General News

Prime Minister of Singapore, Goh Chok Tong, recently made a strong case for a rapprochement between Asia and Europe. Wim Stokhof reflects on what actions should be carried out.

The Australian National University is one of the world's leading centres for Asian Studies while The Center for Asian Studies of Cairo University was the first Arab research institute specialized in Asian Affairs.

Since its inception in 1993, MMF Publications has been deeply involved in making source materials for Asian studies available for wider study by capturing and disseminating the data in microform.

Central Asia

Robert Emers provides an insight into the way Kazakstan academic institutions and scholars operate and why they do so.

South Asia

Sanjoy Bhattacharya underlines the shortage of studies in South Asian military history dealing with the Second World War, a conflict to which India became an actual base of operations.

Vietnam's old imperial capital, Hue, was made a UNESCO World Heritage Site in 1993. With this comes the threat of mass tourism. Andrew Symon looks at the challenge of balancing conservation with tourism development.

East Asia

The abolition of footbinding freed Chinese women physically from feudal bondage and gave women a new role in society.

Fan Hong and J.A. Mangan explore this issue in depth.

Southeast Asia

There have been many different approaches in diplomacy towards Myanmar by the West, the ASEAN, Japan, and China. Alexander Weissink claims diplomacy with Myanmar is more than a matter of human rights issues.

Asian Art

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

Internet News

Annelies de Deugd keeps us informed of the news in cyberspace.

AAS News

News from the Association for Asian Studies, Ann Arbor, Michigan, USA

NYAPS News

News from the Netherlands Association for Asian and Pacific Studies

Euroseas News

News from the European Association for Southeast Asian Studies

EACs News

News about the European Association of Chinese Studies

Bengal Studies

News and summaries of significant debates in the field of Bengal Studies

Supplement

In September 1996, editors of newsletters on Asia in Europe came together in Leiden to discuss future cooperation. They all submitted an article, describing the goals, contents and readership of their own newsletter.
SHARED VALUES

Whereas this movement to organize Asian Studies at a national and a regional level needs to gain momentum, in Asia itself we have been able to observe a strong movement at a political level which is seeking to improve relations with Europe. This movement has been reciprocated by European political leaders, who have likewise become aware of the vital importance of a strong Asia-Europe relationship. The relationship between Europe and Asia should be strengthened not only for its own sake, but also so as to be able to counteract a strong and stabilizing cultural relationship for the 21st century of which Asia, the United States, and Europe will form the pillars. In the recently published IAS Lecture Series 7, Cultural rapprochement between Asia and Europe, five essays on the Asia-Europe relationship written by Asian and European resource persons have been gathered together. The stress on exclusively Asian or European values seems to have fallen victim to events. At least this is the conclusion one might draw from the contributions to this volume of the lecture series. The aim in point more sharply in the direction of a cultural rapprochement in which mutual trust and the development of shared values is high on the agenda of the emerging new Asia-Europe relationship. The 10,000 old Asians in Europe can play an important role in this process in which cooperation with thinkers from Asia will ultimately create the social, cultural, and intellectual framework for the deepening of the political and economic interaction between Europe and Asia.

AAS-IAS COOPERATION

Elsewhere in this newsletter (page 46) you will find information and a preliminary call for papers for the First Convention of Asia Sorals (FICAS), which will take place 29-28 June 1998 in the Netherlands. The participation of approximately 300 scholars is anticipated, representing Asian Studies in its broadest sense. At present, the programme committee is at the stage of being formed. It will consist of representatives from the AAS and, in Europe, the Asian Studies regional associations, the AAS Europe committee, the ECSS and Europe Asia conference. The European cooperation is expected to follow suit in the near future. Once this has been done the programme committee will be officially installed and will meet at the end of October 1997. In the next newsletter a call for papers will be published in a special FICAS section. At the same time an up-to-date list of participants will be provided on a site to be designated on the IAS server containing news and list of panels and participants. This conference can be seen as an important indicator of the degree of internationalization of Asian Studies.

Other cooperative projects between the AAS and the IAS are developing. Among them are the Guide to Institutes in the field of Asian Studies, which will consist of representatives to be appointed by the AAS, and the second is the cooperation between the pre and post-PhD levels in Asian Studies, thus completing the row of institutions and universities in the field of Asian Studies. These organizations all receive some funding from the ESF Ase, which itself was established in 1994 with as its main goal the strengthening of the infrastructure of Asian Studies in Europe. Apart from re-enforcing the European regional associations, the ESF Ase committee also supports international workshops and runs an ESF fellow programme. For the most part, the 20 members of the Ase committee represent well-known institutes or universities in the field of Asian Studies including the School of African and Oriental Languages (Soad), the Nordic Institute of Asian Studies (Nias), and the École Française d'Extrême Orient (Effe), to name just a few. In several countries this effort to organize the field of Asian Studies has drawn strong support from the national governments since there is a growing awareness that, because of the vastness of Asian Studies, no single European country can cover the whole field. Bearing this in mind, the minister of education of the Nordic countries and the Netherlands have voted an additional budget to stimulate the developments already existing between the Nordic countries and the Netherlands. The cooperation which already exists between these two institutes is expected to be expanded in the form of a loose institutional alliance. This alliance in itself is not meant to be exclusive. On the contrary, it should be seen as a nucleus for a future intra-institutional alliance which can solidify not only the position of Asian Studies in a European and global context but also help to promote the visibility of Asian Studies within the European Union as such. At a national level we have been gladened by grass roots initiatives to find national associations of Asian Studies which seem at first sight to be contradictory in the perspective of developments at the European level, but in fact re-enforce the European movement by giving it strong backing in the national arena.

RECTIFICATION

The article "The Laboys Video Project" (IASN 10, section Southeast Asia, page 24) was written by Dr. J. Nijland, and not by, and © 1996, 2002 by Erik de Maker. Dr. Nijland is supervisor of the project and Head of the department of Visual Ethnography, Institute of Cultural and Social Studies, Leiden University.
Reflections on Asian and European Studies in Europe
The Third Dimension to Asia-Europe Relationships

By Wim Stokhoff

When the prime minister of Singapore, Mr. Goh Chok Tong, visited Brussels, he made a strong case for a rapprochement between Asia and Europe. He envisaged this evolving in three stages (1) filling the knowledge gap, (2) engaging in a process of constructive dialogue, and (3) reaching consensus on the basis of shared values and goals.

In his address, Mr. Goh, most pertinently, stressed the importance of Asia-Europe relationships. Not only recent history, of course. He pointed out that the gap indicated by the Prime Minister of the UK, that there are two crucial dimensions to Asia-Europe relationships: (1) the sequential pattern of regional legislation.

In terms of capacity, the picture is rosy, but we should not rest on our laurels; the field of European Studies shows a tendency to be inward-looking. Until recently, the choice of themes and topics has been concentrated exclusively on European public policy and its institutions. The research agenda of the European Commission has followed closely upon the heels of the sequential pattern of regional policy making in Europe; starting from the days of the foundation of the EEC to the present. Shifts in European Studies research orientations have been inspired by the transformation of the EEC into the European Union, the accession of new members to the club bringing the total number to fifteen, the founding of a transnational European University and the Maastricht Treaty of 1992, and the forthcoming Inter-Governmental Conference (IGC) of 1994 in Amsterdam. The adoption of the principle of subsidiarity at Maastricht implies that further scholarship should be directed to country-specific solutions and institutions in the main areas of regional policy making: this will require an analysis of the light of a system of regional governance, rather than in the light of centralized regional legislation.

To take yet another example, consider the notion of a Europe comprising both cross-sectoral dimensions and locally specific cultural and social implications which will amplify the efforts made by European Studies scholars to study and analyze them. Other issues are concerned with questions related to expansion of the EU, social security and the refinement of the Welfare State, questions of citizenship and the reform of EU institutions, concerns about national identity fuelled by the creation of the European Monetary Union, problems incurred in the shaping of an EU cultural identity, from the debates on the redefinition of relationships with other regions within the global context. In a field which has already been defined, others can also take into account the many large sets of data on Asia in European libraries, archives, and collections. It does not take much imagination to realize what a huge potential there is for the future development of Europe's Asia expertise.

The next logical question is: why have the Asian Studies not played a dominant role in the Asia-Europe relationship? Why have they not contributed to the cultural dimension of Asia-Europe relationships? Let me suggest some possible answers:

European Asianists are mostly interested in the study of small sets of data on Asia in European libraries, archives, and collections. It does not take much imagination to realize what a huge potential there is for the future development of Europe's Asia expertise.

Trends in Asian Studies

As in the non-classical field. Such a move of institutionalizing European Studies into Small and medium institutions in the European Union is becoming steadily more valuable. The next logical question is: why have the Asian Studies not played a dominant role in the Asia-Europe relationship? Why have they not contributed to the cultural dimension of Asia-Europe relationships?

European Asianists are mostly interested in the study of small sets of data on Asia in European libraries, archives, and collections. It does not take much imagination to realize what a huge potential there is for the future development of Europe's Asia expertise.

Another characteristic of Asian Studies is the visits that Asianists make to European universities, whether in East or West. In the past, foreign universities used to hire staff in Germany alone to hire staff in Germany. It is becoming steadily more valuable. The next logical question is: why have the Asian Studies not played a dominant role in the Asia-Europe relationship? Why have they not contributed to the cultural dimension of Asia-Europe relationships? Let me suggest some possible answers:

European Asianists are mostly interested in the study of small sets of data on Asia in European libraries, archives, and collections. It does not take much imagination to realize what a huge potential there is for the future development of Europe's Asia expertise.

To be continued

Winter 1997 • IAS Newsletter 1991 • 3
Asian Studies at the Australian National University

The Australian National University (ANU) is one of the world's leading centres for Asian Studies. From conducting efficiency analyses of Chinese state enterprises to translating poems composed in Old Javanese, from assessing the strategic balance of East Asia to studying the textile art of South Asia, from examining transformation in rural Vietnam to archaeological exploration in West Timor, research and teaching at the ANU places special emphasis on diversity and depth.

By VICTOR PAVLEY

T he Australian Federal Government founded the ANU in 1958 as a national research institution. From the beginning the ANU has had a focus on Asia, providing the government, media, business, other academics, and the interested public with an understanding of the region's societies and environments. The Australian National University (ANU) is one of the world's leading centres for Asian Studies. From conducting efficiency analyses of Chinese state enterprises to translating poems composed in Old Javanese, from assessing the strategic balance of East Asia to studying the textile art of South Asia, from examining transformation in rural Vietnam to archaeological exploration in West Timor, research and teaching at the ANU places special emphasis on diversity and depth.

NECESSARY ACTIONS

In order to enhance further cultural rapprochement between Asia and Europe I would like to present a list of necessary actions to be carried out:

1. Widen the scope of European Studies in Asia, taking into account the cultural dimensions.
2. Organize Asian Studies in Europe; 3. Commit European governments to financing research programmes concerned with comparative analysis in global perspective, particularly in the fields of economic, social, and political studies. This should be done on a basis of equalization and through the intensive circulation of staff and students of the participating institutions. Quite apart from the potential added value of co-operation in the fields of Asian Studies and European Studies built on the broad fields of Science and Technology, we should also be concerned with creating channels for the exchange of students and faculty and with the transfer of technology. Programmes conceived along these lines can be expected to make an essential contribution to the realization of the conditions required for moving from 'dualism' to 'co-operation'. This will be achieved by building up the momentum in the relationships between both regions.

Prof. W.A.K. Studd is the director of the IAS.
And thirdly, the study of an Asian language and disciplinary studies. Deduced courses in the Arts, India, Indonesia, Japan, Korea, Taiwan, Thailand, and Vietnam. Graduates study can read for a Diploma in social studies and corresponding studies. It is possible to have a total of 24 credits for these disciplines.

The ANU's graduate programme is organized around university-wide fields of study independent of departmental structures. This brings staff from several departments into a single field of study. Creating wider opportunities in the formulation of integrated courses, seminars and workshops. The ANU has 36 fields of study that accommodate graduates from the Social Sciences and the Humanities, and the Arts. The graduate programme is supported by the ANU's Asia Network, which acts as a focal point for resources and provides a limited number of scholarships for international students.

Resources

Staff and students have quality resources supporting their academic activities. The Asian collections of the ANU Library and the National Library of Australia number over 200,000 volumes, about 70 per cent of the country's Asia holdings. The ANU Library has strong collections for Burma, China, Indonesia, Japan, Malaysia, Philippines, South Asia, Thailand, and Vietnam. Under negotiation is a plan to establish the National Asian Information Centre (NAIC) which would combine the collections of the ANU Library and the National Library. The NAIC will be located on the ANU campus.

Outreach programme

The ANU makes available its Asia expertise to the community at large. The ANU offers a public lecture series, an art exhibition series, country updates, executive short courses, on-line computer databases, a visiting students and fellows programme, and a range of publications.

Economic profiles

Each year the Economics Division of RSPAS produces the Asia-Pacific Profiles. These profiles are aimed at the needs of government, business, and academic decision-makers with Asia, and provide broad-based overviews of economic, political and social trends in the region.

ANU is characterized by a knowledge of the languages and culture of Asian societies as well as strong competence in political and economic analyses.

Economic profiles

Each year the Economics Division of RSPAS produces the Asia-Pacific Profiles. These profiles provide regional overviews of economic, political, and social trends in the region.

Outreach programme

The ANU makes available its Asia expertise to the community at large. The ANU offers a public lecture series, an art exhibition series, country updates, executive short courses, on-line computer databases, a visiting students and fellows programme, and a range of publications.

ANU ASIA Lectures

Delivered by ANU staff and by distinguished invited speakers the ANU ASIA Lectures aim to show the significant and timely topics of research, and to make practical contributions to the discussion of Asia's relations with Asia. The 1996 series covered a range of topics: the Cultural Revolution in China, the role of Western legal systems in East Asia, and the question of freedom, the role of Western legal systems in Southeast Asia over the last 25 years, an examination of 'Asian valus', and a look at the state of Asian textile industries.

The Asian Art Exhibitions

Organized each year by the Institute of Asian Art Exhibitions aim to introduce the public to contemporary visual and performing arts of the region. The 1996 exhibition included displays of Thai prints, Japanese ceramics and Indian terracotta.

Country updates

Each year the ANU organizes conferences that provide comprehensive overviews of economic, social and political trends in Indonesia, Vietnam, and the Philippines. A country update for Malaysia is planned for this year. Papers are delivered by ANU staff and invited speakers from government, business and academia both from Australia and from the country concerned. Workshops and research seminars accompany the country updates.

ANU is characterized by a knowledge of the languages and culture of Asian societies as well as strong competence in political and economic analyses.

'ANU is characterized by a knowledge of the languages and culture of Asian societies as well as strong competence in political and economic analyses.'
Asian Studies in Egypt

The Center for Asian Studies (CAS) is an academic research institution within the framework of the Faculty of Economics and Political Science, Cairo University. Founded in 1994, the CAS was the first Arab research institute specialized in Asian affairs.

By MOHAMMED E. SELIM & ISRAHIM M. ARAFAT

The CAS was established to begin a new trend in Egypt, emphasizing the importance of studying areas other than those traditionally studied in Egypt (Africa, the Middle East, and the West). The CAS responds to the awareness in Arab countries that Asia provides the academic community with opportunities to widen the scope of its research while learning from Asia's diverse models of development, and the increasing relations between Asian and Arab countries.

Goals

CAS serves both academic and practical objectives. Academically, CAS aims at (i) encouraging research related to contemporary Asia, (ii) enlarging the size and enhancing the caliber of Egyptian and Arab academics specialized in Asian affairs, (iii) widening the scope of Social Science research in Egypt and other Arab countries by developing new research issues and testing various socio-political and socio-economic theoretical frameworks in the Asian domain.

Practically, CAS serves as a think tank linking abstract knowledge with the mundane interests of people. It aims at (i) promoting Egyptian-Asian relations in all fields, (ii) providing consultation to policy makers and businessmen on Asian affairs, (iii) reaching out to the wider public to increase the awareness of key developments and problems in Asia.

Structure and activities

CAS consists of four main research units: International Relations, Political Systems, Economic Studies, and Administrative Studies. Each of these units is headed by a specialist. The activities of CAS have taken one of the following shapes:

(I) Long-term projects:
The Center is implementing two of these projects, one on The Korean Model of Development and its Significance to Egypt, and the other on The Relations Between the Three Countries. Start­up three new projects that will

 decreas the awareness of key develop­ments and problems in Asia. The Center is currently developing various socio-political and socio-economic theoretical frameworks in the Asian domain.

(ii) Seminars:
The Center holds biweekly semi­nars, in the form of lectures and round-table discussions where Egyptians and visiting scholars discuss contemporary Asian affairs.

Publications

CAS issues a quarterly bulletin, ASIANA, in both Arabic and English. The Center also publishes books and monographs. The CAS invites researchers from all over the world to send their manuscripts and research proposals, either in Arabic or English, to the Center's headquarters in Cairo (see the address below), where they will be academically refereed. Accepted manuscripts will be published and awarded an honorarium.

Funding

CAS is a non-profit organization carrying out its research programs in cooperation with Egyptian, Asian, and other international foundations concerned with the boosting of Asian studies. Cairo University, the Egyptian Foreign Ministry, the Egyptian Ministry of International Cooperation, Egyptian businessmen, the Korea Foundation, and the Ford Foundation have all supporting the Center in this regard. Capitalizing on its expanding research policy, CAS has drawn the attention of other financing institutions, with which it is currently developing new projects.

(II) Conferences:
Each long-term project is completed with a conference. The CAS Board of Directors selects one of these projects to become the subject of the Center's annual conference, which is held in December of each year. The Center also organizes conferences based on cooperation with different Asian institutions. Several conferences were already held: on the Korean Peninsula and the Middle East in a Changing World, (Cairo, 1994) in collaboration with KIMA; on the Korean Peninsula and the Middle East in the Post-Cold War World, (New Delhi 1996) in collaboration with Jawaharlal Nehru University; on The Prospects of Egyptian-Korean Cooperation in the Field of Cultural Relations in the Post-Cold War World, (New Delhi 1994) in collaboration with KIMA.

Established in 1871, Kegan Paul celebrates one hundred and twenty-five years of publishing last year. Over the years, we have published more than one thousand books on all aspects of Asia, including culture, language, history, religion, politics, even cookery, all with the firm belief that the future lies in Asia.

Kegan Paul: Asia in Tradition and Transition

Kegan Paul International

Established 1871

Publishers of academic and scholarly books on Asia, Japan, Korea, the Middle East and the Pacific Basin

PO Box 296, London WC1B 3SW, United Kingdom
Tel: 00 44 4171 760 501 Fax: 00 44 4171 436 0189
E mail: kpschlopus@aspace.com
Visit our home page on the Internet: http://www.demon.co.uk/keganpaul/

NEW AND FORTHCOMING BOOKS

REFERENCE

English/Spanish/Korean Dictionary: Korea, Allen FK.
0710 051 43 1 £65/$110
Hindi-English/Hindi-Chinese/Hindi-Farsi Dictionary: Linn, Paul & Brahib 0710 064 45 8 / 0615 610
Mongolian-English Dictionary: Borden, CR.
0710 049 05 0 £50/$85
JAPAN
Foreign Workers and Law Enforcement in Japan: Horbert, Wolfgang
0710 035 21 1 £50/$85
Japanese Childen's Fairy Tales. Essay, O 710 040 32 2 £50/$85 Kanji Politics: Gottlieb, Natalie
0710 013 22 5 £50/$85
Hibakusha Cinema: Bredecker, Mick
0710 049 25 0 £50/$85
Social Theory and Japanese Experience
Araxoan, Johann P.
0710 043 68 6 £50/$85
Japanese Encounters with Anthropology: Sugimoto, Yoshio & Araxoan, J.
0710 053 12 2 £50/$85
Introduction to Zen Travails: Oontan Sogten
0710 034 6 2 £30/$50
SIR HENRY WELLCOME ASIAN SERIES
Early Chinese Medical Literature: Harper, Donald
0710 062 85 6 £127/$120
A Spoon for the Qin Boof, Paul
0710 043 4 1 £65/100
CHINA
Chinese Foreign Policy During the Cultural Revolution: Barnard, B. & Changgwan, Y.
0710 050 00 7 £50/$85
The Ordinary and the Extraordinary, Frank, P.
0710 050 00 5 £50/$85
Ideology and Economic Reform Under Deng Xiaoping: Zhang, Wei Wei
0710 050 00 6 £50/$85
ASIAN STUDIES
A History of Korea: Tennant, Allen P. K.

Foreign Policy During the Cultural Revolution: Barnard, B. & Changgwan, Y.

By PETER HOPKINS

A Study of the Korean Model of Development and its Significance to Egypt, and the other on The Relations Between the Three Countries. Start­up three new projects that will deal with Islam and Development in Asia, Post-Civil War Afghanistan, and Korean Foreign Policy.

Further details, of the above titles available from Kegan Paul International.

ORDERS: Orders for books to be delivered in the UK, Europe and the rest of the world should be sent to John Wiley & Sons Order Dept, Southern Cross Trading Estate, Pitale, J Odinnia, West Sussex, PO22 5UA UK. Phone Orders: (44) (0)234-779 777 Fax Orders: (44) (0)234-502 240. Orders for books to be delivered in North America should be ordered from Columbia University Press Order Dept, 136 South Broadway, Irvington NY 10533 USA. Phone Orders (888) 448 8468 or (914) 461 991. Fax Orders: (888) 448 8464 or (914) 461 9921

Centre for Asian Studies (CAS)
Faculty of Economics and Political Science
Cairo University, Giza, Egypt
Tel: +20 2 564 7375 (direct). +20 2 572 8055 (ext. 27)
Fax: +20 2 571 1102

Peter Hopkins, Chairman
PO Box 254, 11 Bedford Court
Mansions, Bedford Avenue London WC
1, SW5 Great Britain
Tel: +44 171 580 551 Fax: +44 171 580 5529
E-mail: books@keganpaul.com http://www.demon.co.uk/keganpaul/
Colonization has been studied in great detail, and in recent years a good deal of attention has been paid to determining both the effect and role of techno-scientific change and developments in the colonial process. New questions have been asked and certain explanations attempted. For example, what shape 'modern' and 'universal' science take in a colony? To what extent were scientific discourses used to achieve political or economic goals? How was the indigenous scientific tradition perceived and how did the indigenous people react to the introduction of 'new' science? Exact sciences like physics or astronomy might have appeared cognitively 'insular' in a colony, but several other branches of scientific knowledge were not so regarded. How 'colonial' do they become in a colonial setting?

B. DEEPAK KUMAR

The experiences of the Nether­lands East Indies and British India offered a unique setting for illustrating this problem and a comparative study could well provide plausible explanations. Both the countries were conquered by trading companies. The British effectively ruled India for about two centuries. The Dutch had a longer innings, except for a short period when the British displaced them. Although there may have been certain similarities in motive and the administrative apparatus, they produced different results. It was because of their different social and educational structures at home, or was it the nature of the 'native' society they encountered? In India the Raj produced a powerful centralized state and a demanding middle class. The Dutch, to quote a British historian, 'picked off their opponents piecemeal and they ruled piecemeal.'

Unlike the British, the Dutch system did permit its academic community to take an active role in colonial affairs. The result was, as Pyenson demonstrates, a Netherlands Indies that witnessed a good deal of 'pure' scientific research during the late nineteenth and early twentieth century. What impact this had on the post-Independence is quite another matter. India too got a fair share of observatories, astronomy, and geophysics. Doubtless, the colonial scientists had to work for the benefit of their employers, but they seldom lost sight of the fact that they were contributing new worlds for science as well. Different survey operations, meteorological and magnetic observations, demographic surveys, to mention a few, were of great scientific value. A comparative study of these activities (solar observations or seismology, for example) will be important for recognizing the contributions of scientists on the periphery, and, as a bonus, may also shed new light on the various evolution of a particular discipline itself.

Inescapably, the main focus of re­search in the colonies was always the applied side, and that is why so much work was done in the areas of botany, geology, meteorology, pathology, applied mechanics, and so forth. After all, the Europeans had ventured into the tropical regions for commercial gains. They faced two challenges - how to make the best use of the tropical resources, and how to deal with the tropical health problems. Tropical agriculture and tropical medicine thus emerged as the main features of colonial science.

Science and Colonization

In India the government priority was definitely on the cash crops. A large volume of work has been done on the agrarian structure and revenue system, but no exhaustive work has been carried out on the experimental farms, the agricultural and horticultural societies, botanical investigations and plantation research, and the like. The Dutch administration in Indonesia claimed that it gave preference to the production of staple foods rather than to the cultivation of export products. For example, the law stipulated that no more than one-third of the cultivable acreage of a village community was to be planted with sugar cane. All well and good but at the same time, certain districts were compelled to produce certain quantities of export products. One such export product was quinine and jeew of the world market was in Dutch hands.

Another important area of study could be to highlight the responses of the local people to the introduction of the modern scientific ideas and values revealed through the educational curriculum, agricultural policy, and medical practice. In India this encounter was multi-faceted yielding many interesting results. A good deal of work has been done on the movement of scientific ideas, their reception, rejection, and so forth, in colonial India. How did many viewed it as another form of domination. An interesting study can be made of these dilemmas. Did different colonial regimes produce distinct forms of tropical medicine or even different constructions of the same disease? Was medicine a tool of the empire or emte itself a tool of medical science?

In Java the European presence was definitely on the cash crops. A large volume of work has been done on the agrarian structure and revenue system, but no exhaustive work has been carried out on the experimental farms, the agricultural and horticultural societies, botanical investigations and plantation research, and the like. The Dutch administration in Indonesia claimed that it gave preference to the production of staple foods rather than to the cultivation of export products. For example, the law stipulated that no more than one-third of the cultivable acreage of a village community was to be planted with sugar cane. All well and good but at the same time, certain districts were compelled to produce certain quantities of export products. One such export product was quinine and jeew of the world market was in Dutch hands.

Botanic garden

No less important is the role scientific institutions in the colonies played. In 1854 a botanic garden was established at Buitenzorg. Exactly a century ago a botanic garden had been established in Calcutta. A whole scientific complex evolved at Buitenzorg which included a laboratory for chemical investigation, a zoological laboratory, and a pharmacological laboratory. During the period 1848 to 1944 about 250 scientists and academics from different European laboratories visited and worked at Buitenzorg. In India scientific researchers were not as centralized, encouraging a greater growth of scientific institutions. A comparative study can be made of, say, botanical researchers (both successes and failures) in the Dutch centralized system and in the British provincial administration.
The XXIXth International Conference on Sino-Tibetan Languages and Linguistics was held at Noordwijkerhout and hosted by the Himalayan Languages Project of Leiden University. This year’s conference was dedicated to the eminent Oriental scholar André-Georges Haudricourt, who passed away on 20 August 1996 in Paris at the age of eighty-five.

By GEORGE VAN DRIEM

The conference was supported financially by the Royal Netherlands Academy of Arts and Sciences, the Himalayan Languages Project of Leiden University, the faculty of Arts of Leiden University, the International Institute for Asian Studies (IIAS), the Research School CNWS, and anonymous private donors. The keynote speaker was Professor Sergej Evgenievic Jaxonov from St-Petersburg, who spoke on the classification of Sino-Tibetan languages.

Old Chinese Forum

One of the features of the conference was the Old Chinese Forum. The specialist literature shows that the phylogenetic position of Chinese is still as contested today as it was in the time of Ernst Kuhn and Wilhelm Grube over a century ago. This is why the historical reconstruction of Old and Middle Chinese is of pivotal importance to the field and to determining the phylogenetic position of the language which for millennia has served as one of the great vehicles of human culture and civilization. It is in recognition of the importance of the Chinese that the 1996 Organizing Committee dedicated this year’s plenary season on the first day of the conference to the Old Chinese Forum. The four main speakers were Edwin George Pulleyblank, William Husband Baxter, Sergej Anisolevic Starostin, and Laurent Sagart. Presentations were also made by Abraham Chan, William Gage, Zev Handel, Wolfgang Behr, Gilbert Rey, and Louise Ee.

The evening session was devoted to a discussion panel which highlighted the points of agreement and divergence in the various approaches to the reconstruction of Old Chinese. The point of scholars had been asked to address a common theme in order to enhance the value of the exchange of ideas for a large audience. The discussion was, in principle, open to the audience as well, the assigned topic involved the reconstruction of the Old Chinese forums in Karlberg’s series 82 and 906. The panelists were Sergej Evgenievic Jaxonov, Edwin George Pulleyblank, William Husband Baxter, Laurence Sagart, and Sergej Anisolevic Starostin. Weldon South Coblin and Jerry Norman supplied written contributions. James Matisoff acted as adjudicator.

General breakthroughs were made during the lively exchange between discussion panelists on the Old Chinese Forum. A surprising consensus was reached on old bones of contention involving the presence of jod in Old Chinese syllables and the length distinction of old Chinese vowels. Although points of difference remain, the various models of reconstruction of Old Chinese phonology have never been so similar. As methodologies continue to undergo refinement, these models continue to converge, and Old Chinese is steadily emerging as a valid entity for historical-linguistic comparison. The 1996 Sino-Tibetan Conference was the first to focus so much attention on Old Chinese.

O days 2, 3, and 4 of the conference, papers were presented on Mandarin grammar, Tibetan, Cantonese, Wuu-Sino-Tibetan substrate residues in the form of phonological晴文壮语, hypothetical generic relations between Chinese and other languages and language groups, the possible location of the Sino-Tibetan proto-homeland, Old and Modern Burmanese, Abkh, Lalo, Tsawai, Tigrinya, Gyal-trong, Pumi, Tiddim Chin, Lushai, and on languages outside of the Tibeto-Burman language family, e.g. Thai and Kusai grammar, and Austro-Asiatic languages.

The 1966 Conference of the UK National Council on Orientalist Library Resources was held in 1999 to create a visual and text database for its Sudan Archive photographic collection, which Lesley Forsyth spoke about. The collection of 9,000 images, mostly dating from between 1899 and 1959, is the most comprehensive historical collection outside Sudan. In contrast to the British Library project, the database contains both catalogue text and digitized images. The software selected is Iライク and the catalogue entries use an adapted MARC structure to allow for possible incorporation in the library’s main database. The software is still being developed and improved so that it is not yet in a sufficiently robust or user-friendly state for public use.

Two problems being addressed are the ability to provide sufficient screen space for simultaneous viewing of both text and image, and the risk of unauthorised downloading of images. This is a pioneering project with great potential for transformation of access.

Participants were also shown other digital libraries and the two current exhibitions by museum staff. Gold jewelry from Tibet and Nepal featured items made for personal adornment, often embellished with precious stones, which were the products of both Buddhist and Hindu traditions and of two, sometimes overlapping, cultures. Architecture of the Islamic World exhibits photographs taken by Edgar Knibbloch in 17 countries ranging from Spain to Pakistan. The photographs are unique images of buildings, some of which have since been destroyed, or in Central Asia, buildings more accessible in recent years. John Sims could be reached at John.Sims@britishlibrary.co.uk
Micropublishing important Asian Collections

MMF Publications and Asian Studies

Since its inception in 1991, MMF Publications has been deeply involved in making source materials for Asian studies available for wider study by capturing and disseminating the data in microform.

Our very first project was The Catholic Church in Indonesia: Archives of the Archbishops of Batavia/Jakarta, 1608-1949, which we undertook with the Catholic Documentation Center (KDC) of Nijmegen, the Netherlands. The materials go back to 1807, when the Catholic church founded an Apostolic Prefecture in Batavia. Over the years, the church gathered a great deal of information, not only on church matters but also on the wider sphere of existence in the colony, including the crucial years of transition to the Indonesian republic.

From the start, MMF has worked in close cooperation with the General State Archives of the Netherlands (ARA = Algemeen Rijksarchief). One of the most stunning projects we have done with them involves the cartographic collection of the Dutch East India Company (VOC) and its successor, the Colonial Office. Images of East and West: Maps, plans, views and drawings from Dutch Colonial Archives, 1583-1958 consists of two parts containing some 22,000 images, of which many are unique items.

In addition to maps and drawings, MMF has micropublished ARA collections of written source materials. In the first half of the nineteenth century, the Dutch established the basis of a truly colonial state and initiated the expansion that was to bring virtually the entire Indonesian Archipelago under their control by the first decade of the Twentieth Century. Sources for the Study of Colonial Indonesia and Dutch Colonial Policy from VOC to Colonial State, c. 1700-1850 concentrates on the period up to 1810, which witnessed such events as the Java War and the introduction by Johannes van den Bosch of the cultivation of rice crops that were to be paid to the colonial government. The papers of four leading figures in this period have appeared so far, including those of Van den Bosch.

Mailrapporten and East Timor

The most ambitious project with ARA to date has been the four-year undertaking (1999-2003) to film the entire series of Mailrapporten from the Netherlands East Indies, containing an estimated 1.1 million pages. With the opening of the Suez Canal in 1869, the Dutch authorities were quick to seize upon the possibility of improving communications with the East Indies. The first of the so-called Mailrapporten were dispatched in September 1869, initiating a steady flow of information on a great variety of subjects on a weekly or more frequent basis, right up to the eve of the Second World War.

In conjunction with the ARA, we are now taking the story of the colonial enterprise down to its denouement in the 1940s. A new series called War and Decolonization in Indonesia, 1940-1950 will focus on this period. Many of the archives of leading figures and bodies on the Dutch side have already been opened or will be so in the coming years. At present more than 30 archives of individuals or organs are under consideration. The first part to be published is the Archive of Dr. H.J. van Mook, 1923-1948, who was Minister of the Colonies during the war and Lieutenant Governor-General of the Netherlands East Indies from 1945 until 1948.

Another exciting project with which we are involved at the moment is particularly topical. In cooperation with Australian journalist, Jill Jeffreys, we are bringing out The East Timor Question, 1975-1999, which is the result of more than twenty years of the close reporting of this, first from the region and later from Lisbon, Portugal. Her personal archive contains material in several languages originating from Portuguese, Indonesian, Australian, British, American, and other international sources, including press clippings, correspondence, and photos.

INDOC Collection

Recently, MMF has also developed a relationship with the International Institute of Social History (IISH) in Amsterdam. The IISH decided to focus more on Asia the last few years and we are pleased to have undertaken two projects with them so far. Labor Unions in Indonesia, 1970-1995: Press Clippings and Other Documentation from the INDOC Archives presents some 23,000 clippings from the national and regional press in Indonesia, while The Sarvodaya Movements in India in the 1930s: Texts in Hindi and English provides material on the movement for the creation of a new India inspired by Gandhi, based on a program of 'uplift' (Sarvodaya) for the Indian rural population. After Gandhi's violent death in 1948, his followers continued his work in the spirit of the Sarvodaya philosophy.

MMF plans to continue its publishing activities in the field of Asian Studies. Scholars, librarians, and archivists are invited to propose new subject areas for micropublishing projects or specific collections of international interest by contacting us at the address below:

MMF Publications
PO Box 287
2140 Lisse
The Netherlands
Tel: +31 252 417250
Fax: +31 252 416658
E-mail: 100315.315@compuserve.com

From MMF's micropublication 'Images of East and West'. Ruins of a temple on Java, 1622.

From MMF's micropublication 'Images of East and West'. Osaka Castle as drawn by Johannes Van den Bosch c. 1685, after an original drawing of 1574.
GENERAL NEWS

International Conference Programme

JULY 1997 - DECEMBER 1997

24-28 AUGUST Beijing, P.R. China 35th International Conference on Sino- Tibetan Languages and Linguistics Sun Hongkai, 36th ICLSTL, Institute of Nationalities Studies, Chinese Academy of Social Sciences, Beijing 100871, P.R. China, tel: +86-10-62629591, fax: +86-10-62628184

25-29 AUGUST Budapest, Hungary 6th Conference of the European Association for Japanese Studies Dr Andras Hernadi, Japan East & Southeast Asia Research Centre, P.O. Box 215, 1082 Budapest, Hungary, tel: +36-1-449120, fax: +36-1-4491612, e-mail: ikeny@gyrkizs.elte.hu

2-5 SEPTEMBER Leiden, the Netherlands Government Liability in East and Southeast Asia Dr Yung Zhang, IAS, tel: +86-10-57523999, fax: +86-10-57528769, e-mail: h.barnek@ctuwq.edu

4-7 SEPTEMBER Liverpool, UK NHPH / SSHM conference tel/fax: +33-1-45672503

5-7 SEPTEMBER Moscow, Russia Perspectives on the Bird's Head Peninsula: Insurrection 1920s - 1990s 'Nation', identic Politics Prof. G. Chapman, Dept. of Geography, U. of Lancaster, P.O. Box 9515, 1535 Budapest, Hungary, tel: +31-71-5274138, fax: +31-71-5272632, e-mail: g.chapman@lancaster.ac.uk

5-11 SEPTEMBER Tashkent, Uzbekistan Opening gate of the 'Nation': Identity Politics and labour in Central, South and West Asia, Under protest Correspondence: International Institute for Social History, Cruijswijk 31, 1025 AM Amsterdam, the Netherlands, tel: +31-20-1690876, fax: +31-20-6540112, e-mail: efsa@ru.nl

SEPTEMBER Antananarivo, Madagascar
Université Antananarivo, faculté des Lettres et Science Humaines, Département d'Histoire, B.P. 607, Antananarivo, Madagascar, tele: 2-2414

SEPTEMBER Liverpool, UK Sustainable Urban Development in Southeast Asia Professor D. Drakakis-Smith, University of Liverpool, Department of Geography, Rosby Bldg, Liverpool LJ, UK, Tel: +44-51-592907, fax: +44-51-5929962, e-mail: bioinpu@iitm.emet.in

SEPTEMBER Leiden, the Netherlands The Overseas Trade in Stamps in the Song and Yuan Dynasties Dr Angela Schokkerharnen, IAS, e-mail: schoetenham@rullet.leidenuniv.nl

1-4 OCTOBER Tokyo, Japan The 18th International Congress of Asian and African Studies, University of Tokyo, Tokyo 113, Japan, Tel: +81-3-3401-7971, fax: +81-3-3401-7972, e-mail: prodiv@rullet.leidenuniv.nl

3-5 OCTOBER Sydney, Australia The University of New South Wales, Sydney, Australia The 35th Women in Asian Conference Heather Rankin, Faculty of Arts & Social Sciences, University of New South Wales, Sydney 2059, Australia, fax: +61-2-3833235, e-mail: h.barnek@ctuwq.edu

5-10 OCTOBER Utrecht, the Netherlands First NVAPS Conference Mobility in Asia and the Pacific INHPH / SSHM Office, P.O. Box 13, 2500 RA Leiden, The Netherlands, tel: +31-71-5722189, fax: +31-71-5723512, e-mail: rnvaps@rullet.leidenuniv.nl

11-17 OCTOBER Leiden, the Netherlands Perspectives on the Belt: The Heart of/linking East and West) USR Secrecy, Perspectives Conference, P.O. Box 9815, 2500 LA Leiden, The Netherlands, tel: +31-71-5723512, fax: +31-71-5723512, e-mail: prof@rullet.leidenuniv.nl

23-25 OCTOBER Utrecht, the Netherlands BAS / ICN Conference (part II) Sport Legacy, Islam and Civic Studies in Central Asia Dr D. Dunnawa, IAS, tel: +31-71-5722229, fax: +31-71-5724042


1-6 DECEMBER Leiden, the Netherlands Encapsuring Knowledge: Euro-Asian Encyclopedias in Indonesia in the 17th-20th Centuries Prof B. Arps, Dept of Languages and Cultures of Southeast Asia and Oceania, University of Leiden, P.O. Box 9213, 2300 RA Leiden, The Netherlands, tel: +31-71-5272202, fax: +31-71-5275747

1-6 DECEMBER Uppsala, Sweden The Codex of Sinhalese Tamil Peter Schalk, professor in the History of Religion, Uppsala University, tel: +46-18-12345, fax: +46-18-12345, e-mail: mmr@stud.nu

15-28 JUNE 1998 Noordwijk, the Netherlands First International Convention of Asian Scholars (AAS / IAS) Helpa Lachouiti, IAS, P.O. Box 9815, 2500 LA Leiden, The Netherlands, tel: +31-71-5722229, fax: +31-71-5724042, e-mail: rnvaps@rullet.leidenuniv.nl

1-6 SEPTEMBER 1998 Hamburg, Germany Second EUROSEAS Conference Online: Asia Looking Forward, looking back The EUROSEAS Secretariat, M.H. van der Veen, KITLV, P.O.Box 9515, 2500 LA Leiden, The Netherlands, tel: +31-71-545454, fax: +31-71-545454, e-mail: rnvaps@rullet.leidenuniv.nl
The Social and Academic Position

The aim of this contribution is to give some insights into the way Kazakistani academic institutions and scholars operate and why they do so. A description of the position of academic research and instruction in Kazakhstan, to a large extent is also true of other countries of the former Soviet Union, since they share a history of seventy years of Russian and Soviet dominance. Nevertheless, the author does not claim any specific knowledge of countries other than Kazakhstan.

By ROBERT J. ERMERS

There is nothing new in saying that the present state of research and instruction in the Humanities at the Kazakhstani institutions is deplorable. Of course, this is not valid for the former member states of the Soviet Union alone, it is more or less typical of most developing countries all over the world. Studies in the Humanities are given a very low priority. Even accepting this, some important differences can be pointed out. The most important is that in most developing countries the situation has never been any different, whereas in the countries of the former SU only five years ago teachers and researchers enjoyed a relatively good income and could work at their institutions within a properly functioning infrastructure.

Research during Soviet Times

In the former Soviet Union the most prestigious and best universities and institutes were, of course, in Moscow and Leningrad. Each year a limited number of youngsters from the other republics was allowed to enrol as students. In this way, some students from Central Asian countries found their way to the western part of the empire.

The Soviet government encouraged students to choose an academic career after finishing their university studies. After a five-year course at the university (aspre), during which the basics of the discipline and other general subjects were taught, the best students were invited to opt for an academic career. For this they had to follow additional courses and do research for three years at a university or institute, often linked to the Academy of Sciences (Akademi Nauk), under the supervision of a scholar with authority in the particular field of research. The course and the research (together called magistratura) would be completed by a dissertation.

A successful defence of this dissertation entitled the student to the degree of candidate nauk (lit. candidate of sciences). Most would find a job as a teacher or researcher in their specialty, while some would pursue their studies and write a second dissertation for the degree of doctor nauk, doctor of sciences, usually not before the candidate had reached his or her fortieth. Both types of dissertation had to be defended in front of a scientific council in which no less than two opponents would participate. These were specialists in one of the fields covered by the dissertation. In either case, after a successful defence at the institute or university, a proposal was submitted to the Vysokaya uchenaya komissiya, the High Attestational Committee, for granting the candidate a degree. This committee, then, would give the final decision, not based on examination of the dissertation itself or an additional testing of the candidate, but usually on the obligatory 20-30-page resumé of the dissertation and on conclusions and recommendations given by the scientific council during the defence session.

From its very beginning, the Soviet state created adequate research and teaching opportunities for young scholars at the Academies of Sciences and at the numerous universities in the member states. Having completed their education in Leningrad or Moscow, citizens from Central Asian republics would go back to their homelands, where a successful academic career was often, though not always, guaranteed.

At the universities they could be appointed assistant (teacher), starchegshchik nauk or junior scientific fellow; appr. assistant professor; preferably for those with the degree of candidate nauk, then denst (appr. associate professor) and, finally, professor. At the research institutes the ranks were labourant (appr. research assistant) and, from the degree of candidate nauk: mishdy stachen nauk (junior scientific fellow), starchy stachen nauk (senior scientific fellow). With a degree of candidate nauk the scholar could be elected chlen-krasnodost (candidate fellow) at the Academy of Sciences. After having become doctor nauk, the scholar could be elected chlen nauk, then denst nauk (at the Academy of Sciences), of which each affiliated republic had one. To be elected as candidate fellow or fellow to the Academy was considered a great honour and constituted the crown on any academic career. Among the most prestigious places in Kazakhstan to work as a scholar was the KazGU, Kazakhstani Grossdunstnai University, the Kazakhstan National University, in Almaty (founded in 1914), which is now called the al-Farabi University. Unlike other institutions, research and teaching personnel at the KazGU could work freely.

In either case, after a successful defence at the institute or university, a proposal was submitted to the Vysokaya uchenaya komissiya, the High Attestational Committee, for granting the candidate a degree. This committee, then, would give the final decision, not based on examination of the dissertation itself or an additional testing of the candidate, but usually on the obligatory 20-30-page resumé of the dissertation and on conclusions and recommendations given by the scientific council during the defence session.

From its very beginning, the Soviet state created adequate research and teaching opportunities for young scholars at the Academies of Sciences and at the numerous universities in the member states. Having completed their education in Leningrad or Moscow, citizens from Central Asian republics would go back to their homelands, where a successful academic career was often, though not always, guaranteed.

At the universities they could be appointed assistant (teacher), starchegshchik nauk or junior scientific fellow; appr. assistant professor; preferably for those with the degree of candidate nauk, then denst (appr. associate professor) and, finally, professor. At the research institutes the ranks were labourant (appr. research assistant) and, from the degree of candidate nauk: mishdy stachen nauk (junior scientific fellow), starchy stachen nauk (senior scientific fellow). With a degree of candidate nauk the scholar could be elected chlen-krasnodost (candidate fellow) at the Academy of Sciences. After having become doctor nauk, the scholar could be elected chlen nauk, then denst nauk (at the Academy of Sciences), of which each affiliated republic had one. To be elected as candidate fellow or fellow to the Academy was considered a great honour and constituted the crown on any academic career. Among the most prestigious places in Kazakhstan to work as a scholar was the KazGU, Kazakhstani Grossdunstnai University, the Kazakhstan National University, in Almaty (founded in 1914), which is now called the al-Farabi University. Unlike other institutions, research and teaching personnel at the KazGU could work freely.
Drastic changes since the 1991 Independence

of Scholars in Kazakhstan

more closely related to economic sec-
tor than it is in the Western context.

It was, for example, not used to dis-
'lower' classes.)

than it is in the Western concept.

considered part of the sluzhashshie, in

particular, a member of the

tural values to their direct environ-

The KazGU has lost much of its

languages and cultures of the peo-
ples of Central Asia according to

with a better paying job elsewhere as
a secretary, interpreter, or market

An interesting indicator of this is that
the number of people who are
comparing prices has been increas-
ing gradually more dependent
on Saturday as a full working day,
since many of the personnel are en-
gaged in their other jobs on the
other days of the week. Again,
the fact that many have a second job
elsewhere is an important point to
make in regard to their position in
the society of the former Soviet
Union. It indicates that many have already
taken the important conse-
quence of, in their view, descending
to a lower social status, and accepted
jobs which do not match their aca-
demic degrees. For the older genera-
tion, this may have become some-
such a degradation. They either si-
lently try to survive on their less
than adequate salaries, or accept fi-
nancial support from their relatives or
friends.

This picture is largely valid for the
universities and academic institu-
tions of Central Asia, but especially
the institutes and departments of Social
Sciences are affected. Things are somewhat differ-
ent in the more prosperous and open econ-
omy of Private companies based in several
Central Asian states and working in the
private sector.

From the above, it is clear that
the transition to a market economy,
while it has had some positive effects,
has also brought significant chal-
enges for the academic community.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
been replaced by the concept of
'man in science', which is more
acceptable in the current context.

In the Soviet context the term
'scholar' was used to refer to
individuals who had achieved a
higher education and were involved in
academic or intellectual activities.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
been replaced by the concept of
'man in science', which is more
acceptable in the current context.

In the Soviet context the term
'scholar' was used to refer to
individuals who had achieved a
higher education and were involved in
academic or intellectual activities.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
been replaced by the concept of
'man in science', which is more
acceptable in the current context.

In the Soviet context the term
'scholar' was used to refer to
individuals who had achieved a
higher education and were involved in
academic or intellectual activities.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
been replaced by the concept of
'man in science', which is more
acceptable in the current context.

In the Soviet context the term
'scholar' was used to refer to
individuals who had achieved a
higher education and were involved in
academic or intellectual activities.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
been replaced by the concept of
'man in science', which is more
acceptable in the current context.

In the Soviet context the term
'scholar' was used to refer to
individuals who had achieved a
higher education and were involved in
academic or intellectual activities.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
been replaced by the concept of
'man in science', which is more
acceptable in the current context.

In the Soviet context the term
'scholar' was used to refer to
individuals who had achieved a
higher education and were involved in
academic or intellectual activities.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
been replaced by the concept of
'man in science', which is more
acceptable in the current context.

In the Soviet context the term
'scholar' was used to refer to
individuals who had achieved a
higher education and were involved in
academic or intellectual activities.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
been replaced by the concept of
'man in science', which is more
acceptable in the current context.

In the Soviet context the term
'scholar' was used to refer to
individuals who had achieved a
higher education and were involved in
academic or intellectual activities.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
been replaced by the concept of
'man in science', which is more
acceptable in the current context.

In the Soviet context the term
'scholar' was used to refer to
individuals who had achieved a
higher education and were involved in
academic or intellectual activities.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
been replaced by the concept of
'man in science', which is more
acceptable in the current context.

In the Soviet context the term
'scholar' was used to refer to
individuals who had achieved a
higher education and were involved in
academic or intellectual activities.

The situation at the KazGU

and the economy, and the

A higher education and, more im-
portantly, a position at an academic
institutions that were not consid-
red for the elders, but not neces-
arily for the younger generation. The
idea of 'scientist' has, for example,
Pilgrimage in Tibet

The first day's sessions closed with Katia Bulletré's Reflections on Pilgrimages to Sacred Mountains, which surveyed the popular development of mountain god cults, in particular that of Amnye Machen, and discussed their role as manifestations of contemporary political and cultural identity in Tibet. The discussion continued in more informal circumstances at the conference dinner, which was enjoyed by participants and guests.

The morning session on the second day was devoted to a particular sacred site, the Mount Kailas region of western Tibet. Andrea Loesic-Leitz located the site in its historical context with a discussion of its textual significance to different religious traditions, Hindu, Buddhist, Jain, and Bön, as well as its tantric aspect. My own paper compared the early Brahmanical Hindu sources with the records of the British imperial Government of India to argue that until very recent times the Hindu pilgrimage was one undertaken primarily by religious renunciates, and that it was probably not understood as a geographically specific site until comparatively recent times. Between these papers, we were entertaind by Professor Callwaert's delightful and highly-informative account of his recent pilgrimage to Mount Kailas. Slides of the Kailas region, and of the famous ruins of Saparam (or Tsaparang) illustrated his presentation, and with a number of the participants having either been to the region or planning to go there, a lively discussion ensued.

In the final session, Hanna Havnevik presented an absorbing account of the travels of Jesuit Lochen Rinpoche, a female practitioner in the Nyinmapa tradition. She made an astonishing series of journeys (in fact) through Tibet and the Himalayan regions before founding a major monastery near D'hakain the turn of the century. Havnevik's work on the autobiography of this charismatic figure will be of great interest to scholarship.

The two final papers by scholars fresh from fieldwork reminded us that pilgrimage is not a static process, but one very much influenced, even controlled, by prevailing social and political factors. Peng Wenshu provided valuable insights into the influence of Chinese government religious policies since 1950 on a local Bön pilgrimage site in north-west Sichuan. Toni Huber closed the conference with a thought-provoking comparison of two pilgrimage sites in eastern Tibet which demonstrated the impact of modernity on traditional religious practices such as pilgrimage. The two pilgrimages were not publicly undertaken after the cessation of many popular religious practices in the late 1950s, until they were revived in 1986. But the social context within which they are undertaken has now radically altered. In the modern world, 'time is money:', the lengthier and more dangerous of the two pilgrimages has fallen into disuse. The local population is increasingly more concerned with devoting their time to exploiting the opportunities offered by the growth of tourism in the region, and cannot spare the time for the old-style lengthy pilgrimages.

The conference papers thus emphasized that pilgrimage cannot be seen purely in terms of a religious experience, nor understood solely through textual interpretation. Economic, social and political processes are at the heart of pilgrimage studies. There was also general agreement that Victor Turner's theories of communitas rarely find support in the Asian context, while Toni Huber introduced a pointer to the future. He described the process of 'Yellowization', the gradual transformation of a site from sacred to secular, a process encouraged in this instance by the controlling government of China.

The conference papers will be published later in 1997 by Curzon Press UK, in a volume under the editorship of the organizer, with a foreword by Professor MacDonald.

Dr Alex McKay is a Senior Research Fellow at the IAS and was the organizer of the conference 'Pilgrimage in Tibet.'
An unjustly forgotten facet of the Second World War?
The Allied Army in India

Clive Dewey’s excellent article ‘The Military History of South Asia’ in ISAS Newsletter 9 alerts us to the many inadequacies which have afflicted the ‘old’ military histories, and points researchers in the direction of possible areas of interest. However, while delineating the potential scope, and importance, of studying the impact of military factors in South Asian history, Dewey does not underline the inexplorable shortage of studies dealing with the Second World War, a major global conflict in which India became an actual base of operations.

By SANJOY BHATTACHARYA

While David Omissi’s The Sepoy and the Raj and Tan Tai Yong’s valuable article in Modern Asian Studies, 28, 4, (1994) successfully attempted a broader examination of the Indian soldier in the inter-war years, they, like innumerable historians before them, stop short of examining the far-reaching impact of the events between 1939 and 1945 on military recruitment and policy. This lacuna in the historiography is particularly perplexing because a great variety of historical sources exists on the topic in Britain as well as in India.

Even more surprising has been the almost complete absence of a detailed history of the Allied army located in India between 1942 and 1945. My consideration in this regard is fuelled by three other factors. One, the war in the Subcontinent was paid significant attention by the contemporary policy-makers in India, Britain, and the USA, albeit often for varying reasons. It is therefore surprising that this facet of the conflict has been largely ignored by historians from all three countries. Two, India’s contribution to the war-effort – not merely as a source of manpower and material resources, but also as a launching pad for Allied operations against the Japanese in Burma – is frequently alluded to in a plethora of works, memoirs, photographs, descriptions of specific battles, and the more comprehensive political and economic histories of the war. And finally, studies of the relations – especially the tensions – between the governments of Britain, the USA, and the Soviet Union have not been unfruitful. Indeed, over the last decade there have been excellent studies of their relationship with their other allies, notably the ‘Free French’ forces in the Middle East.

My current project is to try and correct this imbalance. South Asian military history by examining the characteristics of the various components of the Allied army, the relations between them and their interaction with local communities. There is no shortage of sources. Archives in Britain, the India Office Library, the Public Record Office, the Imperial War Museum, and the Library of the Indian Army Archives – provide detailed files on the subject. So too do archives in India. Apart from the National Archives in the Indian capital, the repositories in the states of Assam, Bengal, Bihar, Manipur, Orissa, and the United Provinces contain a vast amount of material on the topic.

Allied Friction

A preliminary examination of these sources reveals that the pressures imposed by the enormousity of the British war effort in the Far East had made India’s military administrators dependent on American and Commonwealth assistance. This means that it became necessary to station great numbers of American, Chinese, and African troops in the eastern provinces of the Subcontinent between 1942 and 1945. Although many in the higher echelons of power in India, and in Britain, seemed predisposed to dislike the Chinese presence in the Subcontinent – they were considered by many in the Indian army to be ‘mere rabble’ and thus military ineffective, powerful bureaucrats feared that they might assist a Centre-led uprising, and senior military strategists in Britain were concerned that they might assist in increasing ‘American influence’ in the region – it was nonetheless decided that a Chinese military presence would have to be tolerated so as not to annoy the government of the United States, on whose support the Allied military effort in South Asia and the Far East was heavily dependent.

The historical sources indicate the existence of considerable friction between the Allied troops provided by discrepancies in pay, resources, and values. As this was considered detrimental to morale, an effort was made by the Allied high command to improve the relations between their troops. Paradoxically, disagreements about how to achieve such harmony sparked off debates between the British General Headquarters (which controlled the British, Indian, and African units in India) and the representatives of the United States Army in India (which also commanded the nationalist Chinese detachments in Burma). The Japanese entry into the war in December 1941, and the subsequent Allied reverses in the Far East, brought dramatic changes in the economic and strategic situation of India in general, and the eastern parts of the country in particular. The colonial authorities were now forced to undertake the construction of basic military installations like aerodromes, road networks, and barracks. The magnitude of the task is illustrated by the fact that even as late as 1941 no Royal Air Force airfield in India was suitable to be used by modern heavy aircraft (in the first half of 1942 Calcutta was the only urban centre in the area with an air-port capable of serving military aircraft). These building activities involved a considerable mobilization of resources, and the requisitioning of vast amounts of land and other private property for military use, which dislocated everyday life in the localities affected. The nature of the progress of the war in 1942-43 also necessitates a series of disruptive, and extremely unpopular, strategic measures, whose deployment was made unavoidable by a lack of defence preparedness throughout Eastern India. Although the authorities had decided to avoid the militarization of the Soviet practice of burning all the resources in areas about to be conquered by the enemy, their ‘limited denial policy’ involved the destruction, or the removal, of various means of transport from the threatened areas in the region.

Fuel for Independence

Much resentment was also generated among local communities by repeated misbehaviour by troops. Although the government of India and the provincial governments tried to limit the friction between the Indian army and civilians by making the requisitioning of goods needed by the military a civilian function, the clashes between civilians and troops remained frequent, and at times extremely serious in nature. The misconduct of the military personnel ranged from murder, rape, arson, and robbery to petty theft. The conduct of the American troops proved to be a much greater irritant to the colonial authorities in India, and violent incidents, especially murders and rapes in which US servicemen were involved, were a common occurrence between 1942 and 1945. Unfortunately for the local bureaucracies in Eastern India, the provisions of the Allied Forces [United States of America] Ordinance of 1942 precluded them from prosecuting the guilty personnel, who could only be tried by an American military court. This ordinance, which had been passed in October 1942, declared that ‘... no criminal proceedings shall, subject as hereinafter provided, be prosecuted in British India before any Court of British India against a member of the military and naval forces of the United States of America’. The situation was made even more onerous for the Indian bureaucrats by the leniency of the sentences passed and the difficulties faced in acquiring information regarding the nature of the punishments meted out, despite the American authorities’ promises to the contrary.

The aim of this brief survey is to emphasize the richness, as well as the potential, of this topic for historians not only of South Asia, but also those interested in American, African, and Chinese history. In the Indian context, this line of enquiry is certain to provide us with new insights into the political, social, and economic scenario in the Subcontinent prior to the British withdrawal in 1947. There can be no doubt that the stationing of an enormous Allied army in India adversely affected the standing of the colonial state. For instance, the local cadres of the various Indian political parties, including those ostensibly supportive of the Allied war-effort, began to bury themselves organizing protests around issues like the requisitioning of private property, the eviction of entire villages, and the molestation of womenfolk by soldiers. It also became a common practice amongst party activists to tour the provinces of Eastern India and blame the presence of Allied troops – especially the foreign personnel – for the chronic shortages of food, and other essentials like cooking fuels, cloth, and medicines. A preliminary examination of the sources available suggests that these became potent political symbols, and were effectively manipulated by the opponents of the British Raj to discredit it.

Dr Sanjoy Bhatattacharya can be contacted on 1, 5, John's Road, Cambridge CB5 8AN, United Kingdom.
Railways and the Making of Modern South Asia

The railways were at the organizational and technological centre of many of the inter-related economic, political, social, and ecological transformations that produced modern, i.e., chronologically-recent, South Asia. Railways were not a sufficient condition for the emergence of many aspects of the world colonial India came to be in the course of the later 19th and the 20th century.

Railways were at the organizational and technological centre of many of the inter-related economic, political, social, and ecological transformations that produced modern, i.e., chronologically-recent, South Asia. Railways were not a sufficient condition for the emergence of many aspects of the world colonial India came to be in the course of the later 19th and the 20th century.

Dr Ian J. Kerr was an all-round fellow of the Isis in October 1996. He invites anyone interested in the railway history of South Asia to contact him.

After May 1, 1997 he can be written to at Christ’s College, Cambridge, United Kingdom CB2 1ST or by e-mail at: ibj02@cam.ac.uk.
This research project evolved from an interdisciplinary Indo-French study of Tiruchengodu, a medium-size town in South India. This study revealed the fundamental importance of local social dynamics in generating a genuine economic development through the growth of small industries and services. The coordinators were Prof. Amitabh Kundu, economist at Jawaharlal Nehru University (New Delhi), and Prof. Marie-Louise Reiniche, an anthropologist at the Centre d'Etudes de l’Inde et de l’Asie de Sud (Paris).

The new project, whose full title is "Industrial Decentralization and Urban Development in India with Consideration of South-East and East Asian Cases", was accepted by the Scientific Steering Committee of the Programme MOST (Management of the Spatial Transition) of UNESCO in July 1995. This project presents at least two challenges: at the level of the conception of research as such and at the level of the objectives of the project itself. Following the requirements of the MOST Programme, the project is interdisciplinary and international. A comparative project implies quite a complex approach: it focuses on micro and macro processes in order to analyze local-global linkages and also high-level transformations.

At the present time, India is implementing important reforms to try to achieve a political decentralization. These include compulsory elections of local government bodies and the establishment of decentralized planning units (district levels). Our research project provides an opportunity to observe the impact of these reforms, which will depend on, for instance, the degree of political mobilization and the involvement of local communities in the processes of economic development.

The first workshop was held at the French Institute of Pondicherry (India) last September. A Fonds Paper (or 21 of the Working Paper series of the French Institute of Pondicherry) based on this workshop has been prepared.

Summing-up of the discussions:
To produce a working epidemiology of industrial clusters that take into account both their organizational and spatial patterns requires real effort. The workshop identified some important distinctions, such as whether industrial decentralization is the result of a decentralizing process or is instead a spontaneous phenomenon of dispersed industrial development. Then form the point of view of spatial relations, some towns seem to function quite autonomously from the region, whereas others have horizontal links to nearby towns and form a urban network.

The growth of "on the spot" of non-centralized industries may be seen as the result of a complex combination of factors, such as transport networks, the emergence of an entrepreneurial class and tapping of capital from various sources. Deliberating on how these factors have led to "success" in some regions and town of the country, while little growth took place in other locations, could lead to useful insights into industrial decentralization processes. Another question is whether these industries in small settlements will survive, and whether they contribute to social development.

Policy Orientations
In India, the purpose of the spatial decentralization of industry is to achieve more balanced regional growth, adjudged desirable for political, social, and economic stability. In spite of this recognition, there has been a gradual decline in state intervention over the years, hastened by the economic reforms started in the early 1990s and by the increasing participation of India in the globalization process.

In India, as elsewhere, the emphasis at all levels has shifted to more indirect measures, such as incentive structures (tax-subsidy schemes), pollution controls, and housing laws, to control industrial concentration and its concomitant urban growth. The effectiveness of their implementation has varied widely across different states and also within states. Many policies concentrate on state capitals and large cities only.

The main objectives of the project in every one of the selected areas are: to study the evolution of local industrial structures (tax-subsidy schemes), and to evaluate the success or failure of these policies.

Only states with a long history of economic development or with a recent record of high industrial growth and diversification have actively promoted coordination between government agencies and entrepreneurs associations to assess the real needs of industries. Our study can evaluate the success and failures in coordinating and implementation in order to sharpen existing policy and suggest new strategic alternatives.

It should be stressed that the involvement of local actors should be an integral part of an industrial decentralization strategy. Cities require urban amenities and in India, local urban bodies have limited tax powers so money to provide basic services is short. In bigger cities in particular, services are increasingly provided by private operators, which can have negative consequences for those sections of the population who cannot buy basic amenities. Efforts should be made to adapt government support programmes in order to reach specific target groups.

Field Studies
Three broad areas of economic theory were discussed during the course of the workshop. These are: endogenous growth theories; regional and urban public economics and micro-economic analyses of politics and collective action.

Empirically, endogenous growth theories have tried to explain convergence or divergence in growth rates between regions and nations. Using micro-economic tools, urbanization can help explain industrial growth which can be analyzed in terms of demand and supply factors. When towns grow, populations demand services, many or all of which fall in the public domain. In this the supply response of governments is first of all political, before being administrative or financial. Political decentralization can encourage local action and offer a control of local industrial development and urbanization, has become a priority for the European Union policies of mobilization and collective action (often along regional and ethnic lines), and should also be carefully looked into.

A database on more than 900 towns has been prepared at the FIP. It could be used to identify areas of faster or slower growth than the average, and to give an initial idea of the impact of industry in these quicker or slower growth areas respectively. The database will also be useful to place the areas under study in the larger studies in the general Indian context.

Because the potential for industrial and economic growth cannot occur in all areas, our assessment of the level of one town only, areas consisting mainly of a cluster of towns has been selected for field studies. The selected areas are based on a mapping of India in which research has already been conducted to a more or less limited extent by some of the scholars involved in the project. This uniqueness is a nonsignificant asset to be used deep understandings and fulfill the specific objectives of this project better and more rapidly before expanding the research network.

Coordinating Board
A research coordinating board was constituted with the members from the five participating institutions. Each team will have to strengthen and expand itself in order to carry out the main objectives of the project in every case studied. During the next few months, until mid-1997, efforts will be made by the teams leaders to define more precisely the ways and means by which to strengthen their field research by associating, as the case may be, others scholars and MSc or PhD students and assistants. Also, methods will be evolved to make local offices and administrators aware of the objectives of the research going on in their respective areas of jurisdiction and to seek their cooperation.

Networking between teams on specific and comparable lines of research was proposed and agreed upon. It was suggested that a seminar be held during the coming year for this purpose: this would be an opportunity for associating other Asian and European research teams who are interested in participating in this project.
The Second Himalayan Languages Symposium

Himalayan Languages and Linguistics. Each event enabled participants in each event to study them as separate religions which all form part of Hindu culture. Various factors contributed to creating the Western invention of Hinduism as a religion. Western missionaries, who first reached India in the late 15th century, shared the notion that the world was divided into the followers of four religions: Judaism, Christianity, Islam, and the religion of Satan. The last one covered those peoples without a revelation. For this reason, in Western eyes native Indian religious thoughts and practices could only be part of one religion. Cognitively, the Muslim administration in India made a tax-relevant distinction between Hindus, i.e., native Indians not converted to Islam, and Muslims; for the British this association with a religiously defined tax established a religious connotation for the term Hindu, which served to support their own preconceived notion. Another important factor was the role of Advaita Vedanta in the 19th century. This movement relegated plurality and difference to the realm of ignorance and stressed the ultimate unity, not only of Indian religions, but of spirituality world wide.

The obvious question in this context is what we should to understand by religion. Religion in the present sense of the term is of relativistic origin. In early Christianity religion was one of the human virtues: the attitude of awe or complete absorption before God. In the 6th and 7th centuries religion acquired a different meaning: it underwent a transition to refer to a universal property of man: to the fear of God in general and to the resulting relationship of man to God, which includes sacrifice, prayer, dance, and songs of praise, and other manifestations, as well as to moral behaviour. By the middle of the 11th century, the term 'religion' had finally reached its present meaning. Sufficiency divided of specifically Christian notions, relatively open and undefined it had become universally applicable to all sorts of religions. If we look at the Hindu religions with this Western conception of religion in mind, it transpires that each of these religions, as an entity, qualifies to be called a religion, but that Hinduism as a whole does not. We find decisive differences in each of these religions, as an entity, qualifies to be called a religion, but that Hinduism as a whole does not.

Hinduism is not a religion in the same sense as Judaism, Christianity, and Islam, or Buddhism, Jainism, Daoism, or Shintoism are. Hinduism is an entity which contains within itself a set of several distinct religions, with different theologies, and among which there are even several monothetic entrants. Each of these entrants has its own set of holy scriptures and each of which addresses a different highest god. This was the principal argument in the fourth Gonda Lecture, held on 1 November 1996, by Heinrich von Stietencron, professor and head of the Department of Indology and Comparative History of Religions of the University of Tübingen in Germany.

The Third Himalayan Languages Symposium

Hinduism as a religion in India in the late 15th century, shared the notion that the world was divided into the followers of four religions: Judaism, Christianity, Islam, and the religion of Satan. The last one covered those peoples without a revelation. For this reason, in Western eyes native Indian religious thoughts and practices could only be part of one religion. Cognitively, the Muslim administration in India made a tax-relevant distinction between Hindus, i.e., native Indians not converted to Islam, and Muslims; for the British this association with a religiously defined tax established a religious connotation for the term Hindu, which served to support their own preconceived notion. Another important factor was the role of Advaita Vedanta in the 19th century. This movement relegated plurality and difference to the realm of ignorance and stressed the ultimate unity, not only of Indian religions, but of spirituality world wide.

The obvious question in this context is what we should to understand by religion. Religion in the present sense of the term is of relativistic origin. In early Christianity religion was one of the human virtues: the attitude of awe or complete absorption before God. In the 6th and 7th centuries religion acquired a different meaning: it underwent a transition to refer to a universal property of man: to the fear of God in general and to the resulting relationship of man to God, which includes sacrifice, prayer, dance, and songs of praise, and other manifestations, as well as to moral behaviour. By the middle of the 11th century, the term 'religion' had finally reached its present meaning. Sufficiency divided of specifically Christian notions, relatively open and undefined it had become universally applicable to all sorts of religions. If we look at the Hindu religions with this Western conception of religion in mind, it transpires that each of these religions, as an entity, qualifies to be called a religion, but that Hinduism as a whole does not. We find decisive differences in each of the Hindu religions. In ritual practice the J. Gonda Foundation (do Royal Netherlands Academy of Sciences, Box 9121, 1000 GG Amsterdam, the Netherlands).

The Third Himalayan Languages Symposium

The Third Himalayan Languages Symposium will be held on 17-20 July 1997 at the University of California at Santa Barbara. Himalayan language scholar Professor Carol Genetti is the Chairman of the organizing Committee. Make your reservations now! ■

Vijnanavo, Svasim, Advaita Vedanta, and Smarta religion, the nirguna-bhakti, or sarvam-samatha, religions and religious movements of the 19th century like Brahma Samaj, the Arya Samaj and the Radhavaisnava - all have been considered sects of Hinduism. Von Stietencron argues it is time to study them as separate religions which all form part of Hindu culture.

Various factors contributed to creating the Western invention of Hinduism as a religion. Western missionaries, who first reached India in the late 15th century, shared the notion that the world was divided into the followers of four religions: Judaism, Christianity, Islam, and the religion of Satan. The last one covered those peoples without a revelation. For this reason, in Western eyes native Indian religious thoughts and practices could only be part of one religion. Cognitively, the Muslim administration in India made a tax-relevant distinction between Hindus, i.e., native Indians not converted to Islam, and Muslims; for the British this association with a religiously defined tax established a religious connotation for the term Hindu, which served to support their own preconceived notion. Another important factor was the role of Advaita Vedanta in the 19th century. This movement relegated plurality and difference to the realm of ignorance and stressed the ultimate unity, not only of Indian religions, but of spirituality world wide.

The obvious question in this context is what we should to understand by religion. Religion in the present sense of the term is of relativistic origin. In early Christianity religion was one of the human virtues: the attitude of awe or complete absorption before God. In the 6th and 7th centuries religion acquired a different meaning: it underwent a transition to refer to a universal property of man: to the fear of God in general and to the resulting relationship of man to God, which includes sacrifice, prayer, dance, and songs of praise, and other manifestations, as well as to moral behaviour. By the middle of the 11th century, the term 'religion' had finally reached its present meaning. Sufficiency divided of specifically Christian notions, relatively open and undefined it had become universally applicable to all sorts of religions. If we look at the Hindu religions with this Western conception of religion in mind, it transpires that each of these religions, as an entity, qualifies to be called a religion, but that Hinduism as a whole does not. We find decisive differences in each of the Hindu religions. In ritual practice there are contradicting prescripitions. At the level of theology, there are markedly differing conceptions about the nature and manifestations of divine beings, and about the ultimate reality or the character and nature of the highest god. These differences are embodied in different sets of sacred scriptures. Each of the Hindu religions has a different initiation (diksha) and a different guru-namupan, i.e., the lines of tradition from authorized teacher to initiated pupil are not the same. Finally, the religious institutions of the various Hindu religions form different sets of spiritual hierarchies and of institutions. In short, there is no code of religious behaviour valid for all Hindus. Nor is there any authoritative scripture that guides them all in their pattern of social life and spiritual aspirations.

It could be asked whether Westerners are entitled to apply their term 'religion' to phenomena outside their own tradition. In Sanskrit there is no word corresponding to religion, but there was none in the early modern period either. Furthermore, the testimony of sacred scriptures in Samhitas and Agamas pretend beyond doubt that the concept of the Hindus of what constitutes important sectors of religion was the same as ours.

What do we gain by saying that there are several religions in Hinduism First of all, it removes misunderstandings, enabling interreligious dialogue to function more effectively. It also gives us a different perspective on Hindu society with its astonishingly peaceful coexistence of different creeds. For us, who are used to reckoning with missionary zeal and religious confrontation, it is important to re-mark that the many interfaces between the religions where rigid structures dissolve and differences become irrelevant.
'Indian Music and the West' continued
the recent series of seminars organized by
the Sangeet Research Academy (SRA) and Music Forum
in Bombay on themes central to Indian classical music.

JANE HARVEY

The initiative to organize this seminar in Bombay came from Arvind Parikh, director of the western region of SRA, who took up an idea put forward by Joep Bor of the Rotterdam Conservatory. Earlier attempts, in 1993 and 1995, had been made by the Rotterdam Conservatory together with Rajiv Vora of the Gandhi Peace Foundation to organize a symposium on similar lines in New Delhi. The Indian Council for Cultural Relations (ICCR) was approached with a comprehensive proposal. However, despite welcoming and approving words, the ICCR had taken no further action.

Participants included 47 invitees from abroad and at least 200 Bombay-based musicians, musicologists, critics, teachers, media representatives, and interested public. Additional sponsorship was provided by the Department of Culture of the Government of India, the International Institute for Asian Studies (Leiden), the World Music department of the Rotterdam Conservatory, and last but not least, Zee Music, the music recordings publishing arm of the television channel Zee TV. The venue was provided by the National Centre for the Performing Arts (NCPA).

With daytime sessions on Indian Music and the West in the conference hall, followed up by early evening concerts of non-Indian performers of Hindustani classical music, the seminar had a dual focus. This formula was strengthened by the high quality of the performers and the far-reaching experience of the musicians, musicologists, and educators from all around the world who presented papers for discussion. There was good coverage from both local and national media, including the national daily news programme 'Aaj Tak' broadcast on Doordarshan [TV]. The call for papers had mentioned the themes of Indian music education in the West, contemporary research, and performance practice. The papers received were divided into three sections for daily discussions: 'Across Time and Space,' 'Educational and Performing Models,' and 'Indian Music in New Perspectives.' Writers gave a brief summary of their papers followed by questions from Indian panellists and the audience.

The first day saw a lively historical debate. As Joep Bor pointed out, in the long and fascinating story of 'Indian Music and the West' quite a number of influential players figured a key role. With his well-known essay 'On the Musical Modes of the Hindustani Music' published in 1792, William Jones set the stage for an intellectual exchange between Indian and European writers on music. Bor maintained that Jones was largely responsible for promoting the orthodox, antiquarian and in his opinion erroneous view that the roots of contemporary Indian music could be directly traced back to the ancient treatises, that it was an ancient music which had not changed. In the same spirit, many leading authors, both Indian and European, have since claimed that under Muslim and British rule classical music rapidly declined in northern India. Yet the strength of the Indian music tradition lies in its ability to continually change and keep up with the times.

N.A. Willard's 'Treatise on the Music of Hindoostan' (1854) is favoured by Bor, not least because Willard was himself a practitioner of Indian music. Willard had consulted the leading musicians and music scholars of the day and was able to produce one of the first modern studies of Hindustani music theory. Other influential figures were Raja Sourindro Mohan Tagore, Rabindranath Tagore and Sufi Inayat Khan, who performed and lectured all over Europe and the USA during the second decade of the 20th century.

Gerry Farrell challenged Bor's interest in chronological historiography: 'Can we really draw a line from Jones to the present or should we be talking about different tracks?' One of Farrell's quests was to discover why Indian music has so often come to the West, be it through parlour songs, light operettas, or fusions between Indian andEuropean music at a distance from the culture (in his case, in Australia). A journal intends to invite performers from all around the world who presented papers for discussion. The seminar could be started to put together the many foundations, GSP j be applied in the West? Farrell asserts that history is a kind of fiction created between a complex matrix of cultural influences, and that there are many other histories of Indian music and the West which remain to be written.

Day two highlighted the question on everyone's minds: how far can the guru-disciple-pandaram model of music transmission (fondly referred to as 'GSP') be applied in the West? The ICCR tradition promotes music teaching within a particular tradition, or stylistic school of music. Although there are individual models, GSP ideally involves a daily supervision of the disciple's (shishya) music practice on the part of the guru, and the willingness of the disciple to perform a range of possibly time-consuming domestic or organizational services for the guru in exchange. The discussion was returned to many times, since the majority of the papers touched on it.

Gregory Booth explained that although one can overcome the odds and learn Hindustani music wherever one comes from, his paper in fact asserted the opposite. GSP is a cultural system that has developed over time to support the oral tradition. Booth asserted that if you change GSP, the content and performance practice of the music will also change over time. Later, Alan Passell talked about the difficulties of teaching Indian music at a distance from the culture (in his case, in Australia). Performances included concerts which wound up each day of the seminar. Proved that quality Indian music has an established role on a global scale; as performed by musicians of both Indian and non-Indian descent. Twenty-seven artists from 'the West' (including Australia and Japan) who had received their musical training partly in India, partly (or in some cases exclusively) abroad, performed for approximately 40 minutes each. There were nine performers from the United States, six from the Netherlands, three from France, two each from Australia, Japan, the United Kingdom, and Switzerland and one from Mauritius.

In the concluding hour-long session on the afternoon of the third day, various ideas were discussed for follow-up action. The seminar could become a biennial or triennial event to be held in India, at a place where visiting participants can meet with their Indian counterparts. A journal could be started to put together the global scholarship on Indian music. An information centre could be set up for those abroad who wish to learn music in India and need to know where to go. There could be a database in Europe and in the United States, to pass on enquiries to the centre in India. A set of cassette CDs is going to be released by Zee Music of selected performers who played during the seminar, and Music Forum intends to invite performers from abroad on a regular basis.
Hinduism, Jainism, Sikhism
A Russian Dictionary of Indian Religions

Recently published in Moscow, the dictionary of Hinduism, Jainism, and Sikhism is the first Russian reference book to put together on a remarkably broad scale scientific data about the three major religions of which the majority of the followers are found in India and about the history of Indian philosophy and culture. It is the result of long-term research work undertaken by twenty-eight Indologists in Moscow and St-Petersburg.

By Luba Le Paire-Zubkova

This edition may be called unique in more than one respect. Firstly, it was published in Russia where scholars sometimes have to wait months for their salaries, not to mention royalties for (non-commercial) scientific production like this. In order to get their research published in book form, scientists have to seek all kinds of sponsorship and to undertake the publishing work themselves, since academic publishers are being compelled to pay attention to the market. No wonder that not all top experts in respective fields of knowledge, in spite of their initial intention, could contribute to the Dictionary. But for the enthusiasm of its general editors (and authors of many entries), Dr M. Albedil and Dr A. Dubiansky, the Dictionary might never have seen the light of day.

Secondly, this reference book on Indian religions presents carefully selected information on the genesis of Hinduism, Jainism, and Sikhism and about their present-day state. It helps reveal the fundamental principles, cosmogony, myths and rituals of these religious traditions; analyses their sacred books; and enumerates the characteristics of their numerous trends, sects and organizations. Nor do the authors overlook various trends, sects and organizations, like the followers of this religion have never appreciated the curiosity of outsiders, and this fact, it seems, also explains a certain scarcity of data in the part on Jainism. The religious and cultural life of Indian Sikhs, unlike the disturbing political implications of Sikhism, has never been a focus of scientific research in Russia until recently—hence only two authors were involved in preparation of the third part. Significantly, this freshly acquired knowledge on Jainism and Sikhism, filling old gaps in our general view of the Indian religious traditions, is combined in one edition with the well-established data on which Russian scholars began to investigate more than a century ago. Incidentally, biographical details about the most outstanding Russian Indologists have also been included in this edition.

Finally, this dictionary demonstrates a new objective, let us say, polyphonic approach to the problem of religious philosophy which has replaced the one-sided materialistic methodology of the Soviet epoch and can be correlated to the non (or rather anti-) doctrinal spirit of post-modern discourses. Admittedly, the Soviet Orientalists specializing in philology or religious studies enjoyed the privilege of writing almost all they wanted on the condition that they could camouflage their own unconventional beliefs. So there is no big difference in the subject matter as a whole. But the selection of entries, the manner, and the very language of presentation all betray a much higher degree of freedom and personal originality. Especially so, when the authors choose to speak about miraculous, inexplicable (para-normal) ‘phenomena’ or the ways of spiritual transformation embodied in them or in that religion.

The work contains three parts of disparate length, each organized alphabetically and dedicated to Hinduism (78% of the book volume), Jainism, and Sikhism. It is provided with a substantial preface and a subject index. Directional cross-references are designed to facilitate orientation. The preface (M. Albedil) introduces the reader to the origins and functioning systems of the three national religions of the Indian people. Particular attention is drawn to the complicated character of the Hindu beliefs and to the polysemantic contents of its terms, allowing various interpretations. As a matter of course, the Sanskrit terms common to different religions but with dissimilar meanings (such as qoma, guru, yoga, Siddhanta, swara) are treated in each part by specialists in the three respective religions. In the preface it is stated that Jainism is barely known in the West, since the followers of this religion have never appreciated the curiosity of outsiders, and this fact, it seems, also explains a certain scarcity of data in the part on Jainism. The religious and cultural life of Indian Sikhs, unlike the disturbing political implications of Sikhism, has never been a focus of scientific research in Russia until recently—hence only two authors were involved in preparation of the third part. Significantly, this newly acquired knowledge on Jainism and Sikhism, filling old gaps in our general view of the Indian religious traditions, is combined in one edition with the well-established data on which Russian scholars began to investigate more than a century ago. Incidentally, biographical details about the most outstanding Russian Indologists have also been included in this edition.

The bulk of the Dictionary reflects the four millennia of the evolution of Hinduism and its numerous modifications and transformations, including the so-called reformation of Hinduism (R. Rybakov), which took place in the 1970-80s, a concept of which was elaborated in Russia fifteen years ago. And although Indian historians have usually labelled the topics of similar discourse the ‘Renaissance of Hinduism’, while their Western colleagues preferred ‘neo-Hinduism’, a frequenter of international seminars nowadays can hear a preponderance of arguments in favour of the former term. Some attention is paid to the Hindu gurus of recent and contemporary periods who have never before been subjected to scientific consideration (from Shirdi Sai Baba to Satsri Sai Baba) and to formerly notorious sects or spiritual societies, like that of ‘Krishna of Consciousness’, which was severely persecuted in the 1970s-80s by the Soviet government.

The 10,000 copies of this edition are sure to be enjoyed by a vast number of the Russian public. To those who cannot read Russian it will, alas, be totally inaccessible, hampered by the lack of any foreign references and internationally accepted transliteration of special terms.
The next chapter dissects the trading activities of the Company, the most prominent being the Dutch and the English East India Companies, with special emphasis being placed on their exports to Europe and other parts of Asia. The theme of the fourth chapter is the pre-modern South Asian commercial organization and its interaction with the Companies, examining the investment pattern of the Companies and their problems in procuring investments. It also tries to explain how the Companies, faced with a chronic shortage of liquid capital, had to borrow money from the local credit market, albeit at a high rate of interest; how they were frustrated in creating a bullion at the imperial mint by the machinations of the banking house of the Jagat Seth; how the latter forced them to sell bullion and silver to that house at a much lower price than the market rate. It has also been shown how the Europeans had to adapt themselves to the traditional commercial organization in Bengal during this period, without being able to introduce any significant change in the prevailing system.

After a detailed analysis of the relations between the Asian merchants and the European companies, the fifth chapter sets out to prove that the Indian and Asian merchants were in no way inferior to the Europeans. Though many Indian merchants supplied export commodities to the Company, the Company had judged these as dudine merchants, they were by no means subservient to the Companies. They were merchants and traders of reputation on their own account, quite independent of the Companies and hence they did not hesitate to give up the business of dudine merchants in the face of impositions by the Companies as such. In this connection it should be noted that the prevalent notion so far has been that the English East India Company had to switch over from the dudine (advance) to the gomastas (paid agent) system in 1753 because of the decline of the power of the Bengal merchants (c.f.K.N. Chaudhury, P.J. Marshall). Here a convincing argument is adduced which claims that the change over the investment pattern of the English Company was made with the ulterior motive of augmenting the private trade interest of the Company servants and was by no stretch of the imagination the result of any decline of the mercantile community in Bengal. It is well-known that the gomastas evolved as the main instrument of the extensive private trade of the Company servants and they were the main weavers of coercion and oppression exerted on the weavers. It deals with all the economic activities of the post-Plassey period. The chapter also analyses in detail the distinctive role played by the merchant princes namely, the Jagar Seths, Ulhaschand, and Khwaja Wajid, in the political and economic affairs of Bengal in the first half of the eighteenth century.

Bengal Textile Trade

The next chapter gives an in-depth study of the textile trade and industry in Bengal. It examines the structure of the industry in the Moghul period, the organization of production, the weavers and artisans - their wages and earnings, their mobility and the like - as well as broaching the question of technology in the industry. It offers a new explanation of how the traditional production organization was able to meet the huge demand of the Asians and the Europeans without any technological innovation in the industry. The seventh chapter gives an account of the textile exports from Bengal by the Asians and the Europeans, backed up with qualitative and quantitative evidence. That the prevalent notion that the Europeans were the largest exporters of textiles from Bengal during this period is quite correct is shown by detailed quantitative analysis. In fact, even in the mid-eighteenth century, the Asians were a fair way ahead of the Europeans in the textile export from Bengal. The detailed account of the Bengal silk trade and industry is the theme of the eighth chapter. It has been shown by producing indisputable statistical evidence, recently discovered in the India Office archives, that the silk trade and market in pre-Plassey Bengal was dominated, almost monopolized, by Asian and Indian merchants, the most prominent among them being the Gujartis. The preponderance of the Gujartis is quite obvious from the fact that the best and the most expensive variety of Bengal silk was called 'Gujarat silk'. The demand by Indian and Asian merchants determined the state of price of silk in the market and the Europeans were only a minor partner in the Bengal silk trade. The average annual value of the silk exported by the Asian and Indian merchants from Bengal, even in the mid-eighteenth century, was almost five times more than that of the Europeans. Chapter nine switches to a description of the saltpetre and opium production and trade in Bengal. It has been argued that the economic activities of the Europeans in Bengal have been overemphasized. Quantitative evidence from Dutch records has shown that the Dutch were the most active in the opium export and the bulk of it was shipped by them to the Indonesian Archipelago - a lucrative practice which was achieved by the English Company in the post-Plassey period but this time the export was directed mainly towards China.

The next chapter is devoted to a detailed and analytical discussion of price trends in Bengal in the first half of the eighteenth century. Here again K.N. Chaudhuri, K. Data, Bijen K. Gupta, P.J. Marshall, K.N. Chaudhuri that there was a 'marked and sharp' increase in prices of commodities in the first half of the eighteenth century has been refuted. Analysing the prices of several important commodities like rice, sugar, indigo and cotton, it has been shown that there was hardly any increase in the prices of these commodities which can be described as 'marked and sharp' as most historians would have us believe. Chapter eleven offers a new explanation for the British conquest of Bengal in 1757. It has again been argued that the British conquest was far from 'accidental', nor was it unintended. The conquest became imperative for the existence of the Company servants which was facing a crisis in the late 1740s and the early 1750s. It has also been demonstrated that the Company servants, who were financing the French private trade and the severe competition from the maritime trade of the Asian merchants, were faced with the cold reality of the Armenian merchant Khwaja Wajid. The situation was complicated by the young Bengal nawab Siraj-ud-Daula, for the first time made clear his intentions that he was determined to stop the illegal private trade of the Company servants and the growing abuse of dasan (permit for duty-free trade). Therefore, the removal of both the French and the adamanent Bengal nawab became an absolute necessity for the sake of the private trade interests of the Company servants, of the French and of the Company, for the logical outcome. The last chapter summarizes all the arguments put forward earlier and presents the conclusion of the author. The work is based mainly on the primary manuscript records of the Dutch and the English East India Companies, preserved in the Algemeen Rijksarchief, The Hague, and the British Library (India Office Library & Records) London, respectively.

References

Human rights violations and the stubborn anti-democratic politics of Myanmar's military regime have put the country in the spotlight last year. Most of the press coverage has concentrated on the way the regime has been handling Daw Aung San Suu Kyi and the pro-democracy party, the National League for Democracy (NLD). It took Suu Kyi to win a Nobel prize in 1991 to capture the headlines of the international newspapers. Being a Nobel Peace laureate her actions fit the criteria applied by the media to define news, but the Burmese tragedy is far greater than the struggle of Suu Kyi and her party.

Deluding the Public

After 26 years of military dictatorship by General Ne Win, Burma seemed to be standing at the crossroads in 1990 with thousands of demonstrators calling for democratization and human rights. On the inhumane August 8, 1988, however, thousands of protesters were brutally killed by the Burmese army. Just over a month later, on September 19, the present military junta came to power through a bloody suppression of the democratic movement claiming that it had assumed power in the name of 'saving the country'. The new dictatorship adopted the name 'State Law and Order Restoration Council' (SLORC). Allowing the worries of the outside world, the SLORC proclaimed an open-door policy under the slogan 'the Burmese way to capitalism' after a bloody suppression of the democratic movement claiming that it had assumed power in the name of 'saving the country'. The new dictatorship adopted the name 'State Law and Order Restoration Council' (SLORC).

Despite all this, until May 1996 several governments were reconsidering their policies towards Myanmar. Just as the flow of developmental aid from Japan might well have been resumed, after its freeze in response to the SLORC's defiance of the 1990 election-outcome, the junta re-affirmed its reputation. On May 25, 1996, more than 250 NLD sympathizers were picked up following a public address by Suu Kyi in front of her house in Yangon. In order to prevent the NLD from holding a meeting on September 27, 1996, to commemorate its eighth anniversary, the military authorities cordoned off the area.

Reacting to the SLORC's actions, the ASEAN countries have often challenged the West's reluctance to manage human rights within their borders and should not prop up the authoritarian regimes as being inappropriate and ineffective. The continued abuse of human rights has often challenged the West's reluctance to manage human rights within their borders and should not prop up the authoritarian regimes as being inappropriate and ineffective.

ASEAN's prestige a two-sided dilemma

The ASEAN political leaders have joined academics in frequently arguing that democracy and human rights are not entirely compatible with Asian culture. Although human rights have been acknowledged by international legal documents such as the United Nations Charter, their explanation is that democracy and human rights are typically Western values which are not universally applicable. At a U.N.-sponsored Asia Regional Preparatory Meeting for the World Conference on Human Rights, held in Bangkok March 1991, forty Asian states signed a declaration stating that developed countries should not use human rights to intervene in the internal affairs of other Asian states, which the SLORC foreign minister, at the ASEAN's diplomacy since the organization has often challenged the Western countries' loudly voiced diplomacy as being inappropriate and ineffective. When the SLORC released Suu Kyi from house arrest in 1995, the ASEAN countries were quick to claim credit, saying it was the outcome of their constructive engagement policy. But the developments in 1996 seem to have proven them wrong as the SLORC launched its September 27 crackdown barely two months after applying to join ASEAN.

As the United States and the European Union representing the West and the ASEAN the East have followed different approaches regarding Myanmar, the issue has become a matter of prestige. Most significant, Myanmar's membership could tarnish the image of ASEAN whose member countries are already regularly criticized by the West for their own human rights standards. There are valid reasons for doubting the SLORC's motives for joining. It may want to use membership as a shield against criticism of its human rights record. Following this, Myanmar's continued abuse of human rights and disregard of demands for democratization, despite ASEAN's soft-handed approach, could injure ASEAN's diplomatic standing and could injure ASEAN's diplomatic standing.
towards Myanmar

Ma. If the SLORC keeps acting the way it has done, this must be considered a defeat for ASEAN's constructive engagement. As a member, Myanmar would define ASEAN's honour, but any reconsideration of acceptance by the ASEAN would suggest giving in to the West. There has been a West recognizing the authority of the SLORC took over in 1988, Japan wanted the former regime that it would reconsider its economic relations with Burma if economic reforms were undertaken. The liberalization that was decided upon by the BRSP in July 1993 suggested Japan's words had hit home. Should this be so, Japan could have enormous leverage over decision making in present-day Yangon.

Like most Western countries, Japan suspended aid to Burma in 1988 after the SLORC seized power. But in 1996 Japan brokered with the West recognizing the authority of the regime after it had dispatched a cabinet minister to the funeral of the late Mr. S. R. K. Kajiyama, told a news conference: 'Japan can't overlook moves that run counter to the democratization of Burma.' However, in contrast to the United States and the European Union, so far Japan has not threatened to bring sanction to bear on the SLORC. Explaining Japan's policy towards Myanmar, the 1995 Diplomatic Bluebook of the Japanese Foreign Ministry states that 'it should be stressed that Japan believes it should take a firm and intermediate approach that is truly effective in improving human rights in the country concerned, rather than a confrontational approach which simply points out human rights violations by that state.' Since the events of May last year there has been some debate in the USA and Japan about the path to be taken. Although there seems to be agreement that constructive engagement has not had the desired results, the editorials insist that Japan should maintain levels of communication and influence the regime through dialogue. Cutting off the remaining humanitarian aid is not considered desirable.

The China Factor

Despite the various arguments mentioned above, ASEAN's policy towards Burma has a distinctly realistic character. Loosening Myanmar's ties with China by reducing the SLORC's dependency on Chinese policies and potentially easing the lead in the South East Asian region. Playing the game of 'good cop - bad cop' is one possible strategy to influence the SLORC. The Chinese are known to have a strong influence in the region, and can potentially be used to pressure the SLORC into making changes. However, it is important to note that China's influence varies, and it may be more effective to work with other regional powers to achieve desired outcomes.

A Concerted Effort

Ethical considerations and public opinion headed by non-governmental organizations in the West urge the SLORC to respect human rights and democracy. Western governments have some adhering to these calls. However, policy towards Myanmar does not only concern human rights and democracy, but is also a security affair. As a close friend of China, economically as well as militarily, it poses a challenge to neighbouring countries. The US, the European Union, the ASEAN, and Japan need to improve their relations with China, but the underlying sentiment is concern rather than confidence. Ethical considerations and public opinion may not necessarily force the SLORC to change its policies, but could be a deterrent to further human rights abuses in the region.

The Role of Japan

There has been a shift in Japan's policy towards Myanmar, from a stance of non-acceptance to one of engagement. This change has been driven by Japan's desire to improve its relations with China and the ASEAN, and to reduce its dependency on these regions. Japan has also increased its economic aid to Myanmar, including the building of a new naval base and providing military assistance. However, Japan's policy towards Myanmar is not without its challenges, as it seeks to balance its economic interests with its ethical considerations.

Winter 1997 | 1155 NEWSLETTER NO.1 - 23

Alexander Weissink is currently doing research on International Relations at Keio University, Tokyo, Japan. Email: aew60423@keio.kansai.ac.jp
Vietnam’s Hue Prepares

By ANDREW SYMON

Old United States army tanks, artillery and personnel carriers sit on the grass outside a museum in the old walled city of Hue, once the capital of Vietnam’s emperors. It is quiet now and the old cyclist rolls by on the nearby road, leading to the pavilions and temples of the old palace, modelled after Beijing’s Forbidden City. Softened by gently drizzle, the atmosphere of Hue seems true to the meaning of its name—harmony.

But the rusting US Army equipment is a reminder of how the city’s peace and beauty was shattered by war in 1968. Despite all the destruction, Hue recovered, and enough of its traditional architecture, urban design and surrounding landscape survived to justify its listing as a World Heritage site under UNESCO’s Convention on the Protection of World Cultural and Natural Heritage.

Today, though, Hue is threatened, many fear, by a new onslaught: mass tourism. While this invasion, unlike those of the past, should bring greater prosperity to Hue, there is also anxiety among Vietnamese that uncontrolled hotel development and stampedes of tourists could degrade fragile sites and corrupt Hue’s charms.

For a country as poor as Vietnam, with an average annual per capita income of only US$160 and a 75 million population growing at a high two percent a year, tourism is an alluring source of investment, foreign exchange and jobs. And Hue, in the centre of the country on the Perfume River, a little inland from the South China Sea, is one of the country’s best draws.

By the year 2000, one million foreign and local tourists will visit Hue per year, if present Government targets are reached. Already, to facilitate tourism in Hue, the airports of Phu Bai, 14 kilometres to the south, is undergoing a US$28 million expansion, including construction of an extra runway, begun in April 1996, to allow larger jets to land.

Now, the Vietnamese Government is also proposing a US$70 million programme to rebuild the main structures of the Imperial Palace lost in war, as well as restoring the landscape and nearby royal tombs during the next 15 years. Conservators, historians and architects naturally welcome such an injection of funds.

However, they fear pressures from the tourism industry to turn Hue into a kind of glorified movie set or tropical Disney Land with fanciful, inaccurate replicas of old buildings. The problem is usually that the money is on the side of those who like movie sets, warns UNESCO’s Bangkok-based Adviser for Culture in Asia and the Pacific, Richard Engelhardt.

Nguyen: a unifying dynasty

Hue has long been skirted, but it was at the beginning of the nineteenth century that a new city was created. In 1802, a noble of a southern clan, Nguyen Anh, having newly broadened Song Huong or Perfume River, eight kilometres from the coast and backed by the foothills of the Truong Son mountains: The Nguyen Dynasty’s city of Hue symbolized the belief in the absolute power of the emperor. Confucian philosophies and Chinese ideas of government and, as in China, the emperor’s power was mandated by heaven. So, the design of the city centre around the emperor, his business of state, the life and leisure of him and the family, and the worship of his ancestors.

For today’s Communist Party of Vietnam, a party preaching egalitarianism and socialism, the feudal character of the Nguyen dynasty was long an anathema. More recently though, the dynasty has come to be seen in a more favourable light, in part because of Hue’s value as a tourist attraction, but also as a result of a revised view of the past. As UNESCO’s Engelhardt observes: there is a lot more historical interest these in their lunar new year Tet offensive across the country. The month left behind not only ruins, but hundreds of civilians killed for their role in the South Vietnamese Government. Thousands of others were caught by the battle and died in artillery and air bombardments and crossfire from both sides. Much of the Imperial Palace was left as rubble, and today, where the royal family once relaxed, there are now vegetable plots behind broken walls and little boys fishing in the ponds.

Yet somewhat miraculously, there still remain many exquisite buildings, gateways and courtyards in the royal precinct, some restored and other where work is in progress, as well as ruined buildings still waiting. Most of the strong walls and most of the Citadel surrounding the old city are intact.

Modern Hue, with a population of 250,000, spreads out leisurely beyond the old ramparts and also is growing across on the river’s right bank—the other Vietnamese site was listed—Ha Long Bay to the north east of Hanoi, a natural wonder where scores of granite pinnacles rise starkly out of the sea in almost a surreal way.

To be listed, sites must be of exceptional, not unique, character, as judged by an international committee of experts. They can only be listed following nomination by the relevant national government. The government, in turn, must put in place a management programme to preserve the site. A site can be removed from the list by the committee if it determines to the points where it has lost the attributes which determined its inclusion on the World Heritage List.

Restoration and preservation of Hue’s monuments and culture by the Vietnamese have been supported by international financial and expert assistance marshalled through UNESCO since 1982, as well as from individual government bilateral programmes, the Polish government, for example, proposed that a large part of Vietnam’s old debt to Poland be allocated as funds to restore relics in Hue.

But funds devoted to Hue to date are small compared with the new in March 1996 that the Vietnamese prime minister had approved a US$70 million restoration. Half of the funds are expected to come from central government, 30% from foreign donors, and the rest from local tourist revenue. The proposal, conservators hope, is an opportunity to institute sound heritage conservation practices. But what must be guarded against, they say, are attacks on Hue’s ‘integrity’ and ‘authenticity’. Hue, conservators stress, is not simply a large number of connecting and important sites in isolation from each other. Rather, Hue’s monuments, temples and pagodas, in the old city and without, make up an entire landscape. Individual buildings, urban design, and the natural landscape come together to form a complete heritage area.

Quality Tourists

The beauty of the site, than it is to say, the interplay of natural and man-made features in this specific location with the Perfume River serving as the axis of the site, is the unique defining characteristic of Hue: argues the Hue-UNESCO Working Group for the Safeguarding of World Heritage Sites.

World Heritage Site

Protection of Hue was internation­ally endorsed in 1993 through its listing as a UNESCO World Heritage site. Hue joins other cities such as the Taj Mahal in India, Angkor in Cambodia, Sukhothai in Thailand and Borobudur in Java. In 1994, another Vietnamese site was listed—Ha Long Bay to the north east of Hanoi, a natural wonder where scores of granite pinnacles rise starkly out of the sea in almost a surreal way.

To be listed, sites must be of exceptional, not unique, character, as judged by an international committee of experts. They can only be listed following nomination by the relevant national government. The government, in turn, must put in place a management programme to preserve the site. A site can be removed from the list by the committee if it determines to the points where it has lost the attributes which determined its inclusion on the World Heritage List.

Restoration and preservation of Hue’s monuments and culture by the Vietnamese have been supported by international financial and expert assistance marshalled through UNESCO since 1982, as well as from individual government bilateral programmes, the Polish government, for example, proposed that a large part of Vietnam’s old debt to Poland be allocated as funds to restore relics in Hue.

But funds devoted to Hue to date are small compared with the new in March 1996 that the Vietnamese prime minister had approved a US$70 million restoration. Half of the funds are expected to come from central government, 30% from foreign donors, and the rest from local tourist revenue. The proposal, conservators hope, is an opportunity to institute sound heritage conservation practices. But what must be guarded against, they say, are attacks on Hue’s ‘integrity’ and ‘authenticity’. Hue, conservators stress, is not simply a large number of connecting and important sites in isolation from each other. Rather, Hue’s monuments, temples and pagodas, in the old city and without, make up an entire landscape. Individual buildings, urban design, and the natural landscape come together to form a complete heritage area.

Quality Tourists

The beauty of the site, than it is to say, the interplay of natural and man-made features in this specific location with the Perfume River serving as the axis of the site, is the unique defining characteristic of Hue: argues the Hue-UNESCO Working Group for the Safeguarding of World Heritage Sites.

World Heritage Site

Protection of Hue was internation­ally endorsed in 1993 through its listing as a UNESCO World Heritage site. Hue joins other cities such as the Taj Mahal in India, Angkor in Cambodia, Sukhothai in Thailand and Borobudur in Java. In 1994, another Vietnamese site was listed—Ha Long Bay to the north east of Hanoi, a natural wonder where scores of granite pinnacles rise starkly out of the sea in almost a surreal way.

To be listed, sites must be of exceptional, not unique, character, as judged by an international committee of experts. They can only be listed following nomination by the relevant national government. The government, in turn, must put in place a management programme to preserve the site. A site can be removed from the list by the committee if it determines to the points where it has lost the attributes which determined its inclusion on the World Heritage List.

Restoration and preservation of Hue’s monuments and culture by the Vietnamese have been supported by international financial and expert assistance marshalled through UNESCO since 1982, as well as from individual government bilateral programmes, the Polish government, for example, proposed that a large part of Vietnam’s old debt to Poland be allocated as funds to restore relics in Hue.

But funds devoted to Hue to date are small compared with the new in March 1996 that the Vietnamese prime minister had approved a US$70 million restoration. Half of the funds are expected to come from central government, 30% from foreign donors, and the rest from local tourist revenue. The proposal, conservators hope, is an opportunity to institute sound heritage conservation practices. But what must be guarded against, they say, are attacks on Hue’s ‘integrity’ and ‘authenticity’. Hue, conservators stress, is not simply a large number of connecting and important sites in isolation from each other. Rather, Hue’s monuments, temples and pagodas, in the old city and without, make up an entire landscape. Individual buildings, urban design, and the natural landscape come together to form a complete heritage area.

Quality Tourists

The beauty of the site, than it is to say, the interplay of natural and man-made features in this specific location with the Perfume River serving as the axis of the site, is the unique defining characteristic of Hue: argues the Hue-UNESCO Working Group for the Safeguarding of World Heritage Sites.

World Heritage Site

Protection of Hue was internation­ally endorsed in 1993 through its listing as a UNESCO World Heritage site. Hue joins other cities such as the Taj Mahal in India, Angkor in Cambodia, Sukhothai in Thailand and Borobudur in Java. In 1994, another Vietnamese site was listed—Ha Long Bay to the north east of Hanoi, a natural wonder where scores of granite pinnacles rise starkly out of the sea in almost a surreal way.
For a New Onslaught

Tourism offers Hue both the promise of cultural renaissance and the spectre of garish degradation, as the Permanent secretary of the UNESCO-Hue Working Group, Dr Truong Quoc Binh, from the Ministry of Culture and Information explained. The positive aspects of tourism are undeniable: 'The turnover from tourist activities is employed for the maintenance of relics, the readjustments of museums. It also helps in the restoration of non-physical cultural heritage, especially fine art handicraft, traditional music and dance.' But Dr Truong says, 'One of the concrete examples is that the development of tourism is reviving a series of branches and skills in lime for a long time like tailoring and embroidery, copper casting, sculpture, and engraving and especially that typical art form of Hue, traditional songs performed by the royal palace ensemble. Tourism itself, cannot be divorced from culture. Tourism is a bridge linking people of different cultures in the world, and it creates at the same time a direct relationship between the present and the past of each nation,' Dr Truong says. But Dr Truong is also afraid of Hue being battered by tourism as experienced in many other places in Asia. Looking at other famous cultural sites Dr Truong says that the pressure of too many visitors in one place in too short a time, however well intended they may be, can badly damage fragile sites. At worst, he points to the results of unmanaged floods of tourists elsewhere: litter, noise, vandalism from tourists who engrave their names on the alls and other parts of the relics. Visitors themselves are beset by non-specialist guides lured by the tourist dollar, but leading 'to the misinterpretation and distortion of historical cultural content of heritage'. Worse still, is the illegal sale of antiques from sites by the local people. Well documented are the ways the sudden impact of wealthy tourists and expensive hotels can damage poor local communities as a result of the prospects of quick money to be made - with prostitution being one of the more obvious examples. If indeed Hue goes down this sort of path, Dr Truong says, it will surely kill the tourist industry's golden goose. The impact of nature and uncontrolled tourism will damage inestimably the tourist industry's golden goose. The impact of nature and uncontrolled tourism will damage the prospects of quick money to be made - with prostitution being one of the more obvious examples. If indeed Hue goes down this sort of path, Dr Truong says, it will surely kill the tourist industry's golden goose. The impact of nature and uncontrolled tourism will damage the prospects of quick money to be made - with prostitution being one of the more obvious examples. If indeed Hue goes down this sort of path, Dr Truong says, it will surely kill the tourist industry's golden goose. The impact of nature and uncontrolled tourism will damage

Pros and Cons of Tourism

Tourism offers Hue both the promise of cultural renaissance and the spectre of garish degradation, as the Permanent secretary of the UNESCO-Hue Working Group, Dr Truong Quoc Binh, from the Ministry of Culture and Information explained. The positive aspects of tourism are undeniable: 'The turnover from tourist activities is employed for the maintenance of relics, the readjustments of museums. It also helps in the restoration of non-physical cultural heritage, especially fine art handicraft, traditional music and dance.' But Dr Truong says, 'One of the concrete examples is that the development of tourism is reviving a series of branches and skills in lime for a long time like tailoring and embroidery, copper casting, sculpture, and engraving and especially that typical art form of Hue, traditional songs performed by the royal palace ensemble. Tourism itself, cannot be divorced from culture. Tourism is a bridge linking people of different cultures in the world, and it creates at the same time a direct relationship between the present and the past of each nation,' Dr Truong says. But Dr Truong is also afraid of Hue being battered by tourism as experienced in many other places in Asia. Looking at other famous cultural sites Dr Truong says that the pressure of too many visitors in one place in too short a time, however well intended they may be, can badly damage fragile sites. At worst, he points to the results of unmanaged floods of tourists elsewhere: litter, noise, vandalism from tourists who engrave their names on the alls and other parts of the relics. Visitors themselves are beset by non-specialist guides lured by the tourist dollar, but leading 'to the misinterpretation and distortion of historical cultural content of heritage'. Worse still, is the illegal sale of antiques from sites by the local people. Well documented are the ways the sudden impact of wealthy tourists and expensive hotels can damage poor local communities as a result of the prospects of quick money to be made - with prostitution being one of the more obvious examples. If indeed Hue goes down this sort of path, Dr Truong says, it will surely kill the tourist industry's golden goose. The impact of nature and uncontrolled tourism will damage

For a New Onslaught

Tourism offers Hue both the promise of cultural renaissance and the spectre of garish degradation, as the Permanent secretary of the UNESCO-Hue Working Group, Dr Truong Quoc Binh, from the Ministry of Culture and Information explained. The positive aspects of tourism are undeniable: 'The turnover from tourist activities is employed for the maintenance of relics, the readjustments of museums. It also helps in the restoration of non-physical cultural heritage, especially fine art handicraft, traditional music and dance.' But Dr Truong says, 'One of the concrete examples is that the development of tourism is reviving a series of branches and skills in lime for a long time like tailoring and embroidery, copper casting, sculpture, and engraving and especially that typical art form of Hue, traditional songs performed by the royal palace ensemble. Tourism itself, cannot be divorced from culture. Tourism is a bridge linking people of different cultures in the world, and it creates
Archival Material on the Philippines

Money and Crops

By WILLEM WOLTERS

When the United States acquired the territories ceded by Spain, as a result of the Spanish-American War in 1898, it became necessary to create a Federal Government agency charged with the task of administering civil affairs in the new possessions. A bureau was established in the Office of Insular Affairs, responsible for the administration of Puerto Rico and the Philippine Islands. This Bureau was the depository of all records relating to the civil government of these island territories, that had passed the Office of the Secretary of War.

The records include laws and treaties, documents, background and study material, correspondence and communications with other departments and the officials in the islands concerning policy matters. During the first few years of its life the Bureau was the information centre for the islands and its staff compiled data to advise and recommend policies to the Secretary of War, and to answer questions and inquiries from both public officials and business people. The Bureau carried out these functions until November 1931, when the Philippine Islands became a commonwealth.

In 1954 the Philippines acquired their independence. The records of the Bureau of Insular Affairs (Record Group 150) contain several collections. Under the label General Classified Files (1868-1945) are assembled documents, letters, reports, statistics, compilations, maps, charts, and other records relating to the numerous issues with which officials had to deal. The Bureau also collected printed documents, books, reports, hearings, acts, as background material for its advisory role. These printed materials have been bound into volumes, as an adjunct to the general files, and are assembled under the label library materials. Manuscript reports of the successive administrations in the Philippines are available on microfilm.

Currency Reform

Probably the most fundamental policy issue with which the Americans implemented, and one which is certainly well-documented, was the currency reform of 1904. The step was a difficult one and the American officials studied the matter thoroughly for a couple of years before finally making their decision. They consulted foreign and Chinese traders, Spanish and English bankers, and other experts in Manila, and asked advice from economists and monetary experts. These investigations yielded a large number of interesting documents.

When the Americans occupied the archipelago they encountered a confusing currency situation. Like all the other countries and colonies in Asia (with the exception of Java), the currency system in the Philippines was on the full silver standard, which means that silver coins constituted the entire circulation, and that the value of the coins was equal to the bullion value of the silver content. At that time, most of the European countries and the United States had shifted to the gold standard, causing hardship for traders.

Different silver coins circulated alongside each other in Asia. The Spanish Carlos dollar (with the head of the Spanish king, Charles III) had been the standard currency in the treaty ports in South China. In the closing decades of the century, the Mexican silver dollar was widely circulated in China and Southeast Asia. Attempts to introduce an American trade dollar, a French trade piaster, and a Japanese trade dollar, all had to be abandoned after a short while.

Gresham's Law

Contemporaries observed the operation of Gresham's law: bad money drives out good money. There are several examples of coins with a higher bullion value, being pushed out by lower valued coins. In the mid-19th century, the Spanish colonial government issued a gold coin in the Philippines, but within a couple of years these coins had all disappeared from circulation. It was assumed that they had been collected by traders and shipped abroad to be melted down. The heavy French trade piaster, minted on a large scale in Paris, for circulation in French Indochina, was exported to neighbouring China. When the Americans introduced gold-based American dollars in the Philippines in 1899, a large number disappeared from circulation.

Part of the currency flows between countries was also connected with seasonal fluctuations in these agricultural economies. In the Philippines, where the amount of money in circulation was considered too small for the volume of business to be transacted, merchant houses in Manila had to send large sums of money to the provinces to purchase the export crops. Around 1900 it was estimated that in the months of February and March, by traders alone, the sugar harvest to the export centers, and similar amounts had to be sent to the hemp, tobacco, and rice regions. Some of these crops were harvested in different months, so that money could be shifted from one crop to another.

The currency movements between the archipelago and the Chinese coast, specifically with the treaty port of Amoy from where most of the Chinese in the Philippines came, had a two-way character. Chinese in the Philippines frequently travelled back and forth to the mainland, bringing their silver earnings back to their hometowns. There was a high demand for Mexican dollars along the coast of southern China. On the other hand, as money was scarce in the Philippines (deliberately kept so by the Spanish authorities), the interest rate on Mexican dollars was higher in Manila than in Hong Kong, and consequently large sums of Mexican dollars were smuggled into the Philippines. The important fluctuations of dollars in the archipelago took place during the harvest season, between February and June, while dollars were exported to Hong Kong between September and November.

When the Americans arrived in the Philippines the currency system in the country consisted largely of Spanish silver pesos (Alfonso XIII) and Mexican dollars. The Philippine population preferred large silver coins to any other type of currency, even to gold, and certainly to token coins. American dollars were not accepted in accordance with their gold value, but on the basis of their silver bullion value.

It is interesting that most of the traders and bankers, interviewed by the American officials and experts in the years between 1889 and 1902, favoured a continuation of the silver standard in the islands. Exporters of agricultural commodities benefited from the worldwide decline in the price of silver. They paid for their deliveries in depreciating local silver, and were paid with gold bills for their exports, for which they received a higher silver value. Importers on the other hand suffered a loss because of the falling price of silver. And it is interesting that the importers in the Philippines, military and civilian personnel and teachers, who pushed for a shift to the gold exchange standard, were American economic advisors who played an important role in the decision to put the Philippine currency system on a gold standard basis. The economist, Conant, designed the system by which the new Philippine peso would be pegged to the American gold standard. Consequently, for a couple of years after 1904, the peso was called the 'cent'. The economist, Jenkins, who wrote extensive reports and comments on the procedure of the introductory period, was a member of an international commission advising other governments on the gold standard. He spent a long time in China, advocating the adoption of the gold standard, but the imperial government decided to stick to the silver standard. Japan adopted the gold exchange standard, and so did Singapore and Malaya, Indo-China and Thailand. The Philippine system was considered the model for them to follow.

The currency reform in the Philippines, a simple monetary measure, had important economic consequences. The same can be said about currency reforms in other countries. Before these reforms, the different countries were in open communication with each other, in terms of the flow of money, goods, and people. In many respects commercial centres and neighbouring hinterlands formed a kind of monetary union. The introduction of national currencies closed the borders between the countries. In some areas this has had negative effects, even causing economic disturbances. One can ask the counterfactual question what would have happened if China had not been cut off from the world by the gold exchange countries. The Philippines itself benefited from the currency reform. Contrary to what the exporters had expected, exports did not suffer, and after a couple of years there was seen a considerable increase in exports. Philippine trade with China increased slowly in absolute terms, but fell far behind trade with the USA in relative terms. The archipelago reinforced its economic ties with the USA, even creating a degree of dependency which was to be deployed later in the twentieth century. The shift from silver currency to a gold exchange standard laid the basis for a further development of the monetary system, with a greater emphasis on fiduciary money and credit instruments. This development, and its underpinnings for more state intervention and for economic nationalism after independence.

Archival Material on the Philippines

SOUTHEAST ASIA

Archival Material on the Philippines

Money and Crops

26 • IAS NEWSLETTER 3 • WINTER 1997

Dr W.G. Wolters is attached to the Centre for Pacific Studies, Nijmegen University, The Netherlands.
IISH Offers a Home to INDOC Collections on Labour

Recently the Indonesian Documentation and Information Centre at Leiden (INDOC) had to discontinue its activities. INDOC was created as an independent foundation in 1979 with the aim of filling a gap in the news service about current affairs in modern Indonesia. Fortunately, a major part of the INDOC collections on labour will find a home at the International Institute of Social History (IISH) in Amsterdam.

Other parts of the INDOC collections found their way to the RITV and the Van Vollenhoven Institute in Leiden. The Asia Department of the IISH will, however, continue INDOC's documentation work in Indonesia, albeit on a new footing. The information collected is now focused more narrowly on labour (labour politics, labour relations, working conditions, labour migration, etc.). At the same time, however, the range of periodically collected material has been expanded, especially to include newspapers and weeklies from different regions of Indonesia. The IISH intends to produce an index to the collection which will be available through the online catalogue of the Institute.

Microfilm

Fortunately, a major part of the INDOC collections on labour will find a home at the International Institute of Social History (IISH) in Amsterdam. The IISH found it of great historical importance and believed in filming the unique INDOC labour collection (1910-1995): newspapers are very vulnerable and space in the depositories is limited. Thanks to a grant of the International Institute of Asian Studies (IIAS), the IISH was able to film the collection on labour in contemporary Indonesia. This material is now available on microfilm.

The Centennial of the 1896 Philippine Revolution

Radiating optimism about the ending of a separatist war in the south of the country, the Philippine president, Fidel V. Ramos, opened the conference to celebrate the centennial of the outbreak of the anti-Spanish Philippine Revolution on August 21, 1896. He pointed out how important the process of nation-building still is today. This process, involving the achievement of peace and the generation of wealth, is also geared towards an equitable distribution of society's resources. All this started one hundred years ago.

National Hero

It struck this participant, who hails from a country where national heroes are rarely recognized, how strongly the conference affected an elaboration and celebration of the revolutionary events of a century ago. It was coorganized by the NCC and the National Commission of Culture and the Arts (NCCA) under Commissioner Carmen D. Padilla.

With a politician's feeling for 'hype', the conference chairman, former vice-president Dr. Salvador P. Laurel, introduced the 'most significant international conference ever held in our country in the last hundred years'. He called for the penetrating discussion of nagging old questions and exhorted participants to leave no stone unturned in the efforts to search for more clarity on the character of Philippine nationhood.

More than eight hundred participants attended the conference, which took place in Manila from 21-23 August. The views of and on emigre Filipinos, particularly in the USA, were discussed.

Sociological questions focused on the role of the native principalities in the colonial status system, kin relations and activities. Among those who presented papers were 40 Filipinos, 21 Americans and 5 Spaniards followed by a large number of other Asian and European nationalities with one to three papers each. The absence of authors representing Japanese and Indonesian institutions was striking.

Philippine National Hero

Marcelo H. del Pilar

In his address, the conference chairman, former vice-president Dr. Salvador P. Laurel, introduced the 'most significant international conference ever held in our country in the last hundred years'. He called for the penetrating discussion of nagging old questions and exhorted participants to leave no stone unturned in the efforts to search for more clarity on the character of Philippine nationhood.

The conference had been announced as a scholarly chime in the decade of the celebration of the revolutionary events of a century ago. It was coorganized by the NCC and the National Commission of Culture and the Arts (NCCA) under Commissioner Carmen D. Padilla.

With a politician's feeling for 'hype', the conference chairman, former vice-president Dr. Salvador P. Laurel, introduced the 'most significant international conference ever held in our country in the last hundred years'. He called for the penetrating discussion of nagging old questions and exhorted participants to leave no stone unturned in the efforts to search for more clarity on the character of Philippine nationhood.

The conference was not free of hidden controversies, for instance the late arrival of President Ramos. Many Filipinos signed a protest against what they interpreted as official indifference to the founding heroes of their nation. More unfortunate was a campaign directed at foreign participants who received documents describing the large-scale theft of historic documents from the National Archives, an issue which had already been exposed to international criticism a few years ago.

Notwithstanding the professed aim to discuss the 1896 Revolution and its effects on Filipino nationhood in the succeeding century, most papers in panels were of a historical nature, concentrating on the decade of the 1890s. The few plenary lectures were more in keeping with the historical nature, concentrating on the decade of the 1890s. The few plenary lectures were more in keeping with the historical nature, concentrating on the decade of the 1890s. The few plenary lectures were more in keeping with the historical nature, concentrating on the decade of the 1890s.

Emile Schwidder is a research fellow at the Asia Department of the International Institute of Social History, Amsterdam.

Professor van den Muijsenberg is attached to the Center for Asian Studies, Amsterdam, University of Amsterdam.
The Centre for the History of European Expansion of Leiden University organized a one-day seminar on business networks in late-colonial Southeast Asia in the period 1860-1942. The seminar was divided into two parts: the one on European and the other on Asian entrepreneurs and their networks.

The next speaker was Rajeswary Brown (SOAS, London), who talked about the Chinese and their relations with foreign multinationals in Southeast Asia. Her paper traced the interactions of Chinese capitalists with Japanese, European and other colonial capital groups. Her focus was on Chinese competitiveness, their absorption of technology, and their moves into new products and markets. These remained at the core of Chinese businesses, so they often did not integrate their trade by forward or backward linkages, and had an unspecialized attitude towards risk-taking. They regarded capital as a means of circulation and had no serious appraisal of market demands. Rather than competing in trade, they occupied niches in the economy where they could expand their role, forming sub-enclaves of monocrop capitalism.

The last speaker was Peter Bossenbroek (University of Amsterdam). He brought all the generalizations about Asian trade down to earth by examining one firm, the Kwok Hoo Tong Handel Maatschappij, Semarang, Java. Post argued that the Chinese trade developed itself as something, not one figuring as a 'middleman in a middleman's economy.' It was vital to realize that Chinese trading companies had large networks and enormous financial reserves. Post showed that the rise and fall of the Kwok Hoo Tong Trading Company depended on its relations within the different commercial arenas in Asia. Their shrewd entrepreneurship reveals a business culture in which many of the differences between European and Asian capitalism disappeared.

In comparing European and Asian business, it transpires that many differences which have highlighted today were already to be seen during the colonial period. Though much research has been done on the Overseas Chinese, any comparisons of their role with that of European business are relatively new. One of the conclusions of this seminar is that a long-term perspective, in which devalorization is not seen as a dividing line, is best suited to study the ways Asian and European business networks have developed in Southeast Asia.

The 3rd Euroviet Conference

The 3rd Euroviet conference will be held in Toulouse on the 13th of July at the National Institute for the study of Europe's (CNRS) facilities. The conference will continue a cooperation that has begun with the 1st Euroviet conference in 1997. The high scientific standard never dimmed in these cycles of workshops in 1999 with the theme 'Southeast Asia's answers to the affirmation of Western power.'

Follow-up

The success of the Paris workshop has encouraged the initiation of a network of intermediaries to further the cooperation which has begun with the Paris meeting. The next workshop will take place in Paris in 2000. The conference has been called 'Towards a new cultural exchange between Southeast Asian societies and states.'

Papers and Abstracts:
The deadline for receiving papers (in English or in French) is May 1, 1999. Please send a hard copy and a copy on diskette (preferably WP5.1 or Word 6.0) to the Organizing Committee (address below). Papers should be camera-ready, single-spaced on A4 size paper and should not exceed 20 pages.

Conference attendants may order publications of the conference at a reduced price. A list of abstracts provides an order form for this. Selected papers from the conference may be included in a future publication or publications;

Send papers to: The Euroviet Organizing Committee, Centre for Asian Studies, Amsterdam,
Mgr. Geise: a Bishop among the Baduy

Mgr. N.J.C. Geise died. His life spanned almost the entire 20th century (1907-1995), and in it he combined a remarkable number of activities. He was a Franciscan, an anthropologist, a bishop, the founder of a university, and last but not least a scholar of Islam. His priesthood probably meant the most to him, but we learned to know him primarily as an anthropologist. Later, we discovered his capacity for administering pastoral care, a gift enjoyed not only by the people in his parish in the Indonesian city of Bogor, but also by exhausted fieldworkers suffering from culture shock.

Geise was born in Rotterdam in 1907. He entered the Franciscan order at the age of eighteen in 1925 to be ordained a friar in 1932. He then started studying anthropology at Leiden university under J.P.B. de Josselin de Jong and left for Indonesia in 1938. His plan was to spend two and a half years in West Java with the Sundanese hill tribe, the Baduy, and this was the start of a lifelong commitment.

The war disrupted his plans to write a dissertation, and in fact much of his fieldwork material was lost during the Japanese occupation. Despite such setbacks he managed to finish his thesis, published under the title Baduy en Madura in Lebik Panthang Zuid-Banten, in 1952. Geise concluded that contrary to earlier findings the isolated Baduy tribe had always been indigenous to the region.

In the meantime, he had developed a profound love for the country that he had learned to know as a colonial state and that had by this time become an independent nation. In 1962 he became the first ever bishop of Bogor, a position he retained until 1975. Launching himself into the activities of his diocese, he dedicated himself to education and the setting up of education departments. He became the co-founder of the Universitas Katolik Parahyangan, part-time professor of anthropology at the Padjadjaran University in Bandung (1972-1994) and founder of several schools and educational institutions in the region. He trained many Indonesian anthropologists as Prof. Judistira Garna, Drs Djua-lor, Drs O Nusantara Uja, and Dr Haryo Martodirdjo. Geise saw himself more as a counsellor than as a leader. As Dr Martodirdjo recalls: 'He trusted such Indonesian anthropologists as me, Prof. Haryo, as well as his own trusted friend President Sukarno. He was not only a dedicated anthropologist, he was also a caring pastor. In 1981, when we arrived at his parish in Bogor unannounced, after a couple of exhausting months in the field, all we hoped for was a shower and a night in a clean bed. But Geise immediately recognized there was more to be done. After a long and stimulating discussion about our findings with the Baduy, he pulled an iron box out from under his bed, unlocked it, and handed us 100 guilders. He then recommended us a comfortable hostel owned by a friendly widow. We stayed there for a week — it was simply wonderful. Reborn we returned to the field.'

Geise died in August 1995 during a visit to Holland, where he was hospitalized. It is more than a year ago since Mgr. N.J.C. Geise died. His funeral took action and helped to bring the question of the Baduy boundaries to the highest political platform.

'The Baduy had always been inhabited by man. They do not need a new constitution to support their claim.'

Geise was not only a dedicated anthropologist, he was also a caring pastor. In 1981, when we arrived at his parish in Bogor unannounced, after a couple of exhausting months in the field, all we hoped for was a shower and a night in a clean bed. But Geise immediately recognized there was more to be done. After a long and stimulating discussion about our findings with the Baduy, he pulled an iron box out from under his bed, unlocked it, and handed us 100 guilders. He then recommended us a comfortable hostel owned by a friendly widow. We stayed there for a week — it was simply wonderful. Reborn we returned to the field.'

Geise died in August 1995 during a visit to Holland, where he was hospitalized. It is more than a year ago since Mgr. N.J.C. Geise died. His funeral

• We thank Dr. Haryo Martodirdjo for his help and Prof. Drs Judistira Garna for the photo documentation.

Gert Jan Bestebreurtje
Antiquarian Bookseller and Print-dealer
Brugstraat 2
[Address removed]
3500 Utrecht / Netherlands
Tel.: [Number removed]
Fax: [Number removed]

SOUTHEAST ASIA

Netherlands

Orders for the book may be sent directly to the publisher, see address above.

Specialized in Old & Rare Books on Colonial History and Travel.

Catalogues of books on Asia are to be found as Short List on Internet: http://iaas.lederamun.nl/books/hks.html
For more detailed information please fax or write.

We always enjoy meeting our customers personally in Utrecht (35 km from Amsterdam) from Monday through Friday, on Saturday by appointment only.

Orders for the book Haks & Maris, Lexicon of foreign artists who visualized Indonesia (1600-1950), may be sent directly to the publisher, see address above.
Interview with Dilip Chandra Promoting Indonesian Studies in India

Dr Dilip Chandra, a historian by training has been working as the head of the Indonesian Service of All India Radio since 1981. Dr Chandra visited Leiden from September 1996 to January 1997 as a research fellow at the International Institute for Asian Studies. Rupalee Verma interviewed him to discuss his views about the state of Indonesian studies in India.

**I am not a pessimistic person, but if we look at the present state of Indonesian Studies in India the situation is appalling.**

Dr Chandra's involvement with Indonesian studies began in 1969 when he joined the Indian School of International Studies, the Jawaharlal Nehru University, in Delhi. During that period he started studying Basa Indonesia. In 1973, he visited Indonesia for the first time in order to collect material for his thesis on the role of Islamic political parties in Indonesian politics (1948-1965).

**You are by training a historian, what led to your involvement with Indonesian Studies? And why particularly Islam in Indonesian politics?**

Dr Chandra initially studied Indian History and Culture at the Jamia Millia Islamia University in Delhi. During my stay in Indonesia I was fortunate enough to meet personalities such as Prof. R.C. Majumdar, I became interested in the kind of cloistered life which exists between the two cultures. As to Indonesian Islam, I considered it to be a unique phenomenon. The way Islam spread in Indonesia through trade and commercial activities and the very tolerant nature of Islam in modern Indonesia fascinated me.

During my stay in Indonesia I was fortunate enough to meet personalities such as Hamka, Burhanuddin Harahap, Jusuf Wibisono, Mohammed Noor, Sjafuddin Prawiranegara and others which gave me a clearer insight into the nature of Indonesian Islam and confirmed my feeling about this uniqueness.

That is interesting. Could you give us an example?

**Yes, I remember Jusuf Wibisono talking to me about his name and saying, 'I am more Wibisono than Jusuf.'**

Let us talk about your PhD. What were your final conclusions regarding the role of Islam in Indonesian politics?

**In the early period of the nationalist struggle, Islam acted as the rallying point and Soekirman Islam, which was an urban movement, took the lead. The Islamic community, which Clifford Geertz has divided broadly into the santri (devout Muslims) and the abgus (syncretists), was united in its struggle against colonialism. But the basic differences came to the fore when the question of realizing an Islamic state in Indonesia came up. The leaders of the Masjumi, the chief political organization of the santris, considered the Indonesian revolution to be an Islamic one at the majority of the population was Muslim. The political wing of the rural santris led by the orthodox Nahdlatul Ulama, however, was not too keen about making Indonesia an Islamic state. They were apprehensive about the growing ascendancy of the modernists, which they viewed as a threat to their own power and position in the rural areas. As a result Islamic struggle was weakened both by infighting and by opposition from outside: from communists, nationalists as well as some sections of the army.**

The central struggle for political supremacy of Islam led by the Masjumi ended with the dissolution of the constituent assembly set up to discuss the issue of state ideology. Some sections of the strong protagonists of an Islamic state rebelled against the central authority. With the suspension of the 1967 Perempuan rebellion, the political struggle of Indonesian Islam came to an end, especially after Masjumi was banned in August 1966, due to the involvement of some of its top leaders in the rebellion. The failure of the rebellion highlighted one thing in particular for the Islamic leadership: it was that the Indonesian society continued to retain its essential syncretistic character and Islam was at best one of its important components.

And the post-1966 period? How do you see the situation now?

**Ever since all political parties were required to pledge their allegiance to the secular state philosophy of Pancasintan, the question of an Islamic state has no longer existed. Most recently, the Islamic parties and groups have shifted their attention towards the greater Islamization of the society. At the same time, sentiments of Islamic unity both internally and externally are expressed time and again, to remind us that Islam continues to be a force to reckon with in Indonesian society.**

I was wondering about your work with the All India Radio. After obtaining your PhD in 1981, what led you to join the All India Radio instead of pursuing your work in the academic field?

**Simply because there was no work to be found in the academic field. There is no exclusively Indonesian Studies department anywhere in India. There are some centres for studying international relations where Indonesia is taught as one of the subjects, but a department or an institution concentrating on Indonesian language and literature and of Indonesian history and politics is sadly missing. Being well aware of this situation my biggest fear was that I would lose touch with the Indonesian language if I did not pursue it. This prompted me to join the Indonesian Section of the All India Radio as that ensured that I would at the least keep in touch with the language.**

Talking of the All India Radio, what exactly does your job with the All India Radio involve?

**Basically it involves broadcasting in Bahasa Indonesia to listeners in Indonesia, informing them about day-to-day developments in various fields in India. It also involves promoting a favourable image of India amongst Indonesians: telling about economic growth in India, about Indian health schemes and Indian cultural developments and the like.**

What exactly are the means you use to keep your Indonesian listeners informed?

**Usually this is done through news, commentaries, talks, interviews, radio features.**

What about the response of your Indonesian listeners? Do you feel that it arouses their interest?

**We receive a fair amount of letters from the target area, approximately 10 letters a month. These letters give us a sort of feedback about the quality of the reception and contents of our programme as well as requests and suggestions.**

Do you think that there is similar interest in India about Indonesia?

**Though economic ties with Indonesia are growing, it is not possible to talk about interest in Indonesian culture and history. There is hardly any work on Indonesian languages and literature available. While Indian films are regularly shown in Indonesia one rarely comes across any Indonesian films, even during the Indian film festivals. The only source of information about Indonesia here is the Western media, whose focus is usually on political/sensational issues.**

What do you think can be done to generate interest in Indonesia in India and vice-versa?

**There can be greater inflow of information from Indonesia to India, especially in the socio-cultural field. Also Indonesian magazines and periodicals can be made available to Indian readers on a more regular basis. Regular cultural exchange programmes can be organized between the two countries. I feel that many times events organized by one group or Indonesian dancers have come to India, they are not given any advanced publicity, which means that even this rare performance passes by without any one noticing it. In Indonesia itself I have often seen exotic television programmes on television, such as serials, which is a great deal of publicity before they actually make their appearance on television. Perhaps something like that can be done for Indonesian cultural happenings in India.**

It, in this situation perhaps one can say that the Indonesian service of the All India Radio is doing a yeoman’s job.

**Yes indeed! This service became into being soon after the Second World War to inform the world about Dutch efforts to restore colonial rule in Indonesia. Since then it has played an important role in maintaining a channel of communication with our Indonesian neighbours.**

Let’s talk about your visit to Leiden. Did you see it as an opportunity to rekindle your original interest — studying the role of Islam in Indonesian politics?

**In certain sense my involvement with radio has kept me away from carrying out any research work in my own area of interest. Going to Leiden gave me an opportunity to meet other scholars working in my field. It also meant a chance to make use of the extensive material available in the Netherlands.**

Given your experience, what according to you are the main problems in promoting Indonesian Studies in India?

**I am not a pessimistic person, but if we look at the present state of Indonesian Studies in India the situation is appalling. For example, the local Indonesian language course offered by the prestigious Jawaharlal Nehru University is a part-time, one-year diploma course which does not have a proper curriculum of studies. When the choice of language courses is offered, the first preference of the students is usually for European language courses as they provide better career opportunities. Ultimately the problem has to do with the lack of funding. As far as planning is concerned, Indonesian Studies is not a priority area and there lies the crux of the problem.**

Let us end on a more positive note. What would you suggest as the ways and means of promoting Indonesian Studies in India?

**My suggestion would be to offer scholarships as part of academic exchange programmes. It is also possible to find common areas of interest and research, such as the comparative study of languages and literature, Indonesian classics can be translated into Indian languages as well. As the very basics are missing, the greatest need is for the existing institutions to build up expertise.**

DC: My suggestion would be to offer scholarships as part of academic exchange programmes. It is also possible to find common areas of interest and research, such as the comparative study of languages and literature, Indonesian classics can be translated into Indian languages as well. As the very basics are missing, the greatest need is for the existing institutions to build up expertise. Finally, as Leiden has for so long been the centre for studies on Indonesian languages and literature, cultures and history, I hope in future there will be more research projects between the three countries, Indonesia, India, and the Netherlands.}
The State of Chu and Yu Xiong

Archaeology has been revealing that 'Chinese' culture did not derive from any single group of people, but evolved in various different centres. Both the Yellow River and Yangtze River areas were cradles of Chinese civilization. Although there is a plethora of written materials from the Yellow River area, there are very few such materials from the Yangtze River area. Despite this dearth, recent archaeological finds from the latter area have contributed much more knowledge to Chu culture and its ethnicity.

By PAULOS HUANG

Chu was a large state on the southern periphery of the civilized China of ancient times, occupying much of present Hubei, Hunan, Hubei, and Anhui. Chu enjoyed an abundance provided by the Yangtze and Han rivers, and by the natural wealth of streams, marshes, mountains, and forests. They have enough food and drink, need not have thought for cold or famine; yet there is no family worth one thousand ounces of gold. They believe in witches and spirits, and have a tendency to perform excessive sacrifices.

It is said that when the Western Zhou strongholds in Shaanxi fell by the semi-barbarian arch-enemy by the Yellow River central states an their larger peripheral protectors. By the 7th century the Chu state had become such a threat it inspired an anti-Chu league under the leadership of Qin, and later of Qin. In the 6th century of the Warring States Period, Chu was regarded as the major counterbalance to the growing power of Qin. Of the victories which led to the unification of China by Qin, that over Chu [26 BC] was probably the hardest fought and the most decisive.

Daoism

Daoism has been intimately associated with southern thought and in its propagation, Chu culture was an important source from which this aspect of Chinese civilization was derived. When Chinese philosophy and religion are discussed, the culture of Chu occupies a particularly important place in Daoist philosophy, religion, and literature.

Chu was the homeland of Daoism, both the Dai master; 27 Zi and Zhuo Zi, were natives of this region. This was the state in which Confucius met most of the disciples who were mentioned in the Analects. The Japanese scholar, Koyanagi Shikita, lists a number of major recluses, all natives of Chu, mentioned in many Chinese classic works. The so-called Daoists, who lived during the latter years of the Zhou Dynasty and the beginning of the Qin, were also men of this type, and their most important writings are contained in the two books known as the Laozi and Zibu. The famous poet Qiu Yean (died c. 288 BC) was also a native of Chu. In his imaginative poems he described his life in the state of Chu in his leisure time, in the course of his solitary wanderings.

Yu Xiong and the Yuzi

The history of Chu before the fall of the western Zhou [771 BC] is not clear, but one very important figure in the understanding of the history and the identity of the Chu state and its people is Yu Xiong. He was the first authentic ancestor of the state of Chu. He probably lived in the 5th century BC and was the teacher of King Wen of the Zhou dynasty, since the former was very learned in the Dai. Yu Xiong had once a disciple named Dangyi and was the first Master to set down his thoughts in a book. Pertinently his name was also among the new astronomical books.

Many important ancient Chinese books were lost with the passing of the generations, but fragments of them have survived in samplings to other works, and numbers of lost texts have been partly reconstructed from these fragments, mainly by Qing period scholars. Among these was the Yuzi, since it was the first book of this type [School of Music]. The zibook is one of the four types of classical Chinese books [ji (alas-
The French Centre on Contemporary China (CEFC)

The French Centre on Contemporary China (Centre d'Études Français sur la Chine contemporaine, CEFC), based in Hong Kong with a branch in Taipei, is a public institution founded in 1991. Its research programmes focus on socio-political change in the Chinese world, and cover a wide range of subjects, such as politics, society, economics, law and culture. Its in-house specialists are all scholars or PhD students specialized in contemporary Chinese studies.

In 1995, the CEFC moved into an independent office located in the busy area of Central, on Hong Kong Island, and set up a branch in Taipei. Its research staff has also expanded considerably since 1991. The Hong Kong office now has seven permanent staff and six PhD students, and the Taipei office two permanent staff and one PhD student. In Hong Kong, a professional librarian is in charge of the selection and classification of press clippings. Over the years, the Centre has also acquired an extensive collection of books on contemporary China published in the People's Republic, Taiwan, and Hong Kong.

Since March 1992, the main activity of the CEFC has been the publication of a bi-monthly magazine, Perspectives Chinoises. In September 1995 an English edition of the magazine, China Perspectives, was launched in response to the demand from non-French speakers.

Current Events

Both publications aim to give an informed picture of social, political, and economic evolutions in Greater China. The periodicity of the magazine, China Perspectives, was launched in response to the demand from non-French speakers. Another important activity of the Centre is the training of students in the final years of their studies through seminars and active participation in the magazine.

VII + 218 pages, 11 illustr., index. ISBN 3-447-03470-X DM 128,-


XI + 239 pages, 14 illusr., index. ISBN 3-447-03521-8 DM 138,-


XII + 233 pages, 23 illusr., 11 maps, index. ISBN 3-447-03673-7 DM 128,-

The first modern handbook in a Western language (German) on all major aspects of the Special Economic Zones in China.

The standard of this well-informed scholarly publication, which avoids 'scientific jargon', compels the staff of the Centre to keep in touch with current events while pursuing and deepening their research.

The convenient location of the Centre in the region enables its members to have easy access to first-hand documentation, to use modern forms of communication, and to engage intensively in field work. Direct contact with Chinese scholars, various exchanges with local universities as well as publication constraints stimulate in-depth reflections and continuous confrontation of different theories.

Another activity of the Centre consists in the organization of seminars and working sessions, opened to Hong Kong specialists and scholars from the territory's universities. Moreover, joint study programmes with researchers from the Chinese Academy of Social Sciences, allow them to take part in the Centre's seminars or to publish articles in its magazines. The members of CEFC also participate in meetings organized by other institutes in China and Europe, and hold joint seminars with them.

Prepared with the assistance of Erdmann Gormsen and Monika Lawo

155 pages, 1 map, index. ISBN 3-447-03798-9 DM 98,-

A new English version based on Feng Ch'eng-ch'un's text. One of the most important accounts of late medieval maritime Asia. A tool for research on Cheng Ho.

Harrassowitz Verlag, Wiesbaden, Germany

EAST ASIA & SYMPOSIUM PAPERS

The French Centre on Contemporary China, Europe and Japan – a common challenge, held in Budapest and Takieke last year with the support of the Japan Foundation, have been published. ■

This dual language (English and Hungarian) volume can be ordered from:
Bbs Szollos-Napoldoki Alapitvar, Corvin ter 8, H-1011 Budapest, Hungary.
Tel/fax: +36-1-201-9238.

MORI OGAI

The Mori Ogai Memorial in Berlin collects all material on Mori Ogai for their library, especially in Western languages. They would like to know of any written reports on Mori Ogai, translations of his work etc. located at institutions worldwide. ■

Please pass on such information to:
Rosa Wanner
The Mori Ogai Memorial Berlin, Humboldt University Centre for Japanese Language and Culture, Lindenstraße 39, 10117 Berlin, Germany.
Tel: +49-30-2826097,
Fax: +49-30-2815068.
E-mail: rosa.wanner@rz.hu-berlin.de

ATAN COMMUNIQUÉ

An international workshop on the theme, Indigenous and indigenized anthropo­phy in Asia, will be organized in Leiden University by the Research School of Asian, Afri­can, and Amerindian Studies on Thursday 1, Friday 2, and Saturday 3 May 1997. There is room for a maximum of 15 papers. The time available for a presentation is one hour: 45 minutes for the paper, and 15 minutes for the discussion. The language in the workshop is English. Publication of the papers will be considered. ■

Those who are interested in both a paper or to attend the workshop are requested to contact the convenor,
Jan van Bremmen
Leiden University
Centre for Japanese Studies
PO Box 9153
NL-2300 RA Leiden
the Netherlands
telephone: +31-(0)71-5272215
fax: +31-(0)71-5272215
E-mail: vanbremmen@Rullen.Leiden.Univ.nl
The International Workshop on Oral Literature in Modern China was held in Copenhagen from August 29 to 31, 1996. The workshop was attended by some fifty scholars from the People’s Republic of China, Singapore, the United States of America, Australia, and various European countries. It was the first international workshop outside China that was devoted solely to this subject.

The core of the workshop was provided by performances of Yangzhou pinghua storytelling by a number of outstanding representatives of this very vital tradition. While political developments and modernization efforts have made heavy inroads, Yangzhou storytelling is still practised by a significant number of fine artists, who continue to maintain and develop the tradition. In order to bring out the variety within the tradition, a number of storytellers each performed their own version of the famous episode from the Water Margin story cycle of Wu Song killing the tiger. First of all should be mentioned Wang Xiaotang, the adopted son and heir of the great master, Wang Shaotang. Wang Xiaotang’s performance, in a restrained, traditional style, made a great impression on all participants. Many of the younger performers adopted a more expressive style of performance. Most extreme in this respect was Hui Zhaolong in his performance of the modern story ‘Chen Yi Crosses the Yangzi River’, as he impersonated the various characters in his tale with dramatic flair. The other performers tended towards a more sober and traditional style. Li Xintang performed his version of ‘Wu Song Fights the Tiger’. Fei Zhengliang presented an episode from the Three Kingdoms saga ‘Beheading Yan Liang’, while Dai Buzhang told an episode from Journey to the West (‘River of Heaven’). Each of these performances was marked by its own distinctive qualities.

These performances of Yangzhou storytelling were accompanied by talks on Yangzhou storytelling by the performers themselves and by senior scholars of Yangzhou storytelling, such as Prof. Chen Wuolou. Lucie Beroutova dealt with some aspects of the earlier history of Yangzhou storytelling, as recorded and published in the ‘fifties and ‘sixties. Susan Blader, in her paper entitled ‘Influence of Popular Literature on Chinese Street Performers’, referred to the variety within the tradition of storytelling in general or Yuky’s paper was entitled ‘The Narratives of Buddhist Scriptures and Religious Tales in China’. Mark Bender treated one of the most popular forms of narrative storytelling in his ‘Shifting and Performance in Suzhou Chantefable’, whereas Wilt Idema dealt with a very minor form of metric storytelling in his ‘Changben-texts in the Nibu repertoire of Southern Hunan’. Boris Rifin’s paper, ‘A Comparative Study of Various Versions of the ‘Curing of the Patient’ in Three Kingdoms of Yangzhou and Suzhou Storytelling’, studied various versions of the same episode from the Three Kingdoms saga as recorded and published in the ‘fifties and ‘sixties. Susan Blader, in her paper entitled ‘Oral Narrative and its Transformation into Print’, introduced some sources written by Qq Qinhai in the ‘thirties of this century for use in propaganda activities among Shanghai workers.

A second group of papers in the workshop dealt with the Chinese tradition of storytelling in general or with other forms of storytelling. Prof. Duan Baolin dealt with ‘The Origin and Development of Storytelling and the Novel’, and Prof. He Xuewei’s paper was entitled ‘The Narrative of Buddhist Scriptures and Religious Tales in China’. Mark Bender treated one of the most popular forms of narrative storytelling in his ‘Shifting and Performance in Suzhou Chantefable’, whereas Wilt Idema dealt with a very minor form of metric storytelling in his ‘Changben-texts in the Nibu repertoire of Southern Hunan’. Boris Rifin’s paper, ‘A Comparative Study of Various Versions of the ‘Curing of the Patient’ in Three Kingdoms of Yangzhou and Suzhou Storytelling’, studied various versions of the same episode from the Three Kingdoms saga as recorded and published in the ‘fifties and ‘sixties. Susan Blader, in her paper entitled ‘Oral Narrative and its Transformation into Print’, introduced some sources written by Qq Qinhai in the ‘thirties of this century for use in propaganda activities among Shanghai workers.

Many of the younger performers adopted a more expressive style of performance. Most extreme in this respect was Hui Zhaolong in his performance of the modern story ‘Chen Yi Crosses the Yangzi River’, as he impersonated the various characters in his tale with dramatic flair. The other performers tended towards a more sober and traditional style. Li Xintang performed his version of ‘Wu Song Fights the Tiger’. Fei Zhengliang presented an episode from the Three Kingdoms saga ‘Beheading Yan Liang’, while Dai Buzhang told an episode from Journey to the West (‘River of Heaven’). Each of these performances was marked by its own distinctive qualities.

These performances of Yangzhou storytelling were accompanied by talks on Yangzhou storytelling by the performers themselves and by senior scholars of Yangzhou storytelling, such as Prof. Chen Wuolou. Lucie Beroutova dealt with some aspects of the earlier history of Yangzhou storytelling, as recorded and published in the ‘fifties and ‘sixties. Susan Blader, in her paper entitled ‘Influence of Popular Literature on Chinese Street Performers’, referred to the variety within the tradition of storytelling in general or Yuky’s paper was entitled ‘The Narratives of Buddhist Scriptures and Religious Tales in China’. Mark Bender treated one of the most popular forms of narrative storytelling in his ‘Shifting and Performance in Suzhou Chantefable’, whereas Wilt Idema dealt with a very minor form of metric storytelling in his ‘Changben-texts in the Nibu repertoire of Southern Hunan’. Boris Rifin’s paper, ‘A Comparative Study of Various Versions of the ‘Curing of the Patient’ in Three Kingdoms of Yangzhou and Suzhou Storytelling’, studied various versions of the same episode from the Three Kingdoms saga as recorded and published in the ‘fifties and ‘sixties. Susan Blader, in her paper entitled ‘Oral Narrative and its Transformation into Print’, introduced some sources written by Qq Qinhai in the ‘thirties of this century for use in propaganda activities among Shanghai workers.

A third and final group of papers dealt with a wide-ranging variety of oral and performing arts (including traditional theatre). Comic dialogues (xiangsheng) were treated by Marja Kalkikonen in her ‘Modern Xiangsheng – How Communists Purchased Popularity’, which focused on economic viability of the genre, and by Nicolai Speshnev, in his ‘Psychological Aspects of the Perception of Quyi Arts in the Chinese Audience’, which sought to define Chinese hu-
From Chinese crinolines to Chinese Champions

Footbinding, Freedom and Femininity

For nearly two thousand years, as a philosophy of life, Confucianism provided the social, political and moral bases of Chinese culture. The chief precept of Confucius was that of ‘filial piety’, which was diametrically opposed to modern concepts of a liberty and equality, and the pursuit of self-satisfaction instead of subordinating oneself by which an absolute ruler enforced conformity. Confucian principles created the worst abuse of the principle of equality: the unequal treatment of women.

By FAN HONG & J.A. MANGAN

Confucianism eventually permitted the whole of Chinese society, reinforced social values, emphasized the concept of hierarchy, and, with the aid of Confucius, provided the essential wisdom from an even more ancient concept in the first millennium BC. This was the concept of ‘yin’ and ‘yang’, according to which the universe was composed of two interacting elements. ‘Yin’ symbolized femininity dark, weak, passive in contrast, ‘yang’ symbolized masculinity; it was bright, strong, active. The whole universe and its elements fell into two categories; the sun and the moon, day and night, summer and winter. This dualism might be an insightful concept applied selectively to the natural world, but is sometimes divided into two complementary parts, but when it is used to explain all of human society, namely and fallaciously it helps all kinds of positive and superior treatments upon men and saddling women with negative and inferior characteristics.

Due to the belief that women were not equal to men, women experienced a lot of physical and psychological hardships. Confucianism held the dominant position in the family life, and maintained the feudal rule, because the rule of men and women were considered to be ‘yang’ and the rulers were ‘yin’. Under such circumstances tea was obtained by the export of Indian opium to China by private merchants, working in conjunction with the Company and encouraged by the British government. The eventual restrictions imposed on this arrangement by the Chinese authorities irritated these aggressive entrepreneurs, who demanded and imposed diplomatic immunity — to no avail. The Chinese government considered opium highly undesirable and in 1839, Commissioner Lin Zexu (Canton) to suppress the opium trade. Lin expelled the British and destroyed the opium stock. In retaliation, in June 1840, a British expeditionary force blockaded Guangzhou (Canton) and on June 20 the Chinese were forced to sign the China Convention, whereby they unthought to be reminiscent of the willow or poplar in the wind. The slight body looked ready to fall at the slightest touch. In men’s eyes, ‘looking at a woman with bound feet walking in tantalizing to the highest degree. The bound foot is indeed the highest symbol of the Chinese sexual imagination’. Bound feet were praised as ‘golden’ or ‘three-inch golden legs’. The small, elegant feet occupied an important place in sensual poetry and song. There is even an entire book to classify the bound feet into five main divisions and eighteen types. Bound foot became associated with security, wealth, and status. Lin Yutang, a famous Chinese writer, stated: ‘Mothers who wanted their daughters to have their feet tied and married into good homes had to bind their feet young as a measure of parental foresight, and a bride who was praised for her small feet had feeling analogous to fill'atitudinal garb'. A small, shapely foot was a girl’s pride. Bound foot became an essential prerequisite for an advantageous marriage, indeed, for any form of social acceptance.

Under such conditions, Chinese women’s health was under threat. They could undertake little with their small feet and weak bodies, so the only exercise available to them was nothing more than court entertainments, such as court polo and dancing, to amuse men, and very underdeveloped activities, such as weiqi, Chinese chess, rope skipping, nuts, (showing arrows into bottles), and some seasonal activities like crossing the bridge or taking a stroll on the Chinese New Year’s Eve to drive away the evil spirits, hills walking on the ninth day of the Chinese Lunar Month, and playing on the swing on the fifth day of the fourth Lunar Month. Before 1940, orthodox Confucianism held the dominant position in traditional Chinese culture. Its ‘principle of society hierarchy’ governed social life and formed the bases of traditional Chinese society, and symbolized and closely reflected the social relationships of hierarchical society dominated by men. Women’s bodies and their reinterpretation was epoquized in that state of affairs.

Cultural Challenge

One of the main reasons to institute in order to protect Britain’s own growing textile industry, the British East India Company turned its attention to the import of tea from China. In theory, the tea was to be paid in silver, but there was a problem. Before this time, China had been a despotic country which relied on self-sufficiency, despised the concept of foreign trade, and provided no opportunities for foreign companies. Under such circumstances tea was obtained by the export of Indian opium to China by private merchants, working in conjunction with the Company and encouraged by the British government. The eventual restrictions imposed on this arrangement by the Chinese authorities irritated these aggressive entrepreneurs, who demanded and imposed diplomatic immunity — to no avail. The Chinese government considered opium highly undesirable and in 1839, Commissioner Lin Zexu (Canton) to suppress the opium trade. Lin expelled the British and destroyed the opium stock. In retaliation, in June 1840, a British expeditionary force blockaded Guangzhou (Canton) and on June 20 the Chinese were forced to sign the China Convention, whereby they unthought to be reminiscent of the willow or poplar in the wind. The slight body looked ready to fall at the slightest touch. In men’s eyes, ‘looking at a woman with bound feet walking in tantalizing to the highest degree. The bound foot is indeed the highest symbol of the Chinese sexual imagination’. Bound feet were praised as ‘golden’ or ‘three-inch golden legs’. The small, elegant feet occupied an important place in sensual poetry and song. There is even an entire book to classify the bound feet into five main divisions and eighteen types. Bound foot became associated with security, wealth, and status. Lin Yutang, a famous Chinese writer, stated: ‘Mothers who wanted their daughters to have their feet tied and married into good homes had to bind their feet young as a measure of parental foresight, and a bride who was praised for her small feet had feeling analogous to fill'atitudinal garb'. A small, shapely foot was a girl’s pride. Bound foot became an essential prerequisite for an advantageous marriage, indeed, for any form of social acceptance.

Conclusion

The abolishment of footbinding was self-evidently a necessary foundation for women’s participation in sport and other physical activities — prerequisites in turn of a sound physiological, personal figure and physical fulfillment.

Radicals and Reformers

Missiology in the context of women’s education, was self-evidently a necessary foundation for women’s participation in sport and other physical activities — prerequisites in turn of a sound physiological, personal figure and physical fulfillment.

Conclusion

The abolishment of footbinding was self-evidently a necessary foundation for women’s participation in sport and other physical activities — prerequisites in turn of a sound physiological, personal figure and physical fulfillment.

Conclusion
Chinese Women in the Past (1000–1800)

An international workshop on the study of Chinese women during the mid-to-late imperial era, held at Leiden University, brought together thirteen scholars from eight countries, representing various disciplines (anthropology, demography, history, law, literature, medical and psychological studies, and religion). It was the first forum ever held in Europe on the study of Chinese women in the historical past.

By Harriet T. Zurndorfer

Until quite recently the stereotypical image of the Chinese woman as 'victim', created out of early 20th century cultural and political struggles, has dominated both Western and Chinese modern scholarship. Prompted by more current feminist writing, both within and outside the China field, scholars are now searching primary sources originating in the mid-to-late imperial era, and incorporating innovative new approaches to interpret the lives of Chinese women in the historical past. This workshop allowed both senior and junior scholars the opportunity to exchange information and make known the interim results of their research.

The two first papers considered the impact of men's 'orthodox' thinking on women, i.e.: how men could control women both in reality and in fiction. Christian de Pee (Columbia University) presented a close study of a 16h century text by leading Neo-Confucian scholars on women and wedding rituals. Wilt Idema (Leiden University) reviewed three juridical decisions concerning women, found in the Han-yin cha-ting wen-chi tai-chi (Cases concerning family and marriage) enacted in 1797 by the imperial government's Board of Punishments.

Two other papers viewed the bonds between highly educated men and the women closest to them. Huang Ping-cheng's (Academia Sinica, Taipei) study of Chinese girlhood drew upon the chronological records, memoirs and biographies of eminent men who wrote about their emotional relations with their mothers, daughters, and spouses. Clara Wing-chung Ho (Hong Kong Baptist University) recorded specific instances where men involved themselves in the publication of women's literary writings in the 16th and early 17th centuries.

Several papers focused on women's work and leisure. Angela Leung (Academia Sinica, Taipei) examined the role of female para-medical practitioners over four dynamic eras through an expert review of leading contemporary medical guidebooks from these periods. Francisca Bray (University of California, Santa Barbara) concentrated on issues of technology and gender, which she termed 'gynotechnics', i.e., a technical system that produces ideas about women. Zhou Shiyu (Beijing Normal University) argued that one must look beyond the many official proclamations recorded in local gazetteers admonishing women from attending temples. Zhao showed there is plenty of evidence that women attended funerals, weddings, and ritual festivals.

The next two papers illustrated the relevance to the Chinese past of the feminist concept of 'agency', whereby women are able to negotiate autonomous spaces inside systems of power relationships. Ann Gerritsen (Harvard University) studied the biography of a 17th century thinker Chen Chih-lu, whose writings on family ritual shaped his attitudes toward women, and in particular, the place of the young bride. Paola Paderni (Istituto Universitario Oriental, Naples) reviewed three juridical decisions concerning women, found in the Han-yin cha-ting wen-chi tai-chi (Cases concerning family and marriage) enacted in 1797 by the imperial government's Board of Punishments.

One of the achievements of the workshop was to demonstrate the 'human experience' of resistance: how people try, both collectively and individually, to find solutions to their problems. Discussed as part of the Workshop were Joanna Handlin Smith (Harvard Journal of Asiatic Studies) and Theodore Zeldin (Oxford University). The workshop was sponsored by the HAS, the Leiden University Fund, the Leiden University Faculty of Letters, and the Foundation for the Promotion of Chinese Studies at Leiden University. It is expected that the papers will be published in a volume to appear sometime before the end of 1997.

Hong Kong Policy, Society, and Economy under Colonial Rule

The workshop was organized by the Documentation and Research Centre for Contemporary China at the Sinological Institute, Leiden University. It was sponsored by the IAS, the Research School COWS, the Leiden University Fund; the Sinological Institute, and the Faculty of Arts, Leiden University. Three major themes emerged from the discussion. The first to be aired was the multiple dimensions of colonial rule in pre-war Hong Kong reflecting Hong Kong's historical identity. Christopher Mann's paper challenged the belief about the establishment of rule of law in Hong Kong as an example of benevolent British liberal imperialism. Detailed cases drawn upon by the author revealed that the criminal justice system was a focus of corruption, injustice, and discrimination. Carroll's paper argued that the turning of Hong Kong into a major entrepot was born of the rise of Western imperialism and Chinese administrative networks, not to mention the collaboration of the Chinese subjects. Law Kam-yee and Wing Cheung-wai's paper described the benevolent social-welfare policy pursued by the colonial government in contrast to the crude nationalist interpretation of an exploitative colonial regime. Tak-Wing Ngo's paper highlighted the construction of a unilinear economic history in pre-war Hong Kong in a close relationship to the rise of political rule. It argued that economic activities other than entrepôt trade were excluded from historical records in order to legitimise economic policies that served to administer economic privilege for a few. All four papers pointed out the need to reassess the dominant historical narrative about the nature of pre-war colonial rule.

The second theme was Hong Kong's development trajectory. The papers departed from the conventional view that sees the colony's economic performance as a result of free market and liberal governmental policies. Alex Chui's paper argued that Hong Kong failed to achieve industrial upgrading in the 1960 because of the self-interest of the colonial state and the colonial class structure. In contrast, Lee Kim-ming's paper suggested that the post-war development trajectory was dependent not only upon a flexible business strategy of subcontracting, but more importantly was determined by contiguous factors such as the influx of refugees. Hui Po-keung's paper challenged the treatment of Hong Kong as an autocratic unit for analysis and argued that the flexibility of Hong Kong businesses and their consequent success only made sense when placed in a regional and geopolitical context.

Political Stability

The third theme tackled the problems of legitimacy, social control, and the maintenance of political stability faced by a colonial regime. On the contrary, Lee Kim-ming's paper suggested that the legitimacy and stability of the colonial political institutions were predicated upon good economic performance and rising living standards. On the other hand, Tai-lek Lui and Stephen Chiu's paper argued that notwithstanding the general stability, political institutions, waves of collective actions did upset the calm of this so-called politically quiescent colony. Their paper analyzed the changing political opportunites that shape social movements and collective actions in a colonial setting. Finally, Stephen Chiu and Ho-fung Hung's paper revealed that a combination of political measures, including co-operation, exclusion, negotiation and compromise, were painstakingly taken by the colonial authorities to accommodate elite conflicts in the New Territories so as to maintain stability.

All the participants agreed that the workshop was invaluable and timely in setting a new research agenda for Hong Kong Studies. Some felt that the organization of a similar workshop in the near future was highly desirable so as to follow up and to delve deeper into some of the themes brought up this time. Regardless of the outcome of that effort, which depends mainly on questions of funding, selected and revised papers will be published in a special issue of the China Information in the summer of 1997. Another positive outcome is that an initiative to form a new group among the participants is already in progress.
EAST ASIA

Economic policy between China and the Asia-Pacific Region

Since the early 1990s, the economic interdependence between China and the Asia-Pacific region has been increased significantly. This has been driven by China's rapid economic growth, which has made it a major economic player in the region. China's trade with the Asia-Pacific region has grown significantly, and this has led to a higher level of economic interdependence between China and the region.

Cooperation between China and the Asia-Pacific region is increasingly important. China is a major player in the region, and its economic policies and trade agreements have a significant impact on the region as a whole. China's open-door policy and focus on attracting foreign investment have contributed to the growth of the region's economic cooperation.

The Asia-Pacific region is one of the world's most dynamic economic regions, and its economic cooperation has the potential to bring significant benefits to all parties involved. The key to success will be the development of a mutually beneficial partnership that is based on mutual respect and understanding.

The following pages provide an overview of the economic policies and cooperation between China and the Asia-Pacific region.

By HUANG RENWEI

The Tenth Deutschsprachiger Japanologentag (International Japanese Studies Conference of the German-Language Countries) held at Munich University, 9-12 October 1996 was the biggest ever held in terms of the number of registrants and participants and papers presented.

By KLAUS VOLLMER

The 10th Deutschsprachiger Japanologentag (International Japanese Studies Conference of the German-Language Countries) held at Munich University, 9-12 October 1996 was the biggest ever held in terms of the number of registrants and participants and papers presented.

About one-third of all papers were given in these three sections. Fortunately, this indicates once again that the dividing line between the field of 'Politics and Society' and the more Social Sciences and thus allegedly 'Down-to-earth-oriented' studies of modern Japan is steadily blurring. Papers given in various sections (cultural history, history or religion) showed not only that fascinating studies of various aspects of pre- and early Meiji Japan are being carried out in the field but that the application of theoretical approaches and frameworks helps to make the results easier to communicate and to compare.

Literature cited less well as fewer papers than in the economics section alone were given on Japanese literature, and far more half of which dealt with Meiji or 20th-century literature. This left of the most important sections of earlier conferences and formerly the domain of most Japanese representatives of German Japanese studies - classical Japanese literature, a field to which some of the most interesting contributions have been made by Anglo-American scholars in recent years - somewhat deserted. It remains to be seen if this tendency will continue - those who want to find out should visit the next Japanologenstag to be held in Trier in 1999.
The Flaws in Japanese Justice

To Dream of Dreams: The Flaws in Articles 20 and 89 is formed by the Constitution of 1947 also enshrines church and state; reformation and enjoyment before 1945 as the religious sense of the word. The whole matter for the use, benefit, or maintenance religious observances and to engage in the guarantee of religious freedom and our suspicions, or, at very least, our. The war.

The reader is left wondering that this is the only answer that the Minoo War Memorial case; the Tsu City Ground-Purification Ceremony case; the recapitulation of the Ground-Purification Ceremony case; the Tsu City Ground-Purification Ceremony case; and the Self-Government Act case. The second part of the book includes translations of poems, letters, and instructions by Ryokan. The translations of prose pieces are a novel attempt to give a sidelong on the charismatic figure of the monk-poet by pointing out additional religious aspects ignored by earlier translators and scholars.

Nevertheless, the translations of the poetry in the book cannot but disappoint those who are eager to grasp the Japanese lyrics in an English garb. Too often they look more like a word-for-word translation emblazoned with some additional explanations. A reader is not given the chance to gain an adequate impression of the 31-syllable Japanese poems when confronted by samples, varying between three and six lines for the same pattern.

Nevertheless, a large selection but of the waka (Japanese-language versel) and the kanki (Chinese-language version) allows an adequate impression of the poetic works by Ryokan. However, the translations are not treated by Ryokan and leaves a pleasant aftertaste.

It is important to say my own translation of a Ryokan poem that in my opinion, reflects the quintessence of his personality:

I have plucked Violets by the roadside. Then I forget it.

My lovely bell!
The main objective of the HAS is to share scholarly expertise by means of a post-doctoral programme Changing Lifestyles. The stay at HAS (not abroad!) is productive. The stay at HAS (not abroad!) is productive. The stay at HAS (not abroad!) is productive.

The stay at HAS (not abroad!) is productive.

The stay at HAS (not abroad!) is productive.

The stay at HAS (not abroad!) is productive.

The stay at HAS (not abroad!) is productive.

The stay at HAS (not abroad!) is productive.

The stay at HAS (not abroad!) is productive.

The stay at HAS (not abroad!) is productive.

The stay at HAS (not abroad!) is productive.
Iias Research Subsidy

T he IAS has a subsidy available on the basis of costs of a research project. In order to be granted an IAS 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 Dfls. 15.000
- Other institutes besides the IAS also contribute to the project;
- The IAS receives a final report containing remarks about both financial matters and content;
- The applicant will hand in a report to the IAS Newsletter;
- In all relevant publications the IAS will be named as the subsidy provider;
- Requests for subsidies have to be sent to the IAS secretariat before 1 April 1997. A second round is held in October 1997. As well as the application the IAS requests a detailed budget, in which is specified which part of the said budget the IAS is asked to finance;
- If the application concerns a conference, seminar or like, a list of participants and a list of topics have to be handed in together with the application.

International Institute for Asian Studies

IVISITING EXCHANGE FELLOWSHIPS
15 FEBRUARY 1997

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

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

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

1. Nordic Institute for Asian Studies (NIAS), Copenhagen
2. East-West Center in Hawaii (EWC), and the Research School of Pacific and Asian Studies of the Australian National University at Canberra (RSOAS-ANU)
3. Division of Social Sciences and Humanities, Information Institute of Sciences (LIPI), Jakarta

The IAS can provide you with more information. Please contact the IAS, tel +31-71-527 2227, fax +31-71-527 4162.

Doctoral Dissertations on Asia in Europe

T he IAS has initiated a project which aims to make available concise information about doctoral dissertations on Asia defended since 1990. This will be compiled from data made available by national research organizations, research institutes, and faculties of universities in the field of Asian Studies. The information will be made available on Internet in due time. More information about this project will be included in the next Newsletter.

For more information, please contact Flaris Halilzic, IAS Office. E-mail: iasgs01@nliru.ledenldw.nl.

IIAS (Travel) Grants for Asia Researchers

E ach year the IAS 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 of the activities of the IAS.
- Objectives of the proposal will be evaluated by the Board on the recommendation of the Academic Committee.
- The requests for a grant have to be supported by at least two members of the Board and/or Academic Committee. The IAS will contact the (relevant) members of the Board and/or Academic Committee.
- Travel costs and costs of accommodation for Dutch scholars can be made available only after the person concerned has obtained partial funding from his/her institute and when he/she does not qualify for other means of funding (NWO/WOTRO).
- Applicant has to be employed by a Dutch institute and hold the holder of a permanent residence permit.
- Standard application forms can be obtained from the IAS secretariat.

For more information please contact the IAS secretariat, tel +31-71-5272227 or +31-71-527 8162.

Iias News

MARCH 1997 – DECEMBER 1997

MARCH
20/22
Crime and Punishment: Criminality in Southeast Asia, CAS Amsterdam. Workshop jointly organized by IAS, Joint Committee for Southeast Asia, Social Science Research Council (SSRC), American Council of Learned Societies.

24/25

27/28
IIAS/IIOS Conference (Part II) Convened by Dr A. Schottenhammer, HAS. In Paris. Prof. Nguyen Tri Anh (Ecole Pratique des Hautes Etudes, Paris), Convener. Sponsored by USAID Fleminghoif (CMES/EPHE-W section); Institute of Asian Cultures (Universitat Sophia, Tokyo) and the IAS, Dr B. Terwiel.

JUNE
5/6
Portugal and Southeast Asia, Universidade de Beira Interior, contact: Mieke Schooten, Portugal, Covilha / IAS.

JULY
2/5
Third Executive Conference: Vietnamese Society in Transition or continuity or change? Amsterdam. Dr. Kleijnen, IAS/CASA.

SEPTEMBER
4/5
Government Liability in East and South-East Asia, IIAS seminar in Leiden. Convened by Dr Yong Zhang, IAS.

DECEMBER
18/20
History of North Indian Music 1400–20th Century, Rotterdam Conservatory Dr Françoise Delvoye, Dr Jope Box (R Ram Conservatory) and Dr Fennieke Nijgh. Organized by IAS, Rotterdam Conservatory.

Winter 1997 • IAS NEWSLETTER 79 • 39
I have often been asked (a) what is a 'modern Chinese sonnet' and (b) how did I become involved in studying such an out-of-the-way subject. The answers are, briefly, (a) a 'modern Chinese sonnet' is a sonnet written in modern Chinese, and (b) the subject, far from being out-of-the-way, is actually at a vital intersection of several dimensions in the ongoing history of modern Chinese poetry. I am finding it more and more amazing that so little attention has been paid to the Chinese sonnet up till now. For example, though Zhu Xiang (1904-1935) wrote an impressive sequence of 71 sonnets in both Italian and English forms, making him the most prolific Chinese sonneteer of the first half of this century, the fact of his oeuvre has been ignored in many famous anthologies both Chinese and English if my research does nothing else, it will demolish once and for all the ghastly assumption that the Chinese sonnet can be dismissed as a quaint experiment somewhere in the margins of other, more 'real' poetry.

As to our first question - what the Chinese sonnet is - perhaps we can best begin by reviewing our knowledge of what the non-Chinese sonnet is. Broadly speaking, a sonnet is a 14-line poem showing some sort of rhyme or stanza pattern. Often traced to 11th-century South European origins, the sonnet has been established for many centuries in the major European languages and is undoubtedly the most universally practiced European poetic form. Of countless examples we could quote, one of the most famous is Shakespeare's:

That time of year thou mayst in me behold When yellow leaves, or none, or few, do hang Upon those boughs which shake against the cold, BareFOU'd; or else the nine-month winter's dress Thou中最熟悉的诗句

or none, or few, do hang
Against the cold, bare

Upon those boughs which shake against the cold,

BareFOU'd; or else the nine-month winter's dress

In me thou seest the twilight of such day
As afteraeat fade in the west;

Which by and by black night doth take away,

Death's second self, that seals up all in rest;

In me thou seest the glowing of such fire,

That on the ashes of his youth doth lie,

At death's bed whereon it must expire,

Consumed with that which it was nourished by,

This thou perceiv'st, which makes thy love more strong,

To love that well which thou must leave ere long.

In schoolroom terms, the 'metre' of this poem is 'vambic,' that is, each line comprises five 'feet' each of which consists of a less prominent syllable followed by a more prominent one. In traditional schoolrooms, the desperately difficult question of what exactly 'prominence' means has led me to believe there is no hard-and-fast answer even in European, let alone Chinese poetry — was simply dodged by equating 'prominence' with 'stress.' For centuries, schoolchildren have been taught to read such poems with blunt mechanical stress on every second syllable, thus blurring the subtle features of the poet's rhythms. Scholars have pointed out that in actual pronunciation, even of an elevated or performative kind, the actual number of 'stressed' points in the line tends to be smaller than the theoretical number of 'feet.' The question then arises as to which rhythm is more 'real': the theoretical rhythm imposed by the prescribed number of feet, or the supposedly perceived rhythm of the prominent points in pronunciation.

Matters are still more complex in the case of poems, like Gerard Manley Hopkins in English or Hermann Gorter in Dutch, who often abandon the 'feet' in favor of a modern variant on the older Germanic 'accentual' verse, in which only the 'prominent' points are counted and the less 'prominent' syllables can be arranged at will.

The peculiar nature of the Chinese language gives to the individual syllable a semantic weight that it does not have, say, in a language like English or French. In older stages of Chinese, notably in the so-called Classical Chinese which remained the obligatory language of most serious literature until well into the 20th century, normally each syllable was a distinct word, and all syllables could be more or less equally stressed in pronunciation. Starting around the end of the First World War, Chinese writers abandoned the old Classical language and began to write in the modern vernacular. One immediate result was that the time-honored forms of Classical Chinese poetry would no longer work, as they were based on the syllabic rhythms of the older language, often prescribing a fixed number of syllables per line. Modern Chinese poets responded to this problem by experimenting with European poetic forms, including the sonnet.

One of the most famous modern Chinese poets, Bao Dinh (1910-), writes a sort of Chinese 'accentual' verse. In his adaptations from Shakespeare, for example, each line in Chinese can be divided into five syllable groups (called in Chinese 五言 or 'p'ing-yun'), corresponding to the five 'feet' in Shakespeare's lines. Through the overall number of syllables in the Chinese line varies considerably. By contrast, another famous Chinese translator of Shakespeare's sonnets, Liang Zongdai (1904-1981), makes his traditional sonnets per line; twelve, reflecting his admiration for the French alexandrine as well as, undoubtedly, a throwback to the isosyllabic Classical Chinese tradition.

Another leading Chinese poet who thinks in terms of 'feet,' though not very finitarily, is China's leading poet, Zheng Min (1910-). I met Zheng in China in 1979, and since the 1980s I have often translated her poems during her visits to the Poetry International in Rotterdam. In June 1994, during a long train trip to visit the Kröller-Müller Museum, she called my attention to a sonnet sequence she had published in 1991, in which meditations on death are interwoven with allusions to the fires of Chinese intellectuals in the 20th century. That conversation was really the catalyst that decided me to study the Chinese sonnet in more depth.

Zheng Min's 13-poem cycle is a veritable synopsis of the Chinese sonnet from its earliest days to the present. It includes echoes of poems by Shelley and Elizabeth Barrett Browning which were translated and quoted in the 1940s by the famous poet Wen Yiduo (1899-1966), the proverbial father of the 'sonnet concept.' As regards form, the cycle is a sophisticated blend of elements from those early translations, from formal experiments carried out by Zheng herself and her fellow poets in the 1940s, and from Rilke's Sonette an Orphus. As I examined Zheng's recent sonnets more closely against the background of my perennial interest in Chinese poetry, I was inspired to attempt a rhythmic translation of her cycle:

We were all five birds —
Feeding all our lives on red flames,
Threading through the hells. When bridges burned
Over our heads we never made a murmur...

Zheng's cycle does not stand alone. As I have discovered in the course of my research, the sonnet form is now enjoying a remarkable revival in Chinese poetry. Strange as this may sound, after all these months of study and reflection I think this Chinese 'sonnet boom' is almost an ineluctable development. The reasons are: (1) that after a long period of experimental free verse, poets and readers are ready for a swing back toward formally elegant verse; (2) the sonnet, being a short, technically tight form with an overall premise of rational coherence, in many ways resembles the most widely practiced Classical Chinese form, the rhymed, and (3) this after a long period in which both Classical Chinese and 'foreign' forms were politically suppressed in China and often condemned in the same breath, by a strange logic, the poet who now writes in a 'European' form is also sublimely showing loyalty to the older Chinese tradition. In other words, the sonnet is now one of the 'Chinese' poetic forms! This is but one of my conclusions in the book I hope to publish this year, in which I present the results of this wonderful fellowship period. Overtly about an area which many have seen as 'marginal,' the book has actually become almost a selective history of 20th-century Chinese poetry from the viewpoint of form— that true element of poetic continuity which tends to be snowed under in so much present-day scholarly literature with its unreasonably high proportion of modernist intellectual bombast.

It is now clear that the still-grow- ing sonnet tradition has become one of the most authentic, continuous and permanent streams in modern Chinese poetry. If my translations and studies succeed in winning for this tradition some of the needed public interest it deserves — and I feel sure that they will — this half-year will not have been in vain.
The IIAS presents:

**DUTCH COMMERCE & COLONIALISM IN ASIA**
16TH - 20TH CENTURIES

Source and reference materials on microfiche
Free catalogue available

**MMF Publications**
PO Box 287
2160 AG LISSE
The Netherlands
Telephone: +31 252 41 72 50
Telefax: +31 252 41 86 58
E-mail: info@mmfpub.com

**CNWS Publications**
Published by the Research School CNWS:
School of Asian, African, and Amérindian Languages. Leiden University.

In the series CNWS Publications the following books on Asia have recently been published:


For orders and a complete catalogue, please write to: Research School CNWS, Leiden University.

**KIIT books on Asia**
Publishers of books on Asia and other (sub)tropical areas, including culture, history & anthropology / health & rural development. A list of publications is available on request.

KIT Press - Royal Tropical Institute, Amsterdam
E-mail: kitpress@kit.support.nl
Tel. +31 20 568 82 72 / Fax: +31 20 568 88 50

**KITLV PRESS**
The leading publisher of academic books on Indonesia since 1851

*In Praise of Prambanan* Dutch essays on the Loro Jonggrang temple complex
Roy E. Jordaan (ed.)
xvi + 259 pp., ill., ISBN 90 6718 105 6, NLG 50.00

*Health care in Java* Past and present
P. Boomgaard, R. Sciscillo and E. Smyth (eds)
197 pp., ISBN 90 6718 104 8, NLG 50.00

*Shallow waters, rising tide* Shipping and trade in Java around 1775
Gerard J. Knaap
197 pp., ISBN 90 6718 103 9, NLG 50.00

For orders and a complete catalogue:
KITLV Press, Leiden, The Netherlands
Tel.: +31-71-527 23 72 / Fax: +31-71-527 26 38
E-mail: kitpress@kit.support.nl

In the series CNWS Publications the following books on Asia have recently been published:


For orders, and a complete catalogue, please write to: Research School CNWS, Leiden University.

**PUBLISHERS**
Microform and CD-ROM publications on Asian Studies
Tel: +31 (0)71 514 27 00 / Fax: +31 (0)71 513 17 21. E-mail: info@idc.nl

**I D C**
Microform and CD-ROM publications on Asian Studies
Tel: +31 (0)71 514 27 00 / Fax: +31 (0)71 513 17 21. E-mail: info@idc.nl

**KIT books on Asia**
Publishers of books on Asia and other (sub)tropical areas, including culture, history & anthropology / health & rural development. A list of publications is available on request.

KIT Press - Royal Tropical Institute, Amsterdam
E-mail: kitpress@kit.support.nl
Tel. +31 20 568 82 72 / Fax: +31 20 568 88 50

**CNWS Publications**
Published by the Research School CNWS:
School of Asian, African, and Amérindian Languages. Leiden University.

In the series CNWS Publications the following books on Asia have recently been published:


For orders, and a complete catalogue, please write to: Research School CNWS, Leiden University.

**APPOINTMENT**
- as soon as possible
- for 3 years with an evaluation at the end of each year

Application forms can be obtained from the IIAS secretariat. Please use the official application forms only. The closing date for applications is 1 June 1997.
The ESF Asia Committee was established in 1995 and will have an initial period of three years.

The task of the Committee is to:

- strengthen and coordinate European research on Asia
- improve closer links between academic and political decision-making and provide academic advice to the European Commission
- provide the necessary infrastructure for the development of a new European Asia policy
- initiate and support new, border-crossing 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 and seminars
- strengthening the infrastructures of research in the Asian societies
- 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 composed of scholars from France, the Netherlands, Scandinavian countries, Germany, Great Britain, Switzerland, Austria, Italy, and in particular, Asia.

Chairman: Professor Thoeny Svensson, Nordic Institute of Asian Studies, Copenhagen

Vice-Chairman: Professor Dennis Lambert, École Française d’Extramontaise, Paris

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

Secretaries of the ESF Asia Committee: International Institute for Asian Studies and the Chinese Institute for Asian Studies, Leiden.

More information about this programme can be obtained from:

Dr A. Kalland (Centre for Development & the Environment), University of Oslo, P.O. Box 116, Blindern, N-0316 Oslo, Norway. Tel.: +47 22850007, Fax: +47 22859260

Dr G. Persson (Centre for Environmental Science, Leiden University), P.O. Box 9528, 2300 RA Leiden, Tel.: +31 71 5277474, Fax: +31 71 5274966.

The international research programme on Changing Labour Relations in Contemporary Asia, to be executed under the aegis of the ESF Asia Committee, had its initial meeting in October 1996. The meeting was held at the International Institute of Social History (IISH) in Amsterdam. Attending were delegates from the Nordic Institute for Asian Studies (NIAS), Research School of Pacific and Asian Studies, Australian National University (RSIPAS/ANU); Academia Sinica, Taiwan; Centre for Asian Studies Amsterdam (CASA); and from the IAS and the IBEI. Partners in the Asia Committee will be identified in 1997. An international workshop during which the programme will be worked out, will be held in May/June 1997 in Asia.

ESF Asia Committee Fellows and Workshops

The workshops selected by the Committee in 1996 will be held in the course of this year. Two or three workshops that were promised support in 1995 will be held in 1997 as well. An overview of 1997 workshops and fellowships is given in this section. Once workshops have been held, the organizers are asked to hand in a report to be published on these ESF Asia Committee pages of the IAS Newsletter.

Programme Development

The programme on East-West Environmental Linkages, partly supported by the Asia Committee, in which institutes from the USA, Europe, and Asia are involved, is running current. Once every six months a workshop is held by members of the group, each time at a different location.

These associations hold their own conference. The following dates (some of which are still preliminary) of European Association Conferences can be given: AKSE (Korean Studies) 17-23 April 1997, Stockholm, Sweden; EAJS (Japanese Studies) 27-30 August 1997, Budapest, Hungary; EASSAS (South Asian Studies) Summer 1998, Prague, Czech Republic; KAGC (Chinese Studies) 10-14 September 1998, Edinburgh, UK; EUROSEAS (South-east Asian Studies) September 1998, Hamburg, Germany; ESCAS (Central Asian Studies) September 1998 or in 1999.

For more information, please refer to:

Dr J.M.W.G. Lucassen (IBES) Cruquiusweg 31, 1013 AT Amsterdam, The Netherlands, Tel.: +31 20 6858656, Fax: +31 20 4654831, e-mail: jlau@ing.nl or:

the IAS P.O. Box 9515, 2300 RA Leiden, The Netherlands, Tel.: +31 71 5277237, Fax: +31 71 5274962, e-mail: iias@iias.leidenuniv.nl.

For more information about the Asia Committee, please refer to:

Asian Studies in Europe A Policy Paper of the Committee is to be published in the first half of 1997. All contributions on Asian Studies in parts of Europe, for publication in this section of the IAS Newsletter, will be highly appreciated.

For more information, please refer to the editors of the IAS Newsletter, Drs P.G.E.J. van der Velde, or Drs I. Lasschut, IAS.
Surveying the recent literature on Chinese migration, a reader might be led to forget that migration in the People’s Republic of China did not commence with the official announcement of the reforms policy in December 1978. Diana Lary’s paper at the workshop European Chinese and Chinese Internal Migrants made an initial attempt to de- scribe by way of mention and analysis that have been either half-forgotten or else often not thought of in the context of migration studies. Similarly, the papers by the authors brought our attention to the fact that the sys- tem of state unified job allocation system still continues, creating a very stable job allocation system in the migration of migrants (or roughly one-fifth to one- third of the total number of migrants) per year, of which must move from one city to another on a permanent basis. Migrants under the state’s unified labour allocation entitles more than the transfer of labour and skills. As Graham Clarke stressed in his paper, the transfer of large numbers of Han Chinese culture, military personnel, and workers to Tibet in the conversion of martial forces into political gain, a strategy by no means unique to China. Strengthening border areas by creating new settlements is found in many other places, including Indo- nesia, South America, and Vietnam. Turning to non-Hukou migration, population mobility outside the plan does not really conform to the common stereotyped image of the blind follow (mangliu) of peasants into the big cities of eastern China. First, as Xiang Biao’s paper demonstrated, volun- tary internal migration of special- ized traders from the West China area had picked up again in the early 1980s, so 1978 is not really the watershed that it appears to be in the official Chinese propaganda. Second, non- Hukou migration is an extremely heteroge- neous phenomenon. Two other types of migration having not been discussed were long-distance and short-distance migration from one rural area to another. Qian Wenbao’s paper argued that one may assume that the majority of all migrants and cir- culates in China. Hukou restrictions give non-plan- ned migration a character non-Hukou migrants ei- ther remain illegal or find a way to le- galize their residence. Interestingly, Hukou restrictions have very few of the same effects on migratory flows as visa and work permit restrictions have on international migration. The comparison with the restrictive im-

T he conference was organized by the Asian Media Infor- mation and Communica- tion Centre in Singa- pore (AMIC), the Centre for the Study of New Media and In- formation Technologies (SMIT) of the Free University of Brussels, and the Research Centre ‘Communication for Social Change’ of the Catholic Uni- versity of Brussels. The conference focused on the cultural perspective of the convergence between telecommunication and broadcasting, by mapping developments in communications technology and historically, in conjunction with cultural processes in the Southeast Asian region and Western Europe. No study case of a more dispersed group of migrants in a Chinese city was presented at the workshop, although Victor Yau’s presentation provided some interesting clues and Pal Nyiri’s paper on the Chinese in Hungary indicates that more oppor- tunistic migration does not necessarily inhibit the growth of relatively strong communities.

Class and Ethnicity
Two key concepts occupy a central position in the analysis of the settlement and community building of in- migrants. Class and ethnicity. Networks based on chain migration and the connections with the home community give immi- grant entrepreneurs a competitive advan- tage (labour, capital, materials, markets) over potential market en- trants from other groups. But this strong, defensive community struc- ture and ethnic identity first and fore- most serves the purposes of the lead- ers in their eyes, the ethnic commu- nity is a source of cheap, mobile labour and a vehicle by which to continue their monopolization of certain eco- nomic activities. Other types of migration lead to different types of ethnicity. Hukou migration migrants usually find themselves at the top of the pile, in non-Han areas, not the migrants but the local population is ‘ethnicised’ as national minorities caught at a lower evolutionary stage, ethnicity being an instrument to deny the local popula- tion equal status by suppressing the autonomous growth of a cultural identity.

The papers by Delia Davin and by Ding Jinzhong and Norman Stockman address a closely related topic, namely the stereotypisation of non-Hukou immigrants in Chinese cities. The most worrying aspect is that the state does not seem to take any measures to counteract the existing polarisation of urban society, but that the mass media actually promote such labels. The category of migrants finding refuge (blind population mobility, the full word usually abbreviated as mangliu) is a bureaucratic term coined by writ- ten planners and demographers. Chinese scholars, Faye Chan, and Neca Saulcaim illustrate an impor- tant, but often ignored, fact about mi- grants despite the vast differences between types of migration, there is a profound commonality, namely the migration itself. Migration means separation from one’s native soil and time, and although it is to a degree a pre- found autobiographical event that shapes the self-conception of mi- grants and their future behaviour in society. Therefore, the migrant is a phe- nomenon worth studying in its own right rather than as a mere adjunct of the inequalities of the world econom- ic system, modernisation, or simply the workings of the national or inter- national labour market.
IIAS Internet Update

Perhaps there are people who would like to know how the IIAS WWW site is faring. For those who like figures, here are some statistics and comparisons to give you an idea how a Humanities and Social Science orientated WWW site is being used.

By ANNETELIE DE DEUGD

USE OF IIAS WWW SITE
in the period November '95 - November '96

<table>
<thead>
<tr>
<th>Month</th>
<th>Total bytes</th>
<th>Total files</th>
<th>Growth in % compared with previous</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov '95</td>
<td>5,604</td>
<td>137</td>
<td>100</td>
</tr>
<tr>
<td>Dec '95</td>
<td>6,936</td>
<td>29</td>
<td>138</td>
</tr>
<tr>
<td>Jan '96</td>
<td>10,808</td>
<td>45</td>
<td>144</td>
</tr>
<tr>
<td>Feb '96</td>
<td>13,377</td>
<td>44</td>
<td>158</td>
</tr>
<tr>
<td>Mar '96</td>
<td>11,877</td>
<td>53</td>
<td>383</td>
</tr>
<tr>
<td>Apr '96</td>
<td>14,028</td>
<td>85</td>
<td>468</td>
</tr>
<tr>
<td>May '96</td>
<td>20,533</td>
<td>108</td>
<td>684</td>
</tr>
<tr>
<td>Jun '96</td>
<td>26,425</td>
<td>146</td>
<td>852</td>
</tr>
<tr>
<td>Jul '96</td>
<td>18,454</td>
<td>120</td>
<td>383</td>
</tr>
<tr>
<td>Aug '96</td>
<td>23,646</td>
<td>142</td>
<td>788</td>
</tr>
<tr>
<td>Sep '96</td>
<td>20,823</td>
<td>97</td>
<td>100</td>
</tr>
<tr>
<td>Oct '96</td>
<td>20,823</td>
<td>97</td>
<td>100</td>
</tr>
<tr>
<td>Nov '96</td>
<td>14,619</td>
<td>330</td>
<td>1155</td>
</tr>
</tbody>
</table>

The enormous growth in the first two quarters shows that there is certainly a market for this new kind of electronic information on the Internet. Although part of this explosion can be explained by the curiosity of people wanting to try out the Internet, the steady growth also shows that people are returning to the site. The growth rate seems to be slowing down, but it is in fact still remarkably high. The World Wide Web site of the HAS seems to have found an audience.

Statistics
The Home Page of the IIAS WWW site was visited 12,123 times from outside the university network in the period August '95 to August '96. The IIAS Newsletter in electronic form was visited 2,080 times in this period. IIASN 1-4 were not yet available, but all Newsletter are now available electronically. In comparison, we give the figures for well-established institutes such as SOAS and EASC:

SOAS
Summary for the period 1 March 1995 - 31 May 1996
Files transmitted during summary period: 75,296
Bytes transmitted during summary period: 7,858,030
Average files transmitted daily: 519
Average bytes transmitted daily: 5,192

WWW.EASC.INDIANA.EDU
Totals for Summary period: 17 April 1995 - 21 May 1996
Files transmitted during summary period: 395,814
Bytes transmitted during summary period: 3,012,939,589
Average files transmitted daily: 990
Average bytes transmitted daily: 7,533,249

If we look at the average files transmitted daily, with 608, the IIAS is not doing badly compared with the other institutes.

IIAS Server welcomes Project Groups

The IIAS server has also become a host for project groups to give them the opportunity to place their information and publications on the Internet and thus making it available to a larger audience. For the ISIR (The Irian Jaya Studies Programme for Interdisciplinary Research), the Himalaya Languages Project of Leiden University, the Modern Chinese Literature research Programme of the IIAS, and the ICIL-6 (6th International Conference on Chinese Linguistics) have taken up the offer. You can find them at:

http://iias.leidenuniv.nl/host/

The section on links to other institutes concerning Asian Studies has been expanded greatly:

http://iias.leidenuniv.nl/institutes/

%IIAS Newsletter 10 / Autumn 1996

Welcome to the IIAS Newsletter 10 / Autumn 1996

The new homepage of the IIAS Newsletter

The IIAS Server welcomes Project Groups

Because of the ever-growing amount of information available on the Internet, the IIAS WWW site is being used.

The WWW Virtual Library Project was started at CERN in 1991 by Tim Berners-Lee to keep track of the development of the World Wide Web. Arthur Secret continued the project from 1993 at CERN until August 1995, then independently until December 1995, and after that at the W3 Consortium since January 1996.

"A WWW Virtual Library is a large-scale, distributed, collaborative project providing an up-to-date hypertext map and a seamless access tool to the networked scholarly documents, resources and information systems concerned with a given field of expertise" (T.M. Colek, 1996).

Since 1993 different parts of the WWW Virtual Library have been maintained by volunteers. Coordination of all efforts is the task of Arthur Secret.

The IIAS will maintain the South-east Asia part of the Asian Studies Virtual Library and mirror the rest of the Asian Studies WWW site.

"A WWW Virtual Library is a large-scale, distributed, collaborative project providing an up-to-date hypertext map and a seamless access tool to the networked scholarly documents, resources and information systems concerned with a given field of expertise" (T.M. Colek, 1996).

Since 1993 different parts of the WWW Virtual Library have been maintained by volunteers. Coordination of all efforts is the task of Arthur Secret.

The IIAS will maintain the South-east Asia part of the Asian Studies Virtual Library and mirror the rest of the Asian Studies WWW site.

"A WWW Virtual Library is a large-scale, distributed, collaborative project providing an up-to-date hypertext map and a seamless access tool to the networked scholarly documents, resources and information systems concerned with a given field of expertise" (T.M. Colek, 1996).

Since 1993 different parts of the WWW Virtual Library have been maintained by volunteers. Coordination of all efforts is the task of Arthur Secret.

The IIAS will maintain the South-east Asia part of the Asian Studies Virtual Library and mirror the rest of the Asian Studies WWW site.

"A WWW Virtual Library is a large-scale, distributed, collaborative project providing an up-to-date hypertext map and a seamless access tool to the networked scholarly documents, resources and information systems concerned with a given field of expertise" (T.M. Colek, 1996).

Since 1993 different parts of the WWW Virtual Library have been maintained by volunteers. Coordination of all efforts is the task of Arthur Secret.

The IIAS will maintain the South-east Asia part of the Asian Studies Virtual Library and mirror the rest of the Asian Studies WWW site.

"A WWW Virtual Library is a large-scale, distributed, collaborative project providing an up-to-date hypertext map and a seamless access tool to the networked scholarly documents, resources and information systems concerned with a given field of expertise" (T.M. Colek, 1996).

Since 1993 different parts of the WWW Virtual Library have been maintained by volunteers. Coordination of all efforts is the task of Arthur Secret.

The IIAS will maintain the South-east Asia part of the Asian Studies Virtual Library and mirror the rest of the Asian Studies WWW site.

"A WWW Virtual Library is a large-scale, distributed, collaborative project providing an up-to-date hypertext map and a seamless access tool to the networked scholarly documents, resources and information systems concerned with a given field of expertise" (T.M. Colek, 1996).

Since 1993 different parts of the WWW Virtual Library have been maintained by volunteers. Coordination of all efforts is the task of Arthur Secret.

The IIAS will maintain the South-east Asia part of the Asian Studies Virtual Library and mirror the rest of the Asian Studies WWW site.
European Association for Southeast Asian Studies

EUROSEAS is an Association of European Scholars who want to integrate their work concentrated on Southeast Asia, with that of other European Southeast Asia specialists. Among the ways they wish to achieve this, is by meeting each other regularly and making use of each other’s expertise, publications, and libraries. Therefore, the Association forms an international framework for scholars, their studies, and their sources material.

EUROSEAS was founded in 1990. Nineteen experienced Southeast Asia specialists from Great Britain, France, Germany, the Netherlands, and the United States made this initiative an adventure. They started as representatives of European scholars, and the valuable collections of primary and secondary source materials which are scattered throughout the area are often difficult to access. The Association has members in most European countries. All regional studies on Southeast Asia are represented on its Board.

With this infrastructure, EUROSEAS is expected to become an essential network for Southeast Asia specialists worldwide. It should also prove an essential medium for establishing contacts with specialists in Southeast Asia and the Pacific.

EUROSEAS is a non-profit making professional Association. The activities of its members are funded by subscriptions, grants and public funds. It is also realized to the aims of the Association. First and foremost, EUROSEAS sets itself the task of enhancing the position of Southeast Asian Studies in the European sphere. The Association wishes to put Southeast Asian Studies in a wider European context. EUROSEAS looks after the interests of institutions and institutions specializing in Southeast Asia and draws the attention of European universities and research agencies to this branch of studies. Cogently, EUROSEAS encourages contacts between European scholars from different disciplines. The Association stimulates collaboration between the various national institutions concerned with Southeast Asian Studies in order to encourage more interdisciplinary and international research. The Association will also stimulate interregional research within Southeast Asia. Finally EUROSEAS will provide scholars from Southeast Asia themselves and from other areas outside Europe with greater access to European research facilities.

Twice a year, EUROSEAS issues the European Newsletter of Southeast Asian Studies (ENSEAS) in collaboration with the Dutch Association for Southeast Asian Studies (NVAPS). EUROSEAS will provide scholars from Southeast Asia itself and from other areas outside Europe with greater access to European research facilities.

Twice a year, EUROSEAS issues the European Newsletter of Southeast Asian Studies (ENSEAS) in collaboration with the Dutch Association for Southeast Asian Studies (NVAPS). EUROSEAS will provide scholars from Southeast Asia itself and from other areas outside Europe with greater access to European research facilities.

Twice a year, EUROSEAS issues the European Newsletter of Southeast Asian Studies (ENSEAS) in collaboration with the Dutch Association for Southeast Asian Studies (NVAPS). EUROSEAS will provide scholars from Southeast Asia itself and from other areas outside Europe with greater access to European research facilities.

2ND EUROSEAS CONFERENCE

In September last year, the EUROSEAS Conference was held in Paris in order to discuss the 27 panel proposals that were sent to the EUROSEAS Secretariat for the Hamburg Conference. Theme of the Conference is Southeast Asia: Looking Forward, Looking Back. This second EUROSEAS Conference will be held in Hamburg, Germany, from Thursday 3 September to Sunday 6 September 1998.

Most of the content of the convention will be based on proposals from the field. The deadline for panel, roundtable, paper and poster proposals is 15 September. Details and forms will be included in the next issue of the HAS Newsletter and made available on the HAS and EUROSEAS web sites. The proposals will be reviewed by a multi-national Program Committee, which will include representatives of the European Association for Southeast Asian Studies and the HAS Council.

The schedule of the convention will be similar to that of the HAS meetings, starting on Thursday after noon, and ending Sunday afternoon. Scholarly panels will be central to the convention. Besides the proposals from the field mentioned above, there will be a few panels organized by the Program Committee and several invited keynote speakers.

For more information: Helga Laschshugt HAS Tel: +31-71-527 2227 Fax: +31-71-527 4142 E-mail: Helga@nai-tai.nl/secretariat.nl

EUROSEAS Secretariat c/o NVAPS-PG Box 93 2500 KA Leiden, The Netherlands Tel: +31-71-527 2227, Fax: +31-71-527 4142 E-mail: Euroseas@nvaps flames.nl

For further information: EUROSEAS Secretariat c/o NVAPS-PG Box 93 2500 KA Leiden, The Netherlands Tel: +31-71-527 2227, Fax: +31-71-527 4142 E-mail: Euroseas@nvaps flames.nl

EUROSEAS Newsletters will be published jointly by EUROSEAS and the NVAPS Secretariat for the Hamburg Conference. Theme of the Conference is Southeast Asia: Looking Forward, Looking Back. This second EUROSEAS Conference will be held in Hamburg, Germany, from Thursday 3 September to Sunday 6 September 1998. Correspondence has started between potential panel convenors and the EUROSEAS Board in order to produce a list of interesting themes which reflect new angles and lead to stimulating papers. This list of panel topics and convenors will be published in the Spring 1997 issue of the EUROSEAS Newsletter. There will be 20 panels with a maximum of 18 papers per panel. Three core panels will be chosen from the list of themes.

EUROSEAS Newsletters will be published jointly by EUROSEAS and the NVAPS Secretariat for the Hamburg Conference. Theme of the Conference is Southeast Asia: Looking Forward, Looking Back. This second EUROSEAS Conference will be held in Hamburg, Germany, from Thursday 3 September to Sunday 6 September 1998. Correspondence has started between potential panel convenors and the EUROSEAS Board in order to produce a list of interesting themes which reflect new angles and lead to stimulating papers. This list of panel topics and convenors will be published in the Spring 1997 issue of the EUROSEAS Newsletter. There will be 20 panels with a maximum of 18 papers per panel. Three core panels will be chosen from the list of themes.

For further information: EUROSEAS Secretariat c/o NVAPS-PG Box 93 2500 KA Leiden, The Netherlands Tel: +31-71-527 2227, Fax: +31-71-527 4142 E-mail: Euroseas@nvaps flames.nl

EUROSEAS Newsletters will be published jointly by EUROSEAS and the NVAPS Secretariat for the Hamburg Conference. Theme of the Conference is Southeast Asia: Looking Forward, Looking Back. This second EUROSEAS Conference will be held in Hamburg, Germany, from Thursday 3 September to Sunday 6 September 1998. Correspondence has started between potential panel convenors and the EUROSEAS Board in order to produce a list of interesting themes which reflect new angles and lead to stimulating papers. This list of panel topics and convenors will be published in the Spring 1997 issue of the EUROSEAS Newsletter. There will be 20 panels with a maximum of 18 papers per panel. Three core panels will be chosen from the list of themes.
The European Association of Chinese Studies

Financial means

The only permanent source of income is the membership fees, now 31 DM per year, providing roughly 1350 DM a year. A grant was received from the ESF in 1995 to help with the travel expenses for the Board meeting. Its renewal would be greatly appreciated.

Over the last three years, the EACS has also had grants from the Chiang Ching-kuo Foundation in Taiwan, which has been the mainstay of our new activities.

Activities

The traditional activity is to hold a general research conference once every alternate year, in one of the sinological centres which is then responsible for the practical organization. The local organizers are in charge of publishing the proceedings. The one before last was held in Prague in 1994. Last year, 1996, it was in Barcelona. In 1998, the conference will be held in Edinburgh.

The organizers and the Board choose a general conference theme, to which a certain number of sessions are devoted. The remaining time is set apart for special panels and reports on current work by specialists.

Attendance usually exceeds 200. Non-European sinologists may attend should they be in Europe at the time. Mainland and Taiwan academics normally hold a meeting just before or just after the conference.

The European Association of Sinological librarians normally holds its own meeting just before or just after the conference.

Publications

A Membership List is distributed to members at each conference.

Occasional Papers including various articles were published in the past. But over the last ten years, resources have been used for other types of publications which seemed of more general interest and more consistent with the goal of the Association.

National or Regional Surveys of Chinese Studies in one or several European countries have been compiled, edited, printed and distributed by the Association using its own financial resources, which enables these libraries to update them regularly. The work was started in January 1996. Collections from 12 centres have now been successfully imported. The major collection of the Sinological Institute in Leiden, which cannot give its data free of charge because of its contract with PICA (Dutch Centre for Library Automation), still presents a difficult problem.

A major problem for European sinological research is the inadequacy of local library resources. The problem is a lack of funds in institutions which are often fairly small and widely dispersed. It is exacerbat-ed by the huge increase in publications in China and on China, which makes it impossible for even the better equipped and most dynamic institutions to keep up with purchases.

In order to alleviate this problem the EACS has launched two programmes, both funded by the CCK Foundation:

1. A Library Travel Grant programme for Sinological libraries in London, Cambridge, Leiden, Paris, Heidelberg. This provides financial support for travel and a one-week stay in order to collect specialized documentation for a well-defined topic. Since January it has enabled 27 scholars, among whom 22 from Eastern European countries, to complete research for their work in foreign libraries.

2. A dynamic database of the holdings of Chinese and sinological periodicals in major European collections. This is a pilot project, because every library has its own computerized system, even though the ALLEGRO C software is generally used, and there is a need to create a programme which enables these libraries to import data to make them available on-line on a single system, and to update them regularly. The first collections from 12 centres have now been successfully imported. The major collection of the Sinological Institute in Leiden, which cannot give its data free of charge because of its contract with PICA (Dutch Centre for Library Automation), still presents a difficult problem.

(Leiden), which studies 330 Chinese collections. This is a pilot project, because every library has its own computerized system, even though the ALLEGRO C software is generally used, and there is a need to create a programme which enables these libraries to import data to make them available on-line on a single system, and to update them regularly. The work was started in January 1996. Collections from 12 centres have now been successfully imported. The major collection of the Sinological Institute in Leiden, which cannot give its data free of charge because of its contract with PICA (Dutch Centre for Library Automation), still presents a difficult problem.
The activities with regard to Bengali language translation into English were not as systematic and published material, and on developing a research programme which includes Bengali. Two themes in the field of small history are highlighted: a) the history of progressive and emancipatory political movements in the 19th and 20th centuries; and b) the history of the working classes and labour relations. The IISH has been building up a library collection which will specialise on books and periodicals in Bengali. The IISH has just acquired several collections from Bangladesh. Among these is a large collection of political and cultural periodicals from Professor Mumtaz Masoom’s unique collection of political pamphlets and posters, produced mainly by students at Dhaka University in the 1970s. Other donations were made by Kamal Pasha Chowdhury (Dhaka, political posters), Shahzub Kahir (Dhaka, political posters, maps), Prof. Mahbubur Rahman Rajshahi, political, religious and cultural pamphlets, leaflets and posters, and Suborno Chisam (Dhaka, Mandi, Gafo) leaflets and pamphlets.

A few years ago, a workshop on literary translation from South Asian languages into French was commenced at INALCO. It is organized by Prof. France Bhattacharya. Several prominent translators from Europe have translated into French. So far, in France, there are not too many translators from any Indian language, except Bengali. The workshop plans to publish a collection of short stories translated from various South Asian languages. In order to raise the interest of senior students and specialists, we will include the translator’s strategy for each story and a presentation of specific problems in translating.

The IISH, Amsterdam

The International Institute of Social History (IISH) in Amsterdam has recently decided to forego its activities, and within Asia, Bengal has been selected as an area of special interest. In November 1996, the IISH published a Guide to the Asian Collections at the International Institute of Social History. This guide lists archival collections, periodicals, audio-visual resources, etc., which deal with Asia. A leaflet published simultaneously, Towards a Global Social History: The Middle East and Asia in the IISH, gives an overview of IISH research, acquisitions, and publications on Asia.

The Netherlands

IISH, Amsterdam

By WILLEM VAN SCHENDEL

The IISH, Amsterdam has recently decided to forego its activities, and within Asia, Bengal has been selected as an area of special interest. In November 1996, the IISH published a Guide to the Asian Collections at the International Institute of Social History. This guide lists archival collections, periodicals, audio-visual resources, etc., which deal with Asia. A leaflet published simultaneously, Towards a Global Social History: The Middle East and Asia in the IISH, gives an overview of IISH research, acquisitions, and publications on Asia.

The Netherlands

IISH, Amsterdam

By WILLEM VAN SCHENDEL

The IISH, Amsterdam has recently decided to forego its activities, and within Asia, Bengal has been selected as an area of special interest. In November 1996, the IISH published a Guide to the Asian Collections at the International Institute of Social History. This guide lists archival collections, periodicals, audio-visual resources, etc., which deal with Asia. A leaflet published simultaneously, Towards a Global Social History: The Middle East and Asia in the IISH, gives an overview of IISH research, acquisitions, and publications on Asia.

The Netherlands

IISH, Amsterdam

By WILLEM VAN SCHENDEL

The IISH, Amsterdam has recently decided to forego its activities, and within Asia, Bengal has been selected as an area of special interest. In November 1996, the IISH published a Guide to the Asian Collections at the International Institute of Social History. This guide lists archival collections, periodicals, audio-visual resources, etc., which deal with Asia. A leaflet published simultaneously, Towards a Global Social History: The Middle East and Asia in the IISH, gives an overview of IISH research, acquisitions, and publications on Asia.
Asian Art in Brussels

The Cinquantenaire Museum in Brussels houses an important collection, providing an insight into different civilizations from all around the world. The Museum surveys the history of Man from prehistoric times to the present, across five continents (excluding Black Africa).

The task of the Museum is the collection, preservation and study of the evidence of these civilizations, as well as to show the material accumulated to the public. The Cinquantenaire Museum has a large collection of Asian art.

Entry to the China and Korea collection is a braved by a poem of welcome, written by a modern Chinese artist in vertical calligraphy. A seated wooden Bodhisattva (12th century) in front of a monumental black lacquer screen welcomes the visitor. Turning into the main room, another Buddhist sculpture presides over a pool, a standing Bodhisattva of the same Shanxi origin and period. Apart from the religious sculptures the visitor will also find archaeological collections, such as the neolithic ceramics at the entrance to the room. Then come finely-worked jade and bone objects (10th-12th century BC) and the bronze collection which includes ritual vessels as well as historical figures, is also to be seen in the bronzes (sometimes gilded) and in a Nepalese manuscript from the 16th century.

The architecture of the building plays a crucial role in the arrangement of the South Asia collection. Sculptures are the dominant art form and its medium most strongly represented in the collection. The museum has a number of terracotta and stone animal figurines, stilted female figures, seals, spindle whorls and ceramics from the early urban cultures which developed in the Indus valley from 2500 BC. Many of these were excavated by the Museum in 1938. A number of small sculpted brasses which survive in India today. A slide-show is provided to give some idea of the traditional architecture of Historical India.

Opium Weights

The Museum has an important collection of Vietnamese ceramics, offering a general view from the neo-lithic period to the 17th century. There are over 3000 items in all, mostly collected on site. Some are shown in rotation in a separate room, with thirteen large bronze kettledrums dating from 200 BC to 1860. These bear witness to the enduring tradition of gong drums in an area stretching from China to Laos. A large stone Buddha, a rare bronze Champa water jug, bronze artefacts, fragments of architectural decorative elements, and a number of bronze figurines complete this collection.

The collection of Khmer art is small but of very fine quality. The seven large Brahman and Buddha statues date from the 9th to 12th centuries and were acquired locally in 1958. A number of small sculpted pieces and ceramics are exhibited in one of the display cases. The collection from Thailand and Burma is

Asian Art

INTERCULTURAL EXCHANGE OF CONTEMPORARY ART.

THE GATE FOUNDATION IS AN INTERNATIONAL ART FOUNDATION DEVOTED TO PROMOTING INTERCULTURAL EXCHANGE OF CONTEMPORARY ART. THE GATE FOUNDATION AIDS TO STIMULATE KNOWLEDGE AND UNDERSTANDING OF CONTEMPORARY ART AND ARTISTS, EMphasising NON-WESTERN AND MIGRANT CULTURES.

CINQUANTENAIRES MUSEUM, ROYAL MUSEUM FOR ART AND HISTORY

THE GATE FOUNDATION

Hereengracht 344
1016 CC Amsterdam

Tel: +31-20-639 07 62
Fax: +31-20-639 07 62

PO Box 84
1000 AE Amsterdam

THE NETHERLANDS

Winter 1997 • IAA NEWSLETTER • 49
Celestial Treasures from China
Gifts for the Gods and the Dead

The exhibition 'Celestial Treasures from China' in the Kunsthall Rotterdam presents over 1000 unique artefacts from the Leo Haks collection. In the course of his long residence in Singapore, Haks collected more than 4000 rare Chinese religious artefacts. Many of these objects were made from paper, intended to be burned in a traditional rite. Haks thus describes his collection as 'one-time art objects' or 'art to burn'.

The opera plays an important role in the rituals of a religious festival. The performances of various scenes from Chinese opera receive scant attention from the bystanders, and are put on primarily to please the gods. When a 'company' which specialized in taking care of performances during festivities in temples closed down, Haks seized the opportunity to buy up the equipment and add it to his collection.

As he had become a famous collector in Singapore, Haks was constantly being offered new objects to buy, such as silk temple cloths, altar stones, coffins and shrouds. He refused to buy altar stones and coffins, as he found this disrespectful and they did not fit into his collection, but he did buy shrouds and silk cloths. The shrouds often consist of as many as thirteen layers of fabric: undershirt, overshirt, morning clothes, work clothes, evening clothes, and a kind of gala costume on top. These shrouds have broadened, deepened, and complemented Haks' total collection.

In addition, paper was scarce in this period. To make larger pieces, such as tablecloths, people pasted pieces of paper together and covered it with a thick layer of paint so that the shrouds appeared to consist of a single sheet of paper.

Today, the Chinese community in modern Singapore considers the hand-painted costumes and objects old-fashioned and prefers to use the ready-printed versions from Bangkok. Haks obtained almost a hundred of the old costumes in his collection by gaining the confidence of paper-shop owners so he could draw on their old supplies. In this way, he acquired a large number of artefacts from a tradition which has all but died out.

Kunsthall Rotterdam
Westzeedijk 341
301 5 AA Rotterdam
The Netherlands
Tel: +31-10-4400500
Fax: +31-10-4367152

50 - IAS NEWSLETTER NO. 17 - WINTER 1997
Parisien(ne)s

Among the collaborating artists are Chen Zhen, Huang Yong Ping, Shen Yuan, and Tsuneko Taniuchi (Japan).

Chen Zhen (1955, Shanghai) An avant-garde artist from a generation of Chinese that pursues modernization in the most radical sense of the term. Chen Zhen arrived in Paris at the moment when the Chinese avant-garde movement had reached its peak, and he was deeply impressed by the Western capitalist metropolis, especially life in a consumer society. Through conceiving and realizing installations which re-cycle and redirect the commodities of the contemporary market and information, the artist analyzes and criticizes the real cause of the loss of harmony between man and nature, and more significantly, proposes new projects to reconstruct connections between man and the world in our contemporary, post-industrial epoch. The installation The Spasm of Metro Matrix consists of a womb-like, padded structure with video project in image and sound exploring the Paris metro system in relation to a contemporary social crisis.

Huang Yong Ping (1954, Xiamen) Huang Yong Ping introduced Western avant-garde, especially those inspired by Dada and its followers, into a Chinese context to break down all kind of ideological and linguistic constraints that had deeply marked the way of thinking, working, and even existing of generations of Chinese, including artists. He evokes contradictions between the logical and illogical, the rational and irrational, necessity and chance, order and chaos. He has developed his own language, which tends to turn all the conventional ways of making and reading art upside down; he recently washed two books about Chinese and Western art history respectively in a washing machine in order to resolve the problem of dialogue between east and west; he made use of a chance machine to decide what to paint on canvas or to photograph what you don't like to see. It is because if such illuminating insights and radical approach that he is considered one of most influential figures in contemporary Chinese art in the last ten years. By introducing Eastern ideas and practices like I Ching, he challenges the Western way of defining the truth and its power over the world. Provocatively, heouches and attacks directly everyday and political reality by resorting to unexpected materials: live lions, scorpions, desserts, cooked rice.

Shen Yuan (1959, Xiang you) Shen Yuan as a member of a double minority - female and immigrant - tries to express her existence as a woman, an Other, in a eurocentric world. She challenges the Western way of defining the truth and its power over the world. Provocatively, sheouches and attacks directly everyday and political reality by resorting to unexpected materials: live lions, scorpions, desserts, cooked rice.

Tsuneko Taniuchi (born in Japan) An oriental woman in the West can easily be identified as an exotic object, a mysterious, spiritual, and elegant object. Such a woman will be expected to conform to the stereotype of an Oriental woman. Tsuneko Taniuchi, as a Japanese-born woman, refuses to be treated as such an Easternwoman. She declares in her work: I don't need to make up because I am beautiful. She creates works which reconstruct the most intimate moments and spaces in a woman's life. Within the narrative of intimacy, there is, of course, a resistance. She brings this resistance to bear upon the most urgent problem of reality. As someone from a culture and history which has experienced a kind of life under the shadow, the shadow of wars and their truth, she asks, through her impressive and radical installation work: Should every generation pay the price for their predecessors?

Camden Arts Centre

Tel: +44-171-4352643
Fax: +44-171-7943371

31 January > 16 March 1997
Camden Arts Centre, London

Chen Zhen

Tsuneko Taniuchi

Huang Yong Ping

Shen Yuan

Tsuneko Taniuchi

Chen Zhen

Parisien(ne)s

As someone from a culture and history which has experienced a kind of life under the shadow, the shadow of wars and their truth, she asks, through her impressive and radical installation work: Should every generation pay the price for their predecessors?
New Art from the People's Republic of China

Adventures of Three Travel-Weary Loafers

Travelling through these exciting, if uncertain, times in China are the three Travel-Weary Loafers: Wei Dong, Lu Peng, and Liang Changsheng. The styles of contemporary Chinese artists are no longer dictated by government policies or traditional painting guidelines, nor are they dominated by Western oil painting techniques. Instead, Wei Dong, Lu Peng, and Liang Changsheng have all had the opportunity to study traditional Chinese painting, as well as Chinese folk art, plus a wide variety of historical and contemporary Western art, and then have selected elements which would best serve their own personal and highly individualistic approaches to art.

Wei Dong

Wei Dong (1968) was born in Inner Mongolia and raised in Wuhan. He studied painting at the Beijing Academy of Arts and Crafts and at the Beijing Central National University.

A combination of three elements distinguishes much of Wei Dong's work: technically stunning brush strokes, a sardonic sense of humor, and thematic material often representative of contemporary China's interaction with its cultural past and present. Women are the main subjects in all of his work. Through his female figure paintings, Wei Dong begins to explore several different aspects of contemporary Chinese society, including the influences of pop music, religion, and motherhood.

Both humorous and sarcastic, the titles of his paintings since 1991, reflect in artistic metaphors Wei Dong's assessment of a wide variety of topics such as Go to America (dedicated to Chinese overseas students) and To Help the Bid for the Olympic Games of Beijing Will Have to be Rebuilt.

The painting, Indoor Scenery, can be seen as a forerunner of Wei Dong's next and, perhaps, most artistically challenging series of paintings. Relying upon his expert skill in copying past styles with pen and ink, Wei Dong drew a medley of fine-lined illustrations of Ming dynasty garden scenes and figures for his 1994 series. Unlike their complacent Ming dynasty counterparts, these Rubenesque figures are depicted actively living in the present, experiencing both pleasure and pain.

He has also been influenced by the New Year's prints from Yangliuqing, located in Tianjin, well-known for its auspicious and colourful images of fish, flowers, and human figures. Wei Dong's newest works combine oversized New Year's print motifs with a single 20th century character in order to examine events in China since the establishment of the People's Republic of China in 1949.

Lu Peng

Lu Peng (Beijing, 1967) graduated from the Beijing Central National University in 1987 to 1990 he majored in decorative design at Peili University.

Lu Peng (Beijing, 1987) graduated in 1990 from the Capital Normal University in Beijing with a degree in Fine Arts. He then began to teach painting at Beijing College of Pedagogies.

It was as an undergraduate that Lu Peng first began experimenting with various non-traditional methods of using Chinese ink and water on paper, and by 1991 he was combining his distinctive brush work with themes concerning contemporary China. Indeed his most important work from that time is a 30-metre long hand scroll masterpiece populated with a plethora of people. For Lu Peng this highly personal artistic statement, exquisitely executed in ink and paper, mirrors his concern about life, death, and immortality.

Smaller, archived formats provided the visual backdrop for a series of works dating from late 1991 through 1996. These arches are all lined with painted curtains made of Chinese fabric, giving each painting the illusion of being a small arched window. Through these windows the viewer is initially confronted with a less than optimistic vision of the world. Gone are horizons painted with exquisitely traditional-style Chinese landscapes. In their place are a series of grim industrial scenes. Although Lu Peng is not a practitioner of Buddhism, this religion has been his inspiration for two series of works dating from late 1995 through 1996. These arches are all lined with traditional Chinese paintings, feature a void backdrop for a series of characters have no eyes or are wearing sunglasses: their ears are covered or have red pipes protruding from them. For Lu Peng these works reveal how people are constrained by both tangible and intangible things in life. Even so, they can relate to one another through their ideology and their spirit.

Liang Changsheng

Surreal, dream-like images, pop­
ular folk art motifs and Buddhist sub­jects are primary elements in the painting and papercuts of multi-tal­ented Liang Changsheng.

Liang (1967) entered the Beijing Professional Art school in 1983. From 1987 to 1990 he majored in decorative design at Peili University.

Of the three artists Liang has probably created the art which is most firmly rooted in traditional China, both in theme and technique. Indeed, Liang has derived inspiration from classical Chinese art and the adjacent field of real carving, as well as folk art's papercut and New Year's print traditions. Yet Liang translates these conservative art techniques into totally new contemporary forms.

Liang's early papercuts, like his paintings, feature a void background. These works usually feature a single figure which, at times, is complemented by a bird or animal. A dramatic shift occurred in Liang's papercuts created from 1991 to 1996. The format has been enlarged so that each papercut may visually reveal a fully integrated composition, like a painting does. Figures are still the dominant elements in these works, but they are complemented by imag­es of buildings, flowers, water, and land. Buddhist figures become his primary subjects.

In 1996 Liang returned to painting as his preferred artistic vehicle, but the format size has increased sub­stantially. Liang has broadened his colour palette in these works, which now feature three to four additional areas of colour blocks. Although these works continue to include Liang's penchant for past motifs (Buddhist figures, traditional Chi­nese chairs, a wide assortment of ba­zarre humanlike creatures and fantasy animals), he has also included motifs significant in Christianity.

Regardless of media, Liang Changsheng's evocative themes, combined with his innovative ap­proaches to both the Chinese painting and papercut traditions, have re­sulted in remarkable art.
ASIAN ART

AGENDA

JANUARY 1997 > OCTOBER 1997

AUSTRIA

Museum of the History of Art
Maria-Theresien-Platz 1
1010 Vienna
Tel: +43-1-5217301
Daily 10am - 6 pm, closed on Mon.
Permanent collection
Egbert and Crismal collection, paintings, coin, and antiquities.

AUSTRALIA

National Gallery of Victoria
180 St Kilda Road
Melbourne, Victoria 3004
Tel: +61-3-9200022
Fax: +61-3-9200145
Permanent exhibition
The Asian Gallery features Chinese ceramics and archaic bronzes, plus Hindu and Buddhist art from India, the Himalayan region, China and Japan.

Queensland Art Gallery
Queen's Gardens Cultural Centre
South Bank, South Brisbane
P.O. Box 3686
Brisbane, Queensland 4101
Tel: +61-7-38407333
Fax: +61-7-38408885
Daily 10am - 5pm
Permanent Collection
The Kenneth and Yasuko Myer Collection of Contemporary Asian Art has some outstanding pieces of Asian art. (see article)

BELGIUM

ROYAL MUSEUMS OF ART AND HISTORY - BRUSSELS

Cinquantenaire Museum
Jubelpark 10
1000 Brussels
Tel: +32-2-7417211
Fax: +32-2-7337213
Daily 10am - 5pm, closed on Mon. and Public Holidays
Permanent exhibition
Important collections regarding China, Korea, India and Southeast Asia.

Chinese Pavilion / Japanese Pagoda
Van Peteghem 44
1030 Brussels
Tel: +32-2-2616068
Fax: +32-2-2616050
Daily 10am - 5pm, closed on Mon.
Permanent exhibition
Important collections of Chinese and Japanese export porcelain
until 7 September 1997
Samurai: Exhibition in the Japanese pagoda featuring Samurai swords.

FRANCE

Museum of Fine Art and Archaeology
Place de la Revolution (Place du Marche)
23000 Rodez
Tel: +33-81-441447
Fax: +33-81-441509
Closed on public holidays.

China Gallery
Schweinertstrasse 46
90596 Schwerin
Tel: +49-1970754
Permanent collection
Fine art and archaeology from non-Western areas.

Musée Guimet
Place d'Alésia 75116 Paris
Tel: +33-1-47238399
Fax: +33-1-47236165
Due to renovations the museum will be closed until the end of 1998.

Galeries Nationales du Grand Palais
Square Jean Perost 75008 Paris
Tel: +33-1-44337372
Fax: +33-1-46656433
Daily: 10am - 8pm, Wed 10am - 10pm, Tue closed

2 February - 26 May 1997
Angkor and Ten Centuries of Khmer Art
Major exhibition of Cambodian sculpture ranging from monumental works in sandstone to bronze for rituals. From the collections of the National Museum of Phnom Penh and the Musée Guimet in Paris, which together hold much of the world's greatest Khmer art.

Museum of East Asian Art
Jubelpark 10
1020 Brussels
Tel: +32-2-2681608
Fax: +32-2-268161
Daily: 9am — 5pm, Sat./Sun. 10am — 8pm, closed on Mon.
Permanent collection
Important collections of Chinese and Japanese export porcelain. From the end of the 16th century the globalization of trade turned Oriental textiles into an essential element of European culture, especially in the Netherlands. The Dutch acquired an international reputation for shipping and imports as a result of their East India Company, VOC. The Chinese exhibits include embroidered bed hangings that were specially produced for European beds. One set of such bed hangings from the 18th century that has hardly been used comes from Twicke Castle near Delden (Overijssel) and belonged to the Wagenbuer family. Many items come from India: beautiful bedspreads, colourful fabrics embroidered with stems of flowers and medallions from Northwest India, embroidered with stems of flowers and medallions from Northwest India, embroidered with stems of flowers and medallions from Northwest India, embroidered with stems of flowers and medallions from Northwest India, embroidered with stems of flowers and medallions from Northwest India. Rulers and popes decorated their palaces with Turkish carpets. From the end of the 17th century, many items come from India: beautiful bedspreads, colourful fabrics embroidered with stems of flowers and medallions from Northwest India, embroidered with stems of flowers and medallions from Northwest India.

Museum of Ethnology
Lastrasse 8
D-41459 Berlin
Tel: +49-30-8301372
Fax: +49-30-8301594
Daily 9am — 5pm, Sat./Sun. 10am — 5pm
Permanent collection
Studies of the cultures of the Pacific islands, Africa, America and Southeast Asia; miniature paintings.

Museum of Indian Art
Lastrasse 8
D-41459 Berlin
Tel: +49-30-8301372
Fax: +49-30-8301594
Daily 9am — 5pm, Sat./Sun. 10am — 5pm
Permanent collection
Archaeological objects from India, terracotta, stone sculptures and bronzes from India, the Himalayan countries and Southeast Asia; miniature paintings.

July 2 1996 — March 31 1997
Animals and their Symbols in Indian Art
Rautenstrauch-Joest Museum
Ullmerstrasse 45
50870 Cologne
Tel: +49-221-36940
Fax: +49-221-2211955
Daily 10am — 4pm, first Thursday in the month 10am — 8pm, closed on Mon.
Permanent collection
Collections illustrating non-European cultures.

JApanese Pagoda
Chinese Pavilion / Japanese Pagoda
Van Peteghem 44
1030 Brussels
Tel: +32-2-2616068
Fax: +32-2-2616050
Daily 10am - 5pm, closed on Mon.

Permanent collection
World-wide ethnographical collections, Chinese and Japanese lacquerware.

GREAT BRITAIN

Fitzwilliam Museum
Cambridge University
Trumpington Street
Cambridge CB3 1RF
Tel: +44-1223-321900
Fax: +44-1223-329293

16 January — 16 March 1997
Hanging Wigs of Eels
Japanese prints by Utagawa Hiroshige (1797-1868)
25 March — 11 May 1997
Masterpieces of Japanese Portraiture
Paints by major artists like Harunobu, Hokusai, Kuniyoshi, Kunisada.

The Burrell Collection
5060 Pollokshaws Road
Glasgow G43 1AR
Tel: +44-141-4497151
Fax: +44-141-4497086
Daily 10am - 5pm, Sun. 11am - 3pm
Permanent collection
Art objects from the ancient civilizations of Iraq, Egypt, Greece, Italy, the Orient and from Medieval Europe.

British Museum
Great Russell Street
London WC1 2DG
Tel: +44-71-3635555
Fax: +44-71-3238880
Daily 10am — 5pm, Sun. 2.30pm — 4pm
Permanent collection

FRANCE

Winter 1997 • EIAS NEWSLETTER NO1 • 53

T

\textbf{Exotic textiles in the Nederlands}

Exotic textiles from distant lands have always appealed to European imaginations. During the Middle Ages people wrapped the bones of saints in silk from Asia Minor or China. Rulers and popes decorated their palaces with Turkish carpets. From the end of the 16th century the globalization of trade turned Oriental textiles into an essential element of European culture, especially in the Netherlands. The Dutch acquired an international reputation for shipping and imports as a result of their East India Company, VOC. The Chinese exhibits include embroidered bed hangings that were specially produced for European beds. One set of such bed hangings from the 18th century that has hardly been used comes from Twicke Castle near Delden (Overijssel) and belonged to the Wagenbuer family. Many items come from India: beautiful bedspreads, colourful fabrics embroidered with stems of flowers and medallions from Northwest India, embroidered with stems of flowers and medallions from Northwest India, embroidered with stems of flowers and medallions from Northwest India, embroidered with stems of flowers and medallions from Northwest India.

\begin{itemize}
\item Textiles from distant lands have always appealed to European imaginations.
\item During the Middle Ages people wrapped the bones of saints in silk from Asia Minor or China.
\item Rulers and popes decorated their palaces with Turkish carpets.
\item From the end of the 16th century the globalization of trade turned Oriental textiles into an essential element of European culture, especially in the Netherlands.
\item The Dutch acquired an international reputation for shipping and imports as a result of their East India Company, VOC.
\item The Chinese exhibits include embroidered bed hangings that were specially produced for European beds.
\item One set of such bed hangings from the 18th century that has hardly been used comes from Twicke Castle near Delden (Overijssel) and belonged to the Wagenbuer family.
\item Many items come from India: beautiful bedspreads, colourful fabrics embroidered with stems of flowers and medallions from Northwest India, embroidered with stems of flowers and medallions from Northwest India.
\end{itemize}

The Reverend Ernest S. Bascet Art Collection
Camden Arts Centre
Arkwright Road
London NW7 6DG
Tel: +44-71-4323643
Fax: +44-71-7943571
31 January — 16 March 1997
Permanent exhibition
(See article on page 47)

Perclval David Foundation of Chinese Art
53 Garden Square
London WC1 H (PQ)
Tel: +44-71-3873909
Fax: +44-71-3853463
Until Spring 1997
Earth, Water and Fire: Chinese ceramic technology exhibition.

\begin{center}
\textbf{HIGHLIGHT}
\end{center}

...
ASIAN ART

AGENDA

JANUARY 1997 ➤ OCTOBER 1997

HONG KONG

Alisan Fine Arts Limited
15 Sheung Wan
Tel: +852-25261101
Fax: +852-28812828

Until March 1997
Works in relation to spring from
traditional Chinese painting on rice
paper to contemporary painting on
canvas. Artists include: Cao Chang
Huan, WuZhai, Ting, Cai Zifan and
Chen Jun De.

April 15 – 27, 1997
Beyond Abstraction
Abstract works by Chinese artists who
left their homeland to settle in other
parts of the world.

INDIA

Gallery Chemould
Jalan Ngadisuryan 7a
Fax:+62-21-324505
Tel:+62-21-8122835

Rekha Rodwittya
Manjit Bawa
(b. 1941, Punjab)

'Fire and Life'.
Exchange between Indian and
Chinese artists who left their homeland to
settle in other parts of the world.

THE NETHERLANDS

Rijksmuseum
Pleinmuseum 19
PO Box 7488
1070 AC Amsterdam
Tel:+31-20-5304100
Fax:+31-20-5304111

Permanent collection
The new South wing of the museum
houses a permanent exhibition of
Islamic art.

28 March – 14 September, 1997
Exotic Tastes in the Netherlands
(See highlights on page 33)

Tropenmuseum
Lijnbaanstraat 1292 CK Amsterdam
Tel:+31-20-4608418
Fax:+31-20-6868313

Semi-permanent exhibitions
about this life of people in the tropics, including
carvings from the sub-Arctic.

April 24 – 19 October, 1997
Iranian jade
Historical photographs from the
museum's collection and traditional
wooden objects of animals made
by the Papuans from Iran.

Indonesian culture
Empire of Treasures Nusantara
(Sechttensky Nusantara), a presentation of
rare objects, dance masks etc.

Groening Museum
Museumlaan 1
PO Box 90
9700 GW Groningen
Tel:+31-50-5858555
Fax:+31-50-5858555

Semi-permanent exhibition
'Geeldomstalnen' porcelain from the
Far East is in the Philips Stacks position,
especially relating to the period of
the VOC (Dutch East India Company).

Museum of Art
Art Academy
StAgathaplein 1
PO Box 74888
9300 JG Groningen
Tel:+31-50-5858555
Fax:+31-50-5858555

Museum The Princessehof
Grote Kerkstraat 1
9012 AE Groningen
Tel:+31-50-5858555
Fax:+31-50-5858555

Museum of Ethnology
Steenstraat 1
2312 BG Leiden
Tel:+31-71-5226800
Fax:+31-71-5262477

Permanent exhibition
Large exhibition of ceramics from
China, Japan, India, Vietnam etc.

Museum of Ethnology
Steenstraat 1
2312 BG Leiden
Tel:+31-71-5226800
Fax:+31-71-5262477

Temporary exhibition

Museum of Ethnology
Steenstraat 1
2312 BG Leiden
Tel:+31-71-5226800
Fax:+31-71-5262477

Permanent exhibition
Large exhibition of ceramics from
China, Japan, India, Vietnam etc.

Museum of Ethnology
Steenstraat 1
2312 BG Leiden
Tel:+31-71-5226800
Fax:+31-71-5262477

Temporary exhibition
Large exhibition of ceramics from
China, Japan, India, Vietnam etc.

World Trade Centre
20 Maxwell Road
S07-01 Maxwell House
Singapore 073893
Tel:+65-3241201
Fax:+65-3241203

National Heritage Bond
For general information.
19 Stamford Road
Singapore 178897
Tel:+65-3241201
Fax:+65-3343034

Asia Society
39 Armenian Street
Singapore 191939
Tel:+65-3241201
Fax:+65-3343034

Permanent Display
This exhibition will introduce visitors to
the world of Chinese beliefs,
symbolism, connoisseurship, and
the Chinese scholar tradition.

April – October, 1997
Remnants of a Living Tradition
in India through its material culture.
Written and visual performances.

The National Museum
61 Stamford Road
2001 Stamford Court
Singapore 178892
Daily 10am – 3pm

Through September, 1997
The Hakka from ‘Guest People’
to Citizens The Hakka people and their
migratory patterns.

From January 1997
Jade Gallery.

Singapore Art Museum
313A Beach Road
Singapore 189553
Tel:+65-3241201
Fax:+65-3241203

Permanent collection
Paintings and drawings by Georgette Chen
Lijun, who are amongst the most
recognized Oceania collection of
the world.

The National Museum
61 Stamford Road
2001 Stamford Court
Singapore 178892
Daily 10am – 3pm

Through September, 1997
The Hakka from ‘Guest People’
to Citizens The Hakka people and their
migratory patterns.

From January 1997
Jade Gallery.

Singapore Art Museum
313A Beach Road
Singapore 189553
Tel:+65-3241201
Fax:+65-3241203

Permanent collection
Paintings and drawings by Georgette Chen
Lijun, who are amongst the most
recognized Oceania collection of
the world.

July 20 – September, 1997
Permanent exhibition
Large exhibition of ceramics from
Singapore with 100 paintings from
1950s until today.

Permanent exhibition
Large exhibition of ceramics from
Singapore with 100 paintings from
1950s until today.

Singapore Art Museum
313A Beach Road
Singapore 189553
Tel:+65-3241201
Fax:+65-3241203

Permanent collection
Paintings and drawings by Georgette Chen
Lijun, who are amongst the most
recognized Oceania collection of
the world.

The National Museum
61 Stamford Road
2001 Stamford Court
Singapore 178892
Daily 10am – 3pm

Through September, 1997
The Hakka from ‘Guest People’
to Citizens The Hakka people and their
migratory patterns.

From January 1997
Jade Gallery.

Singapore Art Museum
313A Beach Road
Singapore 189553
Tel:+65-3241201
Fax:+65-3241203

Permanent collection
Paintings and drawings by Georgette Chen
Lijun, who are amongst the most
recognized Oceania collection of
the world.

July 20 – September, 1997
Permanent exhibition
Large exhibition of ceramics from
Singapore with 100 paintings from
1950s until today.

Permanent exhibition
Large exhibition of ceramics from
Singapore with 100 paintings from
1950s until today.

Singapore Art Museum
313A Beach Road
Singapore 189553
Tel:+65-3241201
Fax:+65-3241203

Permanent collection
Paintings and drawings by Georgette Chen
Lijun, who are amongst the most
recognized Oceania collection of
the world.

July 20 – September, 1997
Permanent exhibition
Large exhibition of ceramics from
Singapore with 100 paintings from
1950s until today.
30 January – 28 February, 1997

Pacific Asia Museum
4 North Los Robles Avenue
Pasadena, California 91101
Tel: +1-818-4492742
Fax: +1-818-4492754

Permanent Collection
Objects from the Lydman, Setall and Zhao Collections, which includes ceramics from the Han, Tang, Song, Yuan, Ming and Qing Dynasties.

December 1996 – March 30, 1997

Phoenix Art Museum
January 27 – April 6, 1997

Seattle Art Museum
Asian Art Museum
Until 3 March, 1997

5 February – 23 March, 1997

Red River Gallery
71A Nguyen Du Street, Hanoi
Tel: +84-4-229064

Permanent collection
Work of such Vietnamese painters as Khuc Thanh Binh, Thu Trung, Do Tan, Danh Vui, Tran Luong (see photo's), Pham Hong Tho, Bui Quyen, Tran Thien, Do Minh Tan.

Art Gallery Hien Minh
1st Floor, 44 Dong Kinh Nghia Thuc, Dist. 1
Hoa Chi Minh City
Tel: +84-8-226390

Permanent collection
Work of the Vietnamese painter Nguyen Thi Hien.