An Asia Europe Forum on Culture, Values, and Technology was held in Venice on 18 and 19 January 1996. More than 100 highly qualified resource persons spent two days exchanging ideas on the future of Europe/Asia relationship.

Central Asia

The Kailas region in Western Tibet has been a pilgrimage site for more than 2500 years. During this time, Hindus, Jains, Buddhists, and followers of Tibet's Bon faith have each sanctified this now remote and desolate corner of the Tibetan plateau within their own traditions. Alex McKay is researching the history of pilgrimage to Kailas-Manasarovar.

East Asia

The library of the Sinological Institute at Leiden University is one of the leading libraries for Chinese Studies in the West. Its collections contain many rare items which have attracted attention throughout the sinological world.

South Asia

Pakistan, being the second largest South Asian country after India, has not received the sort of individualist study that the country and its plural society deserves. It was either in reference to Western Asia in a historical context or juxtaposed with India in an historical, comparative perspective, that Pakistan would be the recipient of indirect scholarly attention. The British Association for Pakistani Studies attempts to bridge the intra-regional and interdisciplinary gaps in South Asian Studies.

Southeast Asia

Dr Peter Nas is the enthusiastic 'godfather' of urban studies in the Netherlands. For the last twenty years, he has been engaged in studying the urban sociology of the city with unmitting zeal and he has a special interest in urban symbolism. An interview.

ESF Asia Committee

This section is reserved for news from the European Science Foundation Asia Committee. Two to five new ESF Fellowships are available in 1996. Application deadline: 1 May 1996.

Asian Culture

The Asmat, the 'people of the tree', believe that once upon a time their first ancestors were created out of wood by a mythical culture hero. They imitate this prehistoric act of creation in their carvings. These Asmat carvings have aroused a fascination in the Western world and can now be seen at the Museum of Ethnology in Berlin.
The activities of Dutch institutions of higher learning are regularly evaluated by the Netherlands Academy of Arts and Sciences. The evaluation committee, headed by Kristin Lerzenn, among whose members were authorities in the field of Asian Studies, has just pronounced a positive adjudication on the work which the HAS has undertaken since its foundation in 1995. The Dutch Ministry, Education, Culture, and Science has allotted the HAS an extra financial impulse of US$ 5 million over a period of five years (1995-1999) to extend the internationalization of its features. This decision was taken on the basis of the advice of the Dutch Scientific Organization (NWO) that: The HAS plays a key role in international research in the Humanities and Social Sciences with sufficient international financial input which is the decisive criterion for a contribution from the budget for international facilities. At present no alternative formula has been found for how this budget can be best used to attain our goals. Dr. J.M.M. Ritzen, the Dutch Minister of Education, Culture, and Science will pay a working visit to the HAS in March. Over the past few months MoUs have been concluded with the Shanghai Academy of Social Sciences in Shanghai and the Academia Sinica in Taipei with a view to promoting cooperation in academic fields of mutual interest and acting as intermediaries and facilitators between Dutch and Chinese institutional and academic institutions. At no very distant date the recirculation of information, the exchange of researchers, and the organization of joint international seminars, as well as the development of long-term bi- and multi-lateral research programmes are envisaged. On 21 December 1995 H.A.F.M.O. van Mierlo, the Dutch Minister for Foreign Affairs, launched a lecture at the HAS Asian Ambassadors' Lunch which was attended by Asian ambassadors accredited to the Netherlands, leading Dutch journalists, and representatives of civil society. In his lecture he underlined the importance of the process of globalization in fostering dialogue and cooperation between Asia and Europe in which a Euro-Asian partnership can become a major element. Van Mierlo welcomed differences of opinion on human rights a matter which had been discussed in detail by his predecessor, Piet Koornhoff, in the third volume of the HAS Lecture Series entitled Human Rights in an Interdependent World. Van Mierlo modifies this issue even more by stating that some human rights are more universal than others. This has come to light in a recent development which in fact contains the virtual membership of the organization, to contact its prospective members. It cannot be denied that in order to be able to internationalize effectively and to play a role at a European level Asian Studies needs to be firmly anchored at a national level. Eventually all the national various organizations of Asian Studies could form the European Association for Asian Studies which would be a more bottom-up organization compared to the EAS which is organized on top-down. Initiatives towards the foundation of national Asian Studies associations, when such does not already exist as in Germany, are being developed. During the meeting Piet Mierlo put forward criticism that while the HAS was operating well at an international level, the attention paid to the national context was sometimes less than satisfactory. This has been addressed by the HAS and several ways by which Asian Studies in the Netherlands could be strengthened are being explored. Possible avenues to achieve this are the foundation of a portal of Academic Libraries in the Netherlands which would coordinate and optimize the Asian collections in the Netherlands avoiding any duplication of acquisitions, coordination of acquisitions, collections, etc. A workshop is organized to discuss national cooperation in more detail. This workshop will be sponsored by the HAS. In other respects the HAS has consolidated its contact with the Netherlands Institute for Advanced Studies (NIAS), the Institute for Social History and the Nijenrode School of Business. The TIAS also subsidizes field trips for Dutch researchers and has made fellowships available for senior researchers which cover the expense of the replacement of senior fellows in their absence. Below you will find a letter to the editor from Susan Whitfield, editor of the Dunhuang Studies Newsletter in which she points out that although the work of Professor Drège and other scholars in the field of Dunhuang studies in Britain compared to China has been underestimated, they apologize to Professor Drège and other European scholars working on the Dunhuang manuscripts for my inattention. He offered the future organization the credit it deserves for helping to further this field of study in Europe. An important article in the editor's page is entitled "An Asian- and European-oriented perspective on the field of human rights: more universal than others." The article was written by S. Whitfield, and the editor's page is entitled "Human Rights in an Interdependent World: Van Mierlo modifies this issue even more by stating that some human rights are more universal than others. This has come to light in a recent development which in fact contains the virtual membership of the organization, to contact its prospective members. It cannot be denied that in order to be able to internationalize effectively and to play a role at a European level Asian Studies needs to be firmly anchored at a national level. Eventually all the national various organizations of Asian Studies could form the European Association for Asian Studies which would be a more bottom-up organization compared to the EAS which is organized on top-down."
On 3 November 1995 a dummy of the Liber Amicorum in honour of his 65th birthday was presented to Professor Frits Staal at the restaurant Allemansgast in Voorschoten. The Liber Amicorum which contains about 20 contributions from colleagues will be published in April 1996 by the IIAS. Mrs. E. Schoo (l) former minister of Development Cooperation.
Research Fellows at the IIAS

1. Research fellows
   (post PhD, 4-12 years)

A. eligible.

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

2. Senior visiting fellows
   (post PhD)

3. Institutional fellows
   (post PhD level)

4. Affiliated fellows
   (post PhD)

5. Affiliated fellows
   (post PD level)

6. ESF fellows

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

Visitng exchange fellows
(post PhD level)

Dr. W.A.G. Derks
(Dutch Academy)

Dr. W.A.G. Derks' topic is 'The Search for Malaysian' within the collaborative framework of Changing Lifestyles. He and Dr. Chou will co-organize the seminar 'Rajah in Transition: the globalization of a peripheral region in Indonesia', held in Leiden from 4 to 6 October.

Dr. M.L.L. Hocks
(Dutch Academy)

Dr. Hocks is carrying out research on 'The Search for Malaysian' within the collaborative framework of Changing Lifestyles. He and Dr. Chou will co-organize the seminar 'Rajah in Transition: the globalization of a peripheral region in Indonesia', held in Leiden from 4 to 6 October.

Dr. J.C.M. Peeters
(Dutch Academy)

Dr. Peeters cooperates with other fellows in the programme Changing Lifestyles, investigating 'Islamic Youth in Indonesia: trying to globalize and universalize in a local context'. At present he is in Indonesia doing fieldwork.

Dr. D. Tooker
(University of Leiden)

Dr. Tooker is working both within the programme and as programme director of Cultural Traditions in Endangered Minorities of South and Southeast Asia. He is undertaking research after 'Origins Structures: a comparative socio-cosmological study'.

Dr. S. Munshi
(India)

Dr. Munshi is working on the topic 'Fashion and its relevance to community, class, and gender in India' within the framework of the Programme Changing Lifestyles. She is engaged in research on how traditional concerns of women are being changed to global concerns in the urban scenario of India, and how new forms of identity are available to women. From 6 to 8 November Dr. S. Munshi has organized an international seminar on 'Images of Women in Media', in Leiden.

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Dr Yoichi Nagashima (Department of Asian Studies, University of Copenhagen) 'Cultural Relations between Denmark and Japan, 1600-1873'. From 15 until 26 March 1996.


Dr Alexander Wanek (Social Anthropology, University of Stockholm) 'The Taiwanese in Taiwan'. May or June 1996.

Dr Ngaire Douglas (University of Auckland) 'The Taiwanization in Stockholm' (Travel Grant) February to 8 July 1996.

Dr Alison Murray (Development Studies, University of Edinburgh) 'Studies in Indo-Indonesian Sanskrit with the preliminary title 'The Evolution of the Sanskrit language and its Development in the region: Japan'; in the Humanities or the Social Sciences (region: Japan); - have obtained the doctorate less than 3 years ago; - not be older than 40

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

Application forms can be obtained from the IIAS secretariat. Please use the official IIAS application forms only. The closing date for applications is 15 May 1996.

For more information please contact:
IIAS * PO Box 9811 2300 RA Leiden The Netherlands
Tel: +31-71 527 22 27 Fax: +31-71 527 41 62

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IIAS (Travel) Grants for Asia Researchers

Each year the IIA makes available a limited number of grants for outstanding (Dutch) scholars, 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 IIA.
- The applicant will contact the Board and/or Academic Committee.
- Travel costs and costs of accommodation for Dutch scholars can be made available only after the person concerned has obtained partial funding from his/her institute and when he/she does not qualify for other means of funding (NWO/WOTRO).
- Applicant has to be employed by a Dutch institute and/or be the holder of a permanent residence permit.
- Standard application forms can be obtained from the IIA secretariat.

In order to be granted an IIA guaranteed subsidy, a project application should at least meet the following requirements:
- The subsidy is meant to reinforce the infrastructure of Asia Studies in the Netherlands (attention is paid to national impact, the internationalization of Asia Studies, and the filling of present gaps in the Netherlands);
- In general the maximum possible subsidy per project amounts to DBS 5,000.
- Other institutes besides the IIA also contribute to the project;
- The IIA receives a final report containing remarks about both financial matters and content;
- The applicant will hand in a report to the IIA Newsletter;
- In all relevant publications the IIA will be named as the subsidy provider;
- Requests for subsidies have to be sent to the IIA secretariat before 1 April 1996.

Application forms and more information can be obtained at the IIA secretariat. Tel: +31-71 527 22 27. Fax: +31-71 527 41 62.

IIAS subsidy to cover the costs of a research project

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

For more information please contact the IIA secretariat.

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Second Asian Ambassadors' Lunch

On December 21, 1995, the IIAS held its second Asian Ambassadors' Lunch at the restaurant Allemansgeest in Voorhout. Ambassadors of Asian countries to the Netherlands joined representatives of the business community, politicians interested in Asia, and leading journalists on Asia. In all, eighty people attended the meeting. The Netherlands Minister of Foreign Affairs, H.A.F.M.O. van Mierlo gave an address entitled 'Europe and Asia: Towards a New Partnership'.

IIAS Masterclass: James J. Fox

Parallellism
Professor Fox has written on parallelism as a 'near-universal' linguistic phenomenon and on manifestations of parallelism in the world's oral traditions in Roman Jakobson and the Comparative Study of Parallelism (Roman Jakobson: Echoes of his Scholarship, De Ritter Press, 1987). He has also published extensively on Rotinese parallel poetry and on the dyadic forms of ritual that rely on parallel compositions and, he has edited a volume, To Speak in Pairs (Cambridge University Press, 1983), on the traditions of parallelism in Eastern Indonesia. He is now working on a monograph dealing with form, formula, and variation in Rotinese oral compositions. This monograph examines a single narrative 'text' as recited by different oral poets as well as by the same poet on different occasions over a period of two decades.

The master classes offered by Professor Roman Jakobson to take up the comparative study of parallelism.

Canonal parallelism includes a strict pairing of words and phrases in the production of acceptable poetic compositions and is a characteristic feature of traditions as diverse as those of the Hebrew scriptures, the Finnish Kalevala, the Mayan Popul Vuh and the rituals of the inhabitants of Nias or the S'udan Toraja.

Call for papers
The one-day class will be held at a Research Centre in the Netherlands in the week of April 22-26, 1996. Those invited to apply are doctoral students and recent recipients of the doctorate doing research on parallelism and ritual oratory in as many different linguistic traditions as possible.

Applications are due by 15 March 1996 and should include a cv and a paper on the aforementioned topic. Approximately ten candidates will be selected for participation. The official language will be English. It is expected that the papers presented for criticism at this seminar will be published in the form of a volume of essays.

All travel and accommodation expenses will be covered by the IIAS. All inquiries should be directed to the IIAS office.

IIAS Masterclass: Jan Fontein

Jan Fontein, born in the Netherlands, studied Far Eastern languages and Southeast Asian archaeology at Leiden University. In 1996 he received his PhD degree, submitting a dissertation entitled The Pilgrimage of Buddha, A study of Gandhara's Illustrations in China, Japan, and Java (The Hague: Mouton & Co., 1966). After ten years as a curator at the Museum of Asian Art in the Rijksmuseum, Amsterdam, he moved to the United States, where he was curator and later director of the Museum of Fine Arts, Boston. There, he organized such exhibitions as Zen Painting and Calligraphy (1979) and Unearthing China's Past (1994). After his retirement as director in 1987, he organized the exhibitions The Sculpture of Indonesia (1990) for the National Gallery in Washington, D.C., and China's Distant Past (1996) and Buddha Images from the Kingdom of Siam (1996) for the Foundation Nieuwe Kerk in Amsterdam. He is a correspondent of the Royal Netherlands Academy of Arts and Sciences, holds honorary degrees of Boston University, Northeastern University, and Simmons College in Boston and was made Commander in the Order of the Sacred Treasure in Japan. He has taught at Harvard University, at the Institute of Fine Arts of New York University, and at the University of Heidelberg, Germany.

Among his life-long interests, on which he has published a number of scholarly articles, is the topic of the masterclass he is offering in the end of August 1996: Narrative Sculpture and Literary Traditions in Central, South, and Southeast Asia. Invited to apply are doctoral students and recent recipients of the doctorate in fields related to Central, South and Southeast Asian art and archaeology, who would like to study the relationship between texts, oral traditions and the virtual representation of Indian epics, Buddhist sūtras, jataka tales or animal fables in Central Asia, India, Cambodia, Thailand or Indonesia.

Applications are due by 1 May 1996 and should include a cv and a paper on the aforementioned topic.
Asian Business System and Enterprise Strategies

During the past few decades we have witnessed the consolidation of Japan as a global economic power and the fast, irresistible rise of new industrialized countries in Asia. In addition to the economic growth and industrial development in these countries themselves, there is a growing trend towards economic integration between the countries of the region. Trade flows are increasing, financial activities expand, while foreign direct investment and regional assistance programmes stimulate the industrial and technological development of these countries.

Although regional governments set the stage, individual companies or groups of companies are the dominant actors in the development of trade and investment relations. Their strategic behaviour is of utmost importance to the outcome of the development process.

In Asia, industrial groups play a crucial role: they can be considered specific systems of corporate and contractual governance, which can be defined as the internal and external disciplining mechanisms that press management of firms to allocate resources efficiently in a static as well as dynamic sense. A system of corporate and contractual governance includes the internal organization of firms (for instance, the divisional structure, the role of the board of management, the role of shareholders, etc.) as well as the external organization (the role of other members of the industrial group like the main bank, the general trading company, the role of the capital market and the like).

The systems of corporate and contractual governance, also called a 'business system' differ between Japan, Korea, and China. These differences have wide implications for the strategies firms develop. Knowledge of the different business systems in Asia is also of great value to European enterprises which choose to cooperate with Asian firms and consider strategic behaviour in cooperation in joint ventures, take-overs, technology transfer etc.

The workshop Asian Business Systems and Enterprise Strategies deals with issues of both European and Asian companies in the Asian Pacific region. The focus of the workshop will be on competition, cooperation, and interaction with local governments. Specific topics range from capital markets developments, joint ventures, inter-firm collaboration to issues like technology transfer, and manpower development.

The workshop will be convened by Dr. J. Groenewegen and Dr. J.A. Starm (both from Erasmus University Rotterdam) and will be open to invited participants only.

AGENDA

2-3 APRIL
Institute Clingendael, The Hague, the Netherlands
International Relations and Security in Pacific Asia

Workshop Education and Culture chaired by Prof. Verena Mater (Switzerland); participants are: Prof. W. Stekhof (IIAS), Prof. F. Staal (Berkeley), Nguyen Thé Anh (Paris), Prof. Yoshikazu Tomita (Japan), Prof. Zhang Yunghng (P.R. China).

2-3 APRIL
Institute Clingendael, The Hague, the Netherlands
International Relations and Security in Pacific Asia
Clingendael/IIAS (Netherlands Institute for Advanced Study) Workshop.
Prof. Kurt Raabke, E-mail: K.Raabke@nias.knaw.nl

AGENDA

26-29 MARCH
Switzerland
Forum Engellberg Europe-Asia: Science and Technology for their Future
Workshop Education and Culture chaired by Prof. Verena Mater (Switzerland); participants are: Prof. W. Stekhof (IIAS), Prof. F. Staal (Berkeley), Nguyen Thé Anh (Paris), Prof. Yoshikazu Tomita (Japan), Prof. Zhang Yunghng (P.R. China).

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Institute Clingendael, The Hague, the Netherlands
International Relations and Security in Pacific Asia
Clingendael/IIAS (Netherlands Institute for Advanced Study) Workshop.
Prof. Kurt Raabke, E-mail: K.Raabke@nias.knaw.nl

AGENDA

17-19 APRIL
Hiroseminar: the year of social differentiation in the Austronesian world
seminar organized by Dr M. Vischer, IIAS fellow; Parallelism, a Masterclass by Prof. J. Fox (ANU)

18-20 MAY
KITLV, Leiden, the Netherlands
Annual Meeting of the Southeast Asian Library Group, SEALG
Margaret Nicholson, University of Hull, Brynmor Jones Library, Hull HU6 7RX, UK,
Tel: 144-149-95700, Fax: 144-149-4607

12-18 MAY 1996
Chiang Mai, Thailand
The second International Conference on Hani-Akha Culture
Organized by Dr Deborah Teeker, IIAS fellow, in cooperation with the Tribal Research Institute in Chiang Mai.
Co-organizer: The Southeast Asian Mountain Peoples’ Culture and Development Organization (SEAMP), a Thai NGO in Chiang Mai, Thailand.

10 MAY
Third annual IAS lecture
Prof. Wang Guangwen (Institute of East Asian Political Economy, Singapore)

END OF MAY
Japan in the 16th and 17th Centuries
Masterclass by Prof. J. Eliasson

2-5 JULY
Comparative Studies on Taxation Law in East and Southeast Asia
Masterclass organized by Dr V.Y. Zhang, IIAS fellow

AUGUST - SEPTEMBER
Amsterdam, the Netherlands
Crime and Punishment: Criminality in Southeast Asia

Workshop jointly organized by the Joint Committee for Southeast Asia Research Council SRBC; the American Council of Learned Studies, and the IIAS.

2-4 SEPTEMBER
Sixth International Conference of the European Association of Southeast Asian Archaeologists, EuroASEA
Organized by Dr M. Klökkke, IIAS fellow combined with:
Masterclass by Dr. Jon Fanizza
Parallel session on Champa Sculpture by Tran Ky Phuong, Vietnam

SEPTEMBER
Folktale in Tibet
Seminardorganized by Dr Alex McKay, affiliated IIAS fellow

28-31 OCTOBER
Paris, France
Les convergences et divergences évaluées par l'analyse de la conduite des relations entre sociétés et entre Etats.
Prof Nguyen Thé Anh (Recole pratique des Hautes Études, Paris), convenor.
Sponsored by the JRA with "Recherche indochinoise" (CNRS-EEHE-PRE section), Asian Cultures (Sophia University, Tokyo) and the IIAS.

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In the last six months the amount of information offered through the new electronic medium of the Internet has really taken off. In December last year I started doing research on how much about Asian Studies there was on the Internet, mostly on the World Wide Web. The result was published in IASN-5 as a directory of sites.

Since that time I have gathered more and more sites. Now I have a map with more than a thousand sites still to work through. Fear not, I will not publish all of them here.

An update of the mailing lists and newsgroups is necessary because some are very short-lived while others have existed for a long time. Nevertheless, these search engines are getting more and more sophisticated and I can recommend using them.

If you are not quite sure what you want and you type in something as vague as 'Asia' then you will get a lot of junk and you will not publish all of them here. Nevertheless, these search engines are getting more and more sophisticated and I can recommend using them.

The intention is that the IAS is planning to publish a booklet which was reported on earlier. It will be a kind of telephone directory for Asian Studies on the Internet. The publication date will be around the end of March 1996.

I very briefly tried out the search possibilities on the WWW. A Webcrawler gave on the inquiry Asia 2174 homepages and 23742 documents in total where the word 'asia' appears.

I noticed that there are a large number of double entries and a lot of erroneous or imprecise data. I have to sort through the lot to find something interesting. I am not quite sure what you want and you type in something as vague as 'Asia' then you will get a lot of junk and you will not publish all of them here.

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The following mailing/discussion lists from the directory given in IASN-5 have been scrapped:

- aoisanad
- emesch-1
- iso
- pacarc-1
- ph-55g
- sasoua-1
- seanet-1
- tsa-1
- twuni-1
- vietnet

New mailing/discussion lists:

- 58 new lists:
Additions to World Wide Web sites directory

http://pears.lib.ohio-state.edu/asian-studies/asianstudies.html

East Asian Co-op Asian Studies

- Name sites: East Asian Libraries Cooperative WWW Asian Studies
  - Content: General Sites Information by Category.
  - Links on homepage to information about the following topics:
    - Association for Asian Studies
    - Berkeley East Asian Languages Department
    - Committee on East Asian Libraries (University of Oregon)
    - Indiana University East Asian Studies Center
    - University of Michigan
    - Bibliographies
    - Electronic Mailing Lists
      (compiled by David Bedell, University of Bridgeport)
    - Electronic Journals
    - Library Organizations
    - Association of Research Libraries (Coalition for Network Coalition for Networked Information)
    - Committee on East Asian Libraries (University of Oregon)
    - National Coordinating Committee on Japanese Library Resources (East Asian Libraries Cooperative WWW)
    - European Association of Sinological Librarians
      (University of Heidelberg)
    - Also information available on the following subjects:
      - Politics, Popular Culture, Religion, Science, Technology and Medicine
      - Trade, Travel, Sports

http://www.ee.ic.ac.uk/misc/bymap/asia.html

International E-mail accessibility clickable map of Asia

http://webhead.com/~sergio/asiaregion.html

Name site: Travel information about Asia region. Travel information about Asia region by Sergio Paoli. TravelASIA is an effort to consolidate net information related to travelling in Asia countries. (Email: sps066@fcaglp.fcaglp.unlp.edu.ar)

Created January 1, 1995 last updated September 4, 1995

Links on homepage to information about the following topics:

- Asia, in Cyberville
- Asia-Pacific Information Sources
- Asian Studies – WWW Virtual Library
- Asia online
- Asia-Pacific Information
- City, Net Asia
- Destination South-East Asia
- GNN TC Internet Resources - Country Guides – Asia
- Maps of Asia
- Rec, Travel Library – Asia
- South Asia
- South Asia Gopher, Columbia Univ. N.Y.
- South-East Asia Information
- Staying Healthy in Asia, Africa, and Latin America
  by Dirk Schroeder
- The Virtual Tourist: Asia (North East)
- Asia, South East
- Asia South West
- Travel Industry Update - Asia by PATA
- TravelWorld, Your gateway to Asia

http://www.tile.net/tile/news/asia.html

Asia
Part of TILE.NET/News The complete reference to Usenet Newsgroups

Links to following newsgroups:

- clari.world.asia.central
- clari.world.asia.china
- clari.world.asia.hong-kong
- clari.world.asia.india
- clari.world.asia.japan
- clari.world.asia.korea
- clari.world.asia.south
- clari.world.asia.southeast
- clari.world.asia.taiwan
- rec.travel.asia

http://neog.com/asianonew/
http://real.ctstateu.edu/history/worldhistory/archives/archives55.html

- **Name site:** Asia History in General Archives
  - Asia History in General Archives Documents Selected Links
  - Links on homepage to information about the following topics:
  - This set of archives is part of the Asia History section of the World History Archives.
  - Introduction to Niasman. This is a sample of a newspaper from a group of Sri Lankan women that covers all Asia.
  - These links are for Asia in general. Each subdivision of Asia is being given its own set of links.
  - World History Archives Asian Asia Links.
  - World History Archives Southeast Asia Asia Links.
  - For new online resources for all Asia, there is the ANU What's New in WWW Asian Studies Online Newsletter.
  - Fundamental is the ANU Social Sciences WWW Server.


- **Name site:** ANU - Useful Asian Studies Resources
  - Asian Studies - Useful Networked ResourcesWWW Servers Useful to Asian Studies Research
  - Links on homepage to information about the following topics:
  - What's New in WWW Asian Studies (ANU/Australia).
  - Asian Studies Meta-Resources Register (ANU/Australia).
  - Asian Studies - E-Lists Register (ANU/Australia).
  - Asian Studies - E-Journals Register (ANU/Australia).
  - Asian Studies - Asian Continent Infoservers (ANU/Australia).
  - Asian Studies - WASH Databases Register (ANU/Australia... and lots more.

http://www.sg/

- **Name site:** Singapore Infomap
  - Links on homepage to information about the following topics:
  - Introduction to Singapore. A quick overview, Singapore Government Internet Web Site!
  - Education, Research & Health. Your springboard to Government and what the Ministers said. Visit the Singapore Government Internet Web Site!
  - Media, Arts & Culture. Get a close-up view of Singapore scenes, visit online museums, and check out what is happening in the arts arena.
  - Sports & Leisure. Singaporeans at play, and do you know what is the Kallang Roar?
  - Our Government. Learn about the make-up of the Singapore Government, and what the Ministers said. Visit the Singapore Government Internet Web Site!
  - Community & Social. The community and social aspect of Singapore.
  - Business & Finance. A directory of commercial organizations that are present on Internet, plus an extract of job openings for those seeking employment in Singapore.
  - More... And many more interesting and exciting features...

http://challenge.tiac.net/users/dstein/sm748.html

- **Name site:** Need World: ASIA
  - ASIA BY NERD WORLD MEDIA (SM): ASIA: Related Links
  - ASIA: Related Newspapers ASIA: Related Categories
  - Links on homepage to information about the following topics:
  - What's Need World
  - Top of index
  - Submit Link
  - SPOT Launches for Windows
  - Report an Error
  - A Virtual Philippines. The latest Philippine web site. We have sightseeing, travel, hotels, shopping and industry information and listings. Take a virtual vacation to the Philippines without leaving your seat or plan you trip before you get there.
  - ASIA (GENERAL)
  - ASIA ONLINE
  - ASIA in Cyberspace
  - Asia Data
  - Asia Data Disk is a comprehensive library of published demographic and economic data on fourteen Asian countries from 1970 to 1994. Sources covering local government departments, the United Nations etc.
  - Asia Resources by Country
  - Asian Studies Program
  - Bold Tech VN-Dictionary
  - On-Line Catalog of Vietnamese-Software by Bold Technology. Include a range of Vietnamese Electronic Dictionary.
  - BusinessWorld Online Edition [New 10/15/95]
  - Philippines business news... and many more.

http://www.fas.harvard.edu/~hoffmann/

- **Name site:** Korean Studies Page
  - All major WWW Korean Studies sites, compiled by Frank Hoffmann
  - Links on homepage to information about the following topics:
  - Korea WWW Links
  - Korean Newspapers, etc.
  - Other Newspapers & Journals
  - Korean Computing & Tools
  - Scholarships & Jobs
  - Library Gateway
  - Miscellany

http://www.silkroute.com/silkroute/asia/rgtype/publishing.html

- **Name site:** Asia Resources: Publishing
  - Links on homepage to information about the following topics:
  - Publishing Asia Resources By Topic
  - Asia
  - Editions Didier Millet
  - One of Asia's leading publishers of illustrated books.
  - Editions Didier Millet specializes in high-quality books on Asian travel, photography, arts, and architectural subjects.
  - International Institute for Asian Studies (IIAS) Newsletter.

 http://www.silkroute.com/silkroute/asia/rgtype/publishing.html

- **Name site:** CastingOnline
  - Casting News for Actors, Dancers, and Singers for Asia
  - Links on homepage to information about the following topics:
  - Film
  - Music
  - Stage
  - Television
  - Voice over
  - CastingOnline Homepage

Japan

1. **Intersect Japan**
   - This site provides an introduction to the magazine Intersect Japan through sample stories and graphics from its pages. There is also an 'interactive' page through which users can respond to a topical 'question of the month.'
2. **Shima Media Network**
   - We conduct unique opinion and news from exclusive sources without censorship or filtering from government or news agencies.
3. **Stone Bridge Press**
   - Publisher of Japan-related books in English: language learning, literature in translation, culture, business, etc.
4. **Singapore**
   - Editions Didier Millet
   - Singapore Press Holdings
   - Singapore Press Holdings is the leading publishing and printing group in Southeast Asia.

South Korea

1. **Korea WebWeekly**
   - News dregs, editorials, internet resources and other info on North and South Korea.
2. **KoreaWeb**
   - Developed and managed by CYBERnet Marketing Inc. (CMJ) Korea, KoreaWeb is proud to contribute to and be part of the Internet and World Wide Web experience. Although we are a commercial web service originating within the Republic of Korea, we have taken great care to provide our visitors with comprehensive and up to date information about Korea. We also provide informative links to the rest of cyberspace, to include our World Business News (WBN) [pages which is a collective linking of important business sites and archives. After all of that, we offer our Air Express Gift Gallery, a collection of attractively-priced gifts from the far that are sent to our customers via air within 48 hours of payment.

Taiwan

1. **IDC Taiwan Branch**
2. **PrizeNet Internet Gateway**
   - PrizeNet Internet Gateway is a subsidiary company of PrizeNet Communications (Taiwan & Hong Kong).
   - At the moment, the P.I.G. is the only Internet service provider in Taiwan offering not only dial up but also SLIP access accounts. The P.I.G. Web homepage takes you to both commercial and academic sites specifically relating to Taiwan.

Thailand

1. **Bangkok Post Year-End Economic Review 1994**
   - Stories were published in the Bangkok Post annual year-end Economic Review, which is distributed free to subscribers to the Bangkok Post Newspaper as well as to subscribers to the Bangkok Post International Weekly edition.

http://hookomo.aloha.net/~wrap/asia.html

- **Name site:** CastingOnline
  - Casting News for Actors, Dancers, and Singers for Asia
  - Links on homepage to information about the following topics:
    - Film
    - Music
    - Stage
    - Television
    - Voice over
    - CastingOnline Homepage

What's New!
http://www.clark.net/pub/global/asia.html

- Name site: Asia Pacific
- Info Bank: Asia - Pacific
- Links on homepage to information about the following topics:
  - Asia Overview
  - East Asia on the Internet (Committee on East Asian Libraries)
  - Asia Online
  - Asia Online, Inc.
  - Asia (Cambridge)
  - Asia (SunSite)
  - Asia Overview
  - Tomigaya/Eccosys - some interesting folks
  - Japan page (NCR)
  - Japan (NTT)

http://www.city.net/regions/asia/

- Name site: City.Net Asia
- Links on homepage to information about the following Asian countries:
  - Afghanistan
  - Kazakhistan
  - Singapore
  - Bangladesh
  - Kyrgyzstan
  - South Korea
  - Bhutan
  - Laos
  - Sri Lanka
  - Brunei
  - Malaysia
  - Taiwan
  - Burma
  - Myanmar
  - Maldives
  - Tajikistan
  - Cambodia
  - Mongolia
  - Thailand
  - China
  - Nepal
  - Tibet
  - India
  - Pakistan
  - Turkmenistan
  - Japan
  - Czech Republic
  - Korea
  - Vietnam
  - Uzbekistan
  - Indonesia
  - Philippines
  - Vietnam
  - Japan
  - Russia

http://www.jaring.my/at-asia/

- Name site: ASIA Home Page
- The following Asian countries:
  - Afghanistan, Kazakhstan, Singapore, Bangladesh, Kyrgyzstan, South Korea, Bhutan, Laos, Sri Lanka, Brunei, Malaysia, Taiwan, Burma (Myanmar), Maldives, Tajikistan, Cambodia, Mongolia, Thailand, China, Nepal, Tibet, India, Pakistan, Uzbekistan, Indonesia, Philippines, Vietnam, Japan, Russia.

http://www.yahoo.com/Regional/Countries/Singapore/Internet_Presence/Providers/Asia_Online/

- Name site: Yahoo - Regional/Countries/Singapore/Internet_Presence/Providers/Asia_Online
- Links on homepage to information about the following topics:
  - Japan
  - Singapore
  - Singapore (Tourism)
  - Singapore (Chinese server)
  - Indonesia Home Page
  - Malaysia
  - India info
  - India
  - Sri Lanka
  - Australia
  - New Zealand

http://www.sas.upenn.edu/~vyadan/soasia.html

- Name site: UCI Southeast Asian Archives
- Southeast Asian Archive, University of California, Irvine Libraries.
- Links on homepage to information about the following topics:
  - newsletter
  - back issues of the Southeast Asian Archive's quarterly newsletter
  - images of Hmong pa ndau
  - Some lovely images of Hmong pandau textiles.

http://didge.grenet.fr:

- Name site: Catalogue
- Access to the Institute d’Extrême-Orient database but from existing catalogues in France, dealing with Chinese Studies.
- Further updates will pose no downloading problems.
- The downloading process is explained in a short text that can be requested to send your own address to the operator.
- Notice CJK

It enables you to read CJK vernacular after your fiches are loaded, and not only CJK code as displayed on the Netscape screen. Other hypertext help and explanations are available at every level.

The first 20,000 records loaded will be regularly updated and increased in number, not only from the Institute d’Extrême-Orient database but from existing catalogues in France, dealing with Chinese Studies. Furthermore, a set of 20,000 records corresponding to Japanese, English, and Korean Studies with their vernacular script code will be added by the middle of 1996. A Vietnamese catalogue (Vietnamese fonts downloadable) of 5,000 records is already available.

Other catalogues for a total of around 250,000 records, related to humanities in general (prehistory, history, sciences, religions of South Asia).

http://www.city.net/regions/asia/
Asia will account for one-half of the world economy, one-half of world trade, one-third of world output, and one-third of world investment in infrastructure. In short, Asia has become a seedbed of private entrepreneurship, offering ever-increasing opportunities for economic participation. Setting aside economic achievements, the time has come to recognize Asia’s improved capacity for problem solving and to acknowledge its systems of governance based on pragmatism, consensus, and the notion of the common good. Similarly, the growing participation of Asia in the global economic framework is accompanied by a burgeoning pride in values that are attuned to the wider exposure to global cultural influences which has reinforced the articulation of Asian cultural identity and has led to a stronger sense of Asia’s cultural authenticity.

The framework text states clearly that the EU will benefit greatly from its new relationship with Asia if it takes the following three principles to heart. Gradual convergence of views within the framework of international law and a globalization of interdependent economy, in which Europe will pay its Asian partners full attention. Dialogue should be based on mutual respect and common interest, with the principle of comparative advantage in the sense that the EU wants to build up a partnership by providing the best it has to offer in the fields of technological and institutional development, economic integration, regional stabilization, and intercultural communication. In one way or another these ideas were reflected in the speeches by M. Marin and S. Agnelli. In his opening speech Marin underlined the novelty of the Forum meeting in the sense that it was the first meeting during which so many specialists from Europe and Asia have had discussions on such a wide range of subjects. The reference papers were all written by academics who are authors of the relevant themes. These ideas were echoed in several sessions chaired by five moderators who were also responsible for drawing up the summary. Some of the conclusions of the working groups are presented below. The Forum Proceedings will be published by the EC and will appear at the end of February.

**Asia-Europe Technology Exchanges**

The paper for this meeting, 'Past, Present, and Future of Asia-Europe Technology Exchanges' was written by Alejandro Costa de Mendimpreza, the Economic Advisor to the Mayor of Rome. Costa is not pessimistic about the possibilities available for improving the matter of technology exchanges between Europe and Asia and recommended that spending be increased on research & development; mobility between partners be stimulated by means of small-sized enterprises being promoted; the regulatory frameworks be adjusted; and programmes be extended beyond bilateral relationships to the level of regional exchange.

Interestingly there was some scepticism among Asian participants with regard to the notion of exchange from the Asian point of view technology acquisition was considered a more appropriate term, implying the strategy to 'pick and choose' from available technologies according to Asian assessments of need and benefit. Other interesting issues were concerned with differences in perspective between the business sectors and science and technology in Europe and Asia; institutions in Europe and Asia support the hypothesis of a different role for research in the EU than in Asia. M. Marin spoke of the importance of the future of the ASEAN Regional Forum for security and regional stability. The discussion paper was written by Michelangelo Jacob cus, the President of the Forum, and Mrs. S. Agnelli, President of the European Council and Italian Foreign Minister.

**CONFERENCE REPORT**

BY LEO SCHMIDT AND PAUL VAN DER VELDE

_The framework document, which all participants read and signed for the session, conformed to the theme of this conference: 'Asia in the global cultural framework. The rise of Asia corresponds to this pattern: and in each of these trends Asia’s achievements seem to be monumental. On the economic frontier, the rise in Asian economic growth and commensurate consumer purchasing power has been enormous: in the year 1994 alone, Asia will account for one-half of the world economic growth, one-half of world trade, one-third of world output, and one-third of the world investment in infrastructure. In short, Asia has become a veritable bed of private entrepreneurship, offering ever-increasing opportunities for economic participation. Setting aside economic achievements, the time has come to recognize Asia’s improved capacity for problem solving and to acknowledge its systems of governance based on pragmatism, consensus, and the notion of the common good. Similarly, the growing participation of Asia in the global economic framework is accompanied by a burgeoning pride in values that are attuned to the wider exposure to global cultural influences which has reinforced the articulation of Asian cultural identity and has lead to a stronger sense of Asia’s cultural authenticity._

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**GENERAL NEWS**

**VENICE 18-19 JANUARY 1996**

Asia Europe Forum on Culture, Values & Technology

Towards a stronger mutual understanding

Before the first Asia-Europe meeting between heads of state in Bangkok in March 1996, an Asia Europe Forum on Culture, Values, and Technology was held at the Cini Foundation in Venice on 18 and 19 January of this year. At the invitation of the European Commission (EC), four highly qualified resource persons, scholars, and representatives of public institutions and institutions from Asia and Europe, who share a deep-seated interest in the relations between Europe and Asia, spent two days exchanging ideas on the future of Asian-European relations. They were split up into five background working groups in order to engage in a debate on five background studies which were prepared by the research centres identified by the European Commission on the basis of expertise and networking capacity. During the plenary speeches were delivered by two high-profile figures as Samuel Marit, Vice-President of the European Commission, and Michelangelo Jacob cus, the President of the Forum, and Mrs. S. Agnelli, President of the European Council and Italian Foreign Minister.

By Leo Schmidt and Paul van der Velde

**The framework document, which all participants read and signed for the session, conformed to the theme of this conference: 'Asia in the global cultural framework. The rise of Asia corresponds to this pattern: and in each of these trends Asia’s achievements seem to be monumental. On the economic frontier, the rise in Asian economic growth and commensurate consumer purchasing power has been enormous: in the year 1994 alone, Asia will account for one-half of the world economic growth, one-half of world trade, one-third of world output, and one-third of the world investment in infrastructure. In short, Asia has become a seedbed of private entrepreneurship, offering ever-increasing opportunities for economic participation. Setting aside economic achievements, the time has come to recognize Asia’s improved capacity for problem solving and to acknowledge its systems of governance based on pragmatism, consensus, and the notion of the common good. Similarly, the growing participation of Asia in the global economic framework is accompanied by a burgeoning pride in values that are attuned to the wider exposure to global cultural influences which has reinforced the articulation of Asian cultural identity and has lead to a stronger sense of Asia’s cultural authenticity._

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Oriental Studies in Western Poland

Oriental Studies in Poland have a long rich tradition which stretches back for centuries. Throughout most of their history they have focused on the cultures and languages of the Near and Middle East due to Poland’s close contacts with these regions. In the post-World War II era, these studies were brought together in a single department at the University of Warsaw which, with the passing of time and the shifting of state borders following World War II, evolved into the leading academic centre of Oriental research and education. During all this time, the entire territory of Poland west of the Vistula River remained virgin soil, virtually uninfluenced by this tradition. Nowadays, however, the Oriental Studies can be studied in Wroclaw, Poznan, Steszew, and Torun.

By Alfred F. Majewicz

Neither the Great War nor World War II did any major institution devoted to the study of the Orient emerge on the vast area of western Poland, although some attempts to found such institutions took place at the universities of Lodz, Wroclaw, and Poznan. Of these, only a small department of Indology survived as part of the Institute for Classics and Antiquity at Wroclaw. In 1987 and 1988 a five-year MA course in Oriental Studies and Chinese Studies respectively was started, followed by a similar course in Arabic Studies in 1990. Besides these full MA courses, the department also offered options and had departments in such languages as Hebrew, Hindi, Korean, Sanskrit, Tamil, Thai, Turkish, Vietnamese, Irish Gaelic, Lithuanian, and Japanese. The department soon began to work towards the largest unit of the institute of linguistics and in January 1992, the institute was split into two independent chairs, one of these continuing the department chair of Comparative Linguistics.

Schipper’s paper. In his paper

and contemporary conditions shaping religion in Asia in an annex to the moderator, Professor Jean-Luc Ra
crine, the main conclusions were outlined as follows: religions do not stand in the way of progress, provided that progress does not transgress moral or spiritual values and the history of Asia testifies to the fact that freedom has flourished in societies imbued with a strong religious commitment; religions in Asia have contributed to the nurturing accommodation of plurality, the free and open dialogue.

Asians put forward by M. Marin has
down to the belief that difference will stimulate all to proceed in a lively and open atmosphere pre-
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Participants in a symposium on Taiwan. From left to right: Prof. Chieh Chih-min (National Taiwan University), Prosf Tsou Ching-Ko (Tembung University), Prof. Chen-Shun-min (Academia Sinica, Taiwan), Prof. Ryszard Lewandzik (Economics University in Poznan). June 1997, at the Chair of Oriental and Baltic Studies, Adam Mickiewicz University.

The 'Dictionary Wall' at IIEOS. Mr Toshihisa Sasaki from the National Museum in Tokyo (right) and the director (left).

The core of the area is devoted to the study of the Orient emerging on the vast area of western Poland, although some attempts to found such institutions took place at the universities of Lodz, Wroclaw, and Poznan. These contributions to the diversity of cultures which become more vital when each culture cherishes its strong points and does so in analogy with other civilizations. The idea of holding an equivalent conference in Asia organized by the East Asia put forward by M. Marín has her strong support. The outcome of the work done at the Forum will be the Institute for Euro-Asia Meeting (ASEM) in Bangkok the conceptual and operational inputs to enable the heads of state and government to translate them into political will and into guidelines that will stimulate all to proceed in the most desirable direction. In view of the present Italian presidency of the EU her words carried extra weight.

The final conclusions of the conference were summarized in the 'Message of Venice' released by the IIEOS. In general the message boils down to the belief that difference in the perception of values does not stand in the way of the intensification of mutual scientific and cultural links. Priority should be given to improving mutual understand-

neering the results of its own projects. Currently, some twenty-two research projects are in progress in various parts of the world from Chukotka to the westernmost reaches of Eurasia, in the following five programmes: collected works of Bronislaw Pil-

and additional courses in, such as Hebrew, Turkish, and Lithuanian. The department

notable institutions in the field of Ethnolinguistics and Oriental Studies, the University of Poznan was established in 1959 and as early as 1961 the chair of Languages of the Ancient Orient and Sanskrit was established. Unfortunately it closed again in 1993. It was only on 1 December 1993 that a new research institute devoted to Oriental Studies was once again established at Poznan Adam Mickiewicz University.

The department of languages of Asia and Africa was originally founded in what was then the institute of linguistics with the aim of facilitating the organization of research on Oriental and African languages. The department covered a wide scope of interests and disciplines, including Japanese language and linguistics, Chinese language and linguistics, and the peoples and languages of Siberia, Ainu studies, linguistics in Southeast Asia, Urdu and Malay linguistics, ethno-linguistics, minority studies, and typologi-

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The closing speech was delivered by the Italian Foreign Minister, Mrs. S. Agnelli, who stated that Italy strongly supports the view of the Commission and the efforts it has taken to realize them, intending to endorse these by taking con-

The Irregular publication Information Bulletin of the Department of Languages of Asia and Africa has been replaced by a new academic journal Linguistic and Oriental Studies from Poznan (LOSP) and LOSP Supplement Monographs. So far, two volumes of the former and three volumes of the latter have appeared. Academic handbooks and monographs are also being published; among the more recent publications is a hand-

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The department of languages of Asia and Africa was originally founded in what was then the institute of linguistics with the aim of facilitating the organization of research on Oriental and African languages. The department covered a wide scope of interests and disciplines, including Japanese language and linguistics, Chinese language and linguistics, and the peoples and languages of Siberia, Ainu studies, linguistics in Southeast Asia, Urdu and Malay linguistics, ethno-linguistics, minority studies, and typologi-
The Library of the Royal Tropical Institute

The Royal Tropical Institute, a research and training organization in the Netherlands, houses a library collection on developing countries and international development. The collection contains 275,000 books and 4500 current serials, making it one of the largest collections in the Netherlands and of international significance. One of the collection’s particular strengths is its coverage of Asia, rooted in the institute’s history.

By Sarah Cummings

The present library was originally based on a small collection of 4000 documents which was given to the Colonial Museum in 1864. These documents had been collected by the Dutch Company for the Promotion of Industry since the beginning of the 19th Century. The direct forerunner of the present institute, the Colonial Institute, was founded in 1910, incorporating the Colonial Museum and its collection. In 1956 the institute moved to its present premises, a classical, purpose-built edifice on the Mauritskade in Amsterdam. It represents a heritage of the Colonial Museum in 1864. These documents which were given to the Colonial Museum in 1864 were originally present in the 1838-1940 period.

The current collection.

From 1900 onwards, the general collection policy of the library shifted away from the former Dutch colonies and was increasingly directed towards the acquisition of publications relating to development policy and developing countries. The current library, part of the Information, Library and Documentation Department, covers the main themes of the institute as a whole, including agriculture, development cooperation, culture, health, history, international relations, rural development, and socio-economic development in the developing countries of Africa, Asia and the Pacific, and Latin America. The ‘tropics’ in the institute’s title has been interpreted fairly liberally to include both the tropics and subtropics. Some 30% of the KIT collection is still concerned with Asia, representing approximately 6000 books. About half of these deal with Indonesia, a quarter with India, and the rest pertain to China, Japan, the Philippines, Thailand, Malaysia, and Pakistan. Subjects covered reflect those of the collection as a whole. Regional spread has recently been increased to cover the independent Asian republics of the former Soviet Union. Publications in the indigenous languages of Indonesia, such as Malay, Javanese, and Sundanese were not collected after 1950.

The current library still contains a wide collection from and about the former Netherlands East Indies, including books, brochures, newspapers, and journals. In the brochure collection, for example, it is possible to trace the conflict between the supporters and opponents of the ‘Cultivation System’, colonial legislation which forced small Indonesian farmers into commercial cultivation. Over the past 10 years the library has produced seven volumes of the Klein Repertorium, a bibliography of articles on the Netherlands East Indies published in the 1838-1940 period.

Unique items.

Many of the unique documents in the library were originally presented to the former Colonial Museum. One of these is the manuscript of Henrietta D’Acourt (1652-1706), mayor of Delft, which contains illustrations of insects and reptiles (see illustration 1). D’Acourt received the largest portion of the KIT collection on Indonesia and include approximately 3000 maps of Indonesian cities and towns, the majority being of the capital Jakarta.

The institute is currently re-printing a street plan of Jakarta, originally published in 1895, in collaboration with the Dutch Topographical Service. The collection also includes a series of maps made by the Allies during the Second World War in preparation for the possible liberation of Indonesia.

United Nations publications.

A collection of the publications of international organizations can be found in the library. The UN Room has a depository function for the Asian Development Bank. The publications of the World Bank, World Health Organization, and the Food and Agriculture Organization are also included.

Another unique document is a journey by Manasseh ben Israel, a Jewish merchant who later became a rabbiner’s pass (costing DFl 30.00 per year), or, with the number of registered users.

The Royal Tropical Institute contains the largest single collection of books and periodicals on the history of South and South East Asia.

Library services.

The library has diverse target groups, including experts within the institute itself, the Dutch general public, and students and experts over the world. One of the largest groups of external users are students from universities in Amsterdam. Visitors from outside the institute are able to borrow books after the acquisition of a borrower’s pass (costing G.F. 30.00 per annum). Maps, journals, rare books, and books of more than 75 years of age cannot be borrowed, although all may be consulted in the library itself. Photocopying is also possible, either in the library or on written request. The library also undertakes literature searches on request.

The library collection is automated so that visitors can consult a computerized catalogue to identify publications which are of interest. This computerized catalogue provides easy access to the KIT collection, as well as to the collections of other libraries specializing in developing countries, namely the Dutch Ministry of Foreign Affairs, the Institute of Social Studies and the Centre for the Study of Education in Developing Countries (CEDO), all of which are located in The Hague. Institutions are able to gain on-line access to the library via the telecommunications network. There are now 21 universities, ministries, and Dutch NGOs with such an on-line connection. From 1996 onwards it will also be possible to access the KIT catalogue on the World Wide Web: http://www.atanet.nl.kit.

Other activities.

In addition to the library, the information services at the Royal Tropical Institute are involved in a number of different activities. The TROPAG & RURAL bibliographic database, covering applied agriculture and rural development in developing countries, is produced in the department in collaboration with partners from the European Consortium for Agricultural Research in the Tropics. This database, comprising more than 100,000 records, is available on compact disc, CD-ROM and on-line. It has substantial coverage of Asian countries and of food and industrial crops which are grown in Asia.

The information services produce publications on a wide number of subjects, including the environment, women and gender, and AIDS. This service is the provision of consulting services on information management and the development of information services, currently being undertaken for an organization in China.

1. One of the 10 statues in the Reading Room of the library.

2. Illustration of a moth from D’Acourt’s manuscript of exotic insects and reptiles.

3. Illustration from a book by Cornelis de Bruin and dated 1714, in which he claimed to have found a kangaroo-like animal in Java.

4. A map of Borneo from 1650.
The ‘Asian Historical Dictionary’ Series

While some book series have a specific and narrow focus, others just seem to grow naturally. An example of the former is MUP’s Studies in Imperialism series which was described in IAS Newsletter 5. The various series it edit for Scarecrow Press would fall into the second category.

About thirty years ago, I inherited a series of African Historical Dictionaries from an editor who had trouble finding enough authors for such a vast and variegated continent. It took time but, three decades later, that series covers every country in the continent, well over fifty. At that time, I was an Africanist. Later, for various reasons, my interest shifted to Asia and I decided that the same formula could be applied there. Thus, a new series of Asian Historical Dictionaries was launched and about twenty volumes have already appeared.

Surely, what can be done for Africa and Asia can be done for Europe, the Americas, and Oceania and Latin America (this one under another editor). But the formula, which will be described later, could also be used with some variations for other subjects as well. Thus, over the years, new series have sprung up including one on China, another on Religion, Philosophy, Movements and Movements and yet another on International Organizations. Two more, just recently initiated, will deal with War, Revolution and Civil Unrest and Ancient Civilizations and Historical Eras. Parallel to this is a series of Area Bibliographies.

This growth, however, is far from wild. There are inter-relations between the series. This can easily be shown for Asia. In addition to volumes on specific countries, there will be some on leading Asian cities, including Tokyo, Osaka, and New Delhi. Other volumes will deal with major religions, such as Buddhism, Hinduism, Sikhism and Islam as well as Confucianism. Within the War series will be the Afghan Wars, the Korean War and the Vietnam War. There will be a book on Asia-Pacific Organizations. And Ancient Civilizations will include early China, India, and Japan. In addition, there are (or will be) bibliographies of East Asia, Southeast Asia, and South Asia as well as Southeast Asian Literature.

The core is naturally the Asian Historical Dictionaries. There are many different definitions of Asia and ours is rather extensive, stretching from the Middle East, through Central Asia and South Asia, and into Southeast Asia and East Asia. Beyond its frontier, but of interest to some Southeast Asians, is an Oceania series including, along with Australia and New Zealand, Papua New Guinea, Fiji, and the Pacific. In the future, the first series will consist of some forty-five volumes, the second of half-a-dozen.

Sticking to the formula

No matter how disparate the countries and subjects, what holds these series together is a standard format that can be found in volumes on Singapore, or Swaziland or Sikhism. Each book starts with a chronology, list of acronyms and introduction and concludes with appendices relating to economics, government or history (lists of kings, presidents, etc.). The main section is a ‘dictionary,’ with entries in alphabetical order dealing with history, politics, economics, society, culture, etc. They cover significant persons, places, events, institutions, basic documents, ideologies, and policies, etc. Important foreign or vernacular words which crop up in reading are included in the dictionary or placed in a separate glossary. Finally there is a major bibliography, classified by subject, and running as many as 50-100 pages in books which reach as many as 500-600 pages.

In these books, the emphasis is on the present and recent past although an effort is made to look back to the origins. Still, the basic rule is that the closer one comes to the present day the more and larger entries should be. This makes the ‘historical dictionaries’ somewhat less than historical in the view of some. But they are extremely useful for those who want to know about current events, including political scientists, journalists, diplomats, teachers and students. For those who do want more information on the past, that gap is now being filled by the new series on Ancient Civilizations. All of the historical dictionaries, and the bibliographies are of direct use to librarians who now have a handy source to consult for further reading.

While it is easy enough to define the subjects and draw up guidelines, it is not always easy to find authors. For the African series, it took nearly 15 years to locate suitable ones for some volumes. For Asia, which has aroused much more interest, the task is not as arduous, although there are some smaller, less familiar countries for which problems arise. However, the aim is not just to produce books. The quality must also be considered and this means that only authors with a deep and broad knowledge of the country can be used. Such authors are not always available. Nonetheless, most of the Asian volumes are already completed or in the pipeline, and the authors of some are widely known, such as Robert Cribb for Indonesia, Andrew Nahm for South Korea, John Copper for Taiwan, and William Dikker for Vietnam.

Sometimes we are told that there is no need of an additional book series on China or Japan. There are so many, including encyclopedia and ‘dictionaries’. That may be. But not everyone can afford a multi-volume work and some want a handy – and cheaper – one-volume study. Still, we do not claim that we can make an exceptional contribution for some of the more popular countries. Where these books are most useful is for smaller, less known or less researched countries like Laos, or Myanmar or Yemen. There are few enough reference works on such countries, sometimes none. And this is a gap we can fill.

Keeping up-to-date

The big problem with all reference works, including ours, is that they age and eventually become obsolete. We cannot do anything about the aging. But we can refresh our books periodically by publishing revised editions. This is already being done for the African volumes, with second editions now being prepared for several although the whole series is not yet completed. Not only are the contents updated, they are expanded, providing information on the latest period but also filling gaps that readers had noticed. Even more important, new editions are corrected as well as revised.

Thirty years ago, these books were nothing to look at. Scarecrow Press, as its name conveys, was a barebones, quick-turnaround publisher which produced books for librarians and scholars. There were no book jackets, the covers were fairly ordinary, and the typesetting was not justified. That has changed over the years and most aspects have been refined, including justification (although it may take a bit for book jackets to be added). Still, this shortens the production time and keeps prices lower than elsewhere. There are also important considerations – for readers as well as the publisher. Thus, each individual series keeps growing, as does the overall collection of historical dictionaries, with about 150 already in existence and another 150 or so on the way. Those familiar with reference books will realize that this is rather extraordinary growth but that may mean little to a reader who is intensely interested in just one of those volumes. So it is simply said to provide more background.
SOMETHING TO CONSIDER

Keeping in touch with alumni

Netherlands Alumni Association in Asia

Especially in the post-1945 period, many overseas students have studied at universities in Western countries. The Netherlands were faced with the problem that the Dutch language formed a serious obstacle. In order to solve the language problem institutes which concentrated on providing graduate training were set up. An additional advantage has been that the brain drain phenomenon, linked to full-pledged training abroad, could be avoided. Participants must have a job to which they can return after finishing their one to two years study in the Netherlands. In a recent report (1995) of the Dutch Ministry of Foreign Affairs the revitalization of alumni associations was singled out as an important means to intensify contacts between the Netherlands and Asia.

By Evert Jongens

Evert Jongens is Director of the Stichting Nederland-Sri Lanka

The SIACC was held from 6-11 October 1995 in Beijing. The organizer of the conference was the Supreme People’s Procuratorate of the People’s Republic of China. Since 1985, when the First International Anti-Corruption Conference was held every two years, and the scope of the conference has widened extensively. The SIACC in Beijing is the largest one so far. For five days, more than 900 participants, consisting of government officials, procurators, law professors and political officials, about half of whom came from China, attended the conference. It was said that 25 papers were presented. The subject of the IACC was Anti-Corruption and Stability and Development. Focusing on this subject, the participants discussed how to prevent and, if need be, punish corruption, as well as exchanging experiences of anti-corruption. International cooperation on anti-corruption was also a heated topic of discussion.

By Yong Zhang

The second International Anti-Corruption Conference (SIACC) was held in Beijing from 6 to 11 October 1995. The conference was divided into four sections covering various aspects of corruption. Participants could choose the topics in which they were interested in the different sections. The Dutch delegation, which was led by the Procure General, Mr. Holopha A. Jonhens, was composed of one delegate of whom attended the sections in which they were interested. I was asked to join this delegation and attend the conference.

The reason the SIACC was held in Beijing is that with the development of economy under the open-door policy in China, corruption by the civil servant is an ever-growing serious problem. Corruption in China has become a threat to the rule of the Chinese Communist Party and has of its very nature increased unstable elements in the society. For instance, one of the slogans proposed by the government in China, corruption by the civil servant is an ever-growing serious problem. Corruption in China has become a threat to the rule of the Chinese Communist Party and has of its very nature increased unstable elements in the society. For instance, one of the slogans proposed by the government in China, corruption by the civil servant is an ever-growing serious problem. Corruption in China has become a threat to the rule of the Chinese Communist Party and has of its very nature increased unstable elements in the society.

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Democracy in Asia

Democracy Differs East and West

Is Asia different? The daunting task of answering this question was given to Elmar Asad and Stein Tonnessen in Amsterdam, 26-29 October 1995. But Whitehead was first allowed three days of listening to discussions of no less than seven different conferences, where a range of topics from the politics of consensus in Hong Kong to the ideology of school texts in Thailand and regional parties in India. The participants came from many European countries as well as Hong Kong, Malaysia, and Australia.

By Stein Tonnessen

It has become of NIAS conferences that authors were allowed to read their papers. Instead another participant presents a paper with summary with comments: only afterwards is the author given the floor to defend him or herself. This certainly increases the excitement and also provides more feedback for each of the paper givers. From the organizational point of view it allows organizers to relate contributions together and get more papers presented in less time. In this case NIAS had the task of organizing with the Gothenburg University Centre for Southeast Asian Studies, and the International Institute for Asian Studies in Leiden.

Conveners were Hans Antlov (NIAS) and Tak-Wing Ngo (IAS).

Two big controversies dominated in the discussions: how to define 'democracy', and whether democracy differs East and West. Some preferred a maximum definition incorporating both institutional and social criteria, whereas others wanted a sharper one. It also to some extent answering them, Whitehead surmounted his challenge. He made East and West differ, but each within itself rather than between each other.

In order to compare democratic states, Whitehead thought, it is important to study their sequence of democratization. Had democracy been imposed from without or did it result from internal pressure?

Had democratization been a means of defying external powers or had it rather been a way of placating them? Had it been imposed from above, or as a result of a class struggle? Did it reflect a compromise or the victory of one party?

By another approach, and also to some extent answering them, Whitehead surmounted his challenge. He made East and West differ, but each within itself rather than between each other.

Religion and Nationalism in Europe and Asia

This international conference was organized by the Max-Planck-Institut für Geschichte in Göttingen and the Research Centre Religion and Society of the University of Amsterdam, 27-29 November 1995.

The Conference on Nationalism in Europe and Asia was organized in Amsterdam focused on the comparative approach to the relationship between religion and nationalism in Europe and Asia. The conference was funded primarily by the Max-Planck-Institut, but also received financial support from the IAS, Peter van der Veer (University of Amsterdam) was both organizer and participant.

By Dick Douwes

A small number of participants presented papers which had a marked comparative purport, but most contributions (totaling over twenty) constituted case studies which provided material for comparison in the discussions. This means that the discussion of the discussants was vital. They - Peter van der Veer, Hartmut Lehmann, Talal Asad, Benedict Anderson, and Alf Løkcke - ably succeeded in distilling those elements from the papers which will help to construct the methodology other scholars can use in the future attempt to compare developments in highly diverse regions in Europe and Asia, and even beyond (United States).

Inevitably, the discussions showed that the methods applied in the political sciences have failed to grasp all the details of such highly diverse narratives, as yet. However, the conference was of a high quality and most stimulating.

Although it may seem contrary to the whole purpose of the conference to make specific mention of contributions which dealt with Asia, there are, of these, that are most of interest to the readership of this newsletter. They included: Susan Bayly ('Christian Cambridge'), Kurz in Britain and India, Partha Chatterjee ('Centre for Studies in Social Sciences, Calcutta'), Religion and Nationalism; the second part of Rajagopal Jeffrey Cox ('University of Iowa'), The Salute Army and the imperial Power in early-Twentieth Century Punjab; Bernard Dalman ('Universität Zürich'), Religious Converts as a Bridge to Nationalism in Southeast Asia; Harry Harootunian (New York University), 'Assisting the Heroic Spirits of the Dead'; Wasim Shakir and the relevance of state and religion in Japan; Barbara Mccaffrey (University of California), The Creation of Muslim Identity before the Statehood of Pakistan; Gyanendra Pandey (University of Delhi), Violence 'out there': memory of partition; Michael Roberts (University of Adelaide (IASS)), For Humanity. The Sathikes, Dharmapala as Crusading Beast; Rita Smith Kipp (Kenyon College), Missionary Efforts: rethinking divide and rule in Indonesia; Peter van der Veer (University of Amsterdam), The Moral State: religion, nation and empire in Victorian Britain and today; Erik J. Zürcher, Muslim Nationalism: the missing link in the genesis of modern Turkey.

The Asia-Pacific Magazine

In April 1996 the first issue of Asia-Pacific Magazine will be published in a joint arrangement between the Research School of Pacific and Asian Studies, seeks to unify Asian and Pacific studies by presenting a global perspective in a popular monthly forum.

The Asia-Pacific Magazine aims to help the reach of readily-accessible information available to the educated but non-academic community. By publishing the work of specialists in a more popular forum than the usual academic journals, scholars will be in a better position to convey a deeper understanding and interest in the region to a wider audience. For business people and politicians, the magazine will supplement those journals providing analysis of the business and political affairs of the region. It has the potential to become a vital tool in extending the application of scholarly knowledge amongst policy-making bodies. Residents of the Asia-Pacific region itself will find the magazine to be a valuable vehicle for increased mutual understanding and communication.

The Asia-Pacific Magazine is to provide a lively and comprehensive coverage of contemporary and historical issues in the Asia-Pacific region. It will draw on the best academic research on the region from experts throughout the world and will be of relevance to both the expert and the non-scholarly reader. It will be the first single publication of its kind to give readers English-language access to the research and analysis of experts from a wide range of disciplines studying Asia and the Pacific.

In seeking to meet the demand for an enhanced understanding of the world's fastest-growing region, The Asia-Pacific Magazine should hold special appeal for readers in Europe and North America. For the academic community, subscribing to The Asia-Pacific Magazine offers an opportunity to keep abreast of developments in research on the region. For non-academics, a feature of academic work which is frequently difficult to maintain. By participating as authors, scholars from Europe and North America will have the opportunity to share in a collaborative publishing forum alongside the scholars from the IAS and to become part of the widening network of the Asia-Pacific studies community.

The Asia-Pacific Magazine Executive Editor: Elizabeth Kingdon

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A comparative perspective:
Tax Law in East and Southeast Asia Towards the 21st Century

The function of a tax system is to support the social and economic policies of a nation. On the other hand, as in other branches of law, there is a certain degree of autonomy in the development of tax law. Tax law is a highly specialized field practiced by experts, with their own traditions and socio-economic influences. A growing economic internationalization, both in the realities of economic life and in treaties, expects the form and standards of a tax system to be more or less the same anywhere.

In a number of countries in East and Southeast Asia there have been significant changes in the central tax system in recent decades. Participants from these countries can introduce and explain these reforms, expatriating on the discussions that led to their introduction, and whether these relate, directly or indirectly, to domestic or international insights on the role of taxes in their country. For others, changes in practice, or more precisely the resistance shown by their country's system to such changes, can be discussed. In both cases participants will be asked to give their view on the challenges that their country's tax system will face in the run-up to the next century, if possible comparatively.

To reconcile the two aims of the symposium, to be both comparative in nature and accessible to people other than specialists in comparative tax law, participants should present a short overview of their country's tax system relevant to the topic discussed. As many aspects of their respective systems will not usually diverge significantly from 'international standards', special attention should be given to what is different or special in each participant's jurisdiction.

For more information contact Dr Zhang Yong at the IIAS.

14 DECEMBER 1995
LEIDEN, THE NETHERLANDS

Guest Lecture by Professor Michael Taussig

By Cynthia Chou

Professor Michael Taussig from the Department of Anthropology in Colombia University was the fifth distinguished speaker to deliver a guest lecture on the 14th of December 1995 at the invitation of the International Institute for Asian Studies in conjunction with its collaborative research programme on 'Cultural Traditions of Endangered Minorities in South and Southeast Asia'. Professor Taussig who has written several books - The Droll and Commodity Feticism in South America; Shamans, Colonialism and the Wild Man; The Newron System and Mimesis and Alterity - was the first non-Asian specialist to present a talk at the Institute.

Taussig's paper entitled, 'Defacement' discussed the representations of power. Drawing his ideas from Elias Canetti, Emanual Levinas, and Michael Foucault, Taussig challenged his audience with the notion of power. Drawing his ideas from 'international standards', Sephis will pay special attention to the search for new identities and visions in development which arise in the South.

Fellowships for Post-Doctoral Research

In 1996, six fellowships are available for post-doctoral research. Funding will be provided for travel and research costs, and a salary according to local standards. These fellowships extend from a minimum of three months to a maximum of two years.

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

Applications for these grants should include:
- a research proposal (maximum of 4 pages prepared by an abstract of 100 words) presenting the research problem, reviewing the relevant literature and indicating the relevance of the research to one or both of the Sephis themes - an academic curriculum vitae - a letter testifying to institutional affiliation - a referee's report (report sheets can be obtained from the Sephis secretariat)

In addition, applications for post-doctoral grants should include:
- a letter of recommendation from the thesis supervisor

Applications for PhD grants should also include:
- a letter of recommendation from the thesis supervisor

Research proposals will be selected by the Sephis Steering Committee which is composed of historians from different regions in the world. The applications will be evaluated according to academic quality, relevance to Sephis theme, comparative potential, and contribution to South-South cooperation. The application must be received before April 30, 1996.

Applications should be written in English. Incomplete applications, applications by fax or e-mail and/or too lengthy applications cannot be taken into consideration.

The application – and all requests about the grants programme – should be sent to:

Sephis Grants Programme
Faculty of History & Art Studies
Erasmus University
PO Box 1738 3000 DR Rotterdam
The Netherlands
Tel: +31-10-4002404
Fax: +31-10-4724503
Email: Sephis@philhis.rug.nl
Mount Kailas is a 6,714 metre high peak of distinctive appearance, located in Western Tibet. To the south of Kailas are two large lakes with which the mountain is associated; Manasarovar and Rakas Tal. Further south lie the Himalayan borders of India and Nepal, and it is into India that four of South Asia’s great rivers flow: the Tsangpo/Brahmaputra; the Indus; the Sutlej; and the Karnali; all of which have their source within 75 kilometres of Manasarovar. These rivers have contributed to the identification of Mount Kailas with the mythical axis mundi, Mount Meru, the centre of the universe in traditional South Asian cosmology.

The region has been a pilgrimage site for more than 2,500 years. During this time Hindus, Jains, Buddhists, and followers of Tibet’s Bon faith have each sanctified this now remote and desolate corner of the Tibetan plateau within their own traditions, while sharing the belief in the spiritual value of pilgrimage to this unique region. Political events prevented access for Indian pilgrims during the 1962-81 period, but 200 Indian pilgrims a year are now permitted to visit the region in controlled groups. Since 1984, a number of European and other foreign travellers have also made the journey there. It is once again an important multi-faith pilgrimage site.

By A. C. McKay

With funding from the Leverhulme Trust (UK), which supports a variety of academic endeavors, I will be spending one year as an Associate Fellow at the IAS in Leiden, researching the history of the pilgrimage to Kailas-Manasarovar. My intention is to examine how religious, economic, and geo-political forces on both sides of the Himalayas, have affected, and been affected by, the pilgrimage, and how it has shaped regional concepts of political identity. Historically, the Kailas region developed from tribal territory to independent kingdom, and from kingdom to eventual submission in the greater Tibetan polity and identity. Its history may therefore be viewed as a significant element in the historical process of the construction of national identity in Tibet, a process unaffected by European structures until the 19th century.

The Kailas region is now firmly fixed within both Tibet’s (and China’s) borders, and Tibetan identity. But historically, the region appears to have first come under Central Tibetan rule in the 7th century, when Tibet conquered the kingdom of Zhang-Zhung, centred on the Kailas-Manasarovar region. While there is a shortage of sources for the history of Zhang-Zhung, it would appear to have been a kingdom occupying most of what is now Western Tibet and extending into surrounding regions. This initial conquest of Zhang-Zhung lasted for only around 200 years, and the territory was not finally absorbed into Tibet until around the 14th century. Mount Kailas was apparently a central feature of the identity of the Zhang-Zhung state, yet this core identity became absorbed into greater Tibetan identity, rather than being suppressed by the dominant culture.

Zhang-Zhung was the heartland of the Bon-po, followers of a belief system which produces Buddhism in Tibet. The assimilation of the region into Tibetan Buddhist sacred geography appears to be related to Tibet’s struggle to absorb Zhang-Zhung, and may be part of the religious developments which culminated in Buddhism becoming the principal religion in a unified Tibet. The association of the site with the Kargyu sect of Tibetan Buddhism can be seen as part of the process whereby Tibetan sects competed for power, with the Gelugpa sect (to which the Dalai Lama belongs), eventually predominate in Central Tibet, while sects such as the Kargyu were marginalized on the periphery.

The Kailas pilgrimage has been systemized within each religious tradition. The process began when the site attracted mendicants of each faith, whose religious practices further increased the sanctity of the region in their follower’s perspective. As increasing numbers of pilgrims were drawn towards it, aspects of landscape, history/myth, and text were used to identify the region as sacred within that faith, and facilities for pilgrims and religious institutions became established. The question arises as to the extent to which the multi-faith dimension of this pilgrimage has contributed to religious syncretism, and, while I have been unable to find any evidence in archaeological reports that would indicate that ties existed between Harappan and Zhang-Zhung cultures, there may have been, as R.A. Stein suggested, links between Brahmanical Hinduism and the early, ‘unsystemized’, Bon. Such links may well have been stimulated by the presence of gold and other precious metals in the Kailas-Manasarovar region.

While most of the work previously carried out on the Kailas region has been, broadly speaking, within Tibetan or Buddhist studies, the Kailas-Manasarovar region is firmly rooted within the sacred geography of the Indian sub-continent. We might therefore ask why the region did not become part of an ‘Indian’ polity. Preliminary research suggests that Kailas-Manasarovar was, in the ‘Indian’ perspective, what we might call an ‘idealized’ pilgrimage site sanctified, yet rarely visited by the ‘ordinary’ pilgrim. Within Indian traditions, the site appears to have primarily attracted renunciates, who, while by no means an unsystemized phenomenon, were not primarily concerned with the construction of religious structures, or with involvement in local political and economic matters; and the difficulties of travel there, altitude, scarce resources, bandits and the like, discouraged non-renunciates.

Whereas for Tibetan pilgrims the ritual circumambulation of Mount Kailas is the central activity of their pilgrimage, for Hindu pilgrims Lake Manasarovar may be the primary focus of their religious practice. While Kailas is considered by Hindus as the home of Siva, to take down of the mountain was apparently enough for most pilgrims, whose religious rituals were carried out at Manasarovar. One historical issue which arises concerns Manasarovar (‘created from the mind of Brahma’), which, at least in recent times, has been considered auspicious, in contrast to Rakas Tal, (‘devils lake’) envisaged as insapricious. Frits Staal has proposed that this is a comparatively recent understanding, and that the early Buddhist pilgrims who reached the region via the Sutlej identified Rakas Tal as Lake Anotatta, described in the Pali scriptures as the lake where the Buddha had bathed. He argues that later Hindu pilgrims identified Manasarovar as the auspicious lake due to its location on the right-hand side of the mountain in the view of the pilgrims coming from the south. Others have suggested the possibility that at one time only one lake existed. Certainly geomorphic changes in the region do appear to have greatly affected access to, and the economic viability of, the region, with such work as has been done in the field indicating the likelihood of comparatively recent uplift – rendering conditions there unsuitable to large settled populations and contributing to its economic and political decline.

In recent years, Tibetan pilgrimage has attracted the interest of a number of scholars, principally anthropologists concerned with concepts of sacred space, but the wider trans-Himalayan aspects of the Kailas pilgrimage have been neglected. This study will, I trust, be a step towards filling that gap, providing a more balanced approach to the subject than has hitherto been available by placing it within the wider South and Central Asian context.

Dr. A.C. McKay is a Leverhulme-fellow posted to the IAS.
The Tibetan Library of the Oriental Institute in Prague

The Tibetan Book Fund of the Oriental Institute Library started in 1958 with the acquisition of the complete set of the Tibetan Buddhist canon, the Kanjur and the Tanjur in the East Tibetan town of Derge. At that time the Czech Tibetologist Dr. J. Kolmas was studying with Prof. Ya Tso-ch’iitan at the Central Institute of Nationalities in Beijing. Through his enthusiasm and ability to negotiate with local authorities Dr. Kolmas was fortunate to be able to purchase a complete set of the Derge edition of the Kanjur and the Tanjur for the funds of the Oriental Institute of the then Czechoslovak (now Czech) Academy of Sciences.

The Tibetan Library, the Kanjur, contains a total of 5,615 separate title-leaves printed in black except for the first volume which is printed in red. The Tanjur collection consists of the texts relating to ‘inner meaning’ of Buddhism. The most extensive part (78 volumes) is represented by Tantric logic, medicine, jataka stories, and various miscellaneous. The original blocks of the Derge Kanjur and Tanjur were completed in the first half of the 18th century. The printing of the Prague exemplar took place during the summer of 1958. The Prague copies of the Kanjur and the Tanjur are provided with two card catalogues: one basic, filed in alphabetical order, and the other auxiliary, giving the titles in canonical order. The whole of the Tanjur is printed in red except for the first volume which is printed in black. The Tanjur collection contains the complete texts of the Tibetan Buddhist canon, the stories of the Lord Buddha, as well as texts on the discipline (Vinaya), and Tantric works representative of Tibetan Lamaist literature, such as teachings and practices of the RgUuid-pa tradition, the teaching of the Path and the Fruit, and so on. It also contains the Collected Works (gin-cang) of several prominent Lamaist authors, such as Five Great Masters of the Sa-skya-pa school, Tsongkhapa, Mi-pham-rgya-mtsho, Kong-sprul Blo-gros-mtha’, and others. Dr. Kolmas prepared this collection for publication. Apart from these two large parts of our Tibetan collection, the Oriental Institute Library also houses the collection of Tibetan manuscripts and blockprints obtained from Tibet, China, India, Nepal, Mongolia, and Buryatiya.

Pilgrimage in Tibet

The International Institute for Asian Studies, Leiden will host a conference in September 1996 on the theme of Pilgrimage in Tibet. It is envisaged that the conference will be held over two days, at a date to be decided, in central Leiden. The conference is intended to bring together selected scholars in the field, with papers being delivered by around a dozen specialists on pilgrimage in South and Central Asia. Members of the conference are selected from various European and Asian countries will be issued shortly, but while audience numbers will be limited, it is expected that other interested researchers will be welcome.

There has been a great deal of progress in the field of pilgrimage in the Himalayan regions during the last decade, as indicated by numerous articles on the subject in periodicals such as the Tibet Journal, and a number of scholars have been able to carry out fieldwork in Tibet itself. The general aim of the conference is to build on that work by bringing together those who are active in the field, to discuss the topic in both formal and informal settings. It is hoped that the exchange of ideas and experiences will lead to new methods and conclusions, and that the conference will stimulate progress in the study of pilgrimage in the Asian context, particularly in regard to Tibet, and aware the growth of the wider field of pilgrimage studies. It is intended that the emphasis in the papers delivered will be upon historical aspects of Tibetan pilgrimage, particularly in relation to political, economic, and socio-religious factors, and not upon geographical studies of sacred space, or field reports of particular pilgrimage sites may also be included.

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Title leaves
Another collection of our Tibetan texts, which are unique in Europe, is represented by the title leaves (covering sections of the text and topographic works turned out by the monastic printing houses in Derge, viz. Dpon-chen and Dpal-spons). This collection consisting of 5,655 separate title-leaves was purchased in Derge with the assistance of Prof. Ya Tso-ch’iitan in 1958 during his stay in the Nepalese capital of Lhasa. The cost of acquiring the complete texts of these works was then prohibitive. Nevertheless, the collection represents a useful bibliographical guide to the study of Tibetan literature. The collection offers a glimpse into a number of works representative of Tibetan Lamaist literature, such as teachings and practices of the RgUuid-pa tradition, the teaching of the Path and the Fruit, and so on. It also contains the Collected Works (gin-cang) of several prominent Lamaist authors, such as Five Great Masters of the Sa-skya-pa school, Tsongkhapa, Mi-pham-rgya-mtsho, Kong-sprul Blo-gros-mtha’, and others. Dr. Kolmas prepared this collection for publication. Apart from these two large parts of our Tibetan collection, the Oriental Institute Library also houses the collection of Tibetan manuscripts and blockprints obtained from Tibet, China, India, Nepal, Mongolia, and Buryatiya.

Apart from these two large parts of our Tibetan collection, the Oriental Institute Library also houses the collection of Tibetan manuscripts and blockprints obtained from Tibet, China, India, Nepal, Mongolia, and Buryatiya. The pioneer of Czech Tibetology Dr. J. Kolmas completed and elaborated the Tibetan fund by dint of his untiring efforts and enthusiasm. In 1969 he prepared a Catalogue of Tibetan Manuscripts and Blockprints in the Library of the Oriental Institute in Prague. The catalogue represents a useful guide to the study of modern spoken and written Tibetan. Fiftyfive items are textbook and conversational manuals of four, main, texts represent the canonical literature, Tibetan and ritual works, philosophical treatises, literary texts (e.g. novel about Prince Vashvanta, story of Nangsa Öbum, fairy tales of Verka, love songs of the Sixth Dalai Lama etc.). Special attention should be drawn to biographies of prominent Indian and Tibetan teachers including Padmasambhava, Tilopa, Naropa, Marpa, Milarepa and others.

The new Tibetan xylographs obtained during the last couple of decades, of which there are more than one hundred, are still awaiting description.

Chinese collection
The fourth division of Tibetan texts (the so-called Chinese collection) represents the Tibetan books printed in movable types and bound in the European way, as well as a small number of casedyelled editions. This is the private collection of Dr. Kolmas stored temporarily at the library. This collection consists of books published in China between 1951 and 1959, 191 titles in total which represent unique linguistic material for the study of modern spoken and written Tibetan. Fiftyfive items are textbook and conversational manuals of four, main, Tibetan dialects, different kinds of dictionaries, grammars, etc. 22 units represent re-editions of various literary texts, some of which are furnished with a Chinese translation. A small number of them comprise examples of classical Tibetan literature (e.g. spherisms of SakyamunI, the Chronicles of Tibet by the 5th Dalai Lama, and so on). However, the majority of the publications (152 items) are Tibetan translations of Chinese originals, including political literature, official party and government documents, speeches by leading statesmen. A special group of Tibetan and Tibetan-Chinese daily newspapers of the 1950’s is appended to the collection.

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Winter 1996 • IAS Newsletter 17
Islam, Ethnicity and Secularism in Central Asia and the Caucasus

The conference was a joint undertaking of the Institute of Oriental Studies of Moscow (IOS) and the ISS. On behalf of the IOS, the Russian Centre for Strategic Research and International Studies took care of the preparations in close cooperation with the ISS as well as taking charge of the practical organization of the conference. The organizing committee of the seminar consisted of Prof. V. Naumkin (director of the Russian Centre for Strategic Research and International Studies), Prof. W.A.L. Stokhof (director of the ISS), Dr A. Egorin (IOS), Dr A. Malashenko (IOS), Dr T. Atabaki (Utrecht University), and Dr D. Douwes (ISS). The venue of the conference was in the quiet town of Pushkino (Tsarskoye Selo), near St.-Petersburg, in a former palace of a Romanov court official, facing the park of the renowned summer palace, which now serves as a conference and management training centre. Well over thirty academics from Russia, Central Asia, Western Europe, and Pakistan participated in the conference, of whom twenty-four contributed a paper.

By Erik Jan Zörcher,
Touraj Atabaki, and
Dick Douwes

Inevitably the level of the contributions varied, but two clusters of papers were especially interesting: those which were based on actual fieldwork in the area concerned and the country reports on the relationship between politics and Islam in Central Asia. Two papers based on fieldwork deserve more attention, because fieldwork of this type is relatively rare. These papers showed the ways people respond to recent political and cultural changes at the local level. Tamara Svetneva of the IOS conducted research on the spread of the knowledge of the sacred language of Islam, Arabic, in rural Daghestan and discovered that knowledge of Arabic is high — or, at least, higher than most would expect. Under Soviet rule the religious shaykhs in the area handed down the knowledge of Arabic as part of religious worship. Nowadays, the knowledge of Arabic is part of the integration into the world community of Muslims, and the new religious elite of Daghestan no longer regards itself as guardians of the local tradition, but as emissaries sent to their native land to revive Islamic culture. Gabriëlle van den Berg (Research School CNWS, Leiden University) introduced the sacred songs (mawlid) of Ismailis in Tajikistan to the audience. The performance of these songs proved to be an effective way of expressing their cultural identity, because the music of the Badakhshani Ismailis is often viewed with disdain by the Sunni Muslims who constitute the vast majority of the population in Tajikistan. During the Soviet period the Ismailis were, to an extent, protected by Soviet ideology against religious prejudice. After the collapse of the Soviet Union and the ensuing civil war in Tajikistan prejudices against the Badakhshani quickly resurfaced; the Badakhshani community in the Tajik capital Dushanbe suffered brutal attacks in 1992 and 1993 in which many were killed. In reaction to the massive killings the Badakhshani now lay greater emphasis on their separate identity, and the sacred songs have gained popularity as a major instrument for expressing their sense of community.

The country reports on Azerbaijan, Turkmenistan, Kazakhstan, Uzbekistan, Tajikistan, and Kyrgyzstan dealt mainly with the role played by political Islam as a factor in nation building in the post-Soviet era. The same was true for a number of papers dealing with the region as a whole. While a few expressed government views, most offered an overview of the present ‘state of Islam’ in the respective republics. Although there was no explicit attempt at comparison, these papers enabled the participants to form a picture of the way the relationship between political life and Islam is developing in the different countries. The papers showed in fact that Islamic ideologies and sentiments do not feature prominently in the process of nation building in most of the region. The exceptions are the Fargana Valley (shared by Uzbekistan, Tajikistan, Kyrgyzstan) and, of course, the northern Caucasus.

The Soviet legacy

Although some them were of a high quality, lack of space precludes us dealing in detail with the other contributions, most of which dealt with the neighbouring states, especially in the Cauca}

[Turkey, Iran, Afghanistan, and Russia], focusing mainly on their relations with the newly independent states or on the problematic relation between religion and politics (in particular in the Caucasus). In general, it seems that within the Turco-Iranian region as a whole a number of similarities and common interests exist. However, the Soviet legacy of the newly independent states appears to be of a far greater importance than sometimes realized, and clearly sets the new states apart from their neighbours, not withstanding linguistic and religious bonds.

The conference was a welcome opportunity to exchange views with scholars from Central Asia and Central Asian scholars working in Moscow and Petersburg. It was clear that the participants from the new republics especially valued this chance to come into direct contact with colleagues from the West, and vice versa, even though the language barrier made plenary discussions difficult. Unfortunately, the existing translation facilities proved inadequate for overcoming this barrier, while differences in academic traditions also constituted a restraint. It seems that joint activities and, in particular, exchange programmes will be instrumental in overcoming these problems.

If a criticism is to be made about the content of the conference, it must be that it was far too much a meeting of outsiders ‘observing Islam’. As a corollary, it focused perhaps excessively on the political role of Islam. The more purely religious developments, including the very important spread of mystical orders, received rather less attention. For the follow-up to the conference on Central Asia it is recommended that the focus be shifted to the historical rather than the contemporary dimension and to the Soviet legacy (in terms of social and political structures, and culture and language). There is, after all, a growing realization that the Soviet influence has been more pervasive and enduring than was first realized in the early 1990s, but to dare there have been very few attempts to discuss this historical legacy in a scholarly fashion. This approach has the advantage that elements other than religious ones, like policies for language and education which have so far been rather neglected, can be introduced into the discussions.

The papers of the conference will be published. A follow-up seminar in the Netherlands is planned for the early spring of 1996.
The British Association for Pakistan Studies

Pakistan, the second largest South Asian country after India and one of the major actors in the politics of the Muslim world, has been the focus of a sustained academic inquiry dwelling on multiple and interlocking themes including Islam in South Asia, Muslim identity formation, nation-building, ethnicity, state formation and geopolitics. But such academic pursuits have been largely within a historiographical context at research institutes and universities, whereas institutionally, Pakistan has not received the sort of individualistic attention that the country and its plural society deserve.

By Itikhab H. Malik

A forum for unhoused debate

Since its foundation in London in late 1969, the British Association for Pakistan Studies (BAPS) has sponsored a number of special seminars and lectures on varied subjects of interest to academics and other professionals. Seen against the backdrop of the global political and regional developments, especially those of the late 1980s, including the emergence of Islam in South Asia, Muslim identity formation, nation-building, ethnicity, state formation and geopolitics. But such academic pursuits have been largely within a historiographical context at research institutes and universities, whereas institutionally, Pakistan has not received the sort of individualistic attention that the country and its plural society deserve.

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The essay 'Agony' brought me to a threshold: to endeavour to understand zealotry and to pursue the ethnography of ethnic and religious violence in selected contexts. To this end I have begun collecting secondary material on Lynchings and race riots in early twentieth century USA, pogroms in Russia and Eastern Europe in the late 19th and early 20th centuries, and communal violence in India since the 1970s. Such violence is often inspired or accompanied by various states of embodied emotion. Such emotion is not always directed towards an opposing Other. It can inspire violence on oneself, as suggested by the self-mutilation and suicides in Southern India when M.G. Ramachandran died in December 1987, and the handful of suicides in the same region sparked off by Indira Gandhi's assassination in 1984. Significantly, several of these suicidal projects chose the mode of self-immolation. In brief, then, my project also engages the anthropology of emotion. And through such researches I hope to explore the limits of liberal humanism, the dominant value in academic circles, whenever it engages nationalist chauvinism. But that is a utopian goal that will take a decade at least to crystallize. More substantively, in my mind the moment is in (1) the ideology of Sinhala nationalists in the late 19th and early 20th centuries and (2) the Sinhala pogrom against the Mohammedan Moors in 1915 which was one of its violent expressions (on which I have two articles in Exploring Confrontation).

The work of Sinhala ideologues in both the British and post-colonial eras is thick with references to their ancient past. Tamil ideolgues today have taken up these cudgels. History writing has become part of contemporary legitimations and verbal battles. Several scholars have begun to challenge this use and misuse of history, seeking thereby to undermine the intellectual ground of chauvinism. Some (e.g., Max Muller, 1865) have presented a variant of a modernization thesis which highlights the transformations wrought under the British and the influence of racist thought about the Aryan origins of the Sinhalese inspired by the work of A.F. Spencer. A swathe of scholars (e.g., Spencer, Rogers, Jegarajan) have taken up what can be identified in shorthand as a post-Orientalist position. They have pointed up the effect on the Sinhalese of the institutionalized practices of the British Raj and new intellectual frameworks rooted in the West. They have especially marked the influence of Orientalist readings of the Sinhalese past by such people as Treutt, Geiger, Tennent, and Rhys-Davids. In a word, the argument is that the Sinhalese and their past were subject to processes of reification, objectification, and essentialization. In this view, Sinhalese nationalists and empiricist historians have lapped this up and participated in the construction of such images—which, in the process, have set up the Sinhalese-Tamil conflict as an age-old affair. Such understandings, say the post-Orientalists, are quite wrong. 'Sinhala Buddhist nationalism is a young creature' and the problems between Tamils and Sinhalese today are 'of recent origin' (Spencer 1990: 282; Pfaffenberger 1994:4).

The post-Orientalist interventions are quite salutary. In particular, they warn us against reading the present back to the past and challenge us to work out a more sophisticated understanding of change. While I share their antipathy to chauvinism, I believe their approaches contain shortcomings, drawbacks that are both ethnographic and analytical. It is this engagement with post-Orientalism that I am now taking up amidst my other projects.

Sinhalese ideology in varnasansara
For those unfamiliar with the ethnographic context it can be noted that in Sri Lanka in the 5th-6th centuries AD some monk-literati produced historical chronicles which can be described as varna texts. These were in Pali, but gave rise to even more commendable literature in Sinhala in subsequent centuries, including variant versions of the segments dealing with Sinhala culture heroes which entered the oral and iconic traditions as well as the textual. In this mythology, the Sinhalese are presented as a chosen people destined to preserve Buddhism in its pristine form. The island, therefore, is a Shadipa that is a Dhammadipa.

The implications of the Sinhala ideology inscribed within the early varnas were sharpened when: (1) a militant Hindu revival more or less obliterated Buddhism in southern India between 6th and 12th centuries; (2) and Sinhala dynasties became ensconced in alliances and wars in southern India from the 8th century onwards. The culmination of the latter process was the subjugation of the northern part of Lanka by the Chola Empire in the 12th century. While the Rajarata civilization was soon liberated, it was again subject to the invasion of Maugha of Kalinga in the early 13th century and to subsequent invasions by Pandyan feudatories. The centres of Sinhala civilization around the dynastic state gradually shifted to the southwestern parts of the island; while Maugha's rule provided the foundation for the predominance of Tamil and Tamilized peoples in the north within what became known as the Kingdom of Jaffna.

Such developments resulted in the amplified reconstitution of the Sinhala ideology when the Mahayana was brought up to date in the 13th century. The invaders are presented as 'blood-sucking demons' and 'Keral devils', as purveyors of wickedness and 'false views' (i.e., Vaishite Hinduism). There are explicit references to 'the Sinhala' who opposed the various aliens on behalf of 'that fair lady, the island of Lanka'.

What we are seeing here, of course, is a state ideology. Thikkus were part of the cosmic centre.
Zealots

by Michael Roberts

for

Orientalism

around the Sinhala rajya. Whatever the de facto limits of the rump Sinhala state in the centuries that followed, this cosmological theory held to a view of the state patterned on the nanda design - the 'galactic polity' described by Tambiah. The centre (capital) stood for the whole. Each Sinhala kingdom stood for the whole island, referred to at this stage as Sihala or Sinhala.

The fuller implications of these perspectives demand careful and theoretical sophistication historical research. I do not have the linguistic skills to engage in such exercises. I can only raise questions and hypotheses. The state ideology cannot be viewed only through the prism of political processes, including the movement to simplify and de-Sanskritize.

Likewise, attention has to be paid to the expressions of Sinhala sensibilities, oral stories, and iconic representations. These modalities of an either or epistemology of the categories or the opposition (e.g., Nissan & Stirrat 1990; Pfaffenberger 1994). That is my complaint.

Post-Orientalist writings, including Tambiah's, have latched on to the evidence of such heterogeneity and cultural exchange to limit the significance that one should attach to the Sinhala/Tamil opposition in pre-British times. A few would even seem to deny the pertinence of the categories or the opposition (e.g., Nissan & Stirrat 1990; Pfaffenberger 1994). That is my complaint.

The post-Orientalist literature on medieval Sri Lanka does not consider the possible persistence of a segmentary structure of affiliation which permitted the critical significance of caste identities among the Sinhalese during the everyday round of existence without negating the force of Sinhalese at critical sites/moments. Thus, the Sinhalization of Tamil immigrants in southern Lanka did not dissolve the pertinence of the categories within the geo-political context of the island and thus in the theology of state purveyed by new additions to the sans tradition (tural, oral, iconic). The problem lies with those post-Orientalists who have interpreted this material in terms of the exclusivist modalities of an either or epistemology. They, too, have read the twentieth century into the past.

The post-Orientalist work on Sri Lanka is also vitiated by an undemonstrated assumption that in the Sinhala kingdoms of the 'medieval' period there was a massive gap between the mythology/ideology of the ruling classes and the ordinary folk - in a context where 'the masses' have to be centred among the cultivating ranks of the Govigama caste which made up perhaps half the Sinhala population. But even more critically the debate has been influenced by the twentieth century conflict to the point that its historical delving are restricted to a survey of Sinhala-Tamil relations. The influence of Portuguese and Dutch colonialism on Sinhala consciousness has been kept out of the picture.

This is where Sri Lanka differs from the British that cannot be done. This becomes critical because the new epistemologies highlighted by post-Orientalist critics are those introduced under British auspices.

Colonial influences

In overviews of the Indian landmass and its history, to say 'precolonial' is equivalent to saying 'pre-British'. For Sri Lanka this cannot be done. This becomes critical because the new epistemologies highlighted by post-Orientalist critics are those introduced under British auspices.

The Portuguese established their colony in the south-western lowlands and the north-eastern regions by force of arms in the period 1500-1600. They attacked Buddhists, Hindus, and Muslims in the process; and engaged in intermittent warfare with the interior Sinhala states from the 1550s. For this reason they receive much sharper dis­ tributes in the Sinhala historical traditions than the Dutch and the British. It is therefore of some significance that the anti-Portuguese and anti-Christians polemics within the hinau (war) poems in Sinhala produced in the 17th century were also tinged with a more generalized hostility to threats foreign in ways that embraced the Tamils and Hindus (see C.R. de Silva 1981:13-17).

The Dutch of the VOC were less inclined to indulge in military dominance than the Portuguese. They were also ready to use accept the 'fiction' that they were 'the guardians of the coast' on behalf of the king. That is, they accepted the rhetoric and gained the trade goods. To them, commodity was value. To the Sinhalese in Kandy, rhetoric was value. In intercourse at this level, words were seen as constitutive acts. The Dutch words confirmed his kingdom as Sihala.

The British gained control of Kandy in 1815. But then had to suppress a massive rebellion in 1817-18. It was partly out of my interest in this event that I began to explore Sinhala consciousness in 1971-2. That was part of a wider interest in nationalism on a global scale arising from my involvement in teaching a subject devoted to the theme at Peradeniya University. The subsequent outbreak of Sinhala-Tamil hostilities has renewed my engagements in this domain.

The form and character of Sinhala consciousness in the period 1200 to 1815 provide a critical baseline for any evaluation of the work of Orientalist frames of thought. That baseline is poorly developed in the writings of post-Orientalists to date. This is the arena which I am entering now in an ongoing monograph which I have tentatively entitled 'The Sinhala and the Other: Parangi, Tuppalli, Demesal as Para'. I write as a ruppali (see Roberts 1989 and 1993 for clarification of these terms).

A scene during the Bikkalpur Riots in India, 28 October 1989. 

Photo courtesy of PANA.

Michael Roberts was a senior visiting fellow at the HAS from September to December 1995. His field of research is: Ethnic violence and political culture.
Studies in Artistic Patronage
Music in the Indo-Persian Courts of India (14th-18th century)

In this brief note I intend to outline the intellectual and academic process which inspired my present field of research, or how a philological training in medieval New Indo-Aryan languages and a literary approach to song-texts in vernacular Indian languages developed into a growing curiosity for the socio-historical context in which they were created.

By Françoise Delvoye

In the sixteenth century, the popular devotional movement known as the 'Krishtnaite Renaissance' took place in the Braj country, around the city of Mathura, in the sacred land of Lord Krishna's divine exploits that were sung in the forms of devotional lyrics composed by saint-poets and transmitted up to this day through both the oral and the written traditions. In my PhD thesis in Indian Studies (Medieval and Modern), 'The Bhairav-gît of Nand-das in Braj dialect, a Critical Edition with an Annotated French Translation', Sorbonne Nouvelle University, Paris, 1996, Agra, the site of one of the imperial capitals of Akbar the Great (r. 1556-1605) belongs to the same region, described in ancient history as the Madhya-desh or 'Central Region', a rich and famous cultural centre in medieval India, where both religious and courtly ascetic traditions, vernacular lyric poetry and vocal art-music mingled for centuries. This confluence of cultures is testified to even today in the repertoire of professional art-musicians as well as of performers belonging to the more popular genre and to the religious tradition linked with temples.

Among the poet-composers of renown, the life of some court musicians and their contribution to music are to an extent documented by written sources in Indian languages as well as in Persian, and attested to in the lore of musicians. Some of the well-known artists excelled in the art of Dhrupad, a relatively 'new' genre of vocal music in the 16th century, but which today is considered the most ancient and 'classical' poetico-musical genre still sung by musicians, who are thus the heirs to both the court and the temple traditions. Very little of their poetic work has been edited and studied, though it certainly deserves a closer examination, both as a literary corpus and, through its thematic content, as a precious source of documentation on the ever-changing taste of the musicians' patrons, as well as on medieval Indian music and its aristocratic patronage.

The choice of Western India has been inspired by my previous findings on Tansen, foremost court-musician of the Mughal Emperor Akbar, who hailed from the region of Gawalior in Central India, and reached the Mughal imperial court via some lesser-known princely courts (cf. my D Litt thesis, 'Tansen and the Tradition of Dhrupad Sings in Braj, from the 16th Century to the Present Day' [in French], Sorbonne Nouvelle University, Paris, 1991, forthcoming). Another outstanding musician is Nâyâk Bakhshì, who will be the central figure of the present project, and who went from the Tomat court of Gwalior, to Kalinjar in Central India, then to Gujarat, before spending some time in the service of the Mughal ruler, Humâyûn (r. 1556-1556). Nâyâk Bakhshì was a poet-composer of great renown, whose lyrics in the Dhrupad genre continued to be widely sung by court-musicians after his death, do popular were they that in the mid-seventeenth century the Mughal Emperor Shah Jahan (r. 1628-1658) ordered the compilation of all Dhrupad songs attributed to him and transmitted by oral tradition. Of the two thousand lyrics collected under imperial order from court-musicians during a two-year search, one thousand were considered to be both authentic and of good literary quality. This collection is known as Sahasra or Hazár Dhrupad, an anonymous preface in Persian reveals the historical circumstances and the process of the song-collection initiated by Shah Jahan. Two important unpublished, dated manuscripts kept at the India Office Library, London, and the Bodleian Library, Oxford, will be examined in the course of this project. Many poetic compositions attributed to Nâyâk Bakhshì and addressed to various patrons are also preserved in some other manuscript anthologies. Hence a major focus in the present project will be divided equally between two manuscript collections, the Anûpa Singhi Runtakara and the Anûpa Senjî Gîta of Bhâvabhâtta, a court-musicologist of the Bikaner king Anûp Singh (r. 1669-1698), whom the Mughal Emperor Aurângzeb (r. 1658-1707) had sent to the Deccan as a governor, and which are located in the Anûp Senkît Library, Bikaner, and the City Palace Library, Jâipur.

Though limited to the study of one court-musician, the interdisciplinary project thus aims to throw simultaneous light on several related issues of historical, literary, and musicological significance. As a self-contained case-study, it will stimulate more comparative studies and generate a research reflex on a number of complementary issues such as the following:

- The relationship between musicians and their protectors and the rather ambiguous social status of artists, who often belonged to low-born communities but were so close to political power that they were at times permitted to act contrary to the established norms of conduct (adab) which loomed so large in court life, especially at the Mughul court. At the same time, strict etiquette was also required between musicians (particularly between a teacher and his disciple) and between a musician and his patron.
- The mobility of artists, who went from one court to another, with their repertoire and the musical genre and the style in which they were expert. Thus, these artists acted as transmitters of cultural traditions from one centre to another, and helped define musical and literary styles over a wide area. At the same time, the role of these musicians as items of prestige is best shown when they are 'invited' to the court of a powerful ruler from the court of a lesser king, as happened with Tansen, who was obliged by the then twenty-year-old emperor Akbar, to come to his court leaving that of Raja Râmacandra, the Baghela king of the small princely state of Rewa, in Madhya Pradesh in 1562.
- Finally, the project will also have a well-defined literary and philological aspect, in the sense of bringing together and editing a textual corpus attributed to the artists and musicians in question.

Dr François Delvoye is an ESF fellow posted to the IAS from November 1995 to November 1996.
On 25-29 September 1995 the 26th Deutscher Orientalistentag (German Orientalist Meeting) took place in Leipzig, the city which, with neighboring Halle, became the seat of the newly founded German Oriental Society (DMG, Deutsche Morgenländische Gesellschaft) exactly 150 years ago. The aim of the DMG is to promote all aspects of the knowledge of Asia and of the history of these countries and the research of their situation both in the fields of social, linguistic, political, and religious sciences.

The continuity between German indology and its glorious past - Böhtlingk and Roth's Petersburger Dictionary (1820-1823) and Wackernagel's Althindische Grammatik (1846) are still standard works for indologists as well as for linguists, to mention just two examples - was physically visible in the presence of the conference of two senior, leading scholars of German indology - namely Prof. Wilhelm Rau and Paul Thieme, both actively participating in the discussions (the latter even presented a contribution).

To the extent that indology in general owes a great debt to the contributions of German indology, it also has to come to terms with some of the more problematic aspects of the history of the latter. I am referring here, of course, to the positive relations which some indologists at least maintained with the German government and its disastrous ideology of the 'pursuit of Asian race' before and during the period of the Second World War. Essential reading for a well-informed discussion on this sensitive topic should comprise S. Pollock's provocative 'Deep Orientalism: Notes on Sanskrit and Power Beyond the Raj' (in Varadar Veer and Beckendorf, The Postcolonial Predicament, Philadelphia, 1993), passages from Halflins 'India and Europe (Albany, 1988), and selected articles and notices of the volumes 92-98 (1938-44) and 99 (1945-48) of the Zeitschrift für die Deutsche Morgenländische Gesellschaft.

The idea of a gathering of European scholars working on Sri Lanka Studies Conference was first mooted by Eric Meyer of the Centre d'Études Asiatiques in Paris around 1986-87. Jonathan Spencer organized the first conference at the University of Sussex in 1987. Conferences were subsequently held in Paris in 1988, and Amsterdam in 1991. Since then these European scholars have extended their reach. As an outcome of this the fourth conference was held at the University of Colombo where it was organized by Sri Hettege and Shelton Kodikara.

The Fifth Sri Lanka Studies Conference

The Fifth Sri Lanka Conference assembled at the University of New Hampshire 10-13 August 1995 and drew a crowd of over 80 scholars representing all parts of the world, including Eric Meyer, Jonath-
Modern Indian Literature and Methods of Research

In the recent past there have been repeated expressions of the need to found a forum of some kind for the handful of scholars in Europe working on modern South Asian literatures. It was in response to this need as well as in preparation for a panel on 'Narrative in South Asian literatures' working on modern South Asian literatures that the workshop, which was sponsored by the Research School CNWS (Leiden) and the Royal Netherlands Academy of Arts and Sciences, was held at Leiden University, 6-7 October 1995. Fifteen papers covering texts in Hindi, Urdu, Panjabi, Bengali, and Tamil were read by participants from England, France, Germany, Italy, the Netherlands, and the U.S.A.

Vasudha Dalmia by the U.S.A.

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Knowledge is like an ocean; we need many arms to embrace it

The paper by Professor Helen Nespital (Berlin) offered a survey of the rich contribution to the short story literature of the subcontinent by the Urdu writer Iqbal Umar (b. 1919), who writes with intimacy and insight not only of the plight of women in the constructed Muslim communities of North India, but also of the increasing social and political tensions between Hindus and Muslims immediately before and after independence. Srilata Müller (Tübingen) discussed the work of the Tamil writer Ambai (b. 1944), whose novel sought to analyse and mediate between the Tamil society's own socio-political views, her understanding of the prevalent images of women in contemporary Tamil literature by women, as well as the literary perception of women in her second collection of short stories A Kitchen in the Corner of the House. The complex issue of ideality as delineated in Agha Hasan Amanat's 'classical' Indian and modern Western, used to interpret South Asian literatures are possible, in order to widen the area of discussion by exchange of information on specific authors, on the so-called 'periods' of literary history, on the question of literary genre, and on the critical terminology used by the writers themselves. The Montavon brothers have recognized the problems posed by the variety of methods applied, and their applicability and acceptance today.

A decision about the publicity of the workshop papers will be taken after the Copenhagen conference.
South Asian Labour: Linkages Local and Global

An international workshop on the theme of South Asian Labour: Linkages Local and Global was held at the International Institute for Social History (IISG), 26-28 October 1995. Jointly organized by the International Institute for Asian Studies (IIAS), Leiden, and the IISG, the workshop comprised around twenty-two leading scholars from various countries whose papers were presented and discussed in the sessions. Apart from these established scholars several research students, scholars, and university professors from the Netherlands, France, and England specializing in the issue of labour participated in the workshop. Prabhu Mohapatra from the IIAS and Marcel van der Linden from the IISG were the co-convenors of the workshop.

The need for closer inter-connection between European and Asian labour studies

The workshop was formally inaugurated by Professor Otto van den Muyzenberg representing the IIAS Board and Professor of Anthropology at the University of Amsterdam. The central ideas of the workshop were threefold. First was to bring together or 'link' three themes in South Asian labour history that have heretofore been pursued independently, namely: pre-colonial labour, colonial labour, and overseas labour. Second to explore the basic concepts of labour history, namely: class, community, and gender in the framework of linkages between and within the local and global contexts of labour. These contexts could be institutional (state, legal regimes, etc.), or spatial (neighbourhood, factory, city, nation or overseas). Finally the idea of movement as both the physical movement of labourers (migration) and as the collective action of the labourers (labour movement) helped to explain why the labour movement between the process of recruitment and settlement of workers on the one hand and collective and segmentary consciousness on the other. The papers presented at the workshop and the discussions were written from different and often opposing methodological standpoints—a reflection of diverse perspectives and multiple orientations of labour history.

The first session was devoted to the issue of the labour situation in South Asia in the pre-colonial and early colonial period. The issues of continuity and discontinuity across the colonial divide in key categories related to labour namely, those of wages, contracts, forms of organization of labour, and the impact of state power provided the subjects of the papers and the subsequent discussion. Sanjay Subrahmanyan's survey of the labour market in late pre-colonial India argued strongly against the implication that this period has a different assumption in the biography of immobile and static situation in pre-colonial India, and illustrated his point by examining labour conditions in certain key industries of the late pre-colonial India. In his paper Dick Kolff argued for the continuity of the mentalities that informed the labour conditions in pre-colonial Bengal military migrants and the 19th century contract-labour migration overseas. Prasannam Parthasarathy's paper, on the other hand, tried to show that the assumption of a low wage customary economy in South India, in the late 19th century was overdrawn and that real wage levels in South India specially in the weaving industry, could have been higher than their British counterparts in the same period.

Law and Labour

The next two sessions were devoted to issues of law and labour in the colonial period. Labour laws often represented the clearest instances of the phenomena of global and local linkages. In India labour laws were in some cases imported directly from the British context and trimmed to fit the local situations, but, conversely, sometimes laws, framed for specific situations in the local context (like indenture laws), gained wider currency in other colonies. The dialectic of local and global was exemplified at the institutional level in the interaction of the colonial state and international bodies (ILO), and also in the links between different colonial governments and the British state. At the minimum level of industry, the exigency of the control of labour or policing functions often easily coexisted with the universalist (global) assumptions of the protection of rights of labour and capital embodied in much labour law. Papers by Professor Sahrachchi Bhattacharya on the making of labour laws in India in the 1920s in the context of the emergence of the ILO, Patrick Beech's paper on the implications of criminal breach of contract laws in Ceylon for Indian labourers who were not under indenture, and Michael Anderson's survey of the 19th century labour law making with its emphasis on policing functions of law, all explored the dialectic of local and global context at the institutional level in different ways. John Kelly's paper, focusing on two major strikes by Indian labourers and cane farmers in Fiji, delisted the complex interaction of race and law that went into defining the identity of the Indians in Fiji. While Ian Kerr's paper pointed out the tactical and strategic need for control of labour and the local factors which inspired the making of railway laws in India, Janaki Nayar's exploration of the way in which labour laws were enforced on the Kolar goldfields alluded to the development of a disciplinary apparatus forged for, but continuously modified in negotiation practices by the working class.

Class and Community

The whole of the second day was devoted to a set of papers that dealt with the central question of the articulation of class and community consciousness among the workers. For a long time it has been a common assumption in the historiography that labour in South Asia seemed to be set apart by the presence of communal and sectional identities until the middle of the 20th century. This view has been challenged by a number of recent studies. These papers showed that the labor movement had a dual character in the region and that real wage levels in South India specially in the weaving industry, could have been higher than their British counterparts in the same period.

For more information about the proposed network of scholars interested in labour studies please contact the address below.

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Rebirth eschatologies are not unique to India as many Indologists and intellectuals assume, but are found scattered in other parts of the world. The complex Buddhist doctrines of karma and rebirth came into being during the ethicization of these rebirth eschatologies, a process whereby a morally right or wrong action becomes a religiously right or wrong action that in turn affects a person's destiny after death. This was expounded in the third Gonda Lecture, which was held on 3 November 1995, by Gananath Obeyesekere, professor at the Department of Anthropology of Princeton University.

By G.W. Muller

Indological scholars have spent considerable time and effort to show how the doctrines of karma and rebirth entered into the Indian religious tradition, to fully flower in the late sixth century BC during the great religious reform that one associates with Buddhism and Jainism and other religious movements of the time. Influential scholars tried to show that there is one single line of development from incipient notions of karma in the early and late Vedic traditions to the more conspicuous references in the Upanishads, and karma in the early and late Vedic traditions. This is, however, not the thrust of his argument. Whether diffused or independently invented, similar eschatologies existed prior to the ethical and soteriological reforms of thinkers like Pythagoras and the Buddha.

Ethicization

Obeyesekere shows the process by which a simple rebirth eschatology is transformed into the Greek rebirth eschatology, and then to the Buddhist karmic eschatology. In the simple rebirth eschatology the rebirth cycle goes on and on and there is no question of punishment of the soul. The logical rationale for this lack of punishment in the other world is that those who do wrong in their lifetimes are punished by being reborn as an animal or some other lowly creature. Thus, in religions like Buddhism, animals get demoted in such a way that human beings who do wrong or commit sin might be punished by being reborn as an animal or some other lowly creature. Thus, in religions like Buddhism, animals lose the elevated status they once had and are relegated to an inferior status. Moreover, the distinction between heaven and hell introduced not only the idea of highly hedonistic heavens as an indulgence for those who lead ascetic lives, but more importantly, it creates gruesome hells wherein the sinners are contorted and where they have to suffer horrible torments.

The Complete Works of Jacob Haafner (3)

De werken van

Jacob Haafner

begeleid door J.A. de Moor en P.G.E.J. van der Velde

By Jaap de Moor

O n Fri-day 24 November 1995 the second vol­­ume of the complete works of Jacob Haafner was presented at the Royal Tropical Institute in Amsterdam. The republication of his works means the rediscovery of this author whose travel accounts of India and Ceylon are unsurpassed in Dutch literature. The second volume contains his Travels on Foot through the Island of Ceylon and his Journey to Bengal at the beginning of the eighties of the 18th century. While his Travels on Foot contains many romantic characteristics, his Journey to Bengal shows him as a proto-Orientalist in his vivid descriptions of Indian culture and Hinduism. He also severely criticizes the English colonial regime.

Three lectures were delivered on this occasion. Dr. Lodewijk Wagenaar, curator of the Amsterdam Historical Museum and well-known specialist on 17th and 18th century Sri Lanka, painted the difficulties encountered while traveling on foot through Sri Lanka in the eighteenth century in vivid colours.

Hanneke 't Hart, Sanskritist and head of the Kun Institute library, gave a lecture entitled 'Haafner and the Pundits'. She was also largely responsible for the extensive glossary containing Tamil, Hindi, and Sanskrit words which is appended to this second volume of the complete works of Haafner. In her lecture she made clear that the works of Haafner are a very useful source for the colloquial use of language at the end of the eighteenth century in India and Ceylon.

Paul van der Velde, one of the editors of De Werken van Jacob Haafner, talked about Haafner research in the past seven years. He also announced that volume 3 will be published in 1997 and to celebrate the past seven years. He also announced that volume 3 will be published in 1997 and to celebrate the past seven years.
An Update on the Hardyman Madagascar Collection

As described in an earlier issue of IJAS Newsletter (no.4, Spring, 1995), in 1991 the Library of the School of Oriental and African Studies, University of London, was extremely fortunate in becoming the beneficiary of Mr and Mrs. James Hardyman’s unique collection of books and other material on Madagascar.

By Barbara Turfan

Despite the unhappy news of Mr. Hardyman’s passing away, I am pleased to be able to report progress on James Hardyman’s legacy— the Hardyman Madagascar Collection.

Cataloguing

Cataloguing has been achieved partially from the Library's own funds and partially with the help of funding from the British Library's Grants for Cataloguing and Preservation. I can now announce that a further grant has been awarded by the Higher Education Funding Council for England (HEFCE) for five projects in the recent Libraries Review: Non-Recurring Allocations. The funding includes £1,000 which has been received from the British Library towards making the Hardyman Madagascar Collection available for use. Our part-time temporary cataloguer has been re-appointed to continue the work over a nine-month period.

Binding

This year SOAS Library has also been awarded funding by the Higher Education Funding Council for England (HEFCE) for five projects in the recent Libraries Review: Non-Recurring Allocations. The funding includes £1,000 for the binding and conservation of a large proportion of the Hardyman Madagascar Collection— much of which is currently in a rather inadequate state of home-made binding and unlikely to resist the heavy use already being made of the Collection. Binding work has already begun and will continue for about a year.

Access

About two-thirds of the Collection (some 1,500 works) has to date been catalogued on the Library’s online computer system and is accessible through the Internet (WWW and Telnet): World Wide Web: http://www.soas.ac.uk/Library Telnet: lib.soas.ac.uk or 193.65.73.246

Future plans

What remains is to raise funds for the cataloguing of a relatively small amount of archival material belonging to the Collection and for the preparation of a printed catalogue.

Meanwhile, Inter Documentation Company (IDC) in Leiden, Netherlands, is considering the potential of the Hardyman Madagascar Collection as a full-text microfiche set, an exciting prospect which would facilitate the accessibility of the Collection as a full-text microfiche set.

The Library has hoped to complete the cataloguing of the Collection and to prepare a printed catalogue during Mr Hardyman’s lifetime but, sadly, this was not to be.

In Memoriam: Dr Otto Chr. Dahl

By Charles Randriamisananana

Dr Otto Chr. Dahl died in Stavanger, Norway on November 11, 1995 at the age of 92.

Dr Dahl arrived in Madagascar in 1919. He devoted most of his missionary life to Madagascar and the promotion of the Malagasy language. He was also one of the world’s most famous researchers on Anmatran languages. Dr Dahl had a perfect command of several dialects of Malagasy (in particular, Sakalava and Merina). He spoke Malagasy not just with ease but just like a native speaker, a level of linguistic attainment I have never seen in any other foreigner.

The Abolition of Slavery in Madagascar

Slavery already existed in Madagascar before the Europeans ever set foot on the island. Politics in the island between the 16th and 18th century were characterized by a rift caused by competing kingdoms, and rivalry frequently erupted in battle and subsequently many war-victims were integrated into the economies of the diverse kingdoms as slaves.

Internal Malagasy slavery was linked up to the international slave trade through the complexity of European, who became involved in the slave trade after Portuguese and Dutch traders first landed in southern Madagascar in the early 1600s. In the 18th and 19th centuries these two European states lost ground to the English and the French, the latter becoming the colonial power in 1896. On September 21st 1860 the French officially abolished slavery in Madagascar. This year it will be one century since this event. During a Congress entitled: 'Abolition of Slavery in Madagascar' (Antananarivo, 24-28 September 1996), organized by the University of Antananarivo, researchers from all over the world will have the opportunity to discuss the role of Madagascar in the international slave trade and the meaning of slavery in the Malagasy context.

The two main aims of the Congress are: to build up the knowledge of the role of slavery in Malagasy history and the form which it took; to break the taboo about publicly discussing the implications of the slavery period for current interhuman relations in Madagascar.

Themes

Lectures will be held around five major themes: the international slave trade routes in the Indian Ocean, internal slavery, liberation of the slaves; abolition of slavery in relation to the colonial enterprise; and the legacy of slavery: persistence of racism and social fracture.
Madagascar is home to one of the world's less widely known human cultures. Situated in the Indian Ocean, over 400 kilometres from the coast of Mozambique, it cannot really be said to be part of Africa, especially as Malagasy cultures, and particularly the Malagasy language, have more in common with Asia, and specifically Indonesia, than they do with Africa.

By Stephen Ellis

A History of Madagascar

Mervyn Brown

Madagascar, the only one in English, was published in 1978 by Cornelius van Houtte. But the vision of Sir Mervyn Brown does. However the analysis in A History of Madagascar, apart from the fact that it allows little attention for events in other parts of the Indian Ocean rim, touching the Eastern African coast before reaching Madagascar, a process which probably took place over a considerable period of time, beginning in the earliest centuries of the Christian era.

From then on, the division of the book reveals a good deal about the author's personal interests and his infectious enthusiasm for a good story. Much of part two is taken up with accounts of the first Europeans to trade with Madagascar, from the 16th to the early 19th centuries. The adventurers of the European powers who infested Madagascar's coasts at this period are described at length, and provide some enteraining passages. There is a serious case to be made for devoting quite a large part of the book to the activities of what, after all, were relatively small numbers of people. This makes it a recognizable state among the Sakalava and the Merina, for example.

The Merina Kingdom

Of all the various pre-colonial states or other political entities, it is the Merina kingdom which most fully engages Sir Mervyn Brown's attention, not least for the same reason that it has engrossed so many historians. It offers by far the richest of Madagascar's historical materials that Madagascans had a very considerable effect on the literature. Quite simply Madagascar does not fit easily into either the African or the Asian category used in area studies, and only occasionally does an individual social scientist, typically an anthropologist or a historian, stride across the world's fourth-biggest island. The study of Madagascar's human culture has become the monopoly of a rather small group of specialists. Like all such specialist groups they have a tendency to talk among themselves in ways which are difficult for non-initiates to penetrate.

This is all the more a pity in that Madagascar presents raw materials of exceptional quality for social science, particularly in the field of history. Madagascar is one of fairly few parts of Africa that is, if we consider it African at all, it is a member-state of the Organisation of African Unity (OAU) where there existed a pre-colonial state governed by a literate bureaucracy which has left abundant archives. These are quite well catalogued and, until recently at least, were open for use by historians. Seventy years before the country was colonized by France, the central highlands were the home of the Merina kingdom which has left behind diplomatic and administrative correspondence, memoirs, tax and judicial records and many of the documents which are the staple diet of Western historiography. In addition, the British and French diplomats, missionaries and military archivists covering Madagascar are particularly good from the early-19th century onwards. It is partly because of the richness of its historical materials that Madagascar has also been a fruitful area for anthropological research. Some of the classical anthropological studies which have taken Madagascar, or parts of it, as their theme have gained in value from being able to trace the cultural evolution of patterns over time, sometimes over quite considerable time.

Inasmuch as Madagascans - a academicians are known to have had a background in area studies, it is often to be a grounding in Africa rather than Asia. This is rather paradoxical, for not only is the Malagasy language the Malagasy culture, but it is also the business and commercial world. Madagascar's economy has stagnated since the early 1960s, and it is rarely the subject of international attention for this reason. Periodic attempts to build a tourist industry have not led to the development of mass tourism, and, in general, those outsiders who have personal knowledge of the island remain rather few in number.

First inhabitants

Until the publication of Sir Mervyn Brown's recent History of Madagascar, there did not exist an English-language history of the island from earliest times until today. Sir Mervyn Brown came to know the island when he was accredited as the British ambassador there some 20 years ago. He invested time and energy to the study of Malagasy in the context of learning the language and reading extensively on its history. In 1978 he published a history of Madagascar up to the end of the colonial period which he called Madagascar Rediscovered, based partly on original research in archives and on manuscript sources. He has now produced a second edition so substantially altered and updated as to warrant a new title. It is a good read, and can be recommended as a starting point for anyone interested in more about Madagascar, whether they are travelling there or contemplating doing research there.

This new book, A History of Madagascar, is divided into five parts. The first part, which actually occupies less than a reth of the book's total length, describes briefly the physical geography of the island and discusses its first inhabitants. As with much early African history, much of this is based on the analysis of modern language and culture, supplemented by a few precious archaeological records. Specialists have tended to divide into those emphasizing the Indonesian or Asian-Indonesian origin of the Malagasy, and those emphasizing the African or at least the creole aspect of Madagascar's first inhabitants. Sir Mervyn Brown sides with the majority point of view in suggesting that the first inhabitants of Madagascar were groups of Indonesian origin who had gradually migrated around the Indian Ocean rim, touching the Eastern African coast before settling in Madagascar, a process which probably took place over a considerable period of time, beginning in the earliest centuries of the Christian era.

Mervyn Brown

A History of Madagascar

(Damin Tumfite, Cambridge, 1995.)

Obtainable from:
Phoenix Publishing Services
25 Humberstone Road
Cambridge CB4 1JD
England.

Stephen Ellis is a historian and writer currently as a senior researcher at the African Studies Centre in London.
We are heading towards one global city

Dr Peter Nas is the enthusiastic Leiden 'godfather' of urban studies. For the last 20 odd years he has been engaged in studying the city and the sociology and anthropology of the city with unremitting zeal. Recently he edited a new book entitled: Issues in Urban Development. For the last 20 odd years he has been engaged in studying the city and the sociology and anthropology of the city with unremitting zeal. School CNWS in Leiden and presents the fruits of a workshop organized by the Research Association on Urban Development in Developing Countries (WUDD) which was held under the auspices of the Research School CNWS in 1993.

Q: What are urban studies? From the multiplicity of contributions to your book it appears that quite a few different approaches and disciplines shelter under this umbrella. This is shown not only in this book, but also in your previous book on the Indonesian city of 1986. To the layman it would seem that anything goes.

Nas: Actually yes. The urban arena is so complex, with so many different aspects which are all worth studying that anything does indeed seem possible. If you look at a city as a total combination of varying populations and their interaction (or lack of it), of multiple lifestyles, different architectures, a waste system, administration, and each with its symbolism, just to mention a few elements, you will understand that a city is an entity composed of many features. In order to understand the city you will have to start some where and where the choice falls is dependent on the practical and theoretical interests of each individual researcher.

Q: What do you think the results are, is a fascinating process of social production of symbolism. Changes in the urban image and the reactions to changes, for instance of statues, show a constant awareness of the importance of urban symbolism.

Nas: Research has shown that cities are not laid out or embellished with statues and monuments at random. An urban community wants to portray a certain image and implicitly or explicitly aims to convey a message. How the citizens and city administrators construct urban symbols and images of cities and what are the reasons for it, is a fascinating process of social production of symbolism. Changes in the urban image and the reactions to changes, for instance of statues, show a constant awareness of the importance of urban symbolism.

Q: Is your role in this project.

Nas: In Indonesia I studied the symbolic patterns of Jakarta, Denpasar and Bireuen Colombia added Padang to this series. These studies show a mixture of traditional and religious Indonesian symbolism and modern, Western-inspired and often state symbolism as well as different configurations for different types of cities.

Q: What is your interest there?

Nas: In collaboration with Reimar Scheffold and Guus van Damme I am engaged in a project on vernacular architecture in Western Indonesia. Sadly it has transpired that many local architectural traditions are dying out. It is in this project we try to document and analyse these habits and study the reasons for their disappearance. Most probably it is the result of a long term social process of changing life-styles, which began in the colonial period. Firstly, missionaries, for reasons of morality, did not like some families to live in one house, secondly, the authorities tried to improve hygiene, conditions in the house and finally, a general need for comfort and status began to develop. Apart from the traditional architecture I am also interested in colonial architecture which is the focus of a group of scholars combined in a study group which goes by the name ARSI. Indonesians often regard colonial architecture as alien - it is not because this specific type of architecture is only found in Indonesia and nowhere else - and as a result government agencies have a tendency to neglect it. This is the case in Padang for example. The reasons for this and the way to redress this tendency are studied in this project. These forms of architecture are also related to modern architecture and to important urban bottlenecks in the provision of housing. In Indonesia we also see that the idea of maju, progress is the keyword for modern developments, especially in the big cities with such trends as the construction of shopping malls and condominiums. These also reflect a change in life-style and the urge to express a modern outlook.

Q: I have the impression that cities are changing more and more these days. For instance, urban symbolism will also be moving more and more from the periphery to the center of the picture. In the spring of 1996 the Research School CNWS will host a workshop on Approaches to the Study of Western Indian architecture and Society Organization where papers will be presented on various traditional Sumatran houses. I hope to present a paper on the traditional architecture house. Of course my old interests in the administrative structure of big cities, urban symbolisms and urban symbolism will not be lost but will remain to take up part of my time.
The European Association for South-East Asian Studies (EUROSEAS)

The Royal Institute of Linguistics and Anthropology (KITLV) in the Netherlands twice a year, in this Newsletter, all meetings, current research programmes, and the titles of newly published studies relating to Southeast Asia in Europe are announced. EUROSEAS members receive the EUROSEAS Newsletter free of charge. EUROSEAS regularly organizes interdisciplinary conferences on Southeast-Asian topics. Active participation in all is encouraged in order to achieve an intensive exchange of knowledge and ideas. In June 1993 the first EUROSEAS Conference, 'Keys to South-East Asia', was held in Leiden, the Netherlands at which two hundred scholars participated.

EUROSEAS is compiling a European Directory of South-East Asian Studies, in which all European scholars specializing on Southeast Asia will be listed. For each scholar listed, the directory will give their position, country of specialization, publications, and special research interests. The directory will list more than 3,000 European Southeast Asian specialists.

In the long run, EUROSEAS, besides being an active association of scholars, intends to function as a databank for those wishing to find out what is available in Europe in terms of scholarly expertise, research facilities, and literature in relation to Southeast Asia, and where the sources and specialists on specific fields of research can be found. EUROSEAS will eventually coordinate library facilities and stored data, as well as funding and research projects of European scholars on Southeast Asia.

The EUROSEAS members

Ordinary membership of EUROSEAS is open to all residents of Europe possessing an MA or equivalent degree in the social, cultural, or linguistic sciences, or who have passed an exam comparable to an MA in a subject relating to Southeast Asia.

Members receive the European Newsletter of South-East Asian Studies (ENSEAS) in collaboration with the Royal Institute of Linguistics and Anthropology (KITLV) in the Netherlands twice a year. The European Directory of South-East Asian Studies will be available to EUROSEAS members at cost price. At the General Meetings of EUROSEAS all ordinary and corporate members have voting rights. Scholarly associations, institutions, and other organizations located on Southeast Asia can also become members of EUROSEAS. To obtain membership, they should send an application to the secretariat. They will then be accepted as a corporate member. Members may nominate students for associate membership at a reduced fee.

Application

To apply for membership, graduates should fill in an application form which is available from the EUROSEAS secretariat. Students residing in Europe may become associate members on the recommendation of a supervisor who is a member of the Association.

The EUROSEAS Board

To ensure the full representation of all European nationalities on the board of EUROSEAS, the founders of the Association have opted for a structure in which there are two board members per European geographical region. The members of the Board of Appointment, elected in 1995, are the executive committee, the founders of EUROSEAS in alphabetical order, and the President of EUROSEAS in alphabetical order.

The Third International Conference on AIDS in Asia and the Pacific

The Third International Conference on AIDS in Asia and the Pacific was held in conjunction with the Fifth National AIDS Seminar in Thailand. Chiang Mai itself comprises one of the earliest and most intense epicentres of AIDS in Asia, and the Thai experience and response provided a pervasive backdrop to the deliberations of the over 2,000 participants at the conference. Countries of Southeast Asia have so far registered vast increases in HIV/AIDS prevalence. However, there is little doubt that several of these countries will be facing some of the most severe AIDS epidemics in the world in the coming century.

By Nicholas Ford

The Thai situation with an estimated 70,000 cases of HIV/AIDS is well known. It is probable that the second largest epidemic in the region is faced by Burma, in which authoritative estimates consider that there are around 50,000 cases of HIV at present. In Burma, the following infectious diseases and complications are important: tuberculosis, malaria, and the recently identified Hong Kong variant of AIDS.

AIDS in Asia and the Pacific

The enormous range of papers and posters at the conference spanned basic science, virology, vaccine development, epidemiology and surveillance, socio-behavioral studies into sexual transmission among commercial sex workers (CSWs), youth, husbands and wives, migrants, tourists, soldiers, truck drivers, sex working drug users (SDUs), social and economic impact assessments, the continuum of care and counselling, the increasing mobilization of governments, NGOs, and communities against AIDS in some countries of the region.

A major theme which permeated much of the discussion of policy formulation and intervention implementation was the struggle between, what I would call, pragmatic and realistic, as opposed to moralistic, stances on HIV prevention in Southeast Asia. As Dwyer expressed it, the too many governments were not implementing effective policies on how they would like people to behave, rather than on how they actually behave. National AIDS Programmes in Southeast Asia will have to pay continuing attention to surmounting the political and cultural obstacles and sensitivities which can prevent them from undertaking effective actions.

At the close of the conference, the chairman Professor Nandh Richamvanapravati of Mahidol University expressed the hope of Thailand as a phoenix rising out of the ashes of the disease of AIDS as a better, stronger society - more compassionate, with greater justice and well-being. This is perhaps typical of the Thai-style, which rightly points towards the kinds of social measures which are needed, but also engenders a sense of concern about the many ways of what still needs to be done to combat HIV/AIDS in Southeast Asia.

My detailed review of the conference is forthcoming in Asia Care.
The Institute for Southeast Asian Studies in Vietnam

The Institute for Southeast Asian Studies (ISEAS), founded in 1973, is one of twenty Institutes comprising the National Centre for the Social Sciences and Humanities of Vietnam run under the aegis of the Vietnamese Government.

**By Pham Duc Thanh**

ISEAS is a multi-disciplinary Institute including many branches: archaeology, ethnology; geography; history; culture politics; economy; and so forth, in order to develop the study on Southeast Asian civilization. It has formal relationships with scientists in Southeast Asian countries: history, culture politics; economy; and so forth, in order to develop the study on Southeast Asian civilization in Vietnam, thus providing a scientific basis for policy makers and for the social sciences development of Southeast Asia.

The Institute for Southeast Asian Studies is a multi-disciplinary Institute including many branches: archaeology, ethnology; geography; history; culture politics; economy; and so forth, in order to develop the study on Southeast Asian civilization in Vietnam, thus providing a scientific basis for policy makers and for the social sciences development of Southeast Asia.

**The organizational structure of ISEAS**

At present, the Institute has thirty-three researchers (including 30 professors, associate professors and doctors) in the following eight centers:

1. Centre for Historical and Cultural Studies: the pre-history and culture of Southeast Asia.
2. Centre for ASEAN Studies: main topics concern ASEAN, especially Vietnam's role and position in ASEAN.
4. Centre for Southeast Asia Studies: history, culture, and the path towards the development of a modern society in Thailand and Myanmar, especially Thailand's experiences with socio-economic development. Relationship between Vietnam and these two countries.
6. Centre for Indian Studies: history and culture of India. India's role and position in the Southeast Asian region.
7. Centre for Australian Studies: history and culture of Australia, Australia's role and position in the Southeast Asian region.
8. Centre for Southeast Asian Studies: history and culture of Southeast Asia.

The Institute focuses on five major topics:

1. The formation of national states in Southeast Asia.
2. The ways of development from traditional to modern society in Southeast Asia.
3. Relations between Vietnam and Southeast Asian countries throughout the course of history.
4. Integration in the Southeast Asian region: prospects and challenges.
5. ASEAN has its roots in an ancient Southeast Asian civilization.

The following research programs are being pursued at present:

- a. Studies of ethnic groups and religions in Southeast Asia.
- b. Studies of cultural contacts between the East and the West.
- c. Studies of the environment and the social patterns of Southeast Asian peoples.
- d. Studies of ASEAN countries: toward a greater ASEAN (ten countries).
- e. Cooperation between ASEAN countries.
- f. Security and development in ASEAN.
- g. Relationships between Vietnam and Southeast Asian countries.
- h. Role and position of the big powers in Southeast Asia.
- i. Relationship between Vietnam and other ASEAN countries.

The publication of the Institute includes more than 120 books and documents, 200 titles of periodicals in Vietnamese, English, French, Chinese, Japanese and all the main Southeast Asian languages. The main function of the Institute is to provide academic materials and information for the Institute's researchers, officials, and foreign experts.

**International cooperation** is one of the most fruitful activities of the Institute. It has formal relationships with libraries in other ASEAN countries, the United States Library of Congress, and university libraries in America and some libraries of universities in France, Australia, and Japan.

**Library**

To answer the requirements of a multi-disciplinary study, the scope of the library acquisition is not only worldwide but also regionally. In 1995, the Library consisted of 40,000 books and documents, about 100 titles of periodicals in Southeast Asia.

**ASEAN**

- Centre for Southeast Asia Studies: the pre-history and culture of Southeast Asia.
- Centre for International Country Studies: experiences of these countries in socio-economic and cultural development. Relations between Vietnam and the Philippines, Singapore, Thailand, and Brunei.
- Centre for Indian Studies: history and culture of India. India's role and position in the Southeast Asian region.
- Centre for Australian Studies: history and culture of Australia, Australia's role and position in the Southeast Asian region.

The Centre publishes textbooks, forming a comprehensive course on Southeast Asia for universities including archaeology, anthropology, ethnography, linguistics, literature, geography, economics, etc. for each country, including language courses. The Centre also publishes books introducing the development of a modern society, history, and culture of each country to the broad masses of the Vietnamese people.

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**The Netherlands**

**The 6th International Conference of EurASEAA**

T he Sixth International Conference of the European Association of Southeast Asian Archaeologists (EurASEAA) will be held in Leiden from 2–6 September 1996. The International Institute for Asian Studies (IIAS) will host the conference. Scholars are invited to attend the conference and present papers on any topic of Southeast Asian archaeology, including prehistory and early history, epigraphy and art history.

Almost 150 reply forms have already been sent. Among the proposed papers are:

- on Myanmar; 20 on Cambodia; 20 on Laos; 17 on Vietnam and South China; 4 on Malaysia; 1 on Singapore; 20 on Indonesia; 10 on the Philippines; 15 on comparative subjects within the Southeast Asian region; and 3 on the development of a modern society, history, and culture of each country to the broad masses of the Vietnamese people.

**Information and reply forms can be obtained from:**

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Housing in Historic City Centres of Southeast Asia

The Darmstadt University of Technology (THD) in cooperation with several Asian research institutions is pursuing a multi-disciplinary research project on urban development issues in historical inner-city areas of Southeast Asia. The project, which is being jointly conducted at the THD by Prof. Helmut Böhm, Institute of Modern History, and Prof. Arnold Körte, Department of Architecture, is funded by the Deutsche Forschungsgemeinschaft (German National Research Association).

To be able to lend support to an improved process of urban development, the project is particularly interested in two basic questions. First, what are the specific spatial characteristics of the historical city-centres in Southeast Asia and what is their future potential seen in the light of their historic evolution and possible conservation strategies? Second, in what way can existing structures and living environments maintain a useful function within the current processes of change so that they may be kept as an integral part - social, cultural, and physical - of the urban setting?

By Mai Lin Tjoa

Pursuing these questions, the research project hopes to achieve a better understanding of the various influences that determine the urban development process within a historic setting. At the same time, this interdisciplinary approach should help to find a common language regarding urban development, housing, and conservation.

From our point of view, the urbanization experience of Europe should help to find a common language regarding urban development, housing, and conservation. This concern for change so that they may be kept as an integral part - social, cultural, and physical - of the urban setting.

Focus of the study
In this context the following points will become the focus of our study:
- an analysis of the historical evolution of the research area to get a better understanding of the mechanisms of social and cultural changes as far as these concern the constructed fabric and its environment setting;
- the carrying out of a quality survey on housing conditions in each area to identify enduring and the less enduring aspects working with a household questionnaire to characterize the pattern of life and the neighbourhood links by analyzing mental maps;
- an analysis of the character of morphological transformations and their consequences for urban space;
- a consideration of the policy dilemmas caught between economic growth and different conservation strategies recommended or adopted in the selected city.

In 1992 a network of resource persons was established including professionals such as politicians, planners, geographers, and conservationists from and of Southeast Asia. In the meantime the computer based 'Historic City Information System' (HIST) had been developed at the THD. HIST will be adapted to selected inner-city areas to visualize the physical data collected. During the course of the project several workshops will be arranged to allow the opportunity for preliminary results to be presented, and to give resource professionals the opportunity to discuss the findings with the scientists in the project. The first international workshop was held 15-22 October 1994 in Darmstadt and at La Clusaz (France). A publication on the workshop results will be available in 1996.

Future studies
In 1996 fieldwork studies will be conducted in selected inner-city areas of Penang (Malaysia), Singapore, Yogakarta (Indonesia), and Hanoi (Vietnam), where living conditions will be investigated and analysed. The comparison of these four cities is based on certain characteristics: a largely intact historical setting of the city centre (or what is left of it in the case of Singapore) which is threatened by development pressure; the existence of multi-ethnic layers; the two-fold use of the shophouse pattern; and the existence of heritage protection efforts.

Currently the following persons at the THD are involved with the research project: Prof. Helmut Böhm, Prof. Arnold Körte, Dipl. Ing. Alexander Koenig (town planning), Dr. Dieter Schott (history), Dr. Michael Scid (history), Dipl. Ing. Stawu Tieung (architecture), Hannie Skrebels MA (history), and Mai Lin Tjoa MA (art history). We are interested in seeking further support for this project and in locating other institutions interested in cooperating with our research team.

For more information:
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The End of the Dutch East Indies

The Emergence of Indonesia

During 1990 historians were much in demand, as commemorations of war dominated political ritual and TV screens. In the Netherlands and Japan, media attention and public debate focused on morality and interpretation; in Indonesia the emphasis was on the fight for independence. Everyone stressed the importance of coming to terms systematically collecting life stories of the Dutch in Indonesia 1940-1945, and making accessible this and similar material.

In the Netherlands, a group of historians, supported by several key institutions, decided that something must be done to preserve memories of this crucial and turbulent period. With financial help from the RIOD and the RIOD (State Institute for War Documentation), and administrative support from the KITLV (Royal Institute of Leiden and Anthropology), we decided to explore the possibilities of firstly, systematically collecting life stories of the Dutch in Indonesia 1940-1945; and secondly, creating a linked Oral History Archive to conserve and make accessible this and similar material.

By Heather Sutherland

We are too late to reach a large cohort of respondents from the 1930s, although there are some survivors with invaluable information. But time is of the essence. While these have been valuable individual efforts in publications we still know little of the experiences of 'Trade Europeans' (many of whom were not interned), and even the military in the late 1940s is still poorly documented. We know even less of those who returned after independence (c.50,000 Dutchmen) and those who remained after World War II (c.20,000 Dutchmen and their families), although some have survived.

We use the term 'life histories' to indicate that we will be seeking narrative texts reflecting the perceptions, experiences, and activities of informants, over their entire lifetime. This does not mean that the interviews will be unstructured on the contrary, a panel of advisors will guide the co-ordinator in preparing interview protocols. This creative tension between freedom and direction is central to the project: hence our need for expert support, trained interviewers, and input from other projects.

We hope to provide the basis for a reassessment of Indies professional and personal life, including seldom recorded details, and lesser documented social groups, such as business, semi-skilled workers, and housewives. However, the collection will not merely provide supplementary factual information, but will also cover contextualised commentaries.

Organization

Any such project needs broad support. The KITLV in Leiden provides the project's centre, in cooperation with the RIOD and the International Institute of Social History (IISH) in Amsterdam, and the Historical Section of the Royal Dutch Army in The Hague. Individual historians are involved in specific programs: secure databases (Petra Groen, Elly Touwen); forces and professions (Elsbeth Lohr, Heike Scholle, Northhoff); and government (Vincent Hendricx, Gerrit Knaap). A working committee consisting of Heather Sutherland, Gerrit Knaap, and the project coordinator, Jelle Nagtegaal, is responsible for implementation.

However, more is needed: the cooperation of other academics and institutes active in the field, of agencies working with those still affected by the events, and of the interviewees themselves. Fortunately, the plan has been very well received, both in the press and at a one-day workshop. We will extend our contacts with social and business organizations, drawing on the support of the Forum Indonesia mediating network.

Given the urgency, this project emphasizes collection, and not transcription; however, accessibility will be guaranteed by detailed catalogues. We will use digital technology (DAT) to ensure that high quality sound, conservation, and access. This will also facilitate future development, including preparing multi-media presentations.

Cooperation

The scope of Indonesian history in the period is so far wider than that of our primarily Dutch interviewees. Our project has developed in cooperation with Indonesian and Japanese scholars, in the hope that each country will create its own project, and cooperate in exchanging ideas, experience, and material. Considerable added value would come from juxtaposing Indonesian, Japanese, and Dutch perspectives on similar situations and events, both public and private. This should open the way both to reassessments of written material (connecting to debates on 'post colonialism' and cultural studies), and to the generation of new topics for further exploration.

The creation of a national platform for the archive is underway, and we will be looking for inspiration to various European institutions, the Singapore Oral History Project, and the Australian War Memorial and National Library. Information about contact and other oral histories and projects is necessary and welcome.

By Heather Sutherland

Languages in Borneo

As part of the fourth biennial meeting of the Borneo Research Council, scheduled to take place in Brunei Darussalam in 1996, it is proposed to hold a session on Languages in Borneo: diachronic and synchronic perspectives. This session will be broad-based and should provide a forum for topics and issues of concern to descriptivists, sociolin­guists, language planners, histor­ical linguists, pidgin theorists, and scholars of the languages and societies of Borneo. The session will provide the opportunity to survey this diversity of interna­tional perspectives on language contact, language change and mainte­nance, as well as descriptions of languages in Borneo.

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By Heather Sutherland
Riau in Transition: The Globalization of a Peripheral Region in Indonesia

Being one of the three components in the Singapore-Indonesia-Malaysia Growth Triangle, the province of Riau has been the location of much economic and social change over the past decade. Despite the important role of Riau in Indonesian and Southeast Asian economic development, there has been little focus on the social impact that growing Indonesianization and globalization have had on the people of this province, the second largest in Indonesia. This was the focus of the IIAS sponsored conference Riau in Transition that was convened by Cynthia Chou and Will Derks, and held in Leiden, the Netherlands from 4 October to 6 October 1995.

By Timothy P. Barnard

A region in flux or a region slightly Kacu?

The conference was attended by seventeen scholars from around the globe, mainly representing the fields of history, anthropology, and literature. Many of these scholars were relatively young, in that at least nine of the participants are currently writing their dissertations or have recently completed them. By bringing together fresh faces into an interdisciplinary mix, new ideas and approaches were discussed, debated, and (tentatively) agreed upon.

A second set of essays concerning minority groups in Riau focused on the Petalangan people living in the Puluh to Kabupaten Indragiri Hulu area of mainland Riau. These are a local variation of Malayness. As seen on maps, Riau is a mix of two major regions, daratan (mainland) and kepulauan (archipelago). Andaya traced the creation of the modern-day province of Riau back to the fifteenth century when the kingdom of Melaka united these two areas under its rule. The unity of the two regions continued throughout the centuries despite numerous difficulties ranging from wars to varied economic and political development. Thus, despite their differences, or more likely due to strengths both regions have to offer to a united whole, the mainland and island areas of Riau do have a historical and cultural unity between them.

The second paper with a historical flavor was by Iko Tsumihi (Kyoto University), who in 'The Localization of the Kuantan Area: From Rantan Kurang Oso Dua Pablah to Kabupaten Indragiri Hulu' described a recent tendency of the population of a mainland Riau area that has historically been populated by Minangkabau migrants to identify itself as not Minangkabau, but as a local variation of Malayness. The final paper in a historical vein was 'Local Heroes and National Consciousness: The Politics of Historiography in Riau' by Timothy P. Barnard (University of Hawaii at Manoa). This paper focused on how regional heroes from Riau are portrayed in nationalist biographies, in order to qualify them for consideration as local heroes. In the process many of these heroes lose their local significance as they are pictured in light of modern-day Indonesian developmental policies.

Development

A second category of papers focused on development issues. Many of the problems in this area were summarized by Vivienne Wee (Centre for Environment, Gender, and Development, Singapore) in her keynote address entitled 'Continuity and Discontinuity in the Multiple Realities of Riau'. In her presentation, Wee dramatically described how everyone involved in the ongoing economic development has a different view of what is occurring. For example, the Singapore government views Riau as a hinterland that can provide natural resources that are not available to the small nation-state. Meanwhile, the Indonesian government sees Riau as an area that can be developed quickly due to its proximity to Singapore and Malaysia, and the infusion of financial resources into the region. The problems that this entails for the region, particularly the Riau Archipelago, was also discussed by Mub­yato (Gajah Mada University) in his paper 'Progress and Poverty in Riau', which focused on the difficulties that the residents in Riau face when they are not involved in the developmental process.

The effect of development programmes in mainland Riau was the focus of two papers. By Hoshou (Harvard University), in 'Resettlement and Politicization of Ethnicity in Indonesia', described how funds and facilities designated for transmigration projects on the Riau-North Sumatra provincial border have been manipulated, resulting in embittered relations between Javanese transmigrants, local residents, and Batak migrants. Ken-ichi Abe (Kyoto University) provided another development-related paper, but also added insight to the proceedings through his perspective as a natural scientist. With his paper 'Ceti Rezeki, Numpang Sapi - Reclamation of Peatswamp in Riau', Abe described how Bugu migrants on coconut plantations have produced remarkable yields in the nutrient poor soil of Riau. These yields, however, hold a false promise since the nutrants are quickly exhausted, and thus the central government should be wary of using recent figures for future development planning in the region.

Minority Groups

A third group of papers, which also took a more active stance toward development policies in Riau, can be categorized as minority groups under pressure. Three of these papers were about the Orang Laut (Sea People) of the Riau Archipelago. Lioba Lenhart (University of Cologne), in 'The Suku Laut People of the Riau Islands (Indonesia): Views on Sea Nomads Living in a Region Undergoing a Process of Modernization', described the stereotypes that are held in Indonesian society about the Orang Laut. These stereotypes, such as being vindictive and isolated, have influenced Indonesian governmental policy toward the Orang Laut. The problem with such stereotypes was echoed by Sadurman Sembiring (Gajah Mada University) in his paper 'Mobility and the Willingness of Orang Laut to Become Sedentary in the Framework of Development Indonesian People'. Sembiring described how Orang Laut have historically been a flexible people moving between sea and land, despite the perception that they are entirely opposed to living on the land. The problem of stereotyping Orang Laut was further emphasized in a paper given by Cynthia Chou (IIAS), entitled 'Ownership and Social Relations: the Orang Suku Laut of Riau'. Chou described how the Orang Laut do have fixed territories and feel a responsibility for the state of development in these traditional areas. These three papers describe current policies that negatively stereotype the Orang Laut but reflect little understanding of any possible role they might play within the future of the region. These three scholars called for a re-evaluation of policies toward the Orang Laut, and an increased two-way dialogue between the government and affected minority groups.

A second set of essays concerning majority groups in Riau focused on the Petalangan people living in the Puluh to Kabupaten Indragiri Hulu area of mainland Riau. The first of these papers was by Ashley Turner (Monash University) with 'Cultural Survival, Identity, and the Performing Arts of K pantai's Suku Petalangan'. Turner, an ethnomusicologist, described how the Petalangan identity is held by Filipinos in double linked to specific areas of land and is expressed through their songs and epic poetry. Various timber and palm oil industries have moved into their territory, however, the Petalangan have lost control over much of this land and face a very uncertain future. A possible solution for the Petalangan was discussed in a second paper entitled 'Petalangan Society and Change in Riau' by Pak Tenas Effendy (Yayasan Setanggi), a renowned local expert from Riau. Pak Tenas documented his attempts to protect the Petalangan ethnic group from the increasing encroachment of palm oil plantations into their territory. As part of these efforts, he has developed a regional cultural arts centre that has received funding from the Ford Foundation for its attempts to help the Petalangan preserve their unique place in Riau society. He is hopeful that other Orang Asli (Indigenous Peoples) in Riau will use the preserve as a model for the preservation of their culture during periods of increasing economic and cultural pressure.

Professor Barbara Watson-Andaya, keynote speaker and co-editor of the upcoming publication of conference papers.

Photo: Win Vreeberg
Dr Will Derks and Dr Vincent Hauben (discussant) Photo: Wil Vreeburg

Songs at stoplights or the preservation of cultural identity

then posited that it is best to understand Riau as an area that is face. If scholars try to place a false homogeneity on the region it fails to take into account the plethora of peoples and cultures that constitute both historic and modern Riau, and have influenced Malay consciousness in the region.

The voice of Riau Malays was represented by two scholars from the region. Muchtar Ahmad (Universitas Riau) presented a paper entitled ‘An Inquiry into Economic Sense in Riau’ that described attempts by Malay to share in the massive economic development that has hit Riau. Although various economic cooperatives have been formed, Muchtar still perceives a feeling of helplessness among the Malays over a situation that is centrally controlled and allows little local input. Al Azhar (Universitas Islam Riau) presented a passionate plea for increased Malay self-identity in a time of increasing pressure with his paper, ‘Malays in Riau: the study and revitalization of identity’. In his contribution, ‘Malay Identity Work’, Derks described Malay areas and peoples as a (mixed, jumbled up). Maiter

...Continuity or change?

Given the general interest in these topics, we think the main theme chosen will be broad enough to encompass a number of research projects currently in progress, of which the results can be presented at the conference in 1997. Historians, social scientists, linguists, and economists, to mention just the main categories of the scholars within the network, will easily find a topic or a theme which suits their interest. Other ideas for sub-themes are welcomed.

A programme committee has been organized composed of members from the Netherlands and from Belgium. The programme committee can be of some help putting potential parallelists in touch with each other. We prefer complete panels, but will consider individual paper proposals. The committee reserves the right to determine which papers are accepted and may create panels from individual submissions or papers that were on panels that were not accepted.

First applications and addresses (including email addresses) can be sent to the IAS secretary.
The library of the Sinological Institute at Leiden University is one of the leading libraries for Chinese Studies in the Western world. It is the only library of its kind in the Netherlands and it is very proud of its special collections such as the Van Gulik Collection and the Rare Book Collection, which include extremely rare items.

In 1930, the Sinological Institute was established by Prof. J.L.J. Duyvendak, whose aim it was to make it the centre of all Chinese studies in the Netherlands. At that time, the Sinological Institute library was small, containing about 50 Chinese titles and 500 books in Western languages. However, most major transactions were included.

Since then, the Institute has changed beyond recognition, not only in size but in its national and international functions. One important development in this growth was the foundation within the Institute, in 1969, of the Documentation and Research Center for Contemporary China, to augment the traditionally classical and philological features of the Institute. To accommodate growing demand, in 1984 the Institute was moved to a new building, an integrated whole including office and classroom facilities, reading and audio-visual rooms, and a central temperature-controlled compactus.

The collection has grown and diversified to the point that it can now be called a general research collection for the humanities and social sciences. At present, it comprises nearly 140,000 volumes of Chinese books and some 50,000 Western-language books on China. There are current subscriptions to over 500 periodicals and some 10 newspapers. Photographic and visual documentation are supported by a collection of more than 10,000 slides.

Until the 1960s, the accent in acquisition policy was on the traditional humanities. At Leiden had an important exchange relationship with the National Library of China in Beijing, so that the Sinological Institute library was one of the few Western European libraries to have extensive holdings of mainland Chinese publications of the 1950s and 1960s. Since then, the massive reprint projects undertaken on Taiwan have made it possible for the Institute’s library to fill many gaps in its holdings on traditional Chinese literature and history. The founding of the Documentation and Research Center for Contemporary China made it imperative to start a large-scale acquisition of contemporary materials relevant to the social sciences.

Funding has been a problem, especially in view of the avalanche of new publications in recent years. Occasionally, however, the Sinological Institute has been able to acquire special grants enabling it to purchase unique items of lasting importance. One of these was for the Commercial Press reprint of the 350,000-ch’un Ch’ien Shih-hsiu and Han-hsun, both of which are not otherwise available.

The Van Gulik Collection, comprised of some 6,000 Western-language books on China, was the brainchild of Dr Robert Hans Van Gulik. His phenomenal personal collection, which he acquired from the Dutch Ministry of Education and Health, had been acquired at various times in the past 50 years. The Van Gulik Collection was acquired more than 15 years ago and is still not complete. The Institute has made great efforts to complete the catalogue for this collection, which includes extremely rare items and Chinese incunabula, in clearly a priority for the near future.

The six special collections

The Van Gulik Collection, one special acquisition which has attracted attention throughout the sinological world in recent years is the Dr Robert Hans Van Gulik Collection. It comprises some 6,000 Western-language books on China, including many Ming edition books, some early Chinese edition books and manuscripts. Some of these editions are the only examples of their kind in the world.

By Joyce Yung-tzu Wu
Librarian at the Sinological Institute of Leiden University

INSTITUTIONAL NEWS

The Library of the Sinological Institute
Institute at Leiden University

Go Collection: this collection comprises 273 titles in nearly 2,000 volumes, which are all thread-bound books. Most of them were printed in volumes, which are all thread-bound books. Most of them were printed in the late 19th and early 20th Century. It was collected by an overseas Chinese family in Indonesia, the Go family.

ざんれつコレクション: this collection, comprising several thousand titles of books on local history (ti-fang-chih), includes more than 900 titles of the new gazetteers that have been published on the Chinese mainland since the 1980s. In 1991, the library received a special grant from the Dutch Ministry of Education, making possible the purchase of a full set of the new local gazetteers.

耶稣會士中國事務: for research and teaching purposes, the library collects materials on the early (17th Century) Jesuit Mission in China and the Chinese reaction to it, from Bibliothèque Nationale in Paris, Biblioteca Apostolica Vaticana in Rome, Hsu-chia-hui Library in Shanghai, China, and other libraries throughout the world. The collection comprises some hundreds of titles.

族譜（izu-pu）コレクション: this collection consists of several hundred titles. The library has begun collecting clan genealogies from overseas Chinese in the Netherlands. Originally from Fuzhou and Kuo-nam, they immigrated to Indonesia where their families lived for a number of generations. After World War II, some members of these overseas Chinese families emigrated to the Netherlands. Their family histories are very rich sources of information about contemporary historical events and their impact on the lives of those members who migrated as well as a record of the social changes which took place. The library aims to expand this collection, and family histories of all overseas Chinese are welcome.

Technical integration

The Sinological Institute library must devote many of its resources to fulfilling the bread-and-butter needs of Dutch scholars and students. One of its main tasks is to provide the material base for the teaching and research activities of the Leiden University department of Chinese. The department runs one of Europe's leading Chinese-language training programmes; the programme both in Classical and Modern Chinese includes relevant courses on history, literature, thought, and society, and an optional management programme intended for students opting for an extra-academic career in business, diplomacy, or related fields. The total number of undergraduates is now some 300. Some classes specifically on the use of Chinese source and reference materials are taught in the library.

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Contrasting with these purely "local" needs are the rather different demands posed by international scholarly contacts and exchanges. Individual students and professors from all over the world make regular use of the Institute's collection; institutional relations include cooperation agreements with bodies such as the Taiwan National Science Council, and with a number of sister universities: National Taiwan University; Anhui University; and Beijing University. Students from other European countries who are in Leiden on Erasmus Fellowships rub shoulders with students and scholars from China.

The main challenge currently faced by the Institute library is the need to ensure technical integration in an international context. The Dutch national library system makes a great deal of use of the Pica nationwide shared cataloguing system. In 1994, the Faculty of Arts University Library, Pisa, and the Sinological Institute library came up with a plan of action for the development of an online catalogue for Chinese materials, and applied for financial aid from NWO, the Dutch Organization for Scientific Research. At the beginning of 1995, the grant was approved by NWO; Pisa has started to develop ChinaBase for the library. ChinaBase is the name for a database-in-development for bibliographic descriptions of Chinese-language material. As an independent database, ChinaBase will be linked to the Online Shared Cataloguing System (GCC). The final result will be that ChinaBase will hold title descriptions like the ones in the GCC, with all data relevant to the book made out in characters. For every description an extra "shadow description" is made, in which all characters are replaced by their transcription. The user who searches for a title in ChinaBase by entering a search string in characters, gets the title description in characters, plus the possibility of setting the title in transcription, and vice versa.

Since August 1995, titles have been entered into ChinaBase. ChinaBase will be used not only for cataloguing but also for acquisition, lending, searching etc. We hope to complete the system in 1996.
The Ricci Institute for Chinese-Western Cultural History

The Ricci Institute for Chinese-Western Cultural History was founded on the Lone Mountain Campus of the University of San Francisco in June 1984 by Father Edward J. Malatesta, S.J., and Theodore N. Foss. With the support of the California Provincial of the Society of Jesus and University of San Francisco (USF), it was established as the outcome of a cooperation launched during the academic year 1983-1984 between the co-founders and Father Francis A. Rouleau, S.J., a noted historian of the Jesuit China Mission, who died in 1984.

For more information, please contact:
Edward J. Malatesta, S.J., Director
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The Ricci Institute has also sponsored or co-sponsored well-known international conferences as the Colloque International de Sinologie de Chartillon; International Symposium on the Chinese Rites Controversy and, most recently, 'Religion and Culture,' an International Symposium commemorating the fourteenth century of St. Paul's University College of Macao.

Christianity in China database
Recently, the Ricci Institute initiated a new project - The Ricci 1540 Century Round Table, a computerized database for the history of Christianity in China. The database, linked to the Internet's World Wide Web, will provide information concerning the encounter between the Christian faith and Chinese culture from its earliest stages in the 7th century until today. Attempts will be made to see that the database is as complete as possible: Catholicism, Protestantism, and Eastern Orthodoxy will all be treated. Entries will include approximately 50,000 persons, places, institutions, a bibliography of all published sources and lists of archival materials in all language, images from Christian art, architecture, and written works, and Christian music. An academic bulletin board will also list contemporary scholars, their current research, and planned meetings. The Ricci Institute will be the home of the database and all the information will be stored at USF. Data entry stations will be staffed by colleagues around the world.

Staff and affiliations
The present staff of the Ricci Institute consists of Edward Malatesta, S.J., director; Albert Chan, S.J., senior research fellow; Father Alberth Chan, S.J., who arrived from Hong Kong with the Chinese Library of the Society of Jesus. The library, built up over some 40 years by Father Chan, is a highly rated, specialized collection of 70,000 volumes in Chinese. The Ricci Institute became a part of the newly established Center for the Pacific Rim of the USF in 1988.

Throughout the eleven years since its foundation, with the generous financial support of various foundations, business institutions, the Society of Jesus, USF and many individuals, the Ricci Institute has engaged in the study of the history of cultural exchange between China and the West. Through its research and publications, lectures and symposia, in cooperation with individual scholars and other academic institutions, the Ricci Institute seeks to foster better understanding between China and the West.

Some of the major publications with which the Ricci Institute has been involved include the first complete Chinese-English edition of Matteo Ricci’s True Meaning of the Lord of Heaven (Tianzhu Rites) published by Shanghai Library Catalog of Western Rare Books, 100 Roman Documents Concerning the Chinese Rites Controversy, Proceedings of the Colloque International de Sinologie de Chartillon (1983, 1986, 1989, 1992), and The Chinese Rites Controversy in History and Meaning, in addition to numerous articles on Chinese-Western Cultural History in scholarly journals, books, and encyclopedias. At the present time, the Ricci Institute is preparing a supplement to Christianity in China, a Scholar’s Guide to Resources in the Libraries and Archives in the United States. Besides presentations at national and international conferences, the Ricci Institute has delivered lectures in Chinese, historical, and religious issues between China and the West at the Sheshan Regional Seminary of Shanghai, Fudan University, in Shanghai, Beijing University in Shanghai, Beijing University, and many more.

The Centre for Chinese Studies in Hanoi

The Centre for Chinese Studies was officially established on September 13, 1991 by decree Number 406 issued by the prime minister of Vietnam. Before this, the Centre had been incorporated into the Institute for Asia and the Pacific. Now, the Centre is part of the Vietnamese National Centre for Human and Social Studies.

By Nguyen The Tang

At present, the Centre emphasizes the following issues: Reform and the open-door policy in the P.R. China; the transformation of the economic structure in Taiwan; relations between China and Southeast Asian countries; administrative reform in the P.R. China.

In the near future, the Centre for Chinese Studies expects to develop close collaboration on multidisciplinary cooperation with other overseas centres for Chinese Studies. We sincerely hope that this will speedily produce visible results.
Poets in Society

Japanese Court Poets (c. 1150 – 1467)

By Ivo Smits

Until now, the study of medieval Japanese literature has taken a predominantly aesthetic approach. In other words, the methodological concepts, both inside Japan itself and outside, emphasize the reconstruction of aesthetic concepts of poets and of traditions, or are concerned with emphasizing the reconstruction of traditions, or are concerned with what is not. Combined with applying concepts from literary criticism to classical texts. The implicit distinction usually is one between what is 'literature' and what is not. Combined with a factual 'life and work' approach, this means that little research has been carried out concerning the socio-historic climate in which these texts were conceived and took form, and the way in which that climate affected the texts. Exceptions do exist, of course, and the awareness is growing that we do need to combine our insights into Japanese history with our knowledge of medieval literary concepts.

This present research project, funded by the Royal Netherlands Academy of Arts and Sciences, hopes to provide a new outlook on the workings of literary patronage in medieval Japan. Such an approach is useful only when the texts are interpreted unequivocally against this background. To mention just one example, poetic treatises will have to be correlated to the status of the reader for whom they were written. It is vital to reconstruct the literary field, the social, cultural, and economic relations between the poets and their environment. How could medieval poets maintain themselves economically and make a literary contribution as poets? How did they function within the framework of the court as both poet and courtier? What role did the patrons play and what was their relationship to the poets? These are the kind of questions the research project plans to ask.

Interdisciplinary research

This project implies a combination of cultural and social history, as well as literary history, a method which has recently proved fruitful for the study of medieval European literature. These studies of European medieval literature also provide the starting point for an appropriate working definition of the forms of literary patronage with which this project is concerned. At a more theoretical level, the work of scholars like Pierre Bourdieu provides a model for a sociology of literature that is useful for examining the situation in pre-modern Japan.

Interdisciplinarity, things are changing both in Japan and in the West. The fairly strict division of the different fields of expertise and research areas in Japan prevents most scholars from what they regard as trespassing into the field of others. Nevertheless, interdisciplinary research does take place. A (re)-inventario of existing sources as well as the occasional discovery of new source material, often front-page news in Japan, provide more data with which to work (see illustration 1). Some Western scholars, too, have recently been shifting their attention to more socio-historical studies of literature in pre-modern Japan.

It is, of course, impossible to cover three centuries completely in the three years initially allotted to the project. However, the Japanese Middle Ages, roughly the period covered, form a historiographic continuum and it is advisable to treat it as such. I have therefore selected a few ‘moments’ in history: the project consists of a number of case studies which will provide the foundations for a reconstruction of the development of the relationships between poets and their patrons. This will lead, I believe, to the recognition that the court poets’ activities increasingly were overtly given over to seeking a livelihood, the change from expert to professional in the strict sense of the word.

It is hoped that this project will eventually contribute to our understanding of the mechanics of literary patronage in Japan, as well as adding an extra insight into a socio-literary history of Northeast Asia.

Illustration 1: Asahi shinbun January 8, 1992. Koremune no Hitotoki (71:134-72:280) compiled the Gengyoku (‘Collection of Word Leaves’), an anthology of court poetry, which was presumed lost until a copy of it turned up in the Reizet family library in 1991. This find provided much more information on Hitotoki’s literary activities as a low-ranking courtier.

For more information about the project, please contact:

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Modern Chinese Poetry

'Reading those things in Chinese, one is seized with horror. The resistance against tradition has transformed into madness, animalistic outcries that were too long repressed; the pathological predilection for unusually words of a well-raised child. The bottom of the soul has been rooted up in China and her most precious cultural assets have become unbearable to her.'

This paragraph has been taken from an article by Professor J.J.L. Duyvendak, the father of Dutch sinology. The 'things' to which he is referring in the first sentence are poems by the modern Chinese poet Li Jinfu. Duyvendak's article, written in Dutch, was published in 1927 at a time when Li Jinfu's symbolist poetry was very popular in China. It is one of the earliest treatments of modern Chinese poetry in a Western language. Besides being a contemporary Western observer's eye-witness account of the fundamental changes Chinese literature had been experiencing since the fall of the Empire in 1911, Duyvendak's piece provides a vivid testimony to the bewilderment that beset the traditional Western sinologist when first confronted with what the Chinese themselves called (and still call) 'new poetry'.

By Michel Hockx

In the late 1920s, when Duyvendak jetted down his comments, much of the earlier doctrine was already evaporating, and from the 1930s, modern Chinese poetry reached maturity as the second generation of modern Chinese poets took the stage. Since then, its corpus has grown steadily and evolved: in Taiwan, Hong Kong, Singapore, and among overseas Chinese communities in the 1960s, 1970s, and 1980s, and, since 1990 onwards, has been marked by unprecedented productivity in mainland China, where the so-called Obscure Poetry has played an important part in the emancipation of the individual after the collective nightmare of the Cultural Revolution, and has begun to claim a position in the forefront of the global, poetic avant-garde.

When it comes to the study of modern Chinese poetry, scholars from the Netherlands (following in Duyvendak's footsteps?) have also been in the forefront for quite some time. One of the first book-length studies of modern Chinese poetry was Lloyd Haft's Pinyin Chipp-in-a study in modern Chinese poetry (Dordrecht: Foris, 1981), while Volume III: The Poem of A Selective Guide to Chinese Literature 1900–1950 (Leiden etc.: Brill, 1986), edited by Haft, is one of the major reference works in the field. Two other Leiden University scholars, Maghiel van Crevel and myself, have done work on the latest and the earliest stages of modern Chinese poetry respectively. Maghiel van Crevel's Language Shattered: contemporary Chinese poetry and Daoism (1996) and my A Snowy Morning: eight Chinese poets on the road in modernity (1994) appeared in the CNWS Series of the Leiden Centre for Non-Western Studies.

During the last few decades, the United States has been another important centre for the study of modern Chinese poetry outside China. The first substantial English language anthology of modern Chinese poetry, was compiled by Kao-yu Hsu, who wrote an important historical introduction, and published in New York by Doubleday in 1965. During the 1980s, a first book-length study appeared: Julia Liu's Modern Chinese Poetry: an introduction (London: George Allen & Unwin, 1992). During the 1980s, several studies of individual authors were published, and the reappearance of a poetry scene in mainland China has led to the production of a large number of translations. Only in 1991 did the first full-length study of modern and contemporary poetry from mainland China and Taiwan see the light of day: this was Michelle Yeh's Modern Chinese Poetry: theory and practice since 1919 (New Haven, Yale UP, 1991), in which a thematic, rather than a chronological, approach is used to map the various roads taken by modern Chinese poets over the past eighty years. A year later, a second book by Michelle Yeh, a volume of translations entitled Anthology of Modern Chinese Poetry (Yale UP, 1992), was published, definitively establishing Yeh as the leading authority in the field.

During the last days of September 1995, Michelle Yeh and I co-hosted a workshop simply called 'Modern Chinese Poetry', which brought together a group of outstanding scholars and critics from mainland China, Taiwan, Hong Kong, Japan, the United States, Germany, and the Netherlands. The thirteen papers presented during the Workshop, though each different in its approach and subject matter, can be divided into two groups, corresponding to the two themes that dominated discussions during the Workshop: 'identity and modernity' and 'language and meaning'.

Seven papers addressed the first theme, in one way or another. The tone was set on the first day by P.K. Leung's paper 'Modern Chinese Poetry in Hong Kong', which generated a lengthy discussion on the cultural identity of Hong Kong poetry. On the second day, I discussed the seemingly contradictory subject of 'Modernity in Modern Chinese Poetry' in a paper dealing with recently published love poetry by the 93-year old poet Wang Jingfu. Simon University Professor Wolfgang Kohin approached the theme from a different angle, commenting on 'The Self-Image of Chinese Poets in the 20th Century' and criticizing the incongruity of this image with the poets' actual behavior during, for instance, the Cultural Revolution. Michelle Yeh, whose paper was entitled 'National Identity and the Avant Garde in Modern Chinese Poetry', presented her views on some recent discussions concerning modern Chinese poetry and poetic theory, especially Stephen Owen's 'Duyvendak-like' criticism of the work of the contemporary poet Bei Dao. Yeh put forward the notion of 'transculturality' as one way of avoiding the immense problems involved in evaluating the independence of modern Chinese poetry to Western poetry. Taiwanese critic Yang Ze talked about 'Modern Chinese Poetry and the Translation of Paradigms', focusing on the prose poetry of Liu Xin, an author who has been all but neglected in mainland China, and all but outlawed in Taiwan, so that Yang Ze's presentation provided convincing evidence of the existence of different national identities even within Chinese culture. Professor Iwatsu Matsuki of Kyushu University, one of Japan's leading authorities on modern Chinese poetry, attempted to describe part of that poetry's identity in terms of a 'Light/Darkness Model', concentrating on a typical form of imagery to be found in many 20th century Chinese poems. Finally, the well-known Chinese critic Tang Xiaodong presented a 'Reconstruction of the 'Modernity' of New Poetry' by taking a close look at the case of the contemporary poet Yang Lian.

Language and meaning

The remaining six papers were all in their own way related to the subject of language and meaning. If the theme of identity and modernity was related to the position of Chinese poetry in the world, the second group of papers treated 'the world in the poem', discussing all that can be uncharted by taking a close look at the texts itself. Zhang Zao's 'Dangers: Travel into Language Landscape', Ouyang Jianghe's 'The Sublimation of Contemporary Poetry and Its Limit', and Yu Jian's 'Refusing Metaphor: poetry as method' all displayed the Chinese critics' concern about the question of language, its uses in poetry, and the meanings it produces. Yu Jian's 'Refusing Metaphor' was especially polemical in this respect, and seemed to reflect a development of post-modernist tactics and tendencies within contemporary Chinese culture. Maghiel van Crevel presented a meticulous and richly detailed close reading of the lengthy poetry cycle Salute by the Beijing poet Xi Chuan, one of the rising stars of contemporary mainland Chinese poetry, reforming on the definition of the notion of 'metapoeity' along the way. A similar approach, but with a slightly deconstructivist twist, was seized by Peter Hoffmann (Tilbinghen) in his 'Striking Together With Silence' (with a few remarks on Gu Cheng's Table). Finally, Lloyd Haft impressed all present with his highly original analysis of the structure of modern Chinese sonnets, showing how Chinese poets writing in this Western form adapt some of its formal properties to the Chinese language, inventing new dimensions of rhythm and meaning along the way.

The IAS Workshop 'Modern Chinese Poetry' has proved that the study of modern Chinese poetry is now a well-developed, independent, academic discipline, with its own answers to larger, interdisciplinary questions about literature and culture, based on a corpus of texts that continues to grow in quantity and quality.
Research in Progress
Silk Factories in Ming and Early Qing China

In August 1994 a new research project, entitled Organization and Technology of Silk Factories in Ming and Early Qing China (14th to 18th century), supported by the Deutsche Forschungsgemeinschaft was established in the Department of Sinology at the University of Würzburg. One of the most important mainstays of the Chinese economy, it had to meet the demands of the imperial court, the officials, the gentry, the well-to-do citizens in the capitals, the administration in charge of tributes in silk, and it had to supply an evergrowing silk market abroad.

The project was headed by Prof. Dietr Kuhn and will be completed in 1996. Members of the research groups are Dr Helga Stahl, Elke Piontek-Ma, and Dagmar Schäfer, MA. More information about the number of looms and artisans who worked in certain periods in the Jiangnan weaving centres. Other problems which the project will deal with is the question of how accounts for different factories were settled. What were the working and living conditions of the weavers like? What do we know about their masters and their temporary workers? What constituted the differences in organizations between the imperial and private factories and how did they affect production? An overview of the silk market in the Ming and Qing Dynasties and terminological indexes are planned in the publications of the results.

The project is being undertaken by Dr Ina Asim and will be completed in 1996. Members of the research groups are Dr Helga Stahl, Elke Piontek-Ma, and Dagmar Schäfer, MA. The result will be published as monographs in the Würzburger Sinologische Schriften series.

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Dr Ina Asim is currently investigating the socio-economic developments in Nanjing during the 16th and 17th centuries, within the framework of the Silk Factories project.


2. Detail from a handscroll attributed to Qiu Ying, depicting a loom in the imperial factories. Collection Palais Museum Beijing.
The 6th International Conference on Chinese Linguistics

The Sixth International Conference on Chinese Linguistics (ICCL-6) will be held in Leiden from 19 to 21 June 1997. The conference will be organized by Dr. Rint Sybesma and Dr. Jeroen Widenhof of the Sinological Institute, Leiden University, in close cooperation with the IAS. The IAS will also act as the main sponsor of the event. The ICCL is the annual meeting of the International Association of Chinese Linguistics, which was founded in 1992 and currently has close to 400 members. It brings together scholars and students of Chinese linguistics in every possible field of interest. The annual conferences aim to provide anyone working in Chinese linguistics with an opportunity to present their work and to keep up with recent developments.

True to the ICCL tradition, the Leiden ICCL-6 conference will organize sessions on a wide variety of topics, such as syntax, phonology, historical linguistics, and dialect studies. Educational topics will include research on language teaching and first and second language acquisition.

So far the ICCL annual conferences have been convened in Singapore, Paris, Hongkong, and Madison. Taiwan will host the conference in 1996. Leiden University, with its long tradition in sinology and linguistics, will be proud to organize this event in 1997.

For further information:
Dr. Rint Sybesma or Dr. Jeroen Widenhof
Sinological Institute
Leiden University
P.O. Box 9515
2300 RA Leiden
The Netherlands
Tel: +31-71-527 25 24
E-mail: Sybesma@Ruller,LeidenUniv.NL
or JPMvW@Ruller,LeidenUniv.NL

Articles from recent issues:

China’s “Gogol” Recommented Labor Reform in the 1980s and 1990s
Deng Liqun and the Struggle against “Bourgeois Liberalization”, 1979-1993
The Emerging Patterns of Industrial Relations in China and the Rise of Two New Labor Movements
An Inventory of Losses Due to Environmental Pollution: Problems in the Sustainability of China’s Economic Growth
Some Recent Literary Works by Zhang Jie: A Stronger Emphasis on Personal Perspective

Submission guidelines

The Journal of Korean Thought

The Journal of Korean Thought will be a scholarly publication dedicated to the study of Korean thought in all its aspects, both traditional and modern. It will contain articles on Korean philosophy and religions, as well as pieces considering the philosophical and religious implications of all other disciplines within the field of Korean Studies, including literature, history, and the social sciences.

For both articles and reviews, submit 3 hard copies and an electronic copy on computer disc. Clearly label the disc with the names of relevant files, as well as the software used to create those files (WordPerfect is preferred). If possible, translate the article into an ASCII code file on the same disc. Note that submissions will not be returned.

The Journal of Korean Thought Competition

The Journal of Korean Thought is inaugurating an annual competition for graduate students. We are offering a prize of US$ 1000 plus publication for the best article on any aspect of Korean thought submitted by a graduate student.

The competition begins in our second issue, in the spring of 1997, but articles may be submitted at any time. Articles that do not make the deadline for one competition will be held for consideration in the next competition.

Please read the submission guidelines carefully before sending work.

Send submission to:
The Journal of Korean Thought
Programme in Korean Studies
State University of New York at Stony Brook
Stony Brook, NY 11794-3735
USA

For further information contact:
Robert Siegel, Managing Editor
(address as above)
Tel: +1-516-6327311
Fax: +1-516-6327337
E-mail: Korean@ Stonyd.com
China, Chinese Civilization and the World

On October 11-13, 1995, the Institute of the Far East (IFE) of the Russian Academy of Sciences held its Sixth International Conference, organized jointly by the Academic Council for Comprehensive Studies of Modern China, the IFE, and the Sinologists Association of Russian Scientists. The main theme of the conference was China, Chinese Civilization, and the World: history, present time and prospects. This year the conference laid emphasis on the special subject of China and Russia in the East and Asia-Pacific Region in the 21st Century.

By E. Fadeeva

China and the Asia-Pacific region, some historical problems and the development perspective of the Asia-Pacific region in the 21st century, and different aspects of cultural life in China.

The heads of the four sections praised the active participation of the discussions, which ensured that themes touched upon at the conference were expanded, the new approaches to problems and materials were lively, making use of new documentary resources and revealing a deeper interest in general problems.

Closing the conference, Prof. Mitarenko commented that the results of the forum formed a new step on the path to deepening our knowledge of China. He thanked the participants and expressed the hope that the exchange of opinions will stimulate the research work of the Institute. He also mentioned that the conference made its own contribution to understanding the fact that, although China and Russia pursue independent policies, their objective interests are closely knit and should be solved constructively.

In conclusion, Prof. Titarenko announced that the Seventh International Theoretical Conference will be held April 17-19 in Stockholm, Sweden, and be organized by Professor Staffan Rosen.

In order to promote a greater coherence between individual papers, stimulate a more intensive discussion, and improve the general level of the papers, paper presenters are asked to submit both a summary and the full paper well in advance.

The time schedule, which will be strictly adhered to, is as follows:

17-21 APRIL 1997
STOCKHOLM, SWEDEN

The 1997 AKSE Conference

Deadline for summaries: 1 May 1996.
Deadline for handing in the full paper: 31 December 1996.

Please send 3 copies of the summary and indicate in which section the proposed paper would fit: pre-modern history, modern history, contemporary Korea (economy/society/politics), religions and philosophy, anthropology and folklore, arts and archaeology, classical literature, modern literature or linguistics.

The selection will be made on the basis of the summaries, which should be at least 4 pages long, include references to the sources and research methods used, and discuss the significance of the proposed topic.

Summary and papers should be sent to:
Prof. Staffan Rosen,
Institute of Oriental Languages
Stockholms Universitet,
S-10691 Stockholm, Sweden.
Fax: +47-67123881

For information about AKSE:
Boudewijn Walraven
President of AKSE
POB 9515
2300 RA Leiden
The Netherlands
Fax: +31 (71) 527 22 15
E-mail: Walraven@Kult.Lekten.Univ.nl

School of International Service
American University
Washington D.C.

The School of International Service invites applications and nominations for a tenured or tenure-track position, rank open, in politics, economics, and/or international relations of East Asia in comparative perspective. This position is effective September 1996. Teaching responsibilities include the coverage of current curricula committees and the development of new courses on China and Japan. Preference is for someone with intellectual leadership and a strong profile in theoretical and comparative analysis.

Applicants should have a PhD in Political Science, International Relations, Economics, or related discipline. Evidence of research, accomplishments commensurate with rank, outstanding teaching, and professional initiative are expected, along with a commitment to professional and university service.

Send letter of application, curriculum vitae, teaching evaluations, three letters of reference, and one representative publication to:

CRS East Asia Search Committee
School of International Service
American University
Washington, D.C. 20016-8071

Consideration of material will begin November 15, 1995 and will continue until the position is filled.

Women and minority candidates are especially urged to apply.
Asia Committee
EUROPEAN SCIENCE FOUNDATION

Tasks & Scope

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

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

The Committee seeks to achieve these ends through:
- creating and administrating a European post-doctoral fellowship scheme
- organizing and funding international workshops on well-focused themes
- strengthening the infrastructures of the professional, regional associations by setting up a directory/database
- promoting collaboration with scholars and institutions in the USA, Australia and, in particular, Asia.

The disciplinary and geographical scope of the Asia Committee covers the study (ancient and modern, humanities and social sciences) of the languages, cultures, societies and economies of South, Central, South-east and East Asia.

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

Chairman:
Professor Thomas van Steenbosch
Nordic Institute for Asian Studies, Copenhagen
Vice-Chairman:
Professor René Van Dieu
Ecace Franja GExtreme-Orient, Paris
Secretary:
Professor Wim Stokhof
International Institute for Asian Studies, Leiden.

Workshops supported in 1996:
- Transformation of Houses and Settlements in Western Indonesia: Changing Values and Meanings of Building Forms in History and in the Process of Modernisation (The Netherlands)
- Chinese Business Networks in Global and Comparative Perspective (PR China)
- European Chinese and Chinese Domestic Migrants: Common Themes in Internal and Internal Migrations (United Kingdom)
- Image, Language and Political Decision-Making in Modern Chinese Society (China)
- Empowering Knowledge: Indigenous Encyclopaedia in Indonesia in the 19th-20th Centuries (The Netherlands)
- Asian Minority Cultures in Transition: Diversity, Identity, and Encounters (Germany)
- Interdisciplinary Conference on South Asia: Studies in Modern Times, 1994 (Thailand)
- Extensive Analysis of Telecommunications Policies in Western Europe and Southeast Asia (France)
- A Comparative Analysis of Telecommunications Policies in Western Europe and Southeast Asia (Belgium)

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

Mrs des S.A.P. Kuyper
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P.O. Box 9515, 2300 RA Leiden
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Email: iias@Rullet.Leiden.Univ.nl
In general, there are two kinds of post-doctoral fellowships: open fellowships that can in principle be held at any European university or research institute, and fellowships tied to specific institutes.

In 1995, three persons were selected for an "open fellowship" and two for a fellowship to be administered through the Ecole Francaise d'Extrême-Orient, which permits this study is to what extent and in what form does this transformation involve contemporary historiography of Qing scholarship. The project explores the process of oral transmission of Chinese historical knowledge, it is necessary to set the analysis of these major works in their historical context, paying close attention to contemporaneous writings, the authors' exchanges with contemporaries. This perspective on the evolution of historiography on Qing scholarship will also enrich our understanding of the historical thinking of the major intellectuals involved. From this approach we might expect that fresh and useful perspectives concerning the transformation of Chinese historical consciousness in modern times will emerge.

Name: Dr Cecilia Middelton  
Country: Denmark  
Receiving institute: The Institute for Chinese Studies, University of Oxford, Oxford, Great Britain  
Period: three years  

Brief description: Prior to 1987 Party-state control over people's lives in the People's Republic of China (PRC) had precluded the existence of autonomous organisations or social movements. Since the mid-1980s liberalization has created the potential for these organisations to emerge. The project explores the process of oral transmission in a semi-literate environment, with the specific aim of preparing the conditions for effective oral communication.

In order to describe and analyse oral communication processes in South India, the project will search for an analytical framework which can incorporate the contributions of the oralists and other participants in the process, i.e. senders and receivers, as well as the communicative product itself, i.e. the audible and visual forms and contents of the oral 'live', multi-media events originating in their specific performance events, which represent examples of live oral communication processes as starting point.

The results of the project will contribute to the scientific understanding of oral communication processes and their impact on oral target audiences. In addition, the results will have direct applicability, for instance in the case of development programmes where they can help to strengthen the communicative effectiveness of extension activities. Apart from taking the living tradition as the primary source of information, the project also draws on indigenous Tamil and Sanskrit theories on dramaturgy, music, and sociolinguistics [grammar]. These theories recognize the principle of the interaction between words, sounds, music, and visual imagery as characteristics of live communicative events and their effects as well as the aesthetic and communicative impacts of these events.

Invitation applications for post-doctoral fellowships in Asian Studies

Between 2 to 5 post-doctoral fellowships will be available in 1996. These awards are funded by the governments of France, the Netherlands and the research councils of the Scandinavian countries. Applications will be considered by the ESF Asian Committee.

The fellowships are tenable for one to three years. They are open to both European and non-European candidates. Applications are invited from candidates who have a well-established relationship with a European research institution. The disciplinary and geographical scope of the ESF Asian Committee covers the study (ancient and modern) of humanities, and social sciences of the cultures, societies and economies of countries in Asia, the Middle East and South-East Asia.

Applications are invited for five fellowships awarded in 1996. Further details on eligibility can be obtained from the ESF Office:

Dr Max Spoorhoeve  
Chantal Durant  
European Science Foundation  
I qua I quai Lezay-mamesia  
Tel: +33-88-767127  
Fax: +33-88-370532  
Email: CDurant@efo.org

Winter 1996 • IAS NEWSLETTER No. 49
Do performers of ritual music in East Asia address their performances primarily to the gods or to mortals? This is a hotly debated question with no easy answer. The East Asian notion of 'gods' is blended with — if not identical to — the concept of 'ancestors', which is a complicating factor. The gods and mortals' dichotomy was one of the key topics in 'East Asian Voices', a meeting organized by the CHIME Foundation (Leiden) in September last year in cooperation with the University of Leiden (Research School CNWS) and London (SOAS), and with support from BAS, the Asia Committee of the European Science Foundation, and some other institutions.

By Frank Kouwenhoven

More than 90 participants met in De Doe­den in Rotterdam from 11 to 14 September 1995 for 'East Asian Voices', a series of symposia and papers sessions on vocal folk music and vocal ritual­ists in East Asia. The overall theme was covered in panel discussions, which were illustrated by recitals and practical demonstrations. Nearly every hour of the four days of the meeting, live music could be heard wafting from one of the rooms parallel to that in which the conference was being held. This ran the gamut from Chinese shawm to Vietnamese percussion, from Korean lyrical chant to Chinese folk songs, from Japanese epic ballads, to qin (Chinese zither) music.

In an informal atmosphere, people representing a wide variety of disciplines — scholars of folk litera­ture, musicology, anthropo­logists, sinology, but also professional musicians, ritual specialists, and theatre performers — shared their experiences and exchanged views on sub-themes like Narrative Singing, Local Opera, Ritual Music, Folk Song, and Recent Traditions. The principal organizers of the meeting — the European Foundation for Chi­nese Music 'CHIME' — had aimed to introduce as much contrast as possible into every sub-theme. In the session on 'Narrative Singing', there was room for presentations and workshops on music from China, India, Korea, Vietnam, and Japan. In the session on Folk Song, the focus varied from Kazakhstan and Mong­olia to China and Laos.

Many presentations during the 'East Asian Voices' contained an element of surprise. The singing style of Mongolian singer Uria Chaharta­gach — who was present in Rotterdam for a demonstration — was a revelation not only to her unsuspecting listeners but also to experts on Mongolian music, who found her performance very different from the styles with which they were familiar from their own fieldwork. Uria Chahartagach comes from the little explored region of Ordos in Inner Mongolia.

Participants in the guqin workshop which was part of the 'East Asian Voices' meeting. Photo by Bjoerg Ringers

The group songs which the musicologist Zhang Xingrong (Yunnan Art Institute) recorded in villages in southern China was greeted with similar amazement. The fact that China has a rich tradition of polyphonic singing in minority areas is no longer a secret, but the very complex, eight-part singing which Zhang discovered in his native province of Yunnan, with tonal patterns surprisingly close to Japanese music, was a novelty by everyone who was present at the meeting. The obvious conclusion of 'East Asian Voices' was that much more fieldwork is needed to chart the numerous local traditions, and that the relationships between vocal rep­ertoires in different countries in East Asia deserve much more joint investiga­tion. 

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After the Rotterdam meeting there was a one-day post-conference ses­sion in Leiden organized by the Re­search School CNWS, with contribu­tions from participants in the 'East Asian Voices' meeting. A Chinese dinner in which everyone sang folk songs from his or her own native country formed an appropriate conclusion to the whole event. There are plans for a follow-up meeting on East Asian instrumental music, possibly in Germany in 1997.

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Asian Entrepreneurs in Comparative Perspective

On 5 and 6 October, under the auspices of the ESF Asia Committee, a workshop entitled Asian Entrepreneurs in Comparative Perspective was held at the Centre of Asian Studies Amsterdam (CASA). The workshop was sponsored by the ESF Asia Committee, with smaller donations by the Royal Netherlands Academy of Arts and Sciences in Amsterdam and the Foundation for Development Cooperation of the University of Amsterdam.

Following the unprecedented fast development of Asia during the last few decades, there have been a large number of studies that focus on the emergence of what is usually referred to as a 'new' class of entrepreneurs. This 'new' class is generally thought to have become economically, socially, and politically one of the most powerful groups within the emerging middle-class of Asia today. One drawback in these studies is that they tend to be region-specific. Because differences in theoretical approach have tended to mask empirical similarities and vice versa, it is expected that it would be useful for scholars working on different regions to engage in comparative dialogue in order to develop a common theoretical framework for the study of these new entrepreneurs.

By Sikko Visscher and Peter Keppy

Participants from East Asia, Southeast Asia, South Asia, North America, Europe, and some developing countries in Asia came together to discuss entrepreneurs and the possibilities for an inter-regional and multidisciplinary perspective. The participants, representing 14 countries in all, have conducted research on entrepreneurship in the following 15 countries: India; Malaysia; Thailand; Vietnam; Indonesia; Philippines; Korea; Japan; China; Hong Kong; Italy; and the Netherlands.

In his opening address, the convenor of the workshop, Dr Mario Rutten of CASA, emphasized that up to now, scholars interested in entrepreneur studies in Asia have often tended to carry out their work somewhat isolated both from the point of view of regional focus and of theoretical framework. The aims of the workshop were to obtain a more precise social and economic profile of rural and regional-level entrepreneurs in South Asia and Southeast Asia; and to study these entrepreneurs in a comparative perspective, extending the comparison to regions on similar groups in East Asia and Europe, past and present. In view of the enthusiastic reactions, the presence of more than 30 scholars from diverse backgrounds and the presentation of 18 papers, it does seem that Mario Rutten's concerns are shared by many in the academic community.

Two position papers, one on the abundance or scarcity of entrepreneurs and the other addressing the question of whether Southeast Asian entrepreneurs are true innovators in the Schumpeterian sense, provided starting points for the discussions. Most of the remaining papers were local or regional case studies, although a few participants did try to broach a more comparative perspective, either between regions or in analyzing the theoretical and methodological tools available.

During the two-day conference, papers were presented in sessions on South Asia, Southeast Asia, East Asia, and Europe; in which non-area specialists were asked to discuss the papers. Although the discussants acknowledged their lack of knowledge about the subjects they were asked to address, this approach actually resulted in a very practical discussion on the comparative perspective. The discussion related the findings, arguments, and analytical approach of the papers to the knowledge and expertise and to the academic discussions current in their part of Asia or Europe. In this way, each session assumed a more comparative perspective. The sessions gave rise to very broad, lively discussion, which greatly benefited from the presence of Mr. Wu Renbao, a successful Chinese businessman. Mr. Wu, who comes from Huaxi, a village near Shanghai, boasts 35 years' entrepreneurial experience in all kinds of business and greatly enlightened the participants with his practical business knowledge.

Structure - Culture

While in the South Asia debate the common approach seemed to be contained within the structuralist framework of the Marxist-inspired paradigm, this is not the case for debates in Southeast Asia and East Asia, which are of different economic dimensions of various natures, derived from a Weberian-inspired paradigm, seem to be present. In the discussion on Southeast Asia, the focus was on networks, in particular, the ethnic Chinese networks in the region. This is in contrast to Europe and the ensuing discussion posed questions as to the specificity of networks as a cultural characteristic and this was corroborated by studies on ethnic Chinese entrepreneurship. If there are many sound reasons for a comparative study, on the other hand, the shortcomings and problems related to the structuralist approach were identified. This cannot always be applied satisfactorily in seeking the explanation for regional and local differences in socio-economic development. Moreover, one of the key concepts of 'structure' as it is used in this study is the 'entrepreneurship'. It is important to note that there are many sound reasons why this subject is no longer a fruitful topic of debate. What is needed, instead, is to look at the structure and culture, to understand precisely, and therefore, especially within the historical perspective. Thus, one's understanding of the concept of 'culture' is as it is used in this study is the 'entrepreneurship'. It is important to note that there are many sound reasons why this subject is no longer a fruitful topic of debate. What is needed, instead, is to look at the structure and culture, and to the academic discussions current in their part of Asia or Europe. In this way, each session assumed a more comparative perspective. The sessions gave rise to very broad, lively discussion, which greatly benefited from the presence of Mr. Wu, a successful Chinese businessman. Mr. Wu, who comes from Huaxi, a village near Shanghai, boasts 35 years' entrepreneurial experience in all kinds of business and greatly enlightened the participants with his practical business knowledge.

Methodological tools to understand modern entrepreneurship fully, whether in Europe or in Asia.

To support this argument, the case was made that the role of the state would be important and indispensable as a factor in the research environment, whether through its influence on macro-economic structures or in terms of economic policy. Moreover, the dangers expressed was that comparison could lead to butterfly collecting, i.e. comparing different cases without taking their respective contexts into consideration. Another point made was that making a comparison we should be wary not to over-emphasize similarities and thus forget about the inevitable, and certainly, most interesting differences.

Broadly speaking, however, all the participants agreed that they had found it a very fruitful exercise to look at other regions and approaches, as this enriched their own analyses of their fields of expertise. Several participants have agreed to link up with other scholars with a different regional focus but with roughly compatible interests in topics or research questions in order to compare their respective findings and co-author a publication.

In view of this, a future research agenda was discussed. A list of possible topics and topics was drafted for a follow-up workshop. This follow-up workshop is scheduled to take place in the early summer of 1997 in Kuala Lumpur, Malaysia. The topics and topics included first, at a general level, typologies of entrepreneurs, identification of political activities of entrepreneurs and studies of business associations and political organizations, the influence of law and changes in jurisdiction on the behavior of entrepreneurs, and the correlation between larger historical developments and the waxing and waning of entrepreneurial activity. Secondly, at the firm or intermediate level, a comparison of modes of capitalization, the effects of technological change on firms and entrepreneurs. Thirdly, at the level of the entrepreneur, the relationship of the entrepreneur to his/her environment, analysis of the specificity of networks, conspicuous consumption and donation as long-term strategies. A selection of the papers submitted to the workshop will be compiled to form a forthcoming publication. All participants look forward to meeting again to share their new experiences. Mr. Wu Renbao, unfortunately, was unable to attend the closing session. When asked about his hurried departure, he replied, 'We have business to do'.
Dutch artist Harald Vlugt

Palace Huis Ten Bosch Furnishings

The project Après Nous le Deluge was opened in November 1995 in the replica of the Palace Huis Ten Bosch (the official residence of Queen Beatrix of the Netherlands) in Nagasaki, Japan. This project has been set up in the ‘Oranje Zaal’, and consists of 1200 metres of wall and ceiling murals painted by the Dutch painter Rob Scholte and of three dimensional furnishings which Scholte introduced Harald Vlugt to design and produce.

With the approval of Simon Leve, former director of the Rijksmuseum in Amsterdam, whose activities include adviser to Huis Ten Bosch City, Vlugt was recommended for the commission. After visiting the Nagasaki Palace Huis ten Bosch in July 1992 Vlugt began designing the ornaments, to correspond in the style with Scholte’s murals, resulting in a ‘Gesamtkunstwerk’. Both the murals and objects have been created largely by ‘recycling’ images from historical artworks which have been combined in a way similar to collage. To produce his creations, Harald Vlugt worked in close cooperation with Dutch plaster and bronze-casting companies that are still working with traditional techniques. The bench foot elements, the cordon posts in the form of Dutch bicycle pumps, the two different styles of door handles, and the hinges are made of solid bronze.

Bicycle pump

The four elements of the benches, which are upholstered in blue velvet imported from Switzerland, are in the form of a double sphinx. The cordon posts in the form of traditional Dutch bicycle pumps have a dual significance. Apart from the obvious reference to the prevalence of cycling in Holland, Vlugt sees the pump as an allusion to the centuries-long labour of reclaiming land from the sea by pumping the polders dry. The rope linking the pumps to form a cordon creates a wavy blue line along the perimeter of the ‘Oranje Zaal’. The hinges are elongated along their axes, with a Dutch paint brush above and a Japanese calligraphy brush below. The chandeliers, the screens for the air-conditioning outlets and the door mechanisms are made of various materials: aluminium; iron; plaster of Paris; casting-resin; wood; and so forth, all given a final finish of patinated bronze-leaf. Bronze-leaf is a material that was used extensively in the 17th century.

Various materials have been imported from Belgium, the Czech Republic and Italy. The chandeliers are the joint conception of painter Rob Scholte and sculptor Harald Vlugt. Vlugt produced the four chandelier from sixteen official Dutch traffic lights. On the underside of each chandelier is a cast of a lion’s head holding a glass diamond in its mouth. The chandeliers have also been given a finish of patinated bronze-leaf. The painted image of the traffic light can be found on the mural located near the top of the dome.
Farewell to Paradise?
New View from Bali

By U. Ramsey

BALINESE artists who have shared their formative artistic experience of having spent time in Basel, to gain a taste of its 'Art', in its many cultural events, as guests of the International Exchange Programme Basel (IABF, Christoph Merian Foundation) and the Museum of Ethnology (1991 and 1993) and they saw this as a good reason to return to Basel and with a steadily growing number of artists from our region provides an opportunity for the Asian Pacific art scene, as guests of the International Exchange Programme Basel (IABF, Christoph Merian Foundation) and the Museum of Ethnology (1991 and 1993) and they saw this as a good reason to return.

The 'Basel Group' of the Sanggar Dewata Indonesia artists' association views its relationship with Basel and with a steadily growing number of artists from our region as a decisive step towards conveying the Balinese identity and Balinese sensibilities by universally comprehensible means of expression. The 'Red Thread Bali-Basel' provides an opportunity for the group, recently joined by 1 Nonyan Erawan, a respected figure on the Asian Pacific art scene, to discuss and explore artistic notions and perceptions shared and disparate through cultural dialogue. Because the artists come to Basel, there is opportunity for intercultural dialogue to promote mutual understanding. As a forum of different cultures, the Museum for Volkerkunde und Schweizerisches Museum für Volkskunde in Basel.

Tradition versus Modernity?
Life in Bali has become life in two different worlds. As contemporary artists, our guests move effortlessly between them, and both are equally important in shaping their consciousness and their creative work. The one is the traditional world, in whose social and religious institutions all Balinese are firmly rooted. It is the context in which they participate in communal work to create religious art. The boldest pieces produced for major temple festivals or death and soul purification rituals often assume the form and meaning of cosmic installations. In the modern world, on the other hand, these sethame artists function as independent personalities, creating works of great individuality. With both worlds equally palpable, contemporary, and omnipresent in their art, their oeuvre should be viewed and understood as part of an artistic tradition and expression of traditional and modern experiences of a living culture, in other words of local traditions and the global, modern world.

The pictures before us make use of universally comprehensible techniques, materials, shapes, and colours to convey Balinese ideas about the creation of images. And these ideas diverge markedly from the artistic traditions of the West, which have shaped both artists and the public. Any attempt to classify the paintings in this exhibition according to the genealogy of Western modernism or postmodernism is dangerous, for it reduces modern Asian art to a derivative, secondary phenomena devoid of authenticity. Wanyan Sika, Madé Djirna, Made Budhiana, and Nonyan Erawan have not broken with their tradition. But, in their quest for a new identity in an ever-changing world, they make use of new artistic idioms which enable them to combine universality with the Balinese identity. The work of the Bali-Basel group reveals a willingness to accept artistic genres and styles born of European and American modernism. But it is as strongly shaped by local modifications of these influences and by creative developments originating in the endogenous cultural energies and aesthetic activities arising from a different tradition and thus from different modes of thinking and seeing.

Do the pieces on exhibition display features that might somehow be viewed as typical of Bali? Perhaps an answer can be found by comparing them with works characterized by the Balinese artistic tradition, works endowed with the mysteriously nourished 'mystic' aura that has typified good Balinese art at all times. It is at this point that the exhibition constitutes a challenge and a risk: it asks how Balinese tradition recognizes and defines artistic aura (aksara) and invites four contemporary artists to reflect on the subject. Supplementary pieces on show, chosen from Basel's Bali collection, may serve to make visible the red thread that renders this art Balinese. Perhaps this approach will bring us that much closer to an assessment, demonstrating how an exhibition can lead to new insights on the part of artists and visitors alike.

Mysticism, magic, and the vital spirit.
Many Indonesian artists regard their spiritual-mystical experience and cultural stock of traditional symbols as the most important sources of subject matter and style for their pictures, objects, or installations. The artists exhibiting here apply this position: myths and invisible cosmic forces form an inexhaustible reservoir of ideas and concepts which — mystically experienced — materialize in pictorial works and are expressed in tridimensional objects such as Ancient Energy, Melati, Spirit, Energy, and the invisible. Made Budhiana, Made Budhiana, and Nonyan Erawan are 'realists of the invisible', not 'abstract artists'. Their pictures are messages or projections from within. Budhiana, on the other hand, appears at first glance to have his sights on the visible world. And he is the only member of the group who goes out into nature to draw and paint. But his works too, are filled with an inner energy that can be traced back to a mystical and spiritual experience of nature.

Ancient Energy.

Museum für Volkerkunde und Schweizerisches Museum für Volkskunde.
Augustinerstrasse 2
PO Box 1048
CH-4001 Basel
Switzerland
Tel: +41-61-2665500
Fax: +41-61-2665505

Dr Urs Ramsev is the curator of the Museum für Volkerkunde und Schweizerisches Museum für Volkskunde in Basel.

From August '95 to March '96 contemporary painting from Bali and masterpieces of traditional Balinese art will be on view.
From April 4 – July 14 1996 the exhibition Ancient China - Men and Gods in the Middle Kingdom, 5000 BC to AD 220, in the Kunsthalle Zürich, will be devoted principally to recent archaeological discoveries. All of the 200 items on display, documenting five millennia of Chinese culture, will be on loan from Chinese museums and collections. They will include finds from the sacrificial pits of Sanxingdui, never before shown outside China. Some of them are monumental in scale.

By Helmut Brinker

Since the last big China exhibition held in Zürich in 1980-81, spectacular discoveries have been made in the People's Republic of China. Archaeologists have unearthed superb new masterpieces of an artistic tradition that stretches back many thousands of years. A good proportion of the 200 pieces on display, described in 119 entries in the catalogue, which are being shown for the first time outside China, have been lent by 19 different museums and archaeological institutions in the People's Republic. When they were carrying out the selection, Prof. Roger Gooppee, Dr. Janghee Lee-Kalisch, and Dr. Peter Wiedehage, working in close cooperation with the China Cultural Relic Promotion Centre, Peking, constantly bore the theme of the exhibition in mind.

The new facts, data, and materials that have come to light, especially in the last two decades, permit us to draw a clearer picture of behaviour and thought in Ancient China. They offer better insights into its cosmology, religion, and rituals providing deeper understanding of the contents of graves and the cult of the dead these reflect. These rich finds help us reconstruct political power relationships and social frameworks, reach a better understanding of mythical figures and historical personalities, and gain fascinating insights into the daily life and the material culture of Ancient China. The works on display are much more than representations of an impressive archaeological record of the emergence and early development of Chinese culture between about 5000 BC and the end of the Han Dynasty in the early 3rd century AD. They also compellingly evoke their original functions and the context in which they played a role, reflecting regional and temporal changes in form and style. In a quite unprecedented way, these pieces illustrate ancient Chinese approaches to the depiction of divinities, mythical animals and legendary figures, as well as human beings in both life and death. Apart from being mindful of the historical considerations, our selection has taken account of regional differences and the aspects of genre and medium, providing an overview of early masterpieces in terracotta sculpture, ceramics, jade, bronze, lacquer, and silk extending over six millennia.

The earliest recorded phase of Chinese art, in which humans and gods were depicted is represented by a series of neolithic painted ceramics and prehistoric idols in human and animal form, and above all by recent jade finds of the highest aesthetic and technical quality. These pieces, excavated in 1986 in Fanjshan, Yuhang district, province of Zhejiang, stem from the Liangzhu culture, which is dated to about five thousand years ago. A strange clay cone, about 15 cm high and covered largely with knobs and incised rings, was found in Hupei in 1987. Attributed to the Qijialing culture that flourished around 900 BC, it has been interpreted as a phallic symbol which may have served as an object of worship in late-neolithic fertility rites.

Mysterious masks

The classical phase of Chinese art, under the Shang Dynasty, 15th-11th century BC, is superbly represented by objects unearthed in 1976, in Grave No. 5 at Anyang, Henan province. So far, this is the only group of finds which could be associated with a royal personage, mentioned in oracle inscriptions. Fu Hao, wife of the Shang ruler Wuding, was renowned as a powerful army leader, head of state ritual ceremonies, and influential feudal mistress. Her grave goods included several sacrificial vessels and a massive ceremonial axe embellished with the heads of tigers and human beings in bronze on some of which her name is cast. Miniature jade figurines of humans and animals, personal toilet accessories, and an ivory vessel embel­liished with relief engraving and rich inlays of turquoise, probably also intended for personal use.

Another highlight of the exhibition is formed by the objects of the Sanxingdui, discovered in two sacrificial pits near Guanghan, about 400 kilometres north of Chengdu, capital of Sichuan Province in southwestern China in 1986. These striking, enigmatic artifacts are from the high culture of Shu, which flourished during the Shang Dynasty from the 6th to the 10th century BC. In contrast to the ruins of Chinese civilization around Anyang with its concentration on the motif of mythical creatures, the Shu culture gave the human image a central place. In terms of both its artistry and the technical finesse of its casting, the bronze figure of a slender man, measuring 66 cm with preferen
The richness and diversity of art under the Eastern Zhou Dynasty are illustrated by truly unique works from Chu, a city that dominated southern China during the 7th to the 3rd centuries BC. The centre of this culture was located in the present province of Hubei, where elaborately furnished princely graves consisting of several subterranean chambers have been found. Mythical guardians wearing antlers and with protruding cornucopia evoke the supernatural religious ideas of Chu and its belief in the afterlife, as do the winged hybrid creatures that may have accompanied the souls of the dead into the world beyond, or have served shamans as bearers and messengers during their ecstatic transports. A highly elaborate mythical bronze animal ornamented with malachite inlay, found in 1990 in Grave No. 9 at Xujialing, Xichuan district, Henan province, one of a pair that may once have supported a drum, contrasts with a legendary creature with the head of a tiger, a simple carving relying on the natural shape of tree root, which was discovered in 1983 at Mashan, Jiangxi province, in the grave of a noblewoman who died between 340 and 278 BC. The piece bears traces of lacquerwork and reptiles carved in fine relief on its slender legs, and is considered the oldest extant woodcarving of its kind.

Changes in the religious and cultural climate, leading to a new attitude to man, his daily environment, and to the gods he worshipped are revealed by the art of the Han Period. Flourishing for four centuries before and after the birth of Christ, the Han was characterized by an enlightened rationality, a utilitarian outlook, and a tendency to realistic, sometimes even drastic, description. Detailed clay models give an idea of its architecture, while vivid depictions on narrative relief tiles or in the form of clay figures evoke the festivities, ceremonies, and diversions of the period, domestic and exotic scenes, everyday tasks such as alcohol distilling, or the humorous antics of entertainers.

The items on display can truly be claimed to belong to the archaeological sensations of the past few decades, the majority of which - in particular the most spectacular ones - have never been shown outside China before. The State Bureau of Cultural Relics of the People's Republic of China considers the exhibition, which after being shown at the Villa Hügel, Essen, will travel to the Kunsthalle of the Hypo Cultural Foundation, Munich, the Kunsthalle Zürich, the British Museum, London, and the Louisiana Museum, Humlebaek, to be the most significant ever to have been held in Europe since the foundation of the People's Republic.

Mythical guardians
From October 1995 to March 31, 1996 there is a special exhibition in the Museum of Ethnology in Berlin.

In the southwest of the island New Guinea there is a swamp, the size of Belgium covered with jungle vegetation. About 80,000 Asmat, citizens of Indonesia, live in this area and it was only in 1953 that they began to come into steady contact with representatives of Western civilization. Until that time they were feared as warriors, headhunters, and cannibals. Another of their reputations, that of being superb wood-carvers, they retain to this day.

The Asmat, the 'people of the tree', believe that once upon a time their first ancestors were created out of wood by a mythical culture hero. They imitate this prehistoric act of creation in their carvings by which they contribute to the survival of the order of existence. The prominent carvers, the 'inspired men', or the 'wow pits', are held in high esteem, comparable to that enjoyed by the great headhunters in pre-colonial times. The carvings of the Asmat have aroused a particular fascination in the Western world. Imbued with a compelling dynamism and expressiveness these masterpieces in wood are not only considered highlights among the arts of New Guinea, but of all Melanesia.

The exhibition site covers the upper lobby and the staircase, as well as the special exhibition hall where objects still being produced in accordance with the traditional pattern and still in use, are presented. These include everyday items like tools, containers, boats, arms, shields, and jewellery, but also extend to the embellishments which are the main attraction at the great cult feasts. Besides a reproduction of a cult house, the exhibition features dance masks, drums, statues of the ancestors, and decorated posts among these ritual objects. Different aspects of the Asmat culture are revealed, including foraging, transport, war, headhunting, personal adornment, and worship of the ancestors.

Continuity between tradition and modernism

Wandering through the exhibition hall and the lobby will develop the visitor's perception of similarities. The traditional carvings document the same activities which are also portrayed in the modern carvings. In a way many of the traditional items recur in it in a smaller version. Even the decoration consisting of painted nosepieces, fruit, but paws, or the head of a rhinoceros hornbill (bird) is identical in many respects.
Inaugural exhibition: Modernity and Beyond

Where generations of the boys of St Joseph's Institutions were once schooled, the building in the Bras Basah Road now lends itself to another institution which has education at the heart of its mission. Only this time, it is art education, and it is for the people.

The Singapore Art Museum which is situated in the Civic and Cultural District, is one of the three museums comprising the National Museums of Singapore, administered by the National Heritage Board.

Another accidental find was the original pediment on the second storey of the porch. The pediment was concealed by the ceiling when the second storey of the porch was added in 1913. It was discovered when the old ceiling was removed to enable workmen to carry out air-conditioning work. The original plan was to have an air-duct puncturing the wall. This was removed to the side of the emblem and a decision was made to expose the pediment in its original condition. The pediment carries the words Signum Fides (Sign of Faith).

In the restoration of the old building, a harmonious balance was struck between preserving the building's character and history and preparing for its new role as the site for the display of modern and contemporary art. The 15 galleries, repositories, and vaults are all temperature and climate-controlled to international conservation standards. This is particularly important for works of art that come from countries with low humidity levels.

The verandas of the entire museum are now enclosed by frameless glass panels, allowing the visitor to view art pieces in air-conditioned comfort. The verandas have been converted to sculpture galleries to maximize exhibition space in the museum.

The Singapore Art Museum houses an electronic gallery which provides visitors with access to interactive multi-media presentations of artists and their artworks in Singapore and the Southeast Asian region.

A century of art in Singapore

And what is an art museum without art? With over 3000 square metres of gallery space, the Singapore Art Museum has defined its identity with its inaugural exhibition entitled Modernity and Beyond. It is a two-component exhibition which covers Themes in Southeast Asian Art and a Century of Art in Singapore.

An exhibition that sets out to reveal the commitment, vision, and thoughts of artists in this region, Themes in the Southeast Asian Art aims to explore ways of seeing art produced in Southeast Asia. By teasing the visitor to question whether there are distinct characteristics in art created in this region, this exhibition hopes that the viewing of the works can be deepened through an understanding of their historical sources and individual motivations. T.K. Sathyapathy, a Singapore Art Museum Board member and art historian at the National University of Singapore, is a guest curator for this exhibition.

A Century of Art in Singapore, as the title clearly shows, is a good opportunity to learn the history of art in Singapore from the beginning of the 20th century, highlighting major artistic developments and their historical context. Ranging from British art education, to foreign artists in Singapore, Chinese migrant art culture in both its traditional ink and Western manifestations, Malay art activities...the list seems endless. This exhibition is curated by the Director of the Singapore Art Museum, Mr Kwok Kian Chow. In conjunction with the Inaugural Exhibition two catalogues of the same title have been published and are available for sale at the National Museum shop.

Skull of an ancestor (Nalambhiras), Central Asmat (Sifang) Barkar. 

Photo: Dietrich Graf

These similarities can be interpreted as a continuity between tradition and modernism. It illustrates that the Asmat do not face the Western influence either passively or helplessly but, taking measure of themselves actively and creatively into what they already know.

The Asmat are the section of a men's house, built with original material and to approx. 4m high, approx 3m wide), the original scale (approx. 19m long, as the original, and the richly encarved woodwork of the walls.

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BELGIUM
Royal Museum of Montreuil
Chaussee de Montreuil, 120-740 Montreuil
Tel:+32-14-221143
Fax:+32-14-226529
Open: Tue - Sun: 10am - 6pm, first Thursday in the month: 10am - 8pm.
Permanent collection:
Collections illustrating non-European cultures.

FRANCE
Museum de Fine Arts and Archaeology
Place de la Revolucion (Place du Marché) 33000 Bordeaux
Tel:+33-5-56581447
Fax:+33-5-565320
Daily: 9am - 6pm, closed on Tue.
Permanent collection:
Five arts and archeology from non-Western areas.

Museum of the History of Art
Monse-Therme Platz, 1070 Vienna
Tel:+43-13217391
Sun - Sat: 10am - 4pm, closed on Mon.
Permanent collection:
Egyptian and Oriental collection, paintings, coins and antiques.

Museum für Völkerkunde
Neue Hofburg, 0114 Vienna
Tel:+43-136330
Fax:+33-81615099
Closed on public holidays.
Permanent collection:
Fine arts and archeology from non-Western areas.

Museum of Ethnology
Lennemann 9
D-14155 Berlin
Tel:+49-30-85815972
Mon - Fri: 9am - 5pm,
Sat/Sun: 10am - 5pm.
Permanent collection:
Studies of the cultures of the Pacific islands, Africa, America and Southeast Asia.

GREAT BRITAIN
British Museum
Great Russell Street
London WC1B 3DG
Tel:+44-713065155
Fax:+44-713208480
Mon - Sat: 10am - 5pm,
Sun: 2.30pm - 8pm.
Permanent collection:
Antiques from Egypt, Western Asia, Greece and Rome, as well as Prehisto­ric and Anglo-Saxon art, Medieval, Renaissance, Modern and Oriental collec­tion, prints, drawings, coins and medals.

Victoria and Albert Museum
South Kensington, London SW7 2RL
Tel:+44-71-3885600
Fax:+44-713887458
Tue - Sun: 10am - 5.30pm,
Mon: 10am - 5.30pm.

Belgium

Asienkultur
Universitätsstrasse 100
D-50674 Cologne
Tel:+49-228917121
Fax:+49-228917121
May 9 - 28, 1996
Contemporary Korean ceramics by the artist Young-Jae Lee, who lives and works in Germany.

Enamelmuseum
ejcrk H.R., Ruské Sed Kote 53
Kunigum
jakarta 1250
Tel:+62-21-512321
Glass object
by Frank van den Ham.
From the exhibition
Inzicht - Doorzicht
Padangpin Pindangan Menen
in the Enamelmuseum, Jakarta.

April 17 - May 9, 1996
Inzicht - Doorzicht
Padangpin Pindangan Menen
Joint exhibition by Dutch glass artist
Aukje de Jong.

THE NETHERLANDS

Asia Culture
Royal Museum of Montreuil
Chaussee de Montreuil, 120-740 Montreuil
Tel:+32-14-221143
Fax:+32-14-226529
Tue - Sun: 10am - 6pm, first Thursday in the month: 10am - 8pm.

Permanent collection:
Collections illustrating non-European cultures.

Linden Museum
Heppelstrasse 1
70174 Stuttgart
Tel:+47-71-21231242
Fax:+47-71-297047
Tue - Sun: 10am - 5pm,
Wed: 10am - 8pm.

Permanent collection:
Worldwide ethnographical collections, Chinese and Japanese lacquerware.

Belgium

assuming exhibitions from the Far East with special reference to the peri­od of the VOC (Voyage of Dutch mer­chant ships who came to the Netherlands in the 16th century).

Glass object
by Frank van den Ham.
From the exhibition
Inzicht - Doorzicht
Padangpin Pindangan Menen
in the Enamelmuseum, Jakarta.

April 17 - May 9, 1996
Inzicht - Doorzicht
Padangpin Pindangan Menen
Joint exhibition by Dutch glass artist
Aukje de Jong.

THE NETHERLANDS

Grongter Museum
Museumplein
P.O. Box 90
9710 Groeningen
Tel:+31-50-346655
Fax:+31-50-3018105
Tue - Sun: 10am - 5pm, closed on Mon.

Semi-permanent exhibition
‘Gelderse marmeren’ portrait from the Far East with special reference to the peri­od of the VOC (Voyage of Dutch mer­chant ships who came to the Netherlands in the 16th century).

Maluku Historisch Museum
Kraatstraat 133
1370 Utrecht
Tel:+31-30-3236716
Fax:+31-30-3239976
Tue - Sun: 10am - 5pm, closed on Mon.

Permanent exhibition
About the lives of people of the Moluc­can who came to the Netherlands in the 1950s. The exhibition describes their history in the Maluku in the Netherlands as well as the process of integration they have undergone.

Asia Fine Arts Limited
313 Prince's Building
18 Queen's Road Central
Tel:+852-2828091
Fax:+852-2828537

Permanent collection:
Exhibition of contemporary Chinese paintings.

February 26 - March 16 1996
A solo exhibition by Leng Hong

April 1996
Exhibition of works of Mignonneige Cheng.
**ASIAN CULTURE**

Tropenmuseum
Lijnwetstraat 2
1092 CK Amsterdam
Tel: +31-20-588418
Fax: +31-20-588833

Semi-Permanent exhibition
About the life of people in the tropics: Southeast Asia department: new department about People and cultures in Southeast Asia, especially Indonesia.

December 13 '95 - September I '96
Foundation for Indian Artists I
Galerie
March 16-April 17 1996
Stichting De Linaeusstraat 2
Fax: +31-20-6226649

Stedelijk Museum Bureau
Rozenstraat 59
1016 NV Amsterdam
Tel: +31-20-4220471

April - May 1996
Exhibition of artwork by Dutch and Indonesian artists.

Museum Bronbeek
Wijerverk 147
6824 MB Arnhem
Tel: +31-26-3808480

Permanent exhibition
Colonial exhibition:圩atself, emphasizing the history of the Dutch Colonial Army (KNIL).

Indonesische Museum Nieuwstraat
St.Apollinaire 1
2611 NR Delft
Tel: +31-15-2602358
Fax: +31-15-2138744
Daily: 10am - 5pm, Sun: 1pm - 5pm

Permanent exhibition
Nusantara Empire of Treasures
(Schattenrijk Nusantara)

December 1995 - April 15 1996
Buddha's of Siam
Treasures of art from the Kingdom of Thailand.

Museum for Ethnology Rotterdam
Willemshoflaan 25, 3014 DM Rotterdam
Tel: +31-10-4110555
Fax: +31-10-4110331
Tue - Sat: 10am - 5pm, Sundays and public holidays: 11am - 5pm

Permanent collection
Large exhibition of Asian ceramics.

December 8 '95 - February 25 '96
The Mongolian Empire: its history and present. The mystery of the Mongol on the various art forms, especially ceramics.

National Museum of Ethnology
Steensstraat 1
2312 BS Leiden
Tel: +31-71-5168000
Fax: +31-71-5128437
Tue - Fri: 10am - 5pm, Sat/Sun: 13pm - 5pm, closed on Monday

Semi-Permanent collection
During reconstruction activities a long lasting exhibition will be presented: Japan AD 1850

**HIGHLIGHT 1**

Forgotten Islands, the mystery of the Southeast Moluccas.

The Southeast Moluccas is a virtually forgotten group of islands in the easternmost reaches of Indonesia. In an exhibition which opens a window on a world of symbols of the past and the present, the National Museum of Ethnology sheds a little light on this area.

Unique artworks are presented in cooperation with museums in Germany and Indonesia. Symbols are very important in the Southeast Moluccas. Even at first sight, ordinary objects have a special meaning. The tales residents; life itself is compared with a voyage by boat. The exhibition presents a journey through the mysterious world of symbols of the past and the present. The mystery of the Southeast Moluccas is unveiled through theatrical light-effects, photographs, sound, objects, videos and voices.

**HIGHLIGHT 2**

The Buddhas of Siam
De Nieuwe Kerk, Amsterdam
December 1995 - April 15 1996

After two earlier, highly successful exhibitions of Asian art, this winter the Nieuwe Kerk in Amsterdam will present a selection of masterpieces from the museums of Thailand. Under the title 'The Buddhas of Siam' dozen of monumental, serene Buddha figures, ceremonial objects, and relics from temples and pagodas will provide a picture of the fascinating and complex Buddhist culture of Thailand, the former kingdom of Siam. The more than one hundred items on loan, including unique gold artefacts and regalia from the royal treasuries, date from between the second millennium and the nineteenth century AD.

The curator of the exhibition is Dr Jan Fontein, an expert on Asian art. This spring and summer he travelled extensively visiting the museums and temple complexes of Thailand which he knows so well. The Dutch-born, former director of the Museum of Fine Arts in Boston is now completing his cycle of exhibitions in the Nieuwe Kerk. The earlier exhibitions on Indonesian and Chinese art were also selected by him. Together they attracted over a quarter of a million visitors. The Buddhas of Siam has been organized in close consultation with museum and archaeological authorities in Thailand as part of the celebrations to mark the golden jubilee of the reign of King Bhumibol. Prince Suphat, an eminent archaeologist and professor at the University of Silpakorn, is acting as scholarly advisor. Rarely has Europe seen such a large exhibition devoted to the artistic heritage of Thailand. The organizers are expecting this major winter exhibition to attract a great deal of interest.

The exhibition will be the centre of a range of activities intended to place Thai culture in a broader context. A Thai festival, at which there will be ample opportunities to sample the renowned Thai cuisine, is planned from February 17 to March 5 1996.

An extensive programme of lectures with speakers from various countries is being prepared.
THAILAND

The National Gallery, Bangkok
May 8 – May 28, 1996

USA

Asian Art Museum of San Francisco
Golden Gate Park
San Francisco
National Heritage Bond
71 Bras Basah Road
Singapore 189979
Fax: +65-3343054
Tel: +65-228-9171-200

Permanent collection
Art objects from East Asia, Africa, North America, South America, the Arctic, and the Sub-Arctic.

TELEPHONE (49) 228-9171-200

Norway

Ethnographic Museum
Fredriksberg 2, 0164 Oslo
Tel: +47-22-859300
Fax: +47-22-859980
Fax: +65-3343054
Tel: +65-228-9171-200

Permanent collection
Art objects from East Asia, Africa, North America, South America, the Arctic, and the Sub-Arctic.

Metropolitan Museum of Manila
Central Bank Complex
Juanes Boulevard
Tel: +68-228-9171-200
Fax: +68-228-9171-200

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

Portugal

Museum of Ethnology
Avenida do Moderno, 2020-080 Porto
Tel: +351-22-344-6400
Fax: +351-22-344-6400

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

Singapore


The Museum will be temporarily closed from June 26 1995 to Spring 1997 due to extensions to the building and reconstruction work.

The Baur Collections
8 Rue Musée-Roëly
1206 Geneva
Tel: +41-22-312050
Fax: +41-22-312050

Permanent collection
Nefertiti Collection

Art Gallery Hien Minh
1st Floor, 44 Dong Khoi Street, Dist. 1
Ho Chi Minh City
Tel: +84-8-222006

Permanent collection
Work of such artists as the Vietnamese painter Nguyễn Tri Phầm.

Galleria Vitt Lai
49 Dong Khoi Street, Dist. 1
Ho Chi Minh City
Tel: +84-8-22206

Permanent collection
Including the work of the Vietnamese artist Bui Xuan Phai (1929-1988).

A Chorus of Colours:
Chinese Glass from three American Collections.

More than 100 rare works of Chinese glass have been drawn together for the first time in this special exhibition, which presents a comprehensive review of Chinese craftsmanship in glass as seen through the rarely viewed private collections of Mr. Walter Shorenstein, San Francisco; Mrs. Emma Dagan, Los Angeles; and Mr. Allan Fern, Tulsa, Oklahoma. Each of the 100 pieces in the exhibition reflects the collectors’ individual tastes, interests and personalities.

Dating from the 6th century BC right up to the 19th century, the works range from small glass beads and pendants designed to replicate jade, to elegant glass lotus leaves and guards mirroring the Chinese enthusiasm for natural forms. Of particular note are examples from China’s ‘Great Golden Age’ of glassmaking in the early 18th century, during which commissions by imperial Manchu rulers greatly increased the art’s stature and popularity.

Emma Dagan and her late husband, Barney, began collecting Chinese decorative arts for their Upland, California home in 1966. Initially, their collecting interests centred on glass small boxes, today it includes a wide range of styles highlighted by Mrs. Dagan’s most recent acquisition of a rare 18th century amethyst-coloured glass bowl from the Qing Dynasty. Dr. Alan Fern, an oculist from Tulsa, Oklahoma, began collecting glass in 1986 after first being introduced to the art on a trip to China three years earlier. Today he continues actively to collect pieces which characterise his enthusiasm for large, monumental styles, including an imposing 18-inch aqua-coloured Qing-dynasty vase which is one of the largest pieces of glass displayed in existence.

Walter and the late Philipp von Stumm-Erven of San Francisco started collecting Chinese glass with the purchase of five Qing imperial-stamped monochromes during a 1986 trip to Hong Kong; today their collection is arguably the most comprehensive of any in the Western world, with objects dating from the Qing (third century BC) through the Qing (1644-1912) dynasties, and containing masterwork in each category.

A chorus of Colours: Chinese glass from Three American Collections is made possible through the generous support of Mr Walter Shorenstein, Mrs. Emma Dagan, and Dr. Alan Fern. Generous curators for the exhibition are Dr. Claudia Brown, Curator of Asian Art at Phoenix Art Museum, and Clarence F. Shangraw, Chief Curator Emeritus at the Asian Art Museum of San Francisco.
1. Helfrich, Klaus et al.
Museum of Ethnology in Berlin, Germany, October 19, 1995 to March 31, 1996. This exhibition is devoted to the art and handicrafts of the Asmat people, who live in a remote part of the art and handicrafts of the Asmat people, who live in a remote part of Irian Jaya, endeavoring to survive the twentieth century. The exhibition also gives a view of the daily life and culture of this tribe. The Asmat are renowned for their woodcarving.

2. Takashi, Shiraishi et al.
Asian modernism, emphasizing the developments in Indonesia, the Philippines and Thailand. This exhibition was held in Tokyo in October 1995 and will finish in Jakarta in July 1996. Some 140 works, by 50 artists are exhibited in workshops, in which the artists participating took part accompanied this exhibition. The exhibition will be shown at the Lakenhal, Leiden from February to April, 1996.

Catalogue of a touring exhibition, organized by the Gate Foundation, Amsterdam, August 1995. The exhibition shows work by ten young artists from Indonesia and the Netherlands. Their work is displayed separately, to stress the fact that in both countries, the new generation of artists is developing in its own way. A programme of workshops in which the artists participating took part accompanied this exhibition. The exhibition will be shown at the Lakenhal, Leiden from February to April, 1996.

For centuries the kingdom of Siam has been famous for its legendary riches. Even in the 17th century, the former capital Ayuthaya was already described as the richest town in Asia. This catalogue accompanies an exhibition of the art treasures of the kingdom of Thailand. More than a hundred statutes of Buddha, ceremonial objects, relics, and golden jewellery are on view. The exhibition was organized by the former director of the Museum of Fine Arts in Boston, Dr. Jan Fontein.

5. Wassing-Vinser, Rita
This book tells the stories behind the royal collection of gifts from Indonesia, in Paleis Noordeinde, The Hague. These presents were presented in Dutch royalty on special occasions over three centuries. The writer has put these stories in a historic context in order to make the significance more readily comprehensible.

6. Ramseyer, Ute.
Forgive to Paradise: New views from Bali.
Catalogue of an exhibition of contemporary art from Bali, Indonesia, at which four contemporary Balinese artists are exhibiting their work. Life in Bali has become a life in which two different worlds are juxtaposed. As contemporary artists they move effortlessly between these, and both spheres are equally important in shaping their consciousness and their creative work. The first of these worlds is the traditional one, in which the social and religious institutions of all Balinese are firmly rooted. The second is the modern world in which these artists function as independent personalities, creating works of great individuality. Their work is the artistic expression of traditional and modern experiences of a living culture, in other words of local traditions and the global, modern world.

7. West, Margie.
This catalogue accompanies a retrospective exhibition of two, well-known, Kunwinjku artists: Mick Kurbarka and Rardayal Nadjamemek. The exhibition is a tribute to the talents of these men and is also designed to illustrate the relationship of the artists, their ancestral mythologies and sites, to the wider context of Kunwinjku life. The Kunwinjku people were amongst the first to raise Australia’s consciousness about the beauty and significance of Aboriginal art, through the collections they assembled for researchers as far back as 1912.

8. Meyer, Anthony J.P.
Oceanic art.
Thailand has a uniquely long-standing tradition of arts and crafts. Unlike most of its neighbours, it has never been occupied by a foreign power. It has thus been able to pass through relatively peaceful stages of development since ancient times. Under the patronage of the courts and the temples, the designs and craftsmanship of Thai artisans have flourished. Thai textiles, probably the best-known example of its indigenous handicrafts, form only part of the rich assortment of creative traditions and products presented in this book.

High Performance is a new work commissioned by OVA, to develop the discourse of 'new internationalism'. This book on the Hong Kong born artist Hiram To [Hong Kong 1964, living and working in Australia since 1986] is divided into two parts. The first situates To's work in a decidedly Australian socio-political context. As a Hong Kong migrant now resident in Brisbane, To is personally and professionally affected by current policy trends and their impact on Australian national and institutional futures. The latter section focuses on two successive works by To: Canål Victim (1990) and High Performance (1994).

Thais and crafts of Thailand.
This extensive book has been published in a case containing two volumes. The book gives an overview of art and handicrafts from Oceania, that in Melanesia; Polynesia; and Micronesia. All sorts of arts and handicrafts are presented: masks and jewelry; household utensils and weapons; canoes and overmodelled skulls; and much more.
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.

Le lettre de l'Afrique

Organization: French Association for Research on South East Asia

Editor: Hugues Terrais

Appears: 3 x a year

Price: FF 200 (members), FF 250 (outside France)

Circulation: 250

Format: A4

Language: French

Contact: French Association for Research on South East Asia, c/o EFEF, 22, Aue du Presbiterison W75161 Paris, France

La Lettre d’Asie Centrale

Organization: Association de Recherche et d’Information sur l’Asie Centrale


Price: FF 150 (individuals), FF 350 (organizations)

Format: A4, printed

Language: French


AKSE Newsletter

Organization: Association for Korean Studies in Europe

Editor: James H. Grayson

Appears: 1 x a year

Price: Free to members and on application

Circulation: 650-700

Format: A5

Contact: James H. Grayson, Centre for Korean Studies, University of Sheffield, Sheffield S10 2UL, UK. Tel: +44-114-2724910. Fax: +44-114-2724979.

ASEASUK News

Organization: ASEASUK Newsletter of Southeast Asian Studies in the United Kingdom

Editors: Pauline King and VT King

Appears: 2 x a year

Price: Free for members and relevant institutions

Format: A4, printed

Contact: Pauline King, Centre for Southeast Asian Studies, University of Hull, Hull HU6 7RX, UK.

Tel/Fax: +44-482-467578

BAKS Newsletter

Organization: British Association for Korean Studies

Editors: Chris Pinney and Eivind Kahrs

Appears: 4 x a year

Price: Free of charge

Circulation: 400

Format: A4, printed

Contact: Chris Pinney, 17 Low Road, Burwell, Cambridge, CB2 1LD. Fax: +44-1223-290054.

China Information

Organization: Documentation and Research Centre for Contemporary China

Editor: Wei-Lean Chang

Price: Individuals: £74.20

Institutions: £90.

Publication: 400

Format: A5, printed

Contact: Documentation and Research Centre for Contemporary China, 99 Park Street, Po Box 9515, 2300 RA Leiden, the Netherlands.

Tel: +31-71-5272615. Email: china@fsw.ru.nl

China News

Organization: Stichting China Nieuwsbrief

Editors: Gijs Hillenius

Appears: 4 x a year

Price: Annually £20

Circulation: 300

Format: A5, printed

Contact: Stichting China Nieuwsbrief, P.O. Box 9515, 2300 RA Leiden, the Netherlands.

Fax: +31-71-5272615. Email: secretarij@chinenwsbrief.nl

EALS Newsletter

Organization: European Association of Eastern Asian Studies

Editor: Laura Ribe

Appears: 4 x year

Price: Annually DM 30

Circulation: 350

Format: A5

Contact: Drucil Ribe, Rijkuniversiteit Leiden, P.O. Box 9515, 2300 RA Leiden, the Netherlands.

Tel: +31-71-5272615. Email: drucil@fsw.ru.nl

EIAS Newsletter

Organization: European Association on East Asian Studies

Editors: Martin Luchs, Ingo Rascher

Appears: 4 x year

Price: Free to members of the EIAS

Circulation: 200

Format: A4, printed

Contact: Martin Luchs, Institute for Japanese Studies, University of Münster, Münster, Germany.

Tel: +49-251-838186.

EIASC Newsletter

Organization: European Association for Southeast Asian Studies

Editors: Martin Luchs, Ingo Rascher

Appears: 4 x year

Price: Free to members of the EIAS

Circulation: 200

Format: A4, printed

Contact: Martin Luchs, Institute for Japanese Studies, University of Münster, Münster, Germany.

Tel: +49-251-838186.