs. In addition, she packs and sends out the journal.

And you do the rest, the correspondence, editing and the preparation of articles and review for the press?

MC: Yes.

Does the university subsidise MN?

MC: Yes. But it exercises no editorial control, and besides MN is not a money-making enterprise.

What about sponsors?

MC: The Japan Foundation buys a number of copies and pays for their postage but apart from that nothing. Although it would be possible to find some, I suppose.

What about the monograph series, the last one came out in 1986, has it been suspended?

MC: Not at all. It is still alive but there is too much work on MN itself to leave time over for the monographs: at present.

Some distinguished volumes have appeared in the series, it seems a pity not to carry on the tradition.

MC: That's right. Some have become standard in their subject, but alas, there is a limit to what we can do at the moment.

Can you give us an idea of how Japanese Studies have changed over the last quarter century?

MC: The field has become much more professional and there are more younger people writing nowadays. The earlier issues had more European contributors but the reality is that focus of Japanese studies has shifted to the U.S. Although MN continues to positively welcome contributions from European scholars.

It is very noticeable that MN encourages younger scholars, is this a policy of MN?

MC: Well, I can help to do, after all Sir George Sansom and F.G.R. Boxer were once young, and so was I.

Looking back, is there anything you especially take pride in?

MC: Helping young scholars to get their work published which helps them get started on their careers. It is also a source of satisfaction that people are willing to send their work to Japan and indeed that MN continues to serve as a useful outlet for the study of things Japanese.

What about the future, there are some reports that Professor D. Price is in line to take over as editor. Any comments?

MC: After me?... We’ll wait and see.
Photograph taken by Abel J. Gower, British Consul, dated on the back June 1859. Albumen print. 

(Phot.nr. SMAI-33).

"In this letter, you will receive my portrait. Do not be shocked, you will probably not believe I have become such an old man, yet it is so; Pompe took it..." This letter was written from Deshima in Nagasaki on 31 March 1861. The author, Albert Baudoyn, was Agent of the Dutch Trading Company (Nederlandsche Handelmaatschappij) and the photographer was Dr J.L.C. Pompe van Meerdervoort, sent to Japan by the Dutch government to instruct the Japanese in medical science and to establish a hospital at Nagasaki. Pompe experimented with photography, collaborating with some pupils he had taken over from his predecessor, Dr J.K. van den Broek. Van den Broek was the first to introduce photography in Japan during the years he practised there (1853-1857). Under his tuition, a Japanese doctor, Keisai, was learning to take photographs using the daguerreotype process invented in 1839. Among Pompe’s students was the first professional photographer in Japan, Ueno Hikoma. He opened a photographic studio in Nagasaki in 1862. Another of Pompe’s students, Uchida Kyuzo, became famous as the first photographer ever to photograph the Emperor and Empress.

By Herman J. Moeshart

The history of photography in Japan being so intimately linked to the history of photography in the Netherlands, it was only natural that the history of the pioneering years of Japanese photography should be researched in the Printroom of Leiden University. The Printroom originally was reserved for collections of drawings and prints, but in 1993 the director, Professor H. Van de Waal, decided to add a collection of photographs and photograpghica. This collection was the basis on which the Study and Documentation Centre for Photography was established and became fully operational in the following years. It now owns a collection of c. 100,000 items. The aim of the Study Centre is to teach students in the history of photography and the collection is used intensively for this purpose.

The research emphasis is on Dutch photography. Documentation is collected to support this research and is also used to publish the History of Dutch Photography in instalments. Each instalment contains a number of monographs on Dutch photographers. In this series, that started in 1984, so far more than a hundred monographs have been published. Besides courses in the history of photography for students of art history, once or twice a year a course for learning how to determine old photographic techniques is given to students of the University and people like archivists and curators who work with old photographs in the exercise of their profession.

Though the number of photographs of Japan in the collection of the Printroom is relatively small, it contains some interesting items like the photographic album of W.A. Kok, midshipman on the ‘Amsterdam’, a Dutch man-of-war that took part in the punitive expedition against Shimomosi in 1864. In it are many photographs by Ueno Hikoma, who accompanied the text declares was a friend of Kok. The study of the early years of Japanese photography and the request to organize an exhibition of photographs from Japan taken in the years of Bakumatsu and early Meiji (1857-1875) to celebrate the 10 year jubilee of the Japan-Netherlands Institute in Tokyo in 1986 prompted the collection of material available in The Netherlands. The book Yomigumi Yokubunmu containing c. 200 photographs selected from this available material was published to accompany the exhibition in Japan in 1986, which was sponsored by Asahi Shimbun.

The Baudoyn brothers

More than a thousand photographs were brought together from the collections of the Maritime Museum (Nederlands Historisch Scheepsmaatschappijmuseum) in Amsterdam, the Royal Archives (Koninklijk Huisarchief) in The Hague and from private collections. The largest among the latter is the collection of photographs of the Baudoyn broth-
the Japanese embassy which visited the Netherlands in 1862. They were presented to King Willem III by the embassy. Among them are portraits of Japanese like Fukuzawa Yukichi, at that time interpreter, and Matsu­ki Ranzan, who became better known as Terazhima Munemasa, Minister of Foreign Affairs of Japan. The col­lection of photographs also contains the portraits of Dutch officials who were members of the committee which welcomed the embassy: J.H. Donker Curtius, who negotiated the first treaty between Japan and a Western nation in 1846 (Commodore M.B. Perry only concluded a conven­tion in 1853); and the first professor of Japanese at Leiden University, J.J. Hoffmann.

Digitalization
Some years ago the computer made its entry into the Study and Documentat­ion Centre for Photography and since that time the data of the photographs in the collec­tion have been entered into a data­base. That work is now approach­ing completion and the next step in the process of digitalization is about to be taken: the digitaliza­tion of the photographs them­selves.

This year, in cooperation with the Inter Documentation Company in Leiden, a project has been started to make c. 1,000 photographs from Japan available on a CD-ROM. In the data accompanying the photo­graphs, the latest results of our research will be presented. The beauty of Japan is shown in the fine landscape and city views, the charm of the Japanese women and girls is revealed in their portraits. The vio­lence of the time is also not ignored: attacks on Europeans and the sub­sequent decapitation of the murder­ers. Tough Samurai, Japanese states­men and Western representatives were fraternally united on this modern medium.

Printroom of Leiden University
from Japan on CD-ROM

ers. Albert Bauduin, already men­tioned, was joined in 1862 by his brother Antoon who came to Japan to replace Dr Pompe van Meeder­voort. Dr A.F. Bauduin was an ama­teur photographer who documented his 8-year stay in Japan, until 1870, by photographing the people he met, parties he attended, and the surroundings of Nagasaki. A small album, probably presented to Albert Bauduin when he left Japan in 1880 contains 350 photographs among which are c. 120 photographs of Jap­anese performing their function in the government of that time and 230 views taken in Tokyo and the rest of the country.

The photographs from the Maritime Museum in Amsterdam belonged to the Dutch Minister Res­ident in Japan, Dirk de Graeff van Polsbroek. As he resided in Edo and Yokohama, the bulk of his collection contains photographs taken in that area. In an album put together by the British photographer Felix Beato, who worked in Japan from 1861 till 1877, there are views of Nagasaki, Edo and Yokohama and photo­graphs showing life in Japan talent in the streets or in scenes enacted in the studio. Another of his albums was put together using photographs from several sources and showing events in Yokohama and Edo during his 14 years in Japan. These include photos of bodies of Henry Heusken, killed in 1861, and C.L. Richardson, killed in 1865, as well as portraits of his colleagues in the diplomatic ser­vice. The photographs from the Royal Archives show the members of
The Institute of Japanese Studies in Venice

The Institute of Japanese Studies was founded in 1965 and since 1992 (as the Sezione Nipponistica) has been part of the Department of Indian and East Asian Studies in the Sub-faculty of Oriental Studies (Corso di Laurea in Lingue e Letterature Orientali) of the University of Venice. The Institute was founded in 1965 and since 1992 (as the Sezione Nipponistica) has been part of the Department of Indian and East Asian Studies in the Sub-faculty of Oriental Studies (Corso di Laurea in Lingue e Letterature Orientali) of the University of Venice.

By Adriana Boscaro

The University dates back to August 6th, 1868, when the Scuola Superiore di Commercio, the first institution in Italy to deal with higher education in the fields of commerce and economics, was founded. Since that time it has been housed in Ca’ Foscari, a majestic building on the Grand Canal, once the home of the Foscari family. Indeed it is better known throughout the world as “Università Ca’ Foscari” than as the University of Venice. The campus has now been enlarged to include several different buildings, some of which are of considerable historical interest, in various parts of the city. Today the University is made up of four faculties (Economics, Foreign Languages and Literature, Letters and Philosophy, and Mathematical, Physical and Natural Sciences) offering eleven degree courses. The students number around 20,000.

The Institute prepares students for the degree (laurea) course in Japanese Studies in Venice. In 1995 it had 697 students. It is also a centre for postgraduate research, accommodating various research projects which are organized in collaboration with other universities in Italy and Japan, and with the Italian National Research Council (CNR).

The Department has its own program for awarding a postgraduate degree in Indian and East Asian Studies (Dottorato di ricerca Civiltà dell’Indù e dell’Asia Orientale), and shares another one with the Istituto Universitario Orientale of Naples (Dottorato di ricerca: Civiltà dell’Asia Estremo-Orientale). A very restricted number of students are admitted each year, after passing written and oral examinations. After three years the candidate must submit a thesis to the members of a commission nominated by the Ministry of Education.

The Institute organizes meetings, round-table discussions, seminars, and lectures to which the most renowned names in the field are invited. At least two conferences must be mentioned: in 1987, 190 scholars assembled to participate in the International Symposium “Rethinking Japan” and the conference papers later appeared in two volumes under the same title (Vol. I, Literature, Visual Arts & Linguistics; Vol. II, Social Sciences, Ideology & Thought; Sandige, Japan Library, 1990-91). In 1995, on the occasion of the 30th anniversary of the foundation of the Institute, an International Symposium on Tanizaki Jun’ichirö (also to commemorate the 30th anniversary of the writer’s death) was held on April 5-8 in the magnificent Aula Magna of the University, in which a large number of Tanizaki specialists participated.

The Hokusai Centre for Japanese Arts, directed by Professor Gian Carlo Calza, has already held two gatherings in Venice: The First Venice Conference on Japanese Art: Hokusaian Aesthetics in 20th Century Japanese Art will be held on May 21-24, 1996.

Library and Degrees

The library of the Institute has some 10,000 volumes, of which more than half are in Japanese. It subscribes to sixty academic journals, in Japanese and European languages. The collection’s strengths are in the areas of classical and modern literature, language and linguistics, ancient history, modern and contemporary history and politics, social sciences, religion and philosophy, anthropology, theatre, art and archaeology. There is also a room for audio-visual documentation of Japan, which holds a good number of video-tapes (VHS and U-matic format) on a variety of subjects: from religious rituals to art performances, from images of recent-historical events to language in daily life, etc. The Institute also has some video films by well-known Japanese directors, numerous slides on various themes and a wide range of records of Japanese music.

The degree (laurea) course in Japanese Studies takes four years. The students must pass a total of sixteen oral and four written exams. Courses in Japanese language and Japanese literature are compulsory in each year. Other courses are History of East Asia, Religion and Philosophy of East Asia, History of East Asian Art and Japanese Philology. The students also have access to a large number of optional courses, such as History of the Intercultural relations between East and West, Japanese Modern History, and Japanese Film Studies. There is also a room for audio-visual documentation of Japan, which holds a good number of video-tapes (VHS and U-matic format) on a variety of subjects: from religious rituals to art performances, from images of recent-historical events to language in daily life, etc. The Institute also has some video films by well-known Japanese directors, numerous slides on various themes and a wide range of records of Japanese music.

The Main Hall (Aula Magna) of the University of Venice
The Japanese New Religion Project at King's College, London was established in May 1994, with the aim of studying Japanese New Religious Movements (NRMs) outside Japan. Initially, the project concentrated on Japanese NRMs in Western Europe and Latin America, but we are now expanding our field of research to cover Australia, Hawaii, and Taiwan.

By Sonia Beaton

The project team is headed by Professor Peter B. Clarke, of the Theology and Religious Studies department at King's College, who has already published extensively on New Religious Movements. Professor Clarke is now engaged in research on Japanese NRMs in Brazil. Other members of the project currently include Catherine Cornille of the Catholic University of Leuven, whose work focuses on the issue of inculturation; Sandra Dacaro, whose research concerns gender; Luella Matsunaga, who is researching parallels between Japanese companies and Japanese NRMs; and Jeffrey Somers, who is focusing on Japanese NRMs in Great Britain. Veronica Reldan of the University of Rome is conducting research on Japanese New Religions (NRMs) in Italy with a focus on Sokka Gakkai; Professor Ari Pedro Oto is investigating Sekai Kyusei Kyo in Brazil; and also in Brazil, Yumi Fujikura is looking at the role of beliefs concerning the ancestors in the Japanese NRMs. A team headed by Professor Gary Bouma of Monash University, Victoria, is commencing research on the place of Japanese New Religions in Australia. Besides these individual research projects, we are working together to compile an annotated bibliography on Japanese NRMs, a task co-ordinated and organized by myself.

The year 1995 has been a busy and productive year for the Project, and one in which Japanese NRMs have been very much in the media spotlight following the Sarin gas attack on the Tokyo underground by one of these NRMs, Aum Shinrikyo. Coincidentally with the attack by one of these NRMs, Aum Shinrikyo, at the international conference on Japanese New Religions in the West was hosted by the project here at King's College on the 6th of May, at which the project members presented papers on the research which they are currently conducting. Papers were also contributed on Japanese New Religions in Latin America by Professor Maeyama of Tsukuba University, Japan; by Professor Queree of the University of São Paulo; and by Mr Yumi Fujikura of Pt. Kyodan in Brazil.

Among the topics raised for discussion was the extent to which Japanese NRMs in the West may be seen as practising a form of cultural imperialism (Catherine Cornille). This in turn raised the question of nationalism in these religious movements, a phenomenon which, it was pointed out, was unique to the Japanese NRMs. The issue of inculturation was also raised in this context; a point returned to by Professor Queree in his paper, and Mr Fujikura argued that in Latin America the spread of Pt. Kyodan has been facilitated by the increasing indigenization of this movement, while the more obviously Japanese aspects of the movement continue to present a barrier to non-Japanese members. However, Mr Jeffrey Somers, in his paper on Japanese NRMs in Great Britain, told us that he had found that the Japanese aspects of these movements presented no particular problems from the British members' point of view.

The issue of gender was raised by Sandra Dacaro in her paper, which prompted a useful discussion on the methodological difficulties inherent in conducting research on the role of women in the NRMs. Luella Matsunaga's paper explored parallels between Japanese NRMs and large Japanese companies, and engendered some lively debate on the feasibility and desirability of investigating the financial affairs of the new religions, an area predicted to attract some interest in the wake of revelations about the Aum Shinrikyo organization. Media representations of the new religions were the focus of a paper presented by Nina Hakkarainen, on the image of new religions in Japanese society. The tendency for the media to present the new religions in a negative light was noted here - even excluding the recent Tokyo gas attacks that in Latin America the spread of Pt. Kyodan has been facilitated by the increasing indigenization of this movement, while the more obviously Japanese aspects of the movement continue to present a barrier to non-Japanese members. However, Mr Jeffrey Somers, in his paper on Japanese NRMs in Great Britain, told us that he had found that the Japanese aspects of these movements presented no particular problems from the British members' point of view.

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The very term 'new religion' has negative connotations in Japanese, much as 'cult' does in English. One important point that was made here was that the diversity among these movements is not genetically recognized, and also that there is a lack of neutral information on NRMs.

In the coming year, new research by the Project will examine Japanese NRMs in Hawai'i and in Taiwan, while a new phase of our British research will assess the importance of notions of healing in attracting adherents to Japanese NRMs in Britain. Some of the current research of the Project is now nearing completion, and we hope to publish some of this material in the near future.

The University of California - Irvine

The department of East Asian Languages and Literatures at the University of California at Irvine announces a tenure-track appointment beginning in the 1996-97 academic year at the level of Assistant Professor in Cultural Studies whose research focuses on Korea

Candidates with interdisciplinary interests in such areas as literature, intellectual history, film studies, cultural anthropology, theater arts, and art history are strongly urged to apply. As a primary member of our Cultural Studies track in East Asian studies, the appointee should be prepared to teach graduate and undergraduate courses in critical theories (e.g. gender theories, Marxism, postcoloniality, psychoanalysis) according to her/his own training. The ideal candidate should have demonstrated commitment to research and teaching. Interested applicants should send a letter of application with statement of research and teaching interests, current vita, and three letters of reference to Chungmoo Choi, Search Committee Chair, Department of East Asian Languages and Literatures, University of California, Irvine, CA 92717, USA.

Review of applications will begin on December 15, 1995.

University of California is an affirmative action / equal opportunity employer committed to excellence through diversity.
The European Science Foundation is an association of 56 members, research councils, academies, and institutions dedicated to basic scientific research in 20 countries.

The ESF assists its Member Organizations in two main ways: by bringing scientists together in its Scientific Programmes, Networks and European Research Conferences, to work on topics of common concern; and through the joint study of issues of strategic importance in European science policy.

The scientific work sponsored by ESF includes basic research in the natural and technical sciences, the medical and biosciences, the humanities and social sciences.

The ESF maintains close relations with other scientific institutions within and outside Europe. By its activities, ESF adds value by cooperation and coordination across national frontiers and endeavours, offers expert scientific advice on strategic issues, and provides the European forum for fundamental science.

Asia Committee

The Asia Committee of the European Science Foundation was established in 1994 for an initial period of three years.

The aim of the Committee is to:
- strengthen and co-ordinate European research on Asia
- develop closer links between academia and decision-making and provide academic and strategic information for the development of a new European Asia policy
- initiate and support new, border-transcending research with an emphasis on interdisciplinary cooperation.

The Committee seeks to achieve these ends through:
- creating and administering a European post-doctoral fellowship scheme
- organizing and funding international workshops on well-focused themes
- strengthening the infrastructures of the professional, regional associations by setting up a directory/database

The proposal

The workshop proposal must contain the following information:
- Names of initiators and organizing institution(s)
- Title of workshop and introduction to the topic(s) to be addressed
- Scientific objectives
- Proposed date and venue
- Publication(s) envisaged
- Indication of the expected participation including a number of names and addresses
- A very general indication of the costs (the ESF calculates the average cost of a 2-3 day workshop, including travel and accommodation as FF 5000 per person).

Address and deadline

The workshop proposals should be received at the ESF Asia Committee's Secretariat before 1 June.

Tasks & Scope

The Asia Committee of the European Science Foundation covers the study (ancient and modern, humanities and social sciences) of the languages, cultures, societies and economies of South, Central, Southeast and East Asia.

The Committee is at present composed of scholars from France, The Netherlands, Scandinavian countries, Germany, Great Britain, Switzerland, Australia, and Italy.

Chairman:
Professor Thomasy Svensson
Nordic Institute for Asian Studies, Copenhagen

Vice-Chairman:
Professor Denys Lombard
Ecole Pratique de l'Extreme Orient, Paris

Secretary:
Professor Wim Stokhoff
International Institute for Asian Studies, Leiden.

Workshops

Each year the Asia Committee of the European Science Foundation sponsors a number of international workshops.

Procedure

Workshops proposals (of no more than five pages) are to be sent to the ESF Asia Committee's Secretariat before 1 June. A number of workshops (between eight and fifteen) will be selected for realization in the year after. In September initiators will be informed on the decision.

Workshop format

A 2 or 3 day meeting, preferably initiated by both European and Asian participants, bringing together some as junior as well as junior researchers from Asian and at least 7 European countries. Participants from other countries are also welcome. Participants are all asked to contribute to the workshop programme by papers and/or discussion.

The ESF Asia Committee may give logistic support to the organization of the event. The financial support consists of a contribution to the cost of travel and accommodation to a maximum of FF 10,000 per workshop.

Disciplinary and geographical scope

The study — ancient and modern, humanities and social sciences — of the languages, cultures, societies and economics of South, Central Asia, Southeast Asia and East Asia.

General criteria

The Asia Committee strictly applies to the following criteria, as part of its policy to support only those activities which are convincingly shown as bringing added-value by being organized at European level:
- A multidisciplinary approach, maximizing collaboration between humanities and social sciences
- The discourse Europe-Asia should be central. Where possible, projects should be joint-ventured with scholars and institutions in Asia
- Central issue in all topics should be some 20 senior as well as junior researchers
- The appeal certain topics may have to policy-makers is a plus
- Promoting collaboration with scholars and institutions in the USA, Australia and, in particular, Asia.

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Secretary:
Professor Wim Stokhoff
International Institute for Asian Studies, Leiden.

AGENDA 1996

LATE APRIL 1996

Beijing, P.R.C
Chinese Business Networks in Global and Comparative Perspective
Dr Bengt Bakken, Nordic Institute of Asian Studies, 53 Lejresgade
DK 2100 Copenhagen S, Denmark

22-23 JUNE 1996

Oxford, Great Britain
European Chinese and Chinese Domestic Migrants: Common Themes in International and Internal Migration
Dr Frank N. Pieke, Sinological Institute, University of Leiden,
P.O. Box 9555, 2300 RA Leiden, The Netherlands

30 JUNE - 7 JULY 1996

Lyons, France
Souflying Communities in the Indian Ocean
4th Century B.C. - 15 Century A.D.
Ecole Francaise d'Extrême Orient, Paris

Further information about the policy of the Asia Committee with regard to workshop proposals can be obtained from the Committee's Secretariat:

Mrs Drs S.A.M. Keuper
International Institute for Asian Studies
P.O. Box 9515
2300 RA Leiden, The Netherlands
Tel: +31-71-5272227
Fax: +31-71-5272632
E-mail: saks@ruiter.leidenuniv.nl

ADDITIONAL 1996

Leiden, The Netherlands
Encapsulating Knowledge: Indigenous Encyclopedias in Indonesia in the 17th-18th Centuries
Prof. Dr Bernd Arps, Department of Languages and Cultures of Southeast Asia and Oceania, University of Leiden, P.O. Box 9555, 2300 RA Leiden, The Netherlands

BEGINNING 1997

Münster, Germany
Asian Minority Cultures in Transitions: Diversity, Identities, and Encounters
Prof. Dr J.D.M. Platijnhoom, Seminar für Völkerkunde, Westfälische Wilhelms-Universität Münster, Studierstraße 32, D-48149 Münster, Germany

LATE FEBRUARY 1997

Leiden, The Netherlands
Transformation of House and Settlement in Western Indonesia: Changing Values and Meanings of Built Forms in History and in the Present
Prof. Dr. R. Scheffeld, Faculty of Social and Behavioural Science, University of Leiden, P.O. Box 9555, 2300 RA Leiden, The Netherlands
ESF Postdoctoral Fellowships in Asian Studies

General conditions for eligibility and scope of the fellowship scheme

1. The ESF Post-doc Fellowships are intended for outstanding young scholars who hold a PhD, another doctorate or a comparable qualification in any field of Asian Studies as defined below (under 12) and who wish to continue, broaden or deepen their research in a country other than the applicant's own. Interdisciplinary research will be particularly encouraged. The ESF Post-doc Fellowship scheme will promote top-quality research in Asian Studies, with a view to upgrading European research ability and creating a more truly European research community in these fields.

2. The fellowships are restricted to young researchers who are at the beginning of their academic career. They are open to applicants from all European countries and to those who have a well-established relationship with a European research institution. The fellowships are of one to three years duration and are intended for outstanding young scholars who want to continue their work at an institution in a country other than their own country.

3. The candidate should apply for a stay in one or several universities or institutions, where he or she can continue his or her own field of research, and the candidate must have a well-established relationship with a European research institution. The fellowship may be awarded for one to three years. The ESF recognizes the necessity of having a place where the candidate can continue his or her research.

4. Applications must be supported by a letter of recommendation from a senior researcher familiar with the candidate and his work (to be forwarded separately) and a letter of acceptance from the receiving institution (i.e. where the candidate will work during the time he or she is supported by an ESF grant). In the letter of acceptance, the receiving institution must confirm its willingness to provide the infrastructural facilities - such as the use of a library, a desk space, computer, means of communication - required by the candidate before so doing.

5. Applications for Post-doc Fellowships will be considered once a year by the ESF Asia Committee. Deadline for 1997 is 1 May. Applicants will be notified on the result of their application within three months.

6. Every holder of an ESF fellowship is required to prepare a concise report of his/her activities carried out under the fellowship and submit it to the ESF secretariat, within two months of completing the fellowship. Each year the fellow is expected to give a number of presentations on his/her subject.

7. Every publication of work executed while in receipt of an ESF post-doc fellowship must acknowledge the support given by the ESF Asia Committee, and two reprints of copies must be deposited with the Committee's secretariat.

8. ESF Post-doc fellowships are not insured by the ESF against medical expenses nor are they insured for accidents during their travel to and from the institution to which they are going. The ESF does not recognize recipients of its fellowships as agents or employees of the Foundation and accepts no liability in respect of the safety of their persons. In their own interest, recipients are, therefore, urged to make sure that both they and the institutions which receive them are fully covered by the necessary insurance.

9. The ESF is a non-governmental international organization whose awards are not automatically endowed with any particular tax privileges. It is the sole responsibility of the recipient of an ESF fellowship to pay any tax which may be levied upon it by the appropriate national authority.

10. In order to avoid duplication of expenditure, particularly with national sources, it is a condition of any award by the ESF that a full declaration be made to the Foundation of all grants, awards or contributions, towards the same travel and subsistence expenditure; the ESF will usually reduce its normal financial contribution by a corresponding sum or, where appropriate, annul it entirely. Continuation in whole or parts of existing salaries, superannuation arrangements, etc., must also be declared. ESF will consider the arrangements case by case.

11. Salary according to age and experience. The remuneration will follow the system of the hosting institution. An extra contribution towards the costs of travel will be provided.

12. The disciplinary and geographical scope of the Asia Committee of the European Science Foundation covers the study (ancient and modern, humanities and social sciences) of the languages, cultures, societies and economies of South Asia, Central Asia, Southeast Asia and East Asia.

13. Depending on the final situation, there may be fellowships of two kinds:

   a. Open fellowships that can in principle be held at any European research institution, and

   b. Fellowships tied to specific institutes and funded on a national or international basis.

14. A call for applications will be announced through the different professional Newsletters, and will also be circulated via ESF mailings to the European research Organizations.

European Science Foundation
   1. Quai Lezay-Marnésia
   67000 Strasbourg Cedex
   France
   Tel: (33) 88 76 71 27
   Fax: (33) 88 37 05 32
   E-mail: E.mail@esf-c-strasbourg.fr
The workshop took place from 20 to 23 March 1995 in Paris. There were nineteen participants: it was also attended by a small audience of scholars and graduate students in Chinese history and the history of science. Fifteen papers were discussed. The format chosen for the workshop was the following: all papers had been circulated in advance and were presented not by their author but by another participant, acting as discussant. The author would then reply, and a general discussion would follow. This format, according to participants, proved a success: as all the texts had been read in advance, there was time for in depth debate.

By Catherine Jami

The workshop focused on Xu Guangqi (1662-1633), the famous late Ming scholar who played a crucial role in the Chinese reception of Western thought in the 17th century as regards both science and religion. Many studies had already been devoted to Xu Guangqi. Leading participants had already worked on him in their respective fields of scholarship. In view of this, the goal set to the workshop was to reach a comprehensive understanding of his life and work, taking his historical context into account. This was to lead the way to an assessment of the significance of Western knowledge for seventeenth century Chinese thought against the late Ming background, rather than according to Western criteria.

Considering Xu's multifaceted work, specialists of different fields were needed for that purpose.

The first session was devoted to historiography and context. It opened with what was a detailed history of Xu Guangqi's image in the West (G. Blue). The discussion was oriented towards a critical reappraisal of Jesuit accounts. This opened the way to a closer consideration of Xu's regional background (T. Brook). Several features peculiar to the Shanghai area, where he was born, provide keys to understanding his scholarly interests: thus, his interest in agriculture and coastal defence stem from his father's trade. From the troubled times his hometown underwent in his youth, when it was harassed by pirates.

The military, agronomy and religion

The next session was devoted specifically to Xu's involvement in military affairs. As illustrated by the first paper (P. Calanca) this involvement was part of his official career. It included proposals for modernizing the army from the technical point of view, in particular by implementing Western artillery, but also structural reforms that would restructure the Chinese army's economic status. As the second paper showed (Huang Y.), Xu was in fact part of a network of converts attempting to reform the army, an attempt that failed because of the struggles between political factions. As an agronomist, Xu was in the main line of Chinese tradition. Compared to previous agronomic works, the most striking innovation of his work, the Nanhong quanshu, was the overwhelming importance of economy in it: his approach combined a bureaucrat's organizational concern and the know-how of someone who had performed experiments (P. Bray). This combination shaped Xu's description of plants: he classified them according to the use that could be made of their various parts, not to botanical criteria. The constitution of a garden thus became a central element of rural and familial economy (G. Médaille).

It is as a Christian convert that Xu was most advertised in Europe. Religious matters are also crucial to a contextualized understanding of Xu's world-view. An original assessment of the process of his conversion, showing how it corresponded to important changes in his scholarly interests from classical exegesis to more technical and more innovative subjects, was proposed by N. Standaert. Considering religion in late Ming society, it is important to understand how Xu's commitment to Christianity determined his attitude to Chinese religion, and especially to Buddhism, which was then regaining popularity, and against which he battled. It appears that Xu's attacks on Buddhism were mainly part of a defensive strategy set up at difficult times for the mission. A good part of the arguments he ranged against it was inspired by Christian ideas, which he combined with more traditional Confucian orthodoxy morality (E. Zürcher).

Geometry and astronomy

By translating Euclid's Elements of Geometry into Chinese (collaborating with Matteo Ricci), Xu opened a new era for Chinese science. Three contributions were devoted to this pioneering work. First, it is necessary to understand Xu's contribution towards combating the state of Chinese mathematics at the time: Euclidean geometry was a means to answer questions that were then important to the discipline (Siu M.). Secondly, the study of Xu's own essay on the right-angled triangle shows how he tried to apply this new geometry to problems found in old Chinese texts, the meaning of which had mostly been lost (J. Engelstorf). Finally, it is only by considering the work of some major Chinese mathematicians up to the 1800s that one fully realizes Xu's importance in the field (Horng W.).

The next session was devoted to astronomy, a field in which Xu's role in the adoption of Western knowledge was central. The links between this discipline and religion, especially as regards the causes of the 1616 anti-Christian movement, were analysed, with special emphasis on Xu's role during this crisis (A. Dudink). At a more technical level, the study of the star catalogue compiled during the calendar reform proposed by Xu showed the wider implications of the synthesis between Western and Chinese skies had on the Chinese world-view. Finally, Xu's knowledge and book on science was discussed. First, the links between mathematics, astronomy, and his world-view show that in his mind the interest in very varied disciplines had a common motivation, which was not merely utilitarian (Hashimoto K.). Lastly, the role of the god Wönsen and of knowledge was considered: in Xu's synthetic view, the latter did not conflict with the former: Western elements could be assimilated into the Chinese mould, because of the universality of some notions (Han Q.).

Social significance

The final discussion, besides devoting its attention to the format of the book that will be published, the workshop's main outcome, brought out some features that seemed common to Xu's approach to the various fields mentioned above. The most important one could be a characteristic of Xu's implicit epistemology: whether in religion or in astronomy, there seems to be the same emphasis on the verifiability of knowledge. Another interesting feature, perhaps more characteristic of his time, was the constant connection made in his work as in his career, between the theoretical aspects of the sciences he studied and their social significance. This is an important feature of shíxué - concrete studies. Whereas the very fact of Xu's originality was made possible by the late Ming context, it was the way in which he turned to Western studies, combining them with Chinese traditional questions and methods, and the impact his scientific work had on later scholars that make him unique, and a pioneer not only in the acceptance of Western culture, but more broadly in that major scientific renewal that seventeenth century China witnessed.
The workshop was held at SOAS from April 27 to 29, 1995 and was attended by thirty-eight persons. It met with great interest and there were a number of late applications to contribute papers or attend which had to be turned down, as the workshop functioned on a paga-givers only basis. Thirty-one participants had submitted papers, which were sent out to discussants who prepared introductions of approximately thirty minutes to specific topics. During the workshop itself, only the discussants presented their contributions, and then opened the floor for discussion.

By William Clarence-Smith and Ulrike Freitag

The themes and discussions were the following:

Dr Farid Alatas

The Economic Origins of Emigration from and the Economic Impact on the Diaspora.

After clarifying the terms diaspora, Dr Alatas commented particularly on the role of remittances for (sub)sistence, state-building, potential modernization. However, the increased access to funds also led to a decline in stability and mediation in favour of armed conflict (abundant armed supplies). The impact on their host societies was presented as declining, particularly in the second half of the twentieth century with the development of overseas.

The most important thematic gap, to Dr Alatas related to the legal framework and commercial techniques used by the in order to build their commercial empire. The discussion focused on cultural aspects of emigration and the question on how far trade, family, and religious networks overlapped or supplemented one another.

Dr Gwyn Campbell

University of Witswaterand, Johannesburg

Economic Niches Occupied by the Hadhramis in Host Societies.

Instead of a political periodization, Dr Campbell preferred one according to economic periods which, for the Indian Ocean, he characterized as marked by the expansion of the industrial international economy by the end of the nineteenth century. As main characteristics, he noted the end of slavery, opium, and illegal arms trade, the loosening of protectionism and a technological revolution in terms of transport and communications, military technology and medicine. This stimulated a discussion about the validity of such a distinction, using as arguments with regard to Hadhrami trade, the increase in sailing boats and the development of new coastal trade. Also, the question of premodern networks and their coherence and vulnerability came up once more.

D. Abdallah Bujra

(DPMM, Aden Abeer) Social Divisions within Hadhrami Society.

Bujra discussed the social divisions under the following rubrics: the stratification system; relations between and muwallads [Hadhramis born abroad]; the Islahite-Alawi conflict; class divisions; and political and ideological lines of division.

In the discussion, the importance of the more general relevance of the Alawi-Islahite conflict was questioned, as this conflict was limited basically to Southeast Asia and Hadhramaut and its influence on social divisions is evaluated very differently even in that context.

Professor (em.) William Roff

(Columbia University, New York) Religious Divisions between Hadhramis.

Prof. Roff once more emphasized the fluidity of such categories as 'religious' and 'political' in the light of overlapping discourses. He stressed the necessity to focus attention on the question of the phenomenon of religious authority and its relocation in the light of socio-economic developments. He then proceeded to place the Alawi-Islahite debate, as well as the question of Shi'i influences, in this context. This raised in the discussion the question of dominant influences, not least by Sudanese and Wahhabi religious leaders on the social and religious debate and its importance in more general terms.

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Dr Huub de Jonge

(University of Nijmegen, Netherlands)

Hadhrami Rules in the Internal Politics of Host Societies.

De Jonge distinguished between three phases with regard to Hadhrami involvement in host societies: the precolonial period of often strong involvement, a much more difficult colonial period, in which the Hadhramis were often regarded with suspicion by the colonial powers and the local population alike, and the post-colonial period in which their involvement has been related to integration into or exclusion from nation states. However, in the discussion, this periodization was questioned, pointing to longer term patterns of developments and contradictory patterns. Overall, it seems extremely difficult to discern clear patterns in this area.

Dr. Fanis-Françoise Le Guennec-Coppens

(CNRS, Paris) Hadhrami Social Identity in Relation to Host Societies in the Diaspora.

One of the most important debates according to Le Guennec-Coppens, in future scholarship should be to investigate the host societies and relate scholarship on Hadhramis to this in order to create a fuller picture. Another main question, in her eyes, relates to the question of choice of particular host societies. Why did the Hadhramis migrate to Indonesia, but not to the Philippines and Thailand? What do we know about the social origins of the migrants? One of the main problems is that of visibility of clearly recognizable social groups and origins, a phenomenon most clearly found amongst Sayyids. But does this mean that other groups did not emigrate or did they simply integrate much more easily into the host societies? The discussion focused, among other things, on the extent of polygamy found amongst Hadhramis, and its function in creating links with the host societies, especially in maritales ones.

Black holes

The workshop formula proved to be very successful in focusing the discussion on particular theme, rather than listening to and discussing each individual paper. Since there had been no comprehensive study of the Hadhrami diaspora so far, this method, for the first time, helped not only to bring the results of various regional specialists together but also facilitated immediate exchanges and comparisons.

One of the most striking results of the workshop was the disparity of the research done hitherto. Southeast Asia and, to a lesser degree, India, have been very much the focus of scholarship on Hadhramis particularly in terms of economy and religious movements. In comparison, much less has been done on Hadhramaut itself, the Red Sea area and East Africa, where questions of social identity have been more in the forefront of scholarly interest.

In view of such 'black holes', the conference times turned into an outline of desiderata for future research, as much reporting on the current state of the art. Interestingly enough however, there is quite a lot of work at PhD level in progress, much of which was introduced at the workshop. The workshop also provided the first opportunity for the community of Hadhrami researchers to meet and thus inspired a wide range of new contacts and future research projects. In terms of practical results, we are currently negotiating with a number of publishers to publish an edited volume of selected contributions to the conference.
The Canon in Southeast Asian Literatures

The conference 'State and Ritual in East Asia' was held 28 June – 1 July 1995 in Paris. The organization with strong panels directed by well-known scholars acting as discussants made it possible to accommodate a great diversity of approaches while at the same time avoiding dispersion. Among the panels, which have generally been felt to be particularly successful, those on 'definitions', the 'Han' panel, the 'Buddhist' panels, and the panel on 'local administration' should be mentioned. But a number of outstanding papers have been delivered in other panels as well.

The Canon in Southeast Asian Literatures

A workshop on 'The Canon in Southeast Asian Literatures' was held at the School of Oriental and African Studies, University of London from 5–7 April 1995. The workshop, which was organized by the Centre of Southeast Asian Studies at SOAS was generously funded by the European Science Foundation. It attracted papers on the literatures of Burma, Indonesia, Laos, Malaysia, the Philippines, Thailand and Vietnam; it brought together scholars from Indonesia, Malaysia, the Philippines, Thailand, Vietnam, Russia, Germany, USA, the Czech Republic, Australia, the Netherlands, and England.

By David Smyth

The literary canon is one of the most lively areas of debate in contemporary literary studies. In the English-speaking world, the term 'canon' is most widely understood to refer to an institutionally recognized list of exemplary works, such as the body of works constituting the national literature of a country. The term is also used, however, to denote a system of rules for creating such works. These two fundamentally different, although not irreconcilable, uses of the term were reflected in the papers presented.

A traditional and popular view of literature sees it as a chronological, social construct and literary worth the literary canon as primarily a reflection of traditional Lao verse, and Vladimir Braginsky (SOAS) 'rescuing' Malay poetics (Universiti Kebangsaan Malaysia) illustrating the concept of construction of the Philippine and major works which are linked over the centuries by a perceived cultural continuity and which 'have stood the test of time'. Increasingly - although by no means universally - literary scholars have begun to view the literary canon as primarily a social construct and literary worth as a reflection of power relations rather than intrinsic aesthetics. A major aim of the workshop was to look at such ideas in the context of the literary canons of Southeast Asia. Papers varied in focus, from the broad panoramic survey of trends in a national literature to very specific discussions of the role of an individual in shaping a canon on the place of a particular text within a tradition, and from contemporary to traditional literature.

Anna Alers (SOAS) and Anita-Marie Ecke ( Humboldt; University Berlin) offered broad surveys of the developments of prose fiction in Burma to the present day, the former focusing in particular on present government censorship and artistic guideline. In Vietnam, too, writers risk incurring Party censure despite the official lip-service paid to artistic freedom; nevertheless, Dana Healy (SOAS) noted the cautious emergence of a more innovative literature, in which contemporary writers have begun to abandon socialist realism.

Western influence

A recurring theme throughout the workshop was the multi-faceted influence of the West upon Southeast Asian literature, ranging from the cultural transfer of prose fiction as a literary genre to the emergence of a tradition of academic description and analysis of imaginative works. Plan Cu Dr. (University of Hanoi) described the impact of French and English literatures on literature in Vietnam since 1945, while Bernard Arps (Leiden University) and Ungku Maimunah Mohd. (Universiti Kebangsaan Malaysia) discussed the role of Westerners in codifying Jawanese poetics and writing Malay literary history respectively.

The emergence of literature as an institutionalized branch of knowledge was addressed in papers analysing Indian literary histories for secondary schools by Ulfich Kratz (SOAS). Thai histories of the novel by David Smyth (SOAS) and the development of Malayan literary criticism by Liubert Letho (University of Copenhagen). Christine Cambell (ANU) presented a paper entitled 'Is there a women's canon?', which prompted lively discussion about the role of women in Southeast Asian literature and the relevance of Western feminist theory to the Southeast Asian context.

Several papers dealt with indigenous aesthetics. Peter Koren (New York) illustrating the concept of creativity within the rigid conventions of traditional Lao verse. Mohammed Haji Salleh (Leiden University) 'rescuing' Malay poetics from Western cultural domination, and Vladimir Braginsky (SOAS) describing an instruction of how to read and write a specific Malay text.

Papers taking an overall view of the canon included the discussion by Yuri Ouspov (St. Petersburg) of the role of Buddhist hagiographies in forming the canon in the classical literatures of Indochina, an analysis of the Indonesian canon by Rudi Darma (KIPT Surabaya) and the companion by Luisa Mallafi (University of the Philippines) of the construction of the Philippine and Malay novel as national literature. Ruth Mabanglo's paper on the classics of Tagalog literature prompted a lively discussion on the status of competing literatures in a multi-linguistic society.

There was a widely expressed feeling among participants that this workshop represented both a timely and innovative development in the study of Southeast Asian literatures and that papers presented would be of interest not only to regional specialists but also those working from a broader, comparative perspective. Two offers to publish the complete set of papers have been immediately forthcoming: a number of further possibilities are also being investigated.

The organizers would like to express, once again, their sincere thanks to the European Science Foundation for their generous sponsorship of this workshop.

Ritual as a medium for cultural action

Many papers pointed to the role of controversies in the historical and ethnographic materials to illuminate the assumptions about ritual as well as the variety of viewpoints. This approach appears to support the conviction, espoused in several presentations, that ritual is a way of talking about things that cannot, or should not, be talked about in other ways. For example, ritual debates concerning the proper lineage rituals performed by the emperor was a way in which the construction of the meaning in terms of lineage could be defined or telephoned. To debate lineage rites enables people to address institutions like the monarchy and the family without being more verbally explicit about the 'constructedness' of these institutions in general - which would detract from such institutions. This suggests that ritual action and ritual discourse (or debates) are ways of naturalizing certain socio-cultural constructions, making them appear embedded in the 'nature of things' despite controversies over details. The foregoing point supports the imagery of ritual as a 'medium' of cultural action, terminology that appears to be rather straightforward while encouraging us to be alert to the ways in which such a medium works (how the medium is the message), to use Marshall McLuhan's famous phrase. As a medium, ritual possesses some exceptional or distinctive qualities. For example, everyone knows a ritual when they see it; it can be named, organized, and prescribed, etc. Yet the spectrum of ritual actions is a very unclear continuum, which makes ritual a wonderfully flexible medium that requires an abundance of interpretation. As someone pointed out, it is a medium in which there can be no winners and losers, or, depending on the interpretations, very different perspectives on winners and losers. As a medium, it works less to give people specific concepts or doctrines that are open for debate or denial, and more to present ways of 'embodied' values and dispositions.
China, in comparison to Korea and Japan (although the comparisons are complex), is the centrality of its cultural creation and ordering. It seems to have relied very heavily, accomplishing various forms of social and cultural consensus. Li created and set up the grid and social 'groups' — and anthropological theory suggests that ritual can influence the production of buildings. How do built forms in turn influence, or even give rise to, relevant ideas? And what happens to ideas or images when forms change? What happens to forms when ideas and values change?

Since the workshop is planned in the context of a project dealing particularly with Western Indonesia, contributions on cases from West Java and Sumatra, with the adjacent smaller islands, are most welcome. However, for reasons of comparison, it is desirable also to have a few papers dealing with cases from other parts of Southeast Asia. The geographic scope indicated in the title is therefore to be understood as being somewhat flexible.

Characterization of the problem and scientific objectives

The cultural meanings and values of buildings and built environments under conditions of change represent a problem that concerns, first of all, those who inhabit the respective spaces. However, this problem also embraces those who build and organize these spaces, builders and planners, and those who study them, historians of architecture, geographers, sociologists and anthropologists. As the workshop is conceived in the framework of a larger project to be realized mainly by a collaboration between anthropologists, sociologists, and architects, the emphasis will be on architectural, sociological, and anthropological approaches to the subject. In each of the respective fields the question of meanings and values of built forms has always been an important issue, but it may be said that too often it has been treated without much consideration for the impact of change. Architectural symbolism, for instance, is usually discussed only at the synchronic level and described as if it were neat, or only to some small extent, subject to change in time. In the theory of architecture this has a very long tradition, which in Europe goes back to the Roman architect Vitruvius who had the habit of quoting myths and legends to explain the meaning of certain elements of the Greek 'orders'. We know, however, partly even from Vitruvius' own work, that opinions about the interpretation of such meanings were by no means unanimous, even in antiquity. In modern anthropological theory, the reference may be to myths and legends, with the addition of rituals, but perhaps more common are explanations drawn simply from local inferences or derived from the traditional names of the spaces and elements of a building. Only rarely are divergent opinions of local individuals or groups in past and present interpretations recorded and discussed in publications. Similar conditions prevail in the study of other aspects of architectural semantics and with regard to values. In a sense this is even more disturbing, because even more salient, is the fact that the buildings and settlements of an ethnic group are often discussed as if their physical aspect could be sufficiently represented by a rough sketch of only one or two examples. In reality the comparison of buildings within a single village often reveals significant differences in form and construction, suggesting that diachronic change is an important factor here that deserves to be studied more seriously.

In the framework of this project, the initiators of the workshop are Prof. R. Scheffold (cultural anthropology of Indonesia), D.P. Nasr (urban sociology of Indonesia), and G. Domenig, dipl.arch.ETH (vernacular architecture of Indonesia).

Organizing institution

The workshop will be organized by the Institute of Cultural and Social Studies of Leiden University, under the direction of Prof. R. Scheffold.

The institute is presently engaged on a four-year research project titled 'Design and Meaning of Architectural and Space among Ethnic Groups of Western Indonesia'. This project is to be realized in cooperation with counterparts from various Indonesian universities.

In the framework of this project, the initiators of the workshop are Prof. R. Scheffold (cultural anthropology of Indonesia), D.P. Nasr (urban sociology of Indonesia), and G. Domenig, dipl.arch.ETH (vernacular architecture of Indonesia).
The movement of population within and from China has assumed an unprecedented scale since the onset of the reforms in 1978. After decades of effective migration controls, the Chinese have gained freedom to move to destinations in China itself and abroad that offer the prospect of a better life for themselves and their families. Currently, China is experiencing a migration transition in the context of economic and social development similar to the experiences of other developing countries in Asia, Africa, and Latin America (Skeldon 1990). Yet Chinese migration is, and will continue to be, unique in certain respects. First, the sheer number of people who are involved adds up to tens of millions, possibly extraordinary challenges to authorities of the receiving area and host countries. Second, the strict controls on internal and international migration of the Maoist period (that have many historical precedents such as the Qing dynasty ban on international migration and Han Chinese migration to Manchuria) have not and probably will not be lifted completely. The huge system will continue to be a powerful policy instrument to direct and to restrict population transfers. Third, cultural traits, such as ancestor worship, the importance of the in-group, and the stress on descent and common origin lend a special spiritual character to the migration of Chinese.

Scientific objectives

The workshop we propose here will contribute to the understanding of these crucial changes of Chinese society. More specifically, it intends to bridge the artificial gap separating two important fields of contemporary Chinese studies, namely internal migration in China and emigration from China, specifically to Europe. These massive population transfers are an important topic of scholarly research in modern Chinese understanding their demographic, economic, social, cultural, and political repercussions is vital to policy-makers and the business community in Europe who want to keep abreast of the development of contemporary China and its interaction with societies in Europe. Over the past fifteen years, much research has been done on both Chinese internal migration and Chinese emigration. Surprisingly, however, students of Chinese internal and international migration have hardly interacted so far. The workshop will help to discover the similarities and dissimilarities of many of the central issues in both fields, such as the social organization of migration, the structure and culture of migrant communities and the role of voluntary associations, the impact of migration on the home communities, entrepreneurship and employment, and the formation of regional and ethnic identities.

Internal and international Chinese migration are two fragmented fields of academic inquiry. Chinese migration is thus studied in many different settings (China itself, Southeast Asia, North America, Australia, Europe) by researchers from many different countries and many different disciplinary backgrounds. Bringing scholars together in one workshop will contribute much to the maturation of Chinese internal and international migration studies and further their integrations with and contribution to modern China Studies and general migration studies.

During the workshop, 15 researchers from Chinese internal and international migration will meet these specialists in general migration studies. The workshop will be conducted in English as the participants will be from Europe, China, Australia, and the U.S. Their papers and discussions are designed to be aimed at achieving the following objectives:

1. To discover the communalities between Chinese internal migration and international migration, specifically to Europe;
2. To integrate the approaches to Chinese migration in disciplines such as sociology, anthropology, history, demography, sociology, social geography, political science;
3. To integrate Chinese migration studies in the larger fields of general migration studies and Chinese Studies;
4. To develop projects for collaborative research by scholars from different European countries and China.

Themes

Roughly from 1958, China was characterized for a good two decades by strong anti-migration policies and relatively low levels of population mobility. Only after the onset of the reforms in the late 1970s, did population mobility start to increase and migration appeared on the political and research agendas. The relative newness of the phenomenon is the main reason for the lack of migration data and studies. Investigations into population mobility in China can be divided into two types: first, large, nationwide state-sponsored investigations like the 1990 census, the 1986 and 1991 intercensal surveys, and the 1986 survey by the Chinese Academy of Social Sciences of migration in 125 cities and towns. The second type consists of local 'floating population' surveys. These studies are usually prompted more by practical issues and perceived (but not necessarily substantiated) problems like urban planning, traffic congestion, transmigration of family planning quotas, and increased crime, than by academic considerations. Publications tend to be oriented towards policy-making in a very general way, but in recent years there has been a trend in the direction of the use of empirical and more sophisticated techniques of demographic analysis. The main themes in the PRC migration literature are statistical issues (numbers of migrants, types of categories, problems of definitions), characteristics of migrants, rural underemployment ('surplus labour'), and migration policy. As international migration is often defined in terms of its 'contributions' and 'problems', the negative image of the migrant is perhaps illustrated by the term 'magnificent waves' (waves of migration), or blind mobility, which is commonly used in the media, daily speech, and even government publications, enforcing the image of uncontrollable movements of a 'vagrant population' subverting ordered social life. Here, the demographers often play a moderating role, by arguing for a more precise use of terms, and propagating the term 'floating rural', which is usually rendered as 'floating population'.

Chinese demographic research has yielded useful information but covers only a limited range of topics. Fortunately, Chinese anthropologists and sociologists have recently become interested in migration. Their research holds considerable promise as it addresses broader issues such as the nature of migration networks, the social structure of migrant communities, and the impact of migration on the migrants' home communities.

Studies by scholars outside the PRC have long been concerned with urbanization, rather than migration per se, and much has been written on the problems of estimating the magnitude of migration to urban places, and its contribution of migration to urban growth and urbanization. Focusing on more migration as a phenomenon in itself, the work of Sidney Goldstein and Alice Goldthwaite (sometimes in cooperation with Chinese scholars) has led to thorough demographic analyses, especially of the different characteristics of permanent and temporary migrants. Both types of work derive their data from Chinese official statistics and migration surveys. A few authors have undertaken their own fieldwork, and this usually takes place in rural areas rather than urban places.

A somewhat separate topic is the role of state policy and the relationship of the state to migrants. Migration policy in the Chinese case is embodied in the so-called household registration system, which for two decades after 1958 severely inhibited migration to rural-urban migration, but is increasingly being undermined by the effects of institutional and economic reform. Given the strongly developed sense of regional belonging of many Chinese, it is surprising that almost no studies exist about local identity and ethnic identity. An exception is the work of Emily Honig, the only other author who has taken an interest in these issues in Helen Siu. Overall, however, relatively few communities and are an older and larger field of research than Chinese internal migration. Much of the work on overseas Chinese migration, migrant associations, ties to the home community, entrepreneurship and employment, and ethnic identity is directly or indirectly relevant to Chinese internal migration. But whereas the Chinese in Southeast Asia and North America are well-researched, much less is known about the Chinese in Europe. Up to now, research on the overseas Chinese in Europe has focused on France, Great Britain, the Netherlands, and more recently Italy. Much less information is as yet available on the large Chinese communities in Germany, Spain, Portugal, Belgium, the Scandinavian countries, and Eastern Europe. However, even more problematic is the fact that, with only a few exceptions almost all research is limited to a Chinese community in one single European country, neglecting the fact that the Chinese population in Europe is made up of several discrete transnational communities, each with a shared history and extensive networks often spanning the entire continent. We strongly feel that a correction of this image is long overdue by specifically concentrating research on the Chinese as a pan-European ethnic group.

The issue of immigration in Europe is one of the most heavily debated issues in Europe. Unfortunately, the debate is almost exclusively in terms of problems (unemployment, crime, racism) and financial costs (social security, social work, housing). The parallel with the discussion in China on the 'floating population' is obvious. The Netherlands is a case in point. In view of the heated debate about the introduction of compulsory ID cards in this country as a means of controlling illegal immigration, it is interesting to note that the Chinese authorities introduced a national ID card in the late 1960s in reaction to increased - and partly unwanted - migration in urban areas. A better understanding of the nature and long history of migration to Europe, the lives of migrants, and the immigration of the second generation will do much to improve the image of the migrant that has been undeservedly tainted in such superficial and polarized debates. Migrants, moreover, are not just a drain on the exchequer. Their labour, entrepreneurship, skills, and capital contribute vitally to economic growth. Mobility of migrants between European countries, for instance, is much misunderstood, as people to those countries where social security is best. It is also a way for immigrants to create and organize business and employment opportunities throughout the continent. Research on Chinese immigration to Europe could help stimulate this appreciated pastiche in the Chinese as being among the most successful and entrepreneurially minded immigrants.

To arrive at a more balanced picture, we need much more information concerning the immigration, settlement, and employment of immigrant groups from a European rather than a national perspective. What does Europe look like through the eyes of immigrants and how do they negotiate their challenges and adapt themselves to opportunities? What are the patterns of international and transregional mobility of immigrant groups after their arrival in Europe and how do these patterns develop?

To discover the many similarities between internal and international Chinese migration we propose to start
Migration

Not only the migrant's family plays an important role in the migration process. Migration involves a disciplinary
home community (village) and the community of migrants at the destination. Indeed, through migration these communities are socially and
interlinked, an aspect lost when migration is only viewed in spatial terms. Migration takes place in the context of dense networks that link communities of
origin and destination. Local authorities, both at the place of origin and destination, are actively involved in facilitating, regulating, or restricting the flow of migrants. In
other cases, enterprises employ scouts to recruit workers. Migrants involved in employment chains are
familiar contacts established by chain migration. A well-researched aspect of Chinese international migration, such migration
patterns are further highlighted in the study of Chinese internal migration.

Organization

The workshop will be held in Oxford on 22 and 23 June 1996 in the context of the fourth workshop of the Giron Ajmer European Anthropology Network. The advantages of this format include:
1. The workshop can be advertised through the network's newsletter;
2. In addition to the participants, a larger audience of modern China specialists will be present which will stimulate the general discussion and will help towards a better incorporation of migration research in China studies;
3. The anthropological and sociological orientation of the network's members will provide a disciplinary perspective that thus far has been lacking, especially in internal migration studies.

Literature

Frank Plese
Networks: Hong Kong 
(University of Oxford)
Hein Mollain
The Netherlands
Economists: Christensen
Flumming Christiansen (University of Manchester)
Motte Thome
University of Leiden

Chinese Business Networks in Global and Comparative Perspective

The idea of this workshop emerged from talks with scholars and research policy-makers in Hong Kong, Singapore, Australia, Taiwan, and the U.S. held during Max Spierbroek and Thommy Svensson's journey to the Far East on behalf of the ESF Asia Committee in April 1994. The proposal has been developed in conjunction with Thommy Svensson's visit to Beijing in November 1994, when the plans were discussed with leading representatives of the Chinese Academy of Social Sciences - during Dr Borge Bakken's residence at the Contemporary China Centre in Beijing and in Canbera in January-February 1995 and through discussions with several scholars at major European centres for modern China studies.

Points of departure

Today, Chinese business operates throughout the world. It controls the economies of Taiwan, Hong Kong, Singapore, Australia, Malaysia, and the Philippines, and increasingly Thailand and Vietnam, and nurtures the unprecedented economic growth taking place in the People's Republic of China. In addition, it has also started to penetrate Europe and North America.

The degree of Chinese economic expansion goes beyond anything that seemed plausible twenty years ago. Constituting a challenge to policy-makers and business people throughout the world, it also poses a puzzle that seems to be constantly evolving. How can Chinese business networks be closely interlinked across geographical and temporal boundaries? How can we explain the diversity and uniqueness of Chinese economic networks? How can we explain the chain migration of migrants who have in common and what separate them? What are present and potential future relations between business in the P.R.C. and the diaspora? What are local particularities of organizational forms? What can be generalized as an international level?

Research policy objectives

The long-term aim of the workshop will be followed by the formulation of an intercontinental research programme to be carried out in collaboration between
research teams from Asia, Europe, the U.S. and Australia. The European part of this programme will attempt to secure funding from the EU.

Research policy objectives

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The relations of Chinese business communities to the surrounding society are complex. What do representatives of Chinese businesses believe about the work world? To what extent are business and family? To what extent do the characteristics and patterns of organization vary? What is the social and cultural fabric of the networks of Chinese businesses? How do Chinese businessmen operate in different cultural contexts, and what are the implications of their activities for the political, social, and economic systems of the countries in which they operate? What is the role of the Chinese business networks in global and comparative perspective?
Seafaring Communities in the Indian Ocean
(4th cent. B.C.-A.D. 15th cent.)

Autumn 1994
University of Leiden, The Netherlands
Workshop 5

Encompassing knowledge
Indigenous encyclopaedias in Indonesia in the 17th–20th Centuries

Work of an indigenous, encyclopaedic nature, often in the shape of travel accounts and handbooks, constitutes an important genre in the written languages of Indonesia. The writings in question have never received the scholarly attention they deserve, although they are important sources for the fields of cultural and political history, anthropology, literary studies, religious studies, performance studies, and art.

What circumstances led to the compilation of encyclopaedic texts in languages of Indonesia such as Malay, Javanese and Old Javanese (Kawi), Bugisian, and Sundanese? To what extent, for instance, do they owe their origins to colonialist interactions with the West? Are the circumstances of their creation analogous to European encyclopaedias during the Enlightenment?

 Renewed interest in the ancient history of the Indian Ocean has largely followed the Burmese model, exemplified in the writings of K.A.N. Chaudhuri (Asia before Europe, Cambridge, 1990). These studies emphasize the cultural unity of the Indian Ocean that underlies economic exchanges in the region and that some extent raised the question of religious underpinnings, particularly with reference to Islam. By contrast, Buddhists and Christians have received scant attention, these being now actively pursued and developed by the coordinators (e.g. H.P. Ray, The Winds of Change: Buddhism and the diffusion of material artefacts in the Indian Ocean littoral. An attempt has been made in this direction taking as an example the ancient encyclopaedia of the Indian Ocean compiled around the beginning of the Christian era (H.P. Ray, Monastery and Guild: Commerce under the Sinhalese, Oxford University Press, 1986) and several speakers at the Seminar will focus on developments and changes in the different regions of the Indian Ocean.

Although a quantitative economic history of the Indian Ocean is an antiquity cannot be supported by reliable documentation, it is expected that the aggregation and comparison of several regional approaches will help to generate an overview of the ancient economy of the Indian Ocean.

The spread and localization of words as a result of seafaring activity in the Indian Ocean is a theme that was briefly touched upon at the earlier Seminar in Delhi, but one that needs to be researched in more detail.

What is being envisaged is not the movements of people such as for example the Portuguese and other seafarers of the islands of Polynesia or the common heritage of Malay and the Barito group of languages with Malay, but the evolution of a nautical tradition.

How do we understand them as analogues to European encyclopaedias? Do they reflect the transoceanic voyages which at times appear fanciful, but which nevertheless provide data both on the stereotypical views of early South Asia, Oxford University Press, 1994). Religion, together with other cultural features such as languages are perceived in this context as identity-markers for trading networks essential to establishing trust between parties. A crucial aspect of this interaction involved missionary activity and the dispersal of cultural baggage including the spread of writing, navigational skills, and techniques of architecture among others.

Within this framework the analysis of literary sources becomes important for placing the archaising data for the diffusion of material artefacts in perspective. Thus, Greek, Sanskrit, and Arabic texts preserve narratives of transoceanic voyages which at times appear fanciful, but which nevertheless provide data both on the stereotypical views of early South Asia, Oxford University Press, 1994). Religion, together with other cultural features such as languages are perceived in this context as identity-markers for trading networks essential to establishing trust between parties. A crucial aspect of this interaction involved missionary activity and the dispersal of cultural baggage including the spread of writing, navigational skills, and techniques of architecture among others.

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Asian Minority Cultures in Transition: Diversity, Identities and Encounters

Yet another objective of the seminar is to identify points of convergence between the different disciplines of the Social Sciences and the Humanities, and between these disciplines of the Social Sciences and the Natural Sciences, such as ethnohistory, ethnography or technological aspects of indigenous knowledge.

Finally the contributions to the seminar will be concerned with offering long-term perspectives on the notion of cultural diversity and cultural identity in different geographical settings in Asia (e.g. Kubo in Sumatra; Rhadé in Vietnam; Akha in Thailand; Cham in Laos; Miao and Manchu in China; Karen in Burma).

Themes and topics

- Within the framework of the theme of Salvage Studies the following topics will be addressed:
  1. Holistic studies are the trade-mark of anthropologists, but there are sound reasons to doubt the supposed boundedness of minority cultures. Are minority cultures to be regarded as bounded units or should they be seen as outcomes of cultural interrelationships and historical processes?
  2. How can different degrees of cultural integration and wholeness be defined?

- Under the theme of Holistic Studies the following topics will be addressed:
  1. Holistic studies are the trade-mark of anthropologists, but there are sound reasons to doubt the supposed boundedness of minority cultures. Are minority cultures to be regarded as bounded units or should they be seen as outcomes of cultural interrelationships and historical processes?
  2. How can different degrees of cultural integration and wholeness be defined? This topic also refers to the notion that Asian cultures, and how do they affect the way people construct their own cultural identities? (This also refers to questions of intercultural communication, syncretism, authenticity and hybridization.)
  3. How can different degrees of cultural diversity and cultural identity in different geographical settings in Asia be addressed? (This also refers to problems related to property rights, recognition of customary law, law enforcement, and resettlement)
  4. Which are the economic roles of minority cultures in the context of inter-ethnic relations?

Convenors

- Prof. E.K.K. Makunin (Indonesian Institute of Sciences, Jakarta); Prof. J.D.M. Flereiekamp (Seminar für Völkerkunde, Münster), Prof. W.A.L. Steinhoff (International Institute for Asian Studies, Leiden)

Organising Institution

- Seminar für Völkerkunde, Westfälische Wilhelms-Universität, Münster, Germany

C. With regard to the theme of Encounter Studies the following topics will be addressed:

- Encounter studies deal with interactions between minority cultures, interactions with (national) mainstream cultures, and interactions within the global cultural environment. What effect do these interactions have on the sustainability of minority cultures and how do they affect the way people construct their own cultural identities? (This also refers to questions of intercultural communication, syncretism, authenticity and hybridization.)

The seminar will be concerned with three major themes in this particular field of study:

1. Salvage studies of endangered minority cultures;
2. Holistic studies focusing on minority cultures as entities in their own right;
3. Encounter studies dealing with processes of inter-cultural communication, acculturation and shifting cultural identities.

The research topics which may be considered are the more relevant and urgent need to be dealt with by this network will be discussed during the seminar on the basis of the Network Proposal which has been submitted to the European Commission.

The seminar is a first step in a long overdue effort to bring together the different research traditions in this field of study which almost without exception have been created in the context of specific colonial experiences.

In this respect the seminar (and the research programme envisaged in the Network Proposal) can be seen as a milestone in the historical process of European-Asian cultural interaction. Moreover, the participation of a considerable number of Asian, North American, and Australian experts is expected to provide an extra stimulus to the endeavour to break down disparities in theory and approach. The contribution of Asian experts especially represents an innovation involved in this field of studies.

The 49th Annual Meeting of the Association for Asian Studies will be held in Honolulu, April. It is the first time that the AAS has crossed the continental North America. It aims to facilitate the cross-cultural and cross-disciplinary interchange, to broaden the scope of our association beyond its predominantly American base. This meeting is particularly aimed at expanding the interaction between American and Asian Asians, but Europeans are more than welcome.

By John Campbell

The latest news is that the effort to bring more scholars from Asia seems to have succeeded. The Program Committee (which met in September) received far more proposals for panels than ever before, and a remarkable number included non-American participants. In response to all this demand, we have managed to increase the number of panels from the usual 70 to 95. There will also be quite a few individual papers and - innovation in 1996 - presentations through a power and discussion.

The formal programme, which has already been decided. Each meeting has dozens of less formal sessions sponsored by various affiliated groups, many of which are panels or roundtable discussions every bit as substantial as the formal sessions that go through the program committee. These are more flexible. At this meeting for the first time names of presenters and their paper titles will be listed in the printed 'supplementary program' distributed at the meeting. (European scholars who would like to be put in touch with a group in their specialty should send me a note with particulars, at the addresses below or via email to jccamp@umich.edu). We also expect to have a reading and discussion with Vikram Seth (appearing as our Fulbright 50th Anniversary Distinguished Fellow), more than one booth in the exhibit hall, two rooms with continuous video shows on Asian topics, and a special Asian Arts Festival sponsored by the East-West Center and the University of Hawaii (details below). The meeting will be held at the Hilton Hawaiian Village, from Thursday afternoon to Sunday noon, April 11-14, 1996. You can register in advance (less expensive) by writing to us: the cost is $50 US for members, $75 for nonmembers ($10 and $40 respectively for students). The change included a copy of the Program, which will be sent before the meeting, and also of the Abstracts of nearly all the papers presented that can be picked up on arrival. Hotel reservations can be sent directly to the hotel (2005 Kalua Road, Honolulu, HI 96853). The rate for a single or double is $149.00 a night, one or two additional occupants $15 each.

We are convinced that this Annual Meeting will be an event in its own right, and an unusual opportunity to meet Asians from all over the world. For more information, write, fax or e-mail to AAS headquarters (Lane Hall, University of Michigan, Ann Arbor, MI 48109-1290; 313 662-3810; postrmest@AsianArt.org). Better yet, for news of the meeting (including word on alternative accommodations and so forth) and much else in Asian studies, you could subscribe to the AAS Newsletter: five copies a year for $5 plus an optional $1 for small mail to Europe. Or become a member (rates on request).

The AAS on World Wide Web

The AAS has now a WWW site, through the kind assistance of the Center for Asian Studies at Indiana University. It includes the text of recent AAS Newsletters, our publications catalogue, abstracts of virtually all the papers at the 1995 Annual Meeting (before long for the 1996 Meeting as well), and up-to-date job openings. There is also an Asian and Asian American Studies listing.

The AAS staff may be reached on-line at postmaster@AsianArt.org.
The Gate Foundation is an international art foundation devoted to promoting intercultural exchange of contemporary art. The Gate Foundation aims to stimulate knowledge and understanding of contemporary art and artists, emphasizing non-Western and migrant cultures.

On November 23 a major international exhibition devoted to the arts of Jainism opens at the Victoria & Albert Museum in London. The exhibition has been organized in cooperation with the Los Angeles County Museum of Art and is having its only European showing in London.

The Peaceful Liberators: Jain Art from India

By John Guy
Deputy Director of the Indian & Southeast Asian Collection of the Victoria & Albert Museum in London (also co-curator of the exhibition and co-author of the catalogue)

The exhibition presents before Western audiences the remarkable artistic achievement of Jainism and its contribution to world religion. The principal themes which found expression in the art of Jainism are presented, notably the role of the Jina image, the significance of the deities, the ritual and narrative role of the illustrated text, and the Jain cosmology as seen through cosmological paintings. The place of pilgrimage in the Jain tradition is illustrated through monumental pilgrimage paintings. There is much in the historical development of Jain art which has parallels in the religious art of both Hinduism and Buddhism, but there are other aspects, particularly in relation to the role of the image in worship, which diverge fundamentally from the other traditional Indian religions. In the exhibition, stress is placed on the unique contribution of Jainism to the Indian religious and artistic tradition.

Jainism

Jainism grew out of the teachings of a series of historical teachers who became 'enlightened' and hence liberated beings, the most recent being Mahavira (c. 599-527 BC), the 24th Jina, a near contemporary of the Buddha. The history of Mahavira's immediate predecessor, Parshvanatha, is widely accepted, and he is believed to have lived in the 7th-6th century BC. The existence of the preceding 22 Jinas remains beyond historical verification but is embedded in the Jain pantheon, together forming the 24 Jinas of this particular age.

At the heart of Jain teachings is the commitment to non-violence (ahimsa) to all living creatures, including insect and plant life. A natural consequence of this philosophy is the rejection of all imagery and a tendency to go into occupations which do not interfere with nature, such as trade, commerce, and banking. This commitment to living in harmony with nature is witnessed in a 7th century Jain Vatara painting in which the artist is celebrating nature in all its forms.

The life of the Jain laity is guided by what is known as The Three Jewels: right knowledge, right faith, and right conduct. Meritorious 'right' conduct include the 'giving away' of a part of one's wealth, in keeping with the other key principle of Jainism, aparigraha or non-possession. This principle guides the life and behaviour of the laity, and is a strict principle of those who choose the ascetic path of renunciation in their quest to become a jina.

This philosophy can take many forms, and some are prescribed: these include ending the making of images; erecting and supporting the renovation of temples; and commissioning of holy books. Over the centuries this has led to a large and sustained production of Jain religious art, a rich selection of which is presented in this exhibition. What is perhaps most remarkable about this exhibition is the variety of regional styles and iconographic diversity to be seen, when associated with a religion that is popularly seen as only having a largely indistinguishable thirthankara images (Fig. 1). Early Jain theologians certainly opposed the worship of images and in all probability it was pressure from lay followers who generated the demand and pressure for actual images to assist in meditation and worship, or, more accurately in the Jain context, to serve as a 'model' of behaviour for those venturing along the moksha path, the path to enlightenment.

The Jina image

The creation of the jina image is among the earliest recorded figurative representations in Indian art. Inscriptional references from the 3rd century BC record the worship of Jina images. Archaeological evidence makes it clear that images were in demand from an early period; certainly image worship was well established in the Kushan period (1st-3rd century AD). Inscriptions from this period record that monks were encouraging members of the laity to commission images of the Jinas, possibly following the Buddhist practice of performing meritorious acts. Inscribed sculptures survive from both Mathura and Allahabad recording this patronage, much of which was undertaken by female laity and monks. For example, an inscription from the 3rd century AD at the Vatudra, Kankali Tila, Mathura. An early text the Prasuktin of AD 475 exists on the merits of building jina-lingam (image houses) and installing images of jina, though this practice was not universally welcomed by all Jain teachers.

These dissenting voices were troubled by the inherent contradiction between image worship and Jain orthodoxy: the Jina is a liberated soul, freed of its material body and resides in the celestial abode, represented as the heavenly assembly hall (samavasarana). As such the jina is no longer of this world and is incapable of being represented. It could be argued that the truest representation of a jina is the representation as a silhouetted outline, a positive void. It is a magical diagram, a summation of a perfected being or siddha (Fig. 2).

Despite this professed 'simplicity' of images of the jina, they nonetheless are designed following strict iconographic (i.e. symbolic) and iconometric systems. The latter system prescribes the measurements and proportions of images. It is the strict observance of these conventions, laid...
It is prescribed in Hindu silpa-
degree of uniformity in Jain images. images often display this quality of
inner breath or life. Jains were intended to serve as
reminders to the faithful of the pos-
sibility of liberation; i.e., they served as role models for both the Jain laity,
guiding their ethical code of living, and for the aspirant Jina, providing inspiration and a reminder that spi-
ritual liberation is an attainable goal. As a detached soul, removed from
this world, the Jina is incapable of
responding to a devotee's prayers or
requests. This inability to be inter-
ventionist, to respond to the prayers
and offerings from the faithful, sets
Jina images apart from both all
Hindu and most Buddhist deities, who can be called upon to ritually
correct approaches by a devotee.

Yakshas and yakshis
For any religion to fulfill the emo-
tional needs of its followers as a
popular religion, an element of
divine intercession seems a neces-
Santinatha. It was in time no longer acknowl-
dedged. The codes of behaviour laid down
from that of the Jina images.

Sacred diagrams
There is another aspect of Jain rit-
ual practice which was of great
importance from at least the early
centuries AD. This relates to the use
of mantras and other sacred dia-
grams. This practice finds its earliest
recorded expression in Jain art in the
eighteenth century AD. It is apparent
that these ritual diagrams
were the origin of many later cos-

omological depictions, including the
highly schematic rendering of the
Jina celestial realm, seemingly to be
found in many of the sculptor's and
paintings in the exhibition.

The codes of behaviour laid down
for Jain laity, monks, and nuns fea-
ture as the subjects for many of the
illuminated manuscripts in the exhibi-
tion, most notably from Kalpasutra
and Uttaradhyayanasutra manu-
scripts (Fig. 4)

The interventionist role of sub-
diary deities in Jainism is well
illustrated by the goddess Ambika,
the yakshi of the Jina Neminath (Fig. 3). An evocation to Ambika
makes clear the protective role of
the goddess: ‘May Ambika, of golden complex-
ion/ riding on a lion and accompanied
by her sons ... / protects the Jaina sangha from
obstacles’.

These benevolent deities have
assumed an important position in
the Jain cosmology, fulfilling a
strong social need which was
beyond the gift of the Jinas. Jains are usually depicted in
composite images as subordinate
figures, smaller in scale, attending
the Jina. Their rise to the status of
semi-autonomous deities, repre-
icted until the early Kushan
period (1st-3rd century AD). It is
clear that the minority religi-
s such as Jainism and Buddhism
were unable to ignore the deep-
rooted popularity of certain folk
deities. This pattern of borrowing of
deities from one religion to another,
followed by their gradual assimila-
tion, is very characteristic of the
centuries AD. Whether through a
conscious obliteration or simply
loss of folk memory, the com-
mon ancestor of many rival deities
described in the Pan-Indian nature of early religi-
ous imagery in India, with deities
being appropriated from rival
faiths. The very popular sarawati,
Goddess of Knowledge and Learn-
ing, a much beloved goddess wor-
shiped by Hindus, Buddhists and
Jains alike.

For a detailed programme
Tel: +44-171-9386841
Tel: +44-171-9386407.
For credit card enrolment/bookings
Tel: +44-171-9386407.
The Victoria and Albert Museum in London was founded using the proceeds of the Great Exhibition of 1851. That first great international exhibition of modern manufacture and design drew participants from around the world and made a profit of £186,000. This (for the time) enormous sum was enough to found a museum whose aims were threefold: to influence the standards of design in British manufacturing; to display works of art to the general public; and to educate the public taste.

By Rose Kerr
Curator for the Far Eastern Collection of the Victoria & Albert Museum in London

Since 1851 the V&A has built up its Chinese, Japanese, and Korean collections through purchases, gifts, and bequests. Today it owns a priceless collection of works of art including sculpture, ceramics, furniture, textiles, paintings, metalwork, lacquerware, and carvings in many media from jade to bamboo. Shown here is one of the rarest pieces from the V&A's holdings of Chinese ceramics, which are extensive and of very high quality. It is an example of Northern Song Ru ware, made for the imperial court between about 1090 and 1127, less than 100 examples of Ru ware exist worldwide. This beautiful cup stand bears a carved inscription inside the foot Shou Cheng Dian 'Hall of Longevity Attained', which is the name of a hall in the Northern Song imperial palace, probably named by the Emperor Huizong (reigned 1085-1126).

Contemporary arts and crafts
In addition to the acquisition of the historic material, and following principles laid down by the museum's founders, efforts are also made to collect good contemporary examples of art and craft. This summer, the V&A held an exhibition entitled 'Japanese Studio Crafts: Tradition and the Avanti-Garde' (3 May - 2 September, 1995). The works shown dated largely from the 1980s onwards, and more than two-thirds of the exhibits now belong to the Museum. This is because since the mid-1980s research and funds have been concentrated on a steady purchase of contemporary artworks in many media. Acquiring contemporary pieces means that a great deal of documentary information concerning technique, maker, place of manufacture etc. can also be amassed. The dry lacquer work illustrated here (2) is by Kurimoto Natsuki (1961), a young Kyoto-based artist who, in the late 1980s, established an important reputation for strongly-coloured mixed media works based around large-scale dry lacquer forms. This example was made by the dry lacquer technique using polysytrene for the inner core. Its title 'A Priest's Crown' is indicative of Kurimoto’s interest in ritual and religion.

The Far Eastern galleries
The museum’s first permanent display of East Asian art was in the ‘Chinese court’ (gallery dedicated to Chinese art) designed in 1863. Other Chinese, Japanese and Korean artefacts were shown according to media in several locations around the building. Finally in the late 1980s plans to open a ‘Far Eastern Gallery’ containing art works from China, Japan and Korea on the ground floor were approved. This gallery was modified several times and is now the site of the T.T. Tsui Gallery of Chinese Art. From the mid 1980s, space allocated to the East Asian collections has grown, and exhibits are now housed in a series of newly-refurbished galleries on the ground floor. Their innovative displays were all accomplished with the aid of private and corporate sponsorship: the Toshiba Gallery of Japanese Art opened in 1986, the Chinese Export Gallery (funded by Gerald Goldyne) in 1987, the T.T. Tsui Gallery of Chinese Art in 1991, and the Samsung Gallery of Korean Art in 1992. As well as new layouts and lighting the new galleries incorporate interactive video displays, objects in touch, and bilingual labelling and signage in English and Chinese. Gallery displays are supported by vigorous educational programmes that serve both Eastern and Western audiences. For example, specialist educational activities drew nearly 14,000 children and students into the Chinese gallery in 1994-1995, while interactive, learning events for Cantonese and Mandarin speakers have attracted new audiences.

Each new gallery is supported by a full-colour book: ‘Japanese Art and Design’, ‘Chinese Art and Design’, ‘Chinese Export Art and Design’, and ‘Korean Art and Design’ are in print. Far Eastern Collection staff are engaged in a continuing programme to publish books and articles that explain the Museum’s collections to a wider public. So far, books have been issued on: Chinese ceramics, dresses, furniture, bronzes, snuff bottles, export wares, and paperweights; Japanese prints, textiles, and contemporary crafts. In press are publications devoted to Chinese titles, Japanese carpentry, Japanese dress, and Korean decorative arts of the nineteenth century.

For specialists and scholars, the V&A has five further study galleries on the first and second floors that show ceramics, textiles, dress, jade, sculpture, carving in many media, and snuff boxes. In all, more than ten thousand East Asian items are on display at any one time.
Confrontations

Dutch and Indian artists: collaboration on a project

Berend Strik: Mona Lisa is fixed. She won't get a date tonight (collage).

The fruit of the project will be an exhibition from December 9, 1995 – January 1996 in The National Gallery of Modern Art in New Delhi and in the Stedelijk Museum Bureau, Amsterdam (April-May 1996). Afterwards the exhibition will travel to several other venues in Europe.

Rob Birza, Bastienne Kramer, and Berend Strik from The Netherlands will work together with Bhupen Khakhar, Mrinalini Mukherjee, and Sudarshan Shetty from India, all renowned artists in their respective art circuits.

The intention is to intensify the discussion and mutual exchange process that started a few years ago between Dutch and Indian artists on the initiative of the Foundation for Indian Artists. In this project the artists can feel, identify, and reflect on the local as well as the global in an eclectic manner to evoke cliché imagery. They seek a confrontation with contrast, boundaries, frames of references, and partitions within the fluid cultural space in which they live. This deliberate quest for alienation in order to recreate oneself and one's work is at the same time a signal for fresh commitment.

What interests Rob Birza is India's elusiveness, the multi-layered nature that one encounters on all levels of Indian culture. Nothing is what it seems, the meaning of things is forever shifting.

Bastienne Kramer clearly senses the presence of India's tradition, its past and its intersection in Indian art, sometimes in ways that are difficult for her to imagine.

Berend Strik feels that he should stay close to himself in order to transcend the cultural differences that strike him. In this respect the idea of working in India is both appealing and disturbing to them.

One way for the artists to draw closer to Indian culture is to use typical Indian techniques and materials and incorporate them into their own work.

Kramer goes a step further in this regard, because she is interested in techniques which ended up in India under influence from the West and are applied there in a characteristic way. In this connection she is thinking of making use of plastic blowing and metal casting.

All three artists are interested in the figurative aspect, which is an important factor in Indian art. In India ceramics is employed to a special end, for example through references to reality with an aim toward confrontation. Often this figurative aspect is intended by much more abstract aspects of her work. In general she makes use of objects taken from daily life.

Rob Birza is particularly interested in old techniques in part because these technique are used in making images in this project derived from the Indian tradition.

Sudarshan Shetty in front of the cafe he designed in New Delhi.

For further information

Elke Raymakers, Project Manager
Foundation for Indian Artists
Tel: +31-20-6231547

The National Gallery of Modern Art
Jesper House
India Gate
New Delhi
India
Tel: +91-11-382835

The Stedelijk Museum Bureau
Rozenstraat 59
1016 VN Amsterdam
The Netherlands
Tel: +31-20-4220471

Asian Cuture

Bluphen Khakhar is a painter, but he also worked in clay creating a project last year at the European Ceramics Work Centre in the Netherlands. He is elaborating this technique in India. He can transform his brilliant sense of colour in a technique called Majolica glazing. Khakhar's subject are drawn from daily life, which he blends with stories of the gods and old myths. His work contains a highly personal commentary of the society in which he lives. He expresses himself not only in the visual arts but he is also a writer.

During his study as a painter, Sudarshan Shetty became more interested in sculpture and installations. Now he combines all three techniques in a serious but often playful way. His paintings are often elaborated with sculpture and his sculptures have picturesque qualities.

He created a fairy-like environment with sculptures, paintings and installations in a café in a big hotel in New Delhi.

Mukherjee, Khakhar, and Shetty have been to Europe before and are familiar with Western topics in art. They are not very restricted to the materials they use and are willing to experiment, as their Dutch colleagues are. Through the confrontation between different cultures and the solutions of their artistic problems, inquisitiveness on both sides can be stimulated. The exhibitions in New Delhi and Amsterdam and various places in Europe will be the testmony to their working together.

organic forms on a human scale. She uses her material in a craft-like manner, very direct and without any preliminary drawings.

She refers to the magical Nagas and bhutas, traditional sculptural images, to reflect her interest in the universe of the permanent and the transitory.

Mukherjee is also interested in materials other than vegetable fibres, for instance clay, and she is looking forward to working in ceramics for the project.

Indian artists

The confrontation with the Indian artists will be interesting. One of the artists, Mrinalini Mukherjee, usually works with sisal and hemp to make

Asian culture
Festival Indië/Indonesia

From November 30th until December 10th 1995 the Festival Indië/Indonesia will take place in The Hague, the Netherlands. The festival is organized by Ton van de Langkruis and Reggie Bay. Dance demonstrations, theatre productions, concerts, films, lectures, and seminars will be presented in many Hague theatres.

The theme of the festival is twofold. On the one hand the vision of Dutch and Indonesian artists on the history of decolonization is presented, on the other hand the organizers of the festival would like to illustrate the connection between Dutch and Indonesian art forms, especially in music, dance, and visual art.

A play about Soekarno, written by Jan Blokker, will open the festival, and, among other pieces, a play about the proclamation of the Republic of the South Moluccas will be performed.

During the festival a reconstruction of a wayang performance about the history of Indonesia, which travelled through Java in the wake of 1945, will be presented. The play is produced by the musicologist Elsje Plantema in co-operation with Blicius Subono, Daulong S. Kar, the ensemble Widosari, and the Museum of Ethnology in Rotterdam. Furthermore, Seng Prawoto, a sendratari (a dance performance, which tells a story) from Yogyakarta, will show the role of Sultan Hamengkubuwono IX in the struggle for Independance.

Dutch and Indonesian films on the decolonization will also be shown.

Music and Dance
The Indonesian choreographer Glenn van der Hoff questions the significance of a people who do not belong in either country in the premiere of the Djazzex Modern Jazz Dance company.

The Korso theatre illustrates how Indonesian instruments and musical ideas have been incorporated in the Dutch music, and how Indonesian composers use Western aspects in their traditional music.

Poetry and Literature
Poetry International is organizing a poetry-workshop in cooperation with poets from Flanders, the Netherlands, and Indonesia, including Rendra, Remo Campeert, Sirok Sengenge, Dorothea, Herman de Cominck, and Toeti Heraty. The literary activities comprise discussions with Rudy Kousbroek, Adrian van Di, Hella Haasse, Marien Bloe, F. Springer, and Ian Buruma about the history of the former Netherlands Indies. Indonesian writers will also be present to recite their work.

During a seminar the topic of decolonization will be discussed by among other participants Professor A. Toeew and antropologist Husub de Jonge, writer/journalist Gunawan Mohamad and poet/philosopher Toeti Heraty. The seminar will be organized by the magazine ‘Indische letteren’ and the chairman is Dr Gerard Termorshuizen.

For further information (application form etc.) please contact Ton van de Langkruis, Festival Indië/Indonesia, Koraal Voorhout 3, 2511 CW Den Haag, The Netherlands, e-mail: twd@bart.nl, internet: www.bart.nl/-tvdl.


More about Mr. Paik
Mr. Paik’s works have been exhibited in many parts of the world for the next twenty years or so. During those years Mr. Paik gradually established his reputation and status as a visual artist. Furthermore, he has released unique visual art works with dazzling colours and forms one after another, fully utilizing his new video apparatus ‘Paik/Abbe Video Synthesizer’ which he developed with the help of a Japanese engineer, Shuja Abe. In the early 1980s, he was at last recognized as the world’s leading artist in the field. Through his creative activities, Mr. Paik has created an unparalleled visual world that is different from both photography and film and has laid the foundation of video art as a new expressive art form. Mr. Paik is now called the ‘Father of Video Art’. Ever since, he has been unfolding successive new art scenes by planning innovative art works such as video sculpture, video installation, and satellite art. Satellite art links the world by communication satellite. At present, he continues to stand in the forefront of visual art.
Reopening of the Museum of East Asian Art

On 15 September 1995, the Museum of East Asian Art in Cologne will be reopened after a conversion and extension phase that lasted nearly three years.

The first Museum building was destroyed in World War II, and it was not until 1978 that the new building, based on the plans of the Japanese architect Kunio Maekawa (1906-1986), was ready for occupation. The building fits harmoniously into a landscape of scattered tree groups and hilly meadows. All recent extension and conversion work, necessary because of the continuing growth of the collection, was focused on efforts to retain the original architectural design by Maekawa as authentically as possible.

In order to create an organic link between the old and the new exhibition rooms, the new galleries are situated around the Japanese landscape garden designed by Masaaki Nagase (born 1910) and convey to visitors an idea of the Japanese approach to landscape and space. While the original rooms, which have artificial light, show paintings and sculptures, Japanese screen paintings, and woodblock prints, the new daylight-flooded rooms present bronze, jade, ceramic, porcelain, lacquer and cloisonné works as well as classical Chinese furniture.

The collections cover all branches of the art of China, Korea, and Japan, with a focus on Chinese ritual bronzes of the 16th to the 18th centuries, Korean ceramics of the Koryo dynasty, 8th to 12th centuries, lacquer ware and Japanese screens.

The displays are changed several times a year, and special exhibitions highlight specific features.

December 16 1995 - May 19 1996
Museums for Ethnology Rotterdam
The Netherlands

Power and Gold

Among the island cultures of Southeast Asia, jewellery is not simply a matter of personal adornment but a major symbol of power. Some ornaments are ritual objects that were thought to contain supernatural powers and link village life with the cosmic order. Others, symbolizing the wearer's place in the world, represent political power, rank, kin relationships, or marriage alliances. Gold jewellery was especially powerful, for that metal was a sign of supernatural forces and noble kin relationships, or marriage alliance. Gold jewellery was especially powerful, for that metal was a sign of supernatural forces and noble birth. This exhibition features jewellery from Indonesia, Malaysia, and the Philippines from the collection of the Barbier-Mueller Museum, Geneva.

In talking about the jewellery, local people speak of 'adat' as an Indonesian concept meaning 'village custom', as well as proper conduct, the moral life, mythological truth, and ritual tradition. The ornaments often compress much symbolic meaning into their shapes and uses. For example, marriages in many Indonesian villages are accompanied by an exchange of gifts between the families of the bride and groom, gold and silver ornaments, associated with masculinity, and textiles and beadwork, crafts that are considered women's work. The different gifts symbolically complete each other and ensure the prosperity and fertility of the marriage.

The ornaments - gold or silver, made of forest products or manufactured goods, have different meanings according to local traditions in the various cultures of the different parts of Indonesia, Malaysia, and the Philippines. Martial prowess or aristocratic power, but also prestige through images of wealth, foreboding, sexual potency, and invulnerability to attack are symbolized in the various objects.

Echoes of the Creation

In pre-modern island Southeast Asia, acts of creation - such as metalworking, weaving, ivory carving, and housebuilding - were seen as echoes of the creation of the universe, to be carried out with care and ritual precautions. Gold was treated with particular respect, due to its associations with power, the supernatural, prosperity, aristocracy, and the creation of the world.

Almost all Indonesian jewellery carries many layers of symbolism. Aristocrats' regalia symbolize noble status and the realm of the supernatural. Other types of jewellery represent family values, clans, descent, gender, and marriage alliances.

Heirloom jewellery builds up meaning as it is passed from generation to generation.

In some highland societies in Southeast Asia the styles of dress and decoration were not simply ornamental but served to proclaim the wearer's station in life - social class, marital status, and ethnic identity. Of the hundreds of ethnic groups in these islands, the exhibition in the Museum for Ethnology Rotterdam focuses on less-known cultures beyond Java and Bali highland societies in Sumatra, Sulawesi, and Northern Laos, inland cultures like the Dayak of Kalimantan, and the peoples of Eastern Indonesia and the Moluccas. With few exceptions the objects on display date from the late 1800s to the 1900s, a time when village traditions were still vigorous. This collection of ritual ornaments, aristocrats' regalia, and house treasures - all from the Barbier-Mueller Museum of Geneva, Switzerland - presents an extraordinary range of objects from the Southeast Asian art.

Rocks, Bamboo and Daffodils
by Cao Dianian.
Fan, ink on goldleaf paper, China, late Qing Dynasty (17th century).
Museum of East Asian Art, Cologne.
The Netherlands–Indonesia: A Hybrid of Cultures?

By Siiswa Santoso
Political scientist at the University of Amsterdam

The editor's introductory remarks state that the aim of this bilingual publication (Dutch-Indonesian) is to trace the influence of the past Dutch endeavour upon the present work of younger generations.

The book presents a collection of twenty-nine articles and interviews expressing both concern and expectations, as well as reflecting on the current topics in cultural transfer of language and literature; music, dance and theatre; photography and film; fine art; design and applied arts; architecture; and last but not least, trade and (government) administration.

Books

The general mood of the writing is very positive and the atmosphere is a mixture of personal, political, critical, and cosmopolitan elements, with nationalist and sometimes colonial sentiments thrown in too.

One important aspect of this work is the comparison in writer's and writer's student voice indicating an intermixing of professional and national interests being inserted into family and personal backgrounds. This is not surprising since one prominent sponsor for the joint endeavour was W. Doemaas, the former Minister of Education and Science, now chairman of the Dutch Parliament. He stated that the government wishes to emphasize the personal and individual dimension in educational and cultural cooperation (p. 16/17).

Hence we find in this book three ethnological museum curators who express the younger generation of Indonesians in Indonesia to undertake a systematic study of Dutch and other West European archaeological and ethnological museum collections.

They believe this urgent task could serve to restore the fading traditional values induced by the sudden sense of modernity and the rapid growth of today's economy. This partly underlines the comment by Tug Hertzi Muhadi, the only Indonesian interviewee in this chapter on cultural transfer, on the problem faced by the younger generation of Indonesian artists as an insufficient depth of understanding both of traditional/ethnic values and modern ideas.

Apart from such a stimulus in academic archaeological training, art history, and history in general, it is not made clear what value may be conveyed by modern Dutch culture. Probably this stems from the personal experiences of certain contributors whose stories reflect (much) regret about their poto-Dutch attitude during the era of Dutch military aggression in 1945–1949.

In their new country of Holland, however, 8½% of the vocabulary being derived or borrowed from Dutch. The moribund Perjo has already achieved linguistic variant in shaping its own form, a mixed-system of Dutch vocabulary and Malay/Indonesian morphology, sound, and structure. The use of Perjo indicated the social position of the speakers. Van Rheeden suggests that Perjo was a product of complex social relations in a (colonial) multi-racial society with its hierarchical structure based on skin colour.

Edeicticism in architecture

The world of architecture provides phenomenal examples of edeicticism. The Dutch architect Maclaine Pont, followed by Kustermans, combined traditional and Western systems into a modern outlook with a strong local element. The 1910 TB complex in Bandung is a classic example of his work. He, as observed by both Adkily and Gili in their contributions, applied a schematic approach to the design of buildings. Here the local climate presented an important factor in the shaping of the roof, ventilation, and other structural and spatial facets of the construction. Such a design method, since adopted with some success by the American architect Kodoh, was the result of most modern office complex in Jakarta. This is a noticeable contrast, as Gili suggests, to local authorities throughout Indonesia and the ASRI of Yogyakarta and Bali academies which had been established more than a century ago. The establishment of the first part of its development, the academy in Bandung was labelled a colonial and Western laboratory. The ASRI of Yogyakarta and Bali academies which had been established more than a century ago.

Yet such a Dutch-Indonesian activity in the field of culture were and are driven by strong economic interests. In his contribution, Meij describes Haakma, a diplomat who, at present, is very active in business affairs, as a disciple of Jan van Zon's interest. He describes Haakma, a diplomat who, at present, is very active in business affairs, as a disciple of Jan van Zon's interest.

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Recent exchange activities driven by strong economic interests in the field of culture were and are driven by strong economic interests.
Orientation:

Indonesian and Dutch Painters show Different Directions

Last August, the exhibition "Orientation" was shown at the National Gallery in Jakarta. Carla Bianpoen commented on this exhibition in the following article, which was published in The Jakarta Post on 24 August 1995.

By Carla Bianpoen

Indonesian and Dutch artists are presenting their visions of today's realities and needs. Back to basics is the message that comes through to the attentive visitor to the exhibition, which was organized by the Yogyakarta Cemerki Contemporary Art Gallery and the Gate Foundation in Amsterdam.

In contrast to their senior colleagues, these artists were born and educated in post-colonial times. They are therefore relatively free of colonial bias and have been able to develop themselves without any strings or burdens of conscience. As is evident in their works, their concerns have taken in different directions, with the Indonesians on their way forward and the Dutch on their way back in search of childhood nostalgia. It is true that they share the same idea of basics, the Indonesian artists more as a comment or critique to socio-political situations, while the Dutch seem to have had enough of the abundance and sophistication of a welfare state. In reaction, they seem to prefer a return to the earlier stages of art expression (such as working with pencil) and ultimately to childhood spontaneity.

In the spirit of goodwill that marks the Independence celebrations in Indonesia, the organizers have made great strides in keeping an adequate equilibrium in everything related to this exhibition, such as a balance in the number of participants from either side, in the speakers, and in the placing of the national colours. Unfortunately the balance slipped heavily to one side in the term of curators, with only one Indonesian curator out of a total of six. The Indonesian artists include Anusapati, known for his sculptures of wooden objects; Andar Manik, a ceramist and sculptor; Heri Dono, a painter, whose critiques are often leavened by a touch of humor; Nindityo Adipurnomo, a painter/dancer, obsessed with his Javanese roots; and Judhi Soejoeamdjo, a photographer and ex-journalist who has a passion for creating art with his photographs.

Exploitation

Anusapati's installation entitled Presence versus Exploitation is a warning about the exploitation. Boxes of bare wood filled with rare fruits are put on stands on the open lids of the boxes underline the work's environmental concern. Over each box is a lightbulb to serve as a warning signal.

Andar Manik's installations relate to his views on communications, the transfer of historical facts, the risks of false transmissions, but also the importance of truth, honesty, and the genuine communication between the people of the world. Clay, earth, wood and an old fridge as well as a map of the world are the attributes he uses to bring out his view of how things are and how they should be.

Heri Dono's installations in one way or the other contain a critique of what he finds wrong in the world around him. One of his installations consists of fifteen fibre glass dolls each in a krupuk barrel, a way to comment on crumbled freedoms.

Nindityo Adipurnomo is more absorbed by culture, Javanese culture that is. In some way, he says, Javanese culture is intriguing because of its introverted nature, its esoteric mystique. The concept of harmony and the denial of any open confrontation can at times be burdensome. Symbolic of all this is the Javanese Condé, a woman's hairpiece which "embodies" the Javanese attitude. The Condé, says Nindityo, is like Javanese culture. Its round or oval form always looks regular, it has an air of breeding, dotting class and social standing. It fascinates and triggers off one's curiosity of what would be inside the hairpiece, the way Javanese intrigue. But it can also be exciting, particularly when changing lifestyles require a woman to be mobile.

In the end one can not help getting this eerie feeling that she might be affected by a form of hallucination, or maybe she is Bathory incarnate who wants to redress the accusation made in the 16th century. Whatever it is, there is no doubt that the past is a source of forceful inspiration for this young artist who, at 26, is already an artist of renown, at least in the Netherlands. "She is known to practically all the galleries", says Mrs. Reuten of the Reuten Galerie in Amsterdam, who represents this artist in this event.

References

Nandy: The Intimate Enemy,

Lisa of her photo-sculpture, she made a head sculpture which she put on stands. Carved leaves on the open lids of the boxes underline the work's environmental concern. Over each box is a lightbulb to serve as a warning signal.

Even more intense are her efforts to transform herself into Erzsebet Bathory from 16th century Hungary. In her own time Bathory was accused of vampirism, bathing in the blood of young girls to retain her youthful beauty. Reading every single publication about her muse, the artist seems to have been imbued with an intense desire to understand the person behind the name, and eventually become Bathory herself. She does everything to that end. She has taken the same given name, sewed herself a dress like Bathory's, even changed her hair line.

In the end one can not help getting this eerie feeling that she might be affected by a form of hallucination, or maybe she is Bathory incarnate who wants to redress the accusation made in the 16th century. Whatever it is, there is no doubt that the past is a source of forceful inspiration for this young artist who, at 26, is already an artist of renown, at least in the Netherlands. "She is known to practically all the galleries", says Mrs. Reuten of the Reuten Galerie in Amsterdam, who represents this artist in this event.

Carla Bianpoen is a free-lance journalist.
ASIAN CULTURE

OCTOBER 1995 • MAY 1996

AGENDA

FRANCE

Museum of Ethnology
Loménie de Brienne 8
D-14459 Berlin
Tel: +49-30-80111
fax: +49-30-851972
Monday to Friday: 9:00 - 17:00 hrs,
Saturday: 10:00 - 17:00 hrs.
Permanent collection

Statue dignitaries of Cakrawarang, Lombok

GERMANY

Museum of Ethnology
Klosterstrasse 7
D-10117 Berlin
Tel: +49-30-80111
Fax: +49-30-801972
Monday to Friday: 9:00 - 17:00 hrs,
Saturday: 10:00 - 17:00 hrs.

End of 1995

End of 1995

State dignitaries of Cakrawarang, Lombok

T the Kunsthal Rotterdam has asked Edward Vanvugt, who published a book about these splendid treasures at the end of last year, to tell the story of the Lombok Treasures in the form of an exhibition.

Over a hundred years ago, on 19 November 1894, kilos of golden and silver coins, golden utensils and jewellery were plundered by the Dutch army during the story of the Lombok Treasures in the form of an exhibition.

By the Netherlands to Indonesia.

Over 500 years and will be the first exhibition of art from the ancient civilizations of Indonesia and Malaysia.

This travelling exhibition will present some of the finest examples of Indian sculpture and painting produced in the Java archipelago spanning a period of 2000 years and will be the first exhibition of art from Java.

Lombok Treasures / The true story

On 19 November 1894, kilos of golden and silver coins, golden utensils and jewellery were plundered by the Dutch army from the burning palace of the rajah of Lombok. After an inspection of the booty, part was left to be exhibited in the Netherlands East Indies and the rest was shipped to the Netherlands in seventy-five sealed caskets. Upon arrival there was a further spurt of the spots. Part of the Lombok treasures was melted down and used as to supplement the National Treasury. A number of objects of extraordinary cultural-historical value were included in Dutch museum collections and the rest, precious objects and jewels, was locked away in the vaults of The Dutch Central Bank, because they were so extremely valuable.

In 1973 the General Assembly of UNESCO unanimously demanded the immediate and unconditional return of all war treasures which colonial powers had taken in the course of time from Africa, Asia, and Latin America. The Netherlands and Indonesia showed exemplary conduct in obeying the decree and on 3 July 1977 almost half of the Lombok treasures was returned by the Netherlands to Indonesia.

Against the background of fifty years of Indonesian Independence, the Lombok treasures will be shown again for the first time since the outbreak of the Second World War.

The Passionate Art of Utamaro

Kitagawa Utamaro (? 1754-1806) is the pivotal artist of the Ukiyo-e school. He has been described as the Japanese Rembrandt. Utamaro is most famous for his series of prints of women from the company quarter. He was also a gifted portrait artist, and his paintings of peasant women are particularly famous. His art has been described as a combination of social criticism and eroticism.

The passion of art and life in a province of the Palau New.

Since its opening in 1994, the Palau New Guinea National Gallery has been an important cultural institution in the province of Papua New Guinea focusing on the current living conditions.
ASIAN CULTURE

HIGHLIGHT 2

Heri Dono - Artist in Residence

Heri Dono is one of Indonesia’s most established installation and performance artists. During his period in residence, Dono will create new work and performances which will be shown as a MOMA project, bringing his work to Britain for the first time.

Dono was born in 1966 in Jakarta and studied at art school in Yogyakarta where he now lives. His multi-media works and performances are a personal reflection of a wide range of social and political issues such as family in Africa, unemployment, and political violence. Dono has exhibited widely in Indonesia, the Netherlands, the United States, Canada, Australia, Switzerland, and Japan and has represented Indonesia in the First Asia-Pacific Triennial of Contemporary Art in Brisbane. His residence has been supported by Visiting Arts and the British Council, Indonesia.

Permanent exhibition

Work of Vietnamese artists among whom Nguyen Tu Ngoc (born 1922).

Han Hong Art Centre

1F to 2 Hanoi Road
Viet Nam
Tel: +84-282003679
Fax: +84-282002978

February 23 - March 14, 1996

Weatherport

Artworks by twenty young artists from Asia and The Netherlands

THE NETHERLANDS

October 7 - November 15, 1995

Pawels & Monique Geni, Work on Paper and Graphics

Art exhibitions of Indian artists

Stichting De Nieuwe Kerk

Groenmarkt 17
1017 NL Amsterdam
Tel: +31-20-6246618
Fax: +31-20-6246649

December 15, 1995 - April 15, 1996

Baltschuck's Slaven

Treasures of art from the Kingdom Thailand. Several monumental and ceremonial objects an relics from Thailand, for the first time in the Netherlands.

Stedelijk Museum Bureau

Roosestraat 59
1011 NW Amsterdam
Tel: +31-20-4220471

April 1 - May, 1996

Exhibition of artworks of Dutch and Indian artists.

(More information on page 67)

Pleisch

6254 MD Amstelveen
Tel: +31-20-3860840
Fax: +31-20-3860841

Sunday, Tuesday - Saturday: 12.00 - 17.00 hrs.

Permanent exhibition

Visualisations of the Dutch colonial past, emphasizing the history of the Dutch Colonial Army (KNIL).

Indonesisch Museum Museum

St. Apollinarisstraat
2611 HR Drift
Tel: +31-20-3233528
Fax: +31-20-3233974

Tuesday - Saturday: 10.00-17.00 hrs.

Permanent exhibition

Exhibitions of Object Nusantara (Sjamaan Nusantara)

The White Lady

Metropolitan building

Exhibition

Information

Tel: +31-20-3666178

December 16 - 29, 1995

The site-specific project 'The White Lady' (international artists participate in a project in the Netherlands.

Information on page 66)

National Museum of Ethnology

Willemahde 21
3016 DM Rotterdam
Tel: +31-10-4110555
Fax: +31-10-4110372

Tuesday - Saturday: 10.00-17.00 hrs.

From April 14 onwards

During reconstruction activities a long lasting exhibition in Japan was...
May 1995 onwards

Exhibition: "Contemporary Art and Graphics of Vietnam" at the Asian Gallery, 5 Frew Street, Warsaw.

PORTUGAL

Museum of Ethnology
Angra do Heroísmo-azores Restelo
1400 Lisboa
Tel: +351-303132415
Fax: +351-303132415

Permanent collection
Ethnological collections from Africa, America, Asia, and Europe with a strong focus on Portugal.

RUSSIA

Tretyakov Palace Museum
1 Place Dolna
8 Rue Munier-Romilly
10 Rue Calvin
Djirna and Made Budhiana.

From November 1st 1995:
Tel: +41-61-2665500
Fax: +41-61-2665605

October 8-December 22, 1995

Permanent collection
Asian and Tibetan art, art from Africa and the Pacific, Eskimo and North-West American, and pre-Columbian art.

SLOVAK REPUBLIC

State Gallery of Banski Bystreč
8 Rue Dolna
97450 Banska Bystrica
Tel: +41-61-8271666
Fax: +41-61-9271666

Permanent collection
Banska Bystrica and the Prestige of the Baroque Art.

SWITZERLAND

Museum for Volkerkunde und Schweizerisches Museum fuer Volkskunde
Augustengasse 2
PO Box 1048
CH-8040 Basel

Permanent collection
Slovenian art, and Pre-Columbian art.

The Bar Museum
8 Rue Calvin
10002 Zurich

Gillow’s account comprises a complete history of textile design that has been used as textiles in this region. For over five centuries, fig. 20, as long as the original drawing. The Gate Foundation

The Gate Foundation
Herenstraat 244
[1016 BS Amsterdam, the Netherlands.

Pascal, Reinhold (ed.)

"Weather Report"


The Weather Report contains a number of poems and fragments collected by Toeti Heraty herself, together with a number of poems and fragments of literature. This book serves as an introduction to the richness and diversity of activities of contemporary art in Indonesia, and contemporary Indonesian art in a global perspective.

10. Heraty, Toeti


Catalogue which accompanied an exhibition at the Rotterdam Museum of Ethnology, from June 1 to August 27, 1995. This exhibition shows work from the private collection of the psychologist, physician, and poet Toeti Heraty who plays an important part in the cultural life of Jakarta. She has built up a major collection of modern Indonesian art. This exhibition shows some twenty-five paintings from this collection, selected by Toeti Heraty herself, together with a number of poems and fragments of literature. The reader gets a personal view of some one who is an Indonesian art professor, of the director of the Jakarta art academy, and of a famous Indonesian art collector.
NEWSLETTERS

Newsletters on Asia in Europe

(Unless otherwise stated, the language used in the newsletters is English)

It goes without saying that 'Newsletters on Asia in Europe' is an ambitious title. The number of newsletters dealing with (aspects of) Asia that are published in Europe seems inexhaustible. We claim by no means to have included every single one, therefore we welcome any information on newsletters which have been left out or left incomplete.

ASEASUK News
Organization: Association for Southeast Asian Studies in the United Kingdom
Editor: Hugh Tattersall
Appears: 3 x a year
Price: FF200 (members), FF150 (students), FF100 (students half price)
Contact: A. Lucas, A. van Dijk, 6300 RA Leiden, the Netherlands.
Fax: +31-20-6716952
Tel: +31-10-4129097

BKL Newsletter
Organization: Dutch Association for Asian Studies
Editor: Dr. K.N. van Dijk
Appears: 2 x a year
Price: FF200 (members), FF150 (students), FF100 (students half price)
Contact: Paul van Dijk, Centre for Asian and African Studies, University of Utrecht, 3584 CH Utrecht, the Netherlands.
Fax: +31-30-2537482
Tel: +31-71-5272939

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Organization: European Association for Southeast Asian Studies
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Editor: Richard Burke
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Tel: +1-202-387-7177

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Science and Society Newsletter
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Organization: European Institute for South and East Asian Studies, Tilburg
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Appears: 3 x a year
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Organization: European Institute for South and East Asian Studies, Tilburg
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NEWSLETTERS

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Contact: Jukka Seppäläinen, Helsinki University of Technology, Otakaari 1, 02150 Espoo, Finland.
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IDP News
Organization: The International Development Project
Editors: Susan Whitefield, Sanja Whitefield
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Format: A4
Contact: Susan Whitefield, Sanja Whitefield, The International Development Project, The British Library, Oriental and India Office Collections, 197 Blackfriars Road, London SE1 8NG, UK.
Tel: +44-171-41772476/6570, Fax: +44-171-4178558
Email: susan.whitefield@bl.uk

IASS Newsletter
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India News
Organization: Landbouw Nederland Werkgroep
Editors: B. A. N. Bonnerts, H. Boon, L. Ve, A. A. Hendrickx, M. Koelen, M. Kremers, P. Wolthus
Appears: 4 x a year
Price: DL, 35 x a year
Circulation: 800
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Indonesian Environmental History Newsletter
Organization: Ecology, Demography and Economy in Nias and Tidore, EDEN
Editors: L. Nagtegaal-D and Henry Dery
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Appears: 3 x a year
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Tel: +31-71-5272462, 2419
Fax: +31-71-5272632

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Organization: Iran-Japan Studies – a programme for interdisciplinary Research
Editors: J. Medena
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Circulation: 150-200
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Contact: J. Medena, Dept. of Southeast Asia and Oceania, Projects Division, Universiteit Leiden, Universiteitsweg 1, 3521 LJ Leiden, the Netherlands.
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Fax: +31-71-5272632

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Contact: Arne Goodman, NIAS Institute of Japan Studies, 27 Winchester Road, Oxford OX2 6NP, UK.
Tel:+44-866247576
Fax: +44-866247547

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Organization: Royal Tropical Institute, Amsterdam
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Tel: +31-20-6868276
Fax: +31-20-6868579

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Contact: Central Asia Quarterly, Central Asia Research Forum, School of Oriental and African Studies, Russell Square, London WC1H 0DG, UK.
Tel: +44-71-3234300
Fax: +44-71-4352884
Email: carl.soas@clai.ucl.ac.uk
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Editors: Florentino Rodà
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Fax: +34-1-3924488
Email: info@ia.ucm.es

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Organization: The Information Centre of the Mission of Japan to the European Communities
Editors: Hidetsugu Tajimura
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Contact: Japan Information Centre of the Mission of Japan to the European Communities, 28 Avenue des Arts, 1040 Brussels.
Tel: +32-2-5121207

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Organization: The Punjabi Research Group
Appears: 1 x a year
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Contact: Shinder Singh, Dept. of Economics, Centre for World Business, Coveney, Science and Empire, CVF, UK.
Tel: +44-20-82335579, Fax: +44-20-82335521

South Asian Newsletter
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Editors: A. J. Ahmed
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Contact: Centre of South Asian Studies, Room 406, Department of Oriental and African Studies, Thornhill St. Russell Square, London WC1G 0XG, UK.
Tel: +44-71-3235353
Fax: +44-71-3265846

The Newsletter of the 'State and Society in East Asia’ Network
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Contact: Kjell Eggert Briisgaard or Mie Martensen, East Asian Institute, University of Copenhagen, Nørgade 80, DK-3300 Copenhagen S, Denmark.
Tel: +44-171-4127236
Fax: +44-171-4127237

Urbariannane
Organization: Friends of Overseas Archives and Historical Institute of Overseas Countries
Editors: Amarjapam
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Contact: A. Cécile Tison Gérme, AMARIP, 29 Chemin du Moulin Démont, 13000 Aix-en-Provence, France.
Tel: +33-42-2342321
Fax: +33-42-2342403

Vereinigung für Sozialwissenschaftliche Japanforschung Newsletter
Organization: Vereinigung für Sozialwissenschaftliche Japanforschung e.V.
Editors: Dr Anna Maria Thirskard
Appears: 10 x a year
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Contact: Dr Anna Maria Thirskard, Am Lamarkmg 2, 34474 Münster, Germany.
Tel: +49-251-4793.

Please send all information concerning Newsletters on Asia in Europe to:
INIS Newsletter
P.O. Box 9155, 2300 RA Leiden, the Netherlands.
Tel: +31-71-5272530
Fax: +31-71-5278165
Dutch Museums with Asian Collections

**Ethnological Museum**

Gerardus van der Leeuw

**Groningen**

**Amsterdam Historical Museum**

**Amsterdam**

**Het Princessehof**

**Leeuwarden**

**Arnhem**

**Otterlo**

**Utrecht**

**Moluccan Historical Museum**

**Leiden**

**National Museum for Ethnology**

**Rotterdam**

**Museum for Ethnology**

**Amsterdam**

**Rijksmuseum Amsterdam**

**Tropenmuseum**

**Rotterdam**

**Boymans-van Beuningen**

**Groningen**

**Het Groninger Museum**

**Amsterdam**

**Het Princessehof**

**Leeuwarden**

**Arnhem**

**Otterlo**

**Utrecht**

**Moluccan Historical Museum**

**Leiden**

**National Museum for Ethnology**

**Rotterdam**

**Museum for Ethnology**

**Amsterdam**

**Rijksmuseum Amsterdam**

**Tropenmuseum**

**Rotterdam**

**Boymans-van Beuningen**
Foreword

This supplement to the sixth HAS Newsletter is the third in a series which aims to provide Asianists and other interested parties with succinct information about Asian Studies.

The first supplement (HASN 2-94), 'Asian Studies in a Global Perspective', contained the speeches delivered by scholars in the field of Asian Studies during the official opening of the HAS in 1993. The second supplement (HASN 4-95), 'Present and Future State of Provision for Asian Studies in Europe', contained useful information about oriental collections in the possession of libraries in several European countries.

This third supplement, 'Dutch Museums with Asian Collections', gives an impression of the main Asian collections in 15 Dutch museums. It lists the cities where the museums are located in alphabetical order. The museums have different backgrounds. There are museums with a (post)colonial background such as the Museum Bronbeek, the Delft Ethnological Museum Nusantara, the Moluccan Historical Museum, the Tropenmuseum in Amsterdam, and the Sepil Mission Museum. The ethnological museums in Amsterdam, Rotterdam, and Groningen also boast considerable Asian collections. The Rijksmuseum, the Netherlands Maritime Museum, the Historical Museum, all in Amsterdam, the Groninger Museum, Museum Het Prin­cessenhof in Leeuwarden, the Kröller Müllcr Museum in Otterlo, and the Boymans-van Beuningen Museum in Rotterdam have fairly substantial Asian collections.

This inventory of Dutch museums with Asian collections should be viewed as a pilot-project for a more elaborate supplement or a separate publication on museums with Asian collections in Europe.

I want to thank the representatives of the above-men­tioned museums for their willingness to cooperate.

Paul van der Velde
Editor HAS

The International Institute for Asian Studies (IIAS)
P.O. Box 9515
2300 LE LEIDEN
The Netherlands
Telephone: +31-71-517 22 16
Fax: +31-71-517 41 62
E-Mail: iias@bullet.leidenuniv.nl

Interviews and text
Ad van Schaik

Translation
Rosemary Robson

Photo's
The diverse museums

Design
De Kreeft, Amsterdam

Print
Dijkman, Amsterdam

VOC plate, Porcelain.
Japan, 1660-80.
Collection Amsterdam
Historisch Museum

Asian trade

From September this year, the Asian trade of Amsterdam in the 17th and 18th centuries will be allotted a new place in the Amsterdam Historisch Museum. The museum is opening three rooms in which the spotlight will fall on the history of the Amsterdam Chamber of the United East India Company (VOC), the significance of Asian trade in the economy of the city, and the shipbuilding activities of the VOC in the harbour of Amsterdam. This new arrangement includes a model of the Amsterdam shipyard of the VOC.

The museum possesses a rich collection covering the history of European-Asian relations in 17th and 18th century maps, atlases, and globes, topographical prints and paintings depicting various VOC settlements in Asia, Chinese, and Japanese porcelain; finds retrieved from wrecks of VOC ships; and all manner of curiosities, such as art­fully carved nautilus and other Indian Ocean sea shells.

The museum library has a splendid collection of books relating to the history of the VOC and overseas expansion; there is a collection of 17th and 18th century travel accounts and ethno-historical literature.

Since 1975 the Amsterdam Historisch Museum has been housed in the former Civic Orphanage, for which purpose the 17th and 18th century building underwent a thorough restoration. Around what was once the inner courtyard the visitor is offered an impression of the history of Amsterdam in all its facets, touching upon subjects like the Baltic trade, grain prices, the staple market, the guilds, and Asian trade.

Among the other sections in the extensive collection are: archaeological finds which were excavated during the construction of the metro, group portraits of the Amsterdam civil militia and the govern­ors of various charitable bodies.
The Asian Art Department of the Rijksmuseum has been closed for five years. Only sixty objects have been on display in the temporary exhibition. Next year, in April, this Asian Art Collection, which is unique in the Netherlands, will begin a new career. Masons and other building workers are hard at work in the Hobbema Street at the rear of the Rijksmuseum. For five years the black, wrought-iron gate which is the separate entrance to the Asian Art Department was closed. It will open again next April. Visitors will then find themselves in a completely renovated department.

Rijksmuseum
Amsterdam

The origins of the Asian Department can be traced back to the Royal Cabinet of Curiosities which was founded by King William I. This was given by the Society of Friends of the Arts and Crafts Department, and a Print Room, which at this moment has had contact with Asia since the sixteenth century. 'Some overseas travelers to Asia in their quest for objects of art and purchased the most beautiful pieces of art on sale in London and Berlin. This was a time when everything could still be bought,' says Scherleer. This was when the present, most outstanding pieces in the collection were acquired.

The Rijksmuseum has had the collection of the Society on permanent loan since 1957 and it also has a modest budget for further purchases. In 1993, to mark the 75th anniversary of the Society's existence, it was able to buy a pair of Japanese screens in conjunction with the museum. The works are the property of an anonymous painter of the Uenokou School, c. 1650–1660.

Porcelain

While China takes pride of place in the collection of the Rijksmuseum, Japan comes in second. 'Then there is a very large gap and then comes Indonesia,' says Scherleer. There are also examples of the art of other Asian countries, including Korea, Vietnam, India, Nepal, Tibet, Thailand, and Cambodia. The greatest part of the Chinese collection consists of porcelain. The Dutch were very interested in this, confides Scherleer, who also confirms that as far as Asia in concerned, China and Japan are always first past the post.

The Netherlands is fortunate to possess a top Asian collection in the Rijksmuseum. The Society of Friends of the Arts and Crafts Department, an Applied Arts and Crafts Department, and a Print Room, which at this moment has an exhibition of Japanese prints. The Department of Dutch History sketches the history of the Netherlands and of the Dutch in the East. Along the Gouden Eik and to the rear of the Rijksmuseum are the collections of the Society of Friends of the Arts and Crafts Department, an Applied Arts and Crafts Department, and a Print Room, which at this moment has an exhibition of Japanese prints. The Department of Dutch History sketches the history of the Netherlands and of the Dutch in the East. The Rijksmuseum is a top Asian collection, with objects of art and purchased the most beautiful pieces of art on sale in London and Berlin. This was a time when everything could still be bought,' says Scherleer. This was when the present, most outstanding pieces in the collection were acquired.

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he 9th October 1926 was a festive day for Amsterdam. Queen Wilhelmina opened the Royal Colonial Institute. At that time it was the biggest building in the city, larger even than the Rijksmuseum or the station building. One important part of the Colonial Museum is now the Tropical Museum. Naturally enough, the emphasis in the institute and museum was laid on the Netherlands Indies, then the Netherlands' most important colony, and there were also the colonies in the west: Suriname and the Netherlands Antilles.

As far as Southeast Asia is concerned, the bulk of the artefacts in the Tropical Museum are still those once brought from Indonesia, trailed far behind by the Philippines, Malaysia, Singapore, and the border area of Thailand, Burma and Laos, which is the home of the ‘Hill Tribes’.

After Indonesia became an independent Republic, both the institute and the museum found themselves in an identity crisis. In 1950 the names were changed to the Royal Tropical Institute and the Tropical Museum. The idea behind this was that some of the knowledge which had been garnered in the former colonies could now be used in other tropical areas throughout the world including such topics as expertise in tropical agriculture and tropical diseases. In its earlier phase the Tropical Museum had been a trade museum containing tropical products such as bamboo, rattan, and tropical woods, which could be used to earn money. It later developed into an ethnological museum shifting its focus from the products to the people in the tropics, laying emphasis on the ordinary people, not the wealthy elites, the rulers, and the kings. The Tropical Museum was a centre which contained information about social, cultural, and economic developments in the tropics: an instrument through which public opinion in the Netherlands could be informed about and become interested in development aid. This is why a large proportion of its finances came from the Ministry of Development Cooperation.

**Insular Southeast Asia collection**

Every year the Tropenmuseum attracts between 200,000 and 350,000 visitors. This makes it the most visited ethnographical museum in the Netherlands. In fact, the museum staff prefer to use the designation anthropological museum. ‘To us “ethnographic” sounds rather stuffy’, says Ruben Smit, from the public relations department of the museum. ‘Anthropological’ is also preferred because the aim of the museum is to provide the visitor with information about the daily lives, the up and downs of ordinary people. The Tropenmuseum is a private institution and this does not simplify matters financially. ‘When it’s all said and done the museum fulfils a public function’, says Smit. The visitor pays ten guilders to come in, but he or she costs thirty.

Sometimes sponsorship from the business community takes care of some of the income in which case the logo of the business may be displayed on publications and the business can also organize special evenings in the museum for its clients.

The Tropenmuseum is famous for its ‘Insular Southeast Asia Collection’. All the artefacts have been catalogued; the social and cultural background is recorded. In the 1970s plans were mooted for making the museum a “Third World Information Centre”. That idea was later abandoned because there is no denying that it is the material culture, the artefacts, which carry the institution’, Smit explains.

The library of the Royal Tropical Institute has a large map collection for Asia, especially Indonesia. Staff maps, old army maps, are on a scale of 1/50,000 or 1/25,000. The library of the Royal Tropical Institute is the largest devoted to non-Western topics in the Netherlands.

At the moment the TropenMuseum houses a number of permanent exhibitions Southeast Asia, Oceania, South Asia, the Middle East and North Africa, Sub-Saharan Africa, and Latin America. These permanent displays are elaborated by a number of thematic exhibitions like ‘Music, Dance, and Theatre’, which includes a complete gamelan orchestra, and ‘Man and Environment’. The museum also organizes a wide variety of activities and events in the form of lectures about exhibitions, children’s days, workshops and music.

Travellers’ Information and Travellers’ Days, to name but a few.

Plans are afoot to rearrange the world famous textile department. The Indonesian ikats and batiks are of outstanding quality. Next year an enormous special exhibition devoted to puppet theatre throughout the world is planned.
As far as the Netherlands Maritime Museum is concerned, Asia is the most important part of the world, says Dr Els van Eyck van Heslinga, director of collections of this museum. Since the end of the sixteenth century right up to this very day, most Dutch ships have been Asia-bound. Wherever you look in the museum you see Asia, claims Van Eyck, who has two posters of Dutch ships which once plied the route to the former Netherlands Indies decorating her room.

The museum is particularly proud of the collection which relates to voyages to the Netherlands Indies. Van Eyck sums it up in three categories: 'Models of ships, maps, and photos.' She believes that many researchers are completely unaware of the contents of this extensive collection. Nor should the various travel accounts, including those dealing with the country itself, be forgotten. It is a gold mine for people interested in doing cultural anthropological research.

The Netherlands Maritime Museum lies on the edge of historical Amsterdam, on the Oostdok (the Eastern Dock). It is housed in the former Zeemagazijn (Chandler's Stores), an imposing building in classical style dating from 1656, which for centuries served as a storage place for ship's stores and supplies for the Dutch navy. Tied up at the wharf are a number of authentic ships and a full-size replica of the Dutch East Indiaman ('VOC-retourschip') the 'Amsterdam'.

Rich sources for study

Dr Van Eyck van Heslinga says: The collection of the Maritime Museum contains roughly 300,000 objects, divided into six categories. Only 10 per cent of these can be displayed in the permanent exhibitions, but the depot collections may be visited by researchers who want to investigate the history of the (maritime) connections between the Netherlands and all the four corners of the world. The collections of books and manuscripts contain unique books and manuscripts, including a plethora of travel accounts. The map and globe collections form a rich source from which to study the development of cartography. More than 800 model ships and model half-ships document the history of shipbuilding down the centuries. Accurate blueprints of almost every type of ship (c. 80,000) can now be very easily traced in the computer.

Resorting to the help of paintings (550), prints (4,000), and drawings (4,000) researchers can identify data that are not represented in the written sources. This is equally true of the photo collection, which also includes photos of 'domestic' Asian scenes. Finally the section 'realia' contains all sorts of artefacts, archaeological finds, glassware, coins and medals, furniture and so forth.

The present research policy of the museum is concentrated on investigations which combine the use of written sources and material remains which gives a 'richer' result. The Yearbook for 1994 is a good example of this: 'The Cross Staff: history and development of a nautical instrument'.

Every year the museum receives something in the region of 6,000 inquiries asking for information and help with research in the broad field of maritime history. Many of these questions have to do with relations with Asian countries through the centuries.
The colonial military history of Indonesia

So far the attention paid to Bronbeek by academics has been too little and too sporadic,' claims Dirk Staat, the first official curator to be appointed at the Bronbeek Museum. He thinks they have not yet found the way to Arnhem. 'Not nearly enough is known about Bronbeek,' he states ruefully. 'The collection has not always been too readily accessible.' The Bronbeek Museum is now undergoing a very drastic renovation, which will also mean that the photograph and map archives as well as the unique library will be much easier to visit. Staat is also planning to open a documentation centre in two years' time.

Islamic monster cannons

Curator Staat refers to the contents of the museum as a kaleidoscope collection, of which three-quarters has an Indonesian provenance. The dominant note is set by the colonial military element borne witness to by banners, uniforms, arms and cannons, including those that were taken as spoils of war. This martial emphasis is the reason that the Bronbeek collection contains more than 100 krisses, including some qualitatively superlative examples. The collection of fifteen Islamic monster cannons is unique in the world. Once they formed part of a royal gift from the sultan of Turkey to the sultan of Aceh, from whom they were plundered in 1873. Only in Istanbul and London are there still a few of these weapons that have an overall length of between five and ten metres.

The ethnographic collection houses such things as clothing, household utensils, tools, and musical instruments. Natural history is represented by panther skins, shells, and snake skins.

Bronbeek Museum displays the colonial past of the Netherlands, with the emphasis laid on the Netherlands Indies and the Royal Netherlands Indies Army (KNIL), but Suriname and the West Indies are also not forgotten.

The Royal Retirement Home for Old Soldiers Bronbeek was originally a nursing home for ex-members of the KNIL. It was built on the Bronbeek estate which was presented in 1859 by King William III to the state for the purpose of establishing a Colonial Invalids House, where retired soldiers (called invaliden) from the former Netherlands East and West Indies would be well looked after. In those days there were about 200 of them, now there are still around forty.

Renovation

The basis of the present collection was laid in 1863 by the inmates of the house who presented arms and decorations to the museum. The Ministry of Colonies and many private persons also made contributions in the form of gifts. The museum, which receives some 25,000 visitors a year, is in the process of renovation. The building, which was constructed as a nursing home, is being adapted to the demands of a present-day museum. It was only a short while ago that numerous artefacts were displayed in the corridors, staircases, and dormitories.

One very important feature in the renovation is the transformation of the dormitories into exhibition rooms. They have new floors, windows, different lighting, and better temperature regulation. The adaptation is being supervised by Dirk Staat: 'The problem with Bronbeek so far has been that art and awfulness have been mixed up together.' A lot of the junk has been shown the door during the renovation. Nevertheless, Staat still wants to give the visitor an idea of the way people thought about colonialism in the 19th century. 'I want to keep on telling what happened,' he says. 'But we have to get rid of the idea that Bronbeek is a bastion of conservatism.' He believes that there is an enormous lack of knowledge about the KNIL. He plans to do something about this. He stresses: 'Understanding of our colonial past is important.' The colonies had a huge impact on the Netherlands. Staat: 'The Netherlands is the only country in the world where you order chips with peanut sauce.'
he Ethnological Museum in Delft concentrates entirely on Indonesian cultures, which makes it unique of its kind.

The collection is now more than 130 years old and initially it served as background instructional material for the training of future civil servants for the Netherlands Indies.

The collection can be divided into four sections. The first of these covers tribal cultures and includes ancestor statues, magical objects, and masks. There are also gold ornaments and richly decorated sarcophagi.

The second section encompasses those cultures which have been influenced by Islam. Highlights are the important wedding collections from West and South Sumatra, as well as the silverwork from the Riau Archipelago.

The third section is devoted to Bali with a domestic temple, a palanquin for princesses, elegant examples of carving, and a plethora of ritual objects.

Java is the theme of the last section which contains a Javanese bridal bed, diamond jewellery, fine copperwork, krisses, and the famous wayang collection. The museum also has an outstanding collection of textiles.

Travelling to Indonesia
Among the other treasures in the museum are a unique collection of models of houses and ships and tools which were once part of the curriculum for civil servants. They are regularly on display in temporary exhibitions or are loaned to other museums. One of the most noteworthy is the collection of the tools pertaining to a kris-smith, which consists not only of instruments from 1880 but also contains much more recent examples.

Among the most outstanding features of the collection are the bronze kettle-drum from the Dong Son Period (500 BC-AD 100) and an ancestor statue once brought from Seram by a Protestant minister, but now no one knows exactly where its provenance was.

The museum regularly receives trainees from the universities, the majority of them from Leiden from the Department of the Languages and Cultures of Southeast Asia and Oceania and from Anthropology. Pim Westerkamp, the curator says: 'Not all students have the financial means to be able to travel to Indonesia.' He or she is always welcome to pay a visit to Delft. The Museum can, however, also help with the preparations for a trip. Westerkamp says: 'We have a huge amount of information at our disposal. Why invent the wheel afresh?' The regular interest shown by students at German universities is also remarkable.

The well-stocked museum library can also be visited by appointment.
Japanese porcelain, underglaze blue, depicting the village 'Zandvoort'.

Collection Groninger Museum

The Groninger Museum contains a unique collection of Asian porcelain which was shipped to the Netherlands by the Dutch East India Company in the seventeenth and eighteenth centuries. The porcelain is an important component of the Applied Arts and Crafts Pavilion, which also houses other fascinating objects expressing the interaction between east and west.

Export porcelain

Have you ever visited a museum where long white-floor-to-ceiling-curtains hang in swathes? Or stranger still: a museum in which an aquarium is sunk into the floor? The new 'aluminium' Applied Arts and Crafts Pavilion of the recently opened Groninger Museum is something rather special. This universal art museum opened its doors on 26th October 1994. It was designed by the Italian Alessandro Mendini, while the circular Applied Arts and Crafts Pavilion is the work of the French guest-architect Philippe Starck.

Below the water of the aquarium in this pavilion lies a dozen or so Chinese porcelain plates, some of them whole, others only half.

"They come from the wreck of the VOC ship the 'Geldermalsen'," explains Dr Christiaan Jörg, head of collections in the museum. Jörg was appointed curator in Groningen in 1977, after completing his degree in art history and his doctoral research into 'porcelain as a commercial item'. He enjoys a world-wide reputation as an expert in the craft which the VOC shipped in such quantities to the Netherlands. He himself refers to this product as 'export porcelain'. In 1986 he was involved in the auction of the cargo of porcelain found in the wreck of the East Indianman the 'Geldermalsen', which was discovered on the bed of the South China Sea. He was able to obtain one piece of every sort of ceramic it carried for the museum. To make the museum 'more exciting some of these now lie in the aquarium. Jörg has no complaints about the emphasis that Starck has exerted on the form, both interior and exterior. The visitors areenchanted by it, he claims. Just consider the facts. The Groninger Museum has attracted 1000 visitors every day, since the opening no less than 250,000 have crossed its thresholds. The porcelain room is simply spectacular. "Basta to the threshold of the people of the north of the Netherlands, the Groninger Museum possesses a unique collection of Eastern porcelain", Christiaan Jörg is firmly convinced. At the end of the eighteenth century Asia exercised a great influence on Western Europe, which was by no means restricted to the field of the applied arts and crafts, but extended as far as arts and crafts, both in the Netherlands and in other European countries. This was a two-way process: Eastern artists could also be influenced by the West. This reciprocal exchange is the most important theme in the Groninger collection and fascinating examples of it are on exhibition.


Photo: John Stoel.

Porcelain and Dutch culture

"The strength of the collection lies its variety", says Jörg. Groningen possesses all sorts of this export porcelain from China and Japan. Of some pieces there is not just one example, but up to twelve, all showing different slight variations. The porcelain is a reflection of the sorts of wares which were bought by the Dutch in the seventeenth and eighteenth centuries. In the seventeenth century the Netherlands was the world trade centre for porcelain as the result of the trade of the Dutch East India Company, the VOC, which sold no less than a million pieces here annually, at a time when the total population of the Netherlands was only about three million. Much of the porcelain was sold to other European countries, which also makes the collection intriguing for foreign researchers, who are showing an ever greater interest in it.

"Our primary aim with the porcelain is to show what porcelain meant for the overall Dutch culture", says Jörg. In the seventeenth century porcelain was ornamental, by the eighteenth it had become a household item which everybody could afford. "Wherever you dig in the Netherlands, you will always find some shards of porcelain", he claims. And he emphasizes. "You should not see this porcelain in isolation." The VOC traded in huge quantities, in bulk. And to make sure there are no misunderstandings: 'Porcelain was never more than six per cent of the total profit of the VOC. Under no circumstances should the VOC ever be seen as an artdenl.

Jörg is fascinated by the interaction between Asia and the Netherlands. "Often Dutch people no longer even recognize the Asian element." To illustrate his point he cites the traditional costumes worn in the Dutch village of Bunschoten, which includes a lot of Chinese. Chinoiserie is coloured cotton cloth that came originally from India. Jörg: "Eastern material, motifs and shapes all had a profound influence on arts and crafts, both in the Netherlands and in other European countries. This was a two-way process: Eastern artists could also be influenced by the West. This reciprocal exchange is the most important theme in the Groninger collection and fascinating examples of it are on exhibition.

Take, for instance, the Chine de Commedia, Eastern porcelain made to order. There is a porcelain beer tankard from China, a Chinese tulip vase, and Chinese porcelain bearing the cost of arms of a Groninger family. Looking in the other direction we come across Japanese prints with perspective, that was unknown in Japan, or even a bowl for the tea ceremony, ordered in Delphi by the Japanese.

Suitable for research

Jörg has no plans for an exhibition so shortly after the opening of the museum. His first priority is to complete his collection. He does, however, hope to compile a catalogue of the collection within two years. This should contain a good cross-section, which will demonstrate the variety and the international importance of the collection.

Anyone who thinks about ceramics, porcelain is one of the forms of ceramics, in the North Netherlands, indebtedly finds their thoughts turning to the Municipal Museum Het Princessehof in the Frisian capital of Leeuwarden. "The Princessehof is the creation of one collector. He bought one example of ceramics of every time and every era. The collection contains examples of the whole of ceramic history. The Groninger collection is specialized in the seventeenth and eighteenth centuries and is more of a documentary, following more in the art history line, and more suitable for study", in Jörg's opinion.

For his research and publications in the field of Eastern porcelain, Jörg has recently received the Veuris, the most prestigious art history prize in the Netherlands. He is planning to use the sum attached to the prize, 25,000 guilders, to conduct research on Japanese lacquer ware with Oliver Impey of the Ashmolean Museum in Oxford and Cynthia Vallié of Leiden University. The VOC archives term with information on this subject. He points to a chest-of-drawers in the Groningen collection is specialized in the seventeenth and eighteenth centuries and is more of a documentary, following more in the art history line, and more suitable for study", in Jörg's opinion.

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Gerardus van der Leeuw' is the only ethnological museum in the north of the Netherlands. The aim of the museum, which first opened its doors in 1978, is to foster public understanding of other cultures. The core of the collection is composed of ethnographica from throughout the whole world. There are on display in two large rooms. One of these is devoted to Indonesia, the Philippines, and Taiwan; while the other is specialized in the Pacific Islands, New Guinea, Australia, and Sub-Saharan Africa.

Part of the University of Groningen
The total collection of the museum, which is part of the University of Groningen, contains 10,000 objects, of which a third has an Asian provenance. Gerardus van de Leeuw was a professor at Groningen University. The collection has been built up from three large collections. The foundations of the museum were laid by Prof. Th.W. Baaren, who was a professor in the Theological Faculty of the university, to which he presented his collection in 1968. It now forms the heart of the collection and contains artefacts from the aboriginals of Taiwan and the Philippines in particular. They are unique in the Netherlands, comprising such things as ancestor statues, doors, panels, everyday utensils and tools decorated with symbolic motifs. Baaren had a particular interest in pre-literate cultures, of which the most striking in this collection are the artefacts he collected among the Dayaks.

The second part of the collection comes from Deventer, from the now defunct School of Colonial Agriculture, where once civil servants were trained to take up a position in Indonesia. The most remarkable part of this collection are the agricultural implements. The third part of the collection, containing large quantities of Asian textiles, was presented to the museum by the Prinsesseshof in Leeuwarden, which gave its entire ethnographic collection to this museum. The director, Mrs Arnoldussen, confirms that foreign researchers show a regular interest in the collections. She is not at all surprised when someone rings from Russia, Switzerland, or Germany. Her only comment is that: 'Groningen is a bit far for Dutch scholars.'

‘Asia has become an inextricable part of our culture.'
The Princessehof is the only museum in the Netherlands which specializes in ceramics. It is housed in a historical complex of buildings which served as the town palace of Princess Maria Louise of Hesse-Kassel, the widow of the stadholder of Friesland Johan Willem Friso, Prince of Orange, in the eighteenth century.

The museum was founded by the Leeuwarden art collector and solicitor Naïme Ottema. Through his deep understanding of business and financial possibilities he laid the foundations of a museum which is truly unique in Europe. In a little over thirty rooms the large collections of earthenware, stoneware, and porcelain are presented in the context of their production, trade, and use. The curator, A.V. Borstlap, sums up the collection in the words: 'Of each period and style, at least one representative item.'

In the European section earthenware and porcelain from the Netherlands, Germany, England, France, Portugal, and Italy is displayed. The tile section as a whole is the greatest collection of tiles in Europe.

The museum offers a survey of the development of Chinese ceramics from the time of the Han Dynasty (206 BC-AD 220) up to the beginning of the twentieth century. Besides this there are collections of Japanese, Vietnamese, and Thai ceramics to be seen.

The display areas for Asian porcelain are spread over two floors in six different rooms. The Asian part of the collection is decidedly larger than the European. About 1500 pieces from the museum's collection of some 8000 pieces of Asian ceramics are exhibited.

Filigrans bottle, Porcelain, China, Qianlong (1736-1795).

Photo: Johan v.d.Veer.
Collection Museum Het Princessehof.

**Vietnamese ceramics**

It is perhaps less well known that the Princessehof possesses a unique collection of Vietnamese ceramics. Nonetheless, Borstlap claims that: 'Everybody throughout the world who is engaged in the study of ceramics visits the Princessehof, because it is a top museum.'

From the 8th December 1995 to 25th February 1996 there will be an exhibition entitled 'The Mongol Empire during the Yuan Dynasty (1279-1368). This exhibition will bring to life a period in which China and Persia were ruled by the Mongols, nomads who had overrun and conquered large areas of Asia within a very short time. During the Yuan Period China and Persia formed part of the great Mongol Empire. The exhibition will show the influence the Mongols had on the various forms of art, especially ceramics. New developments during the Yuan Dynasty had a lasting influence. The production of porcelain was increasingly oriented towards producing for the foreign market, introducing new decorations and new forms. Technical progress in the process of production and the use of cobalt blue from Persia created the justly famous blue and white porcelain. Cobalt blue changed the face of Chinese porcelain. The exhibition does not concentrate just on ceramics and other applied arts from the time of the Yuan Dynasty, but also looks at the way of life of the Mongols, then and now.
In National Museum for Ethnology, which was founded in 1843, is the oldest ethnological museum in the world. The collection is of great importance to every scientist whose work involves Asia. Unfortunately this is far too little known. In the case of Japan the museum even houses a unique time-capsule.

Recently there was a telephone call from a curator in Japan who was puzzled to hear this. He was in pursuit of a pre-Meiji umbrella from circa 1800, but there was not one to be found in the whole of Japan. The Leiden curator Matthi Forrer was able to set his mind at rest. The National Museum has no less than eight!

Time Capsule

Overseas curators and scholars studying Japan all know about the Early Japanese Collection of the National Museum for Ethnology from books or stories. Once they have actually set foot in Leiden, they spring from one surprise to the next when they are conducted round the 25,000 'Early Japanese' artefacts. They are interested in our collection but they certainly don’t know enough about it, Forrer’s experience. He recounts: ‘I was struck by this again only last week with a colleague from Boston, USA, who wanted to see our Japanese paintings. She had read about our ‘Early Japanese’ Collection, but when she actually set eyes on it her amazement knew no bounds.’

Forrer, who is attached to the National Museum for Ethnology as curator of Japanese art has not seen all the collection himself. But he knows: ‘You name, we have it.’ The collection, which contains many everyday items, ranges from carpenter’s tools to brush-holders, old shoes, clothes and toothbrushes. And the unique thing is that these artefacts are no longer to be found in their country of origin. ‘As far as Japan is concerned, we have a unique time-capsule,’ says Forrer.

The high quality of the 800 prints dating from the pre-Meiji era is also a rare possession. They give an outstanding picture of life in Japan around 1800. They answer such questions as: What was a street scene like? What was fashionable? ‘You can see the woodblock prints as a reference book for the eighteenth and nineteenth centuries,’ Forrer claims. What makes this all the more exciting is that: ‘You come across the items you see illustrated when you’re nosing around in the depot,’ he says.

Scattered throughout the whole world eventually find their way to the museum. In this sense the museum undeniably serves as a study centre. At least a couple of times a month Forrer has appointments for research with an overseas colleague.

Von Siebold

Another striking feature is the regular attention paid to the collection by the Japanese media. This undoubtedly has to do with the fact that in 1990 the 200th anniversary of the birth of the German physician von Siebold is being celebrated.

While in the service of the Nederlandsche Handel Maatschappij (the Dutch Trading Company) the successive branches of the Dutch East India Company (VOC), Phillip Franz von Siebold’s mission was to gather information. In fact, he was a commercial spy. The Dutch ‘merchant king’, William I, who reigned from 1815-1840, wanted to stimulate trade with Japan. To do so much more was needed to be known about that country. Von Siebold was instructed to collect minerals and ores. His interest in Japanese culture also led to the fact that he began to make a study of everyday items. This is how his collection came to form the foundation for the Leiden museum, the first ethnological museum in the world. Later his collection was supplemented by that of Cok Blomhoff, from 1815-1842 deputy-merchant on Deshima, the artificial island off the Japanese coast near Nagasaki, from where the Dutch were the only Western country allowed to conduct trade with that country. Von Siebold’s mission was to gather information about the island and the population and the Dutch were the only Western country allowed to conduct trade with Japan.

The Indonesian collection

The National Museum for Ethnology possesses ethnographical and archaeological artefacts from almost all areas where man has lived outside Europe. However, Asia is the area best represented. Forrer: ‘The largest collection in the Indonese, Indonesia was once the largest Dutch colony and the headquarters in Asia of the Dutch East India Company was established in Batavia. The Indonesian collection can be divided into two large, separate sections: the one containing the internationally renowned Indo-Japanese pieces, consisting principally of statues large and small from the many temples in Java (9th to 16th century) and a large number of other artefacts used in religious ceremonies. The other is made up of the large collection of ordinary, everyday objects and tiles, which are also important because of the early date at which they were collected, representing the cultures on the various islands, some obtained as the spoils of military actions, some by colonial civil servants, and some by missionaries. Until the Colonial Museum was assigned more collections at the end of last century and the beginning of this, it also received contributions from the Batavian Society for the Arts and Sciences, the predecessor of the present National Museum in Jakarta.

The Indonesian and Japanese collections take pride of place in the museum. ‘They are unique in the world because of their size and their obvious coherence,’ says the curator who explains that it is a good thing that the Netherlands possesses such an Asiatic collection. This collection is the product of historical factors’, he declares. ‘It is valuable that Europeans are able to come here and make the acquaintance of other cultures. Even more importantly, a number of the artefacts here have had the chance to survive. To illustrate his remarks in the case of Asia, he points out the artefacts associated with cremation. These have long disappeared in Asia; they have been preserved in the museum. Or, for something entirely different: take the items from the ‘Early Japanese’ period, including the series of sixteen two-hundred year old toothbrushes: large ones for the men, smaller for the women. In Japan these have long been thrown away, not a single one has survived. The only possibility is that some have been included in the imperial collection, but that is not open to the public.

In conclusion: Japan and Indonesia both take pride of place in the National Museum for Ethnology. Did the Dutch have a great admiration for Japanese culture? Forrer: ‘The Dutch were interested in the coherence and pattern of Japanese society. They thought that it was different but not inferior. They were really interested, but at a distance. Their relationship with Indonesia was different. This land was colonized. The Dutch found the natives pleasant, well-intentioned but also lazy and unpredictable.

Netsuke

On the way to the exhibition of ‘Netsuke’, Japanese belt toggles, the curator affirms that he has never regretted that he chose to study Asia. He stops for a moment to listen to the darkly vibrant sounds of the gamelan on the first floor, and then continues: ‘Asia is an enormous area with great, highly varied cultures.’ Asian countries have written languages and a rich recorded history. Just take the wealth of information which is available about Tokyo around 1800, when it was perhaps the largest city in the world with 1.2 million inhabitants. One of the exhibitions now in the pipeline takes Tokyo as its theme. ‘Toyo Tokyo. メトロポリス c. 1700-1800’, is the working title. In the garden he gestures towards a Japanese pagoda, which perhaps may have to make way for new buildings: ‘The pagoda is also awaiting the beautiful Japanese trees, including a full-grown, dark red maple. The renovations which are estimated at a cost of more than 50 million guilders, have to be ready by the 1st April 2000. When the museum is reorganised the curators from all the various culture areas will collaborate with each other because interaction between various cultures is going to be one of the new exhibition themes in the museum.’

The Leiden Museum has 900 netsuke in all. All these belt toggles developed into miniature works of art. This year 300 are being exhibited in rotation. As we gaze into the glass case at the netsuke, Forrer indicates a man with a magnifying glass. He has already seen him here a couple of times before. Forrer: ‘A museum is not to be marched through. That man is looking with a magnifying glass, each visit is a real adventure for him.’ Discovery is what is most important to the curator. Forrer: ‘A museum is a place in which you discover things.’

he National Museum Kröller-Müller, which is situated in the nature reserve the Hoge Veluwe National Park, was originally the private estate of Mr. and Mrs. Kröller-Müller. In 1935 Mrs. Kröller presented her art collection to the state, which built a museum to house it in the Hoge Veluwe.

The collection includes a series of Van Goghs, Mondriaan, Van der Leek, Seurat, and Toorop. The most eye-catching of the objects from Asia is the collection of Chinese statues, but the museum also has objects d’art from Cambodia, Indonesia, Japan, Korea, and Thailand.

Inspiration from Asian art
Indubitably the highlights of this museum are its European paintings and statues, but the Asian art is also on permanent display. It is part of a collection which has a special interest because some Western artists allowed themselves to be inspired by Asian art. Ralph Keuning, head of information, describes this Asian element as a footnote to the museum. His thesis is that: 'The Kröller-Müller Museum is an international museum and Asian art must be part of it.'

One intriguing example of modern Asian art is the recent work of the Chinese artist Huang Yong Ping, who was inspired by Chinese funerary sculpture displayed in a museum. Outside the museum, exactly opposite the museum, he built an upside down Chinese tomb from concrete. It was created as part of the exhibition 'Heart of Darkness' which showed the work of artists from the four corners of the earth, including Asia.
For many decades Oriental porcelain formed part of the museum's permanent exhibition, both in the areas devoted to the applied arts as in the painting galleries. Gradually it had to cede place for newer exhibits. Lack of space meant that priority had to be given to Western art, both fine and applied. Some of the Oriental porcelain still continued to be displayed as an illustration of the enormous influence this art form had on European ceramics. Because the collection is not on permanent exhibition, it is not widely enough known, not even among experts in the field of Oriental art and ceramics', says Dr J.R. Termolen, the interim director of this Rotterdam museum which owns its double-barrelled name to two art collectors. In 1847 F.J.O. Boymans bequeathed his collection to the city of Rotterdam, thus stimulating the foundation of the museum. In 1958 the collection of D.G. van Beuningen was bought to add to it. Examples of classical paintings and statuary stretch from the fourteenth to the nineteenth centuries. The multi-facetted collection of applied arts, containing such items as majolica, pewter, glass, and silver provides a stroll down the centuries.

Polychrome Kangxi porcelain
After studying the collection of Oriental porcelain, the expert Dr Christian Jörg reached the conclusion that while some styles are very well represented others are not found in it at all or only to a very limited extent. The explanation for this lies in the fact that there has always been a need, even in days gone by, to make choices when purchasing for museum collections, and in the case of gifts the museum accepted collections which had already been formed. Despite the gaps, Jörg was able to confirm that the Museum Boymans-van Beuningen shelters some hidden jewels, possessing some objects of high quality and great rarity. Recently he made a selection for his book Oosters porselein. Een keuze uit de verzameling van het Museum Boymans-van Beuningen [Oriental Porcelain. A choice from the collection in the Museum Boymans-van Beuningen]. In this Jörg remarks: 'In the case of the Chinese porcelain it is striking that the seventeenth century egg-shell and transitional porcelain is conspicuous by its virtual absence, even though the few pieces which the museum possesses are of high quality. The blue and white porcelain of the Kangxi Period (1662-1722), usually represented in abundance in Dutch museums, is relatively rare here. By contrast, the polychrome Kangxi is more richly in evidence here than is usual in Holland, especially famille rose pieces. In the eighteenth century once again the 'ordinary VOC selection is present in modest quantities, while there is a large and surprisingly assorted collection of Chine de Commande to admire. It is the same story in the Japanese collection: The usual blue and white and Imari is scarce, but there is a relatively large number of special pieces', according to Jörg.
Last century the Dutch Missionary Society (Indonesia, New Guinea) made a large permanent loan which later became the property of the Museum for Ethnology in Rotterdam. It is this particular part of the collection, assembled by missionaries between 1830 and 1883, that is exceptional because it contains so many items used by people in their everyday lives for eating, going about their daily business, and expressing their belief in higher powers. The curator Mrs. Veldhuisen-Djajasoebrata even claims that: 'Countless Dutch exhibitions about Indonesia would never have been possible without artefacts from this collection.'

It was in the second half of last century that interest in the Netherlands began to grow in that country's colonies. This interest and the emergence of the science of anthropology led to the founding of a new sort of museum. The Leiden Museum for Ethnology was founded, followed by the Colonial Museum in Haarlem which was absorbed into the Amsterdam Colonial Museum, now the Tropenmuseum (Tropical Museum), in 1910. On 1st May 1885 Rotterdam also got its own museum. At that time there was no money to buy objects. The first director was supported by a Supervisory Commission, whose members were drawn from among the more prominent citizens of Rotterdam. They busily set to work to encourage Dutch consuls overseas and trading companies as well as private citizens in the overseas territories to collect all sorts of artefacts and to send these to the museum.

Dr. E. van Rijckevorsel in particular made very valuable presentations, including a collection of batik clothes (1872-1877) which enjoys a world-wide reputation.

The Malay Cultural Area

The image of distant, exotic cultures, which dominated the Dutch public at the time the museum was established, has gradually been overtaken by that of the problems of the Third World. Without wishing to ignore economic relationships and social problems, the Museum for Ethnology aims first and foremost to be a place where people can learn about the important contributions that these many cultures have made to the history of mankind.

In striving to achieve this goal, the museum has concentrated the information on the collection covering the Malay Cultural Area, because the other sections are closed. The closed areas which cover Asia are China as well as India and Tibet.

The collection from the Malay Cultural Area contains artefacts from Indonesia, Malaysia, and the Philippines. Of these, the Indonesia collection is far and away the largest, concentrating especially on giving an idea of how people live in Indonesia.

The total collection consists of art, crafts, and everyday utensils, as well as 20,000 photos, of which the bulk date from the end of last century.

From the exhibition 'Power and Gold'. Ethnological Museum Rotterdam.

Power and Gold is the title of the exhibition which will be held in the museum from 16th December 1995 to 19th May 1996. Its focus will be jewellery from Indonesia, Malaysia, and the Philippines. In 1996 it will be followed by a new exhibition of remarkable objects from among other collections those from Indonesia and Oceania.
Dutch Museums with Asian Collections

A museum of a museum

Mount butterfly from the Philippines, spirit flutes from Papua New Guinea, a small wooden bench from Ghana, stuffed snakes and fish from Togo, a statue of Buddha from China— all these are on display in the Steyl Mission Museum in Limburg. Nowadays it is something of a rarity that ethnographic artefacts and natural history specimens displayed side by side in one museum. Each discipline begins with a completely different set of premises. Be that as it may, in the Mission Museum both collections have been kept together and have not been split up into different museums. Scientific presentation does not have pride of place here. The most important goal is that the museum says something about the countries, people, and cultures in which and among whom the Roman Catholic missionaries from Steyl work.

The museum came into being in the eighties of last century, set up to house the artefacts which had been brought back by missionaries of the Congregation of the Divine Word (SVD).

In 1931 the collection was moved to a new museum. While other Dutch museums were subjected to reorganizations in the post-1945 period, reflecting a new way of thinking that laid the emphasis on small sections of the collections with the rest being banished into depots, this trend passed Steyl by. The past was preserved and the ways in which the artefacts are exhibited did not change. The display cases are crammed so full it makes it extremely difficult to estimate the value of the various artefacts. The Mission Museum is now a museum of a museum.

New Guinea collection

Most of the 5000 artefacts are of Asian origin. There is a heavy emphasis on Japan, China, and Indonesia, and a lesser representation from the Philippines. The artefacts range from Buddhas and ancestor shrines to articles of everyday use like carrying bags and spoons.

The New Guinea collection enjoys international recognition and now more than half of it has been catalogued by six students from the University of Nijmegen, and the museum has ties with other Dutch universities as well.

In the 1950s the museum attracted at least 70,000 visitors a year, often people who also paid a visit to the nearby monastery. Now, in the wake of secularization, this number has dwindled to some 30,000. The sort of people who come to Steyl want to see interesting things from other countries. This is why the main tourist attraction is the stuffed Russian bear which creates great hilarity among the visitors amused by the gestures he makes activated by a built-in mechanism.

From the photo-exhibition: The Mangyanen of Mindoro, The Philippines.

Until 29th October 1995 there is a photographic exhibition about the Mangyanen of Mindoro in the Steyl Museum. For two years, the young missionary priest, Father Roland Schridl, lived among the Mangyanen, the original inhabitants of Mindoro, one of the many islands which make up the Philippines. This group is one of the indigenous peoples whose very existence is now threatened by the expansionist urges of others.
The Moluccan Historical Museum was opened in November 1990 as a centre for Moluccan history and culture. The aim of the museum is to promote knowledge about the history and culture of the Moluccans and of the Moluccan community in the Netherlands.

The permanent exhibition features the life history of Moluccan soldiers from the former Netherlands Indies colonial army (KNIL) who were transferred to the Netherlands with their families in 1951. A lot of the emphasis in the exhibition is placed on the decolonization of Indonesia and its effects on groups like the Moluccans. Each year the museum organizes two temporary exhibitions, which deal alternately with themes in the fields of Moluccan history, culture, or art. The museum also houses a library and an archive.

The Moluccan Historical Museum supports and promotes research on Moluccan history by organizing seminars and by the publication of a series of studies about Moluccan history and publications relating to exhibitions, as well as videos. The members of staff have published several works on Moluccan history and on other topics concerning the Moluccan community in the Netherlands.

The museum collection consists mainly of military attributes and reminders of the period in which the Moluccans were accommodated in temporary housing in the Netherlands, the so-called wonoarden (dwelling places).

The photographs of the Moluccans in the early part of the 20th century are an important part of the collection. Both the library and the archive are accessible to researchers who meet certain requirements.

The Moluccan Historical Museum is a relatively young museum. The development of its study centre is proceeding apace. When the study centre cannot answer questions, it also directs the inquirer on to more specialized institutions.

In 1990 an international conference about the Moluccas was organized for the first time in Honolulu on Hawai‘i. This ‘Moluccan Research Conference’ has taken place again on Hawai‘i in 1992 and in 1994 on Ambon.

All kinds of scientists ranging from anthropologists, historians, and legal sociologists are showing a mounting interest in the Moluccas because this group of islands – consisting of more than 1000 islands large and small – represents a fascinating transition zone between Asia and the Pacific.

The Moluccan Historical Museum is not an ethnological museum, but is primarily a historical museum telling the story of the Moluccan soldiers who were transported from Indonesia to the Netherlands in 1951. As mentioned earlier, the museum covers three areas – history, culture, and art – in its temporary exhibitions.

In September 1995 there will be an exhibition of carving and weaving from the Southeast Moluccas. Next year will see an exhibition about art and the various religions observed in the Moluccan community.