



REPORT

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Cluster of Excellence Asia and Europe in a global context



The first PhD students of the Cluster's graduate program

People and Events



Research and Politics:
Cornelia Pieper,
Member of Parliament,
at the "Festival of India"



Guest of Honour:
Her Excellency Meera Shankar, Ambassador of
India to Germany, with Professor Bernhard Eitel,
Rektor of the University of Heidelberg



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Professor Dietmar
Rothermund at 75

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Taking stock of our activities over the past year is a pleasurable exercise indeed. The academic year 2007/08 saw Heidelberg University on an exhilarating upward trajectory into the première league of German academic excellence, a success in which the SAI's national and international renown had no small role to play. More than ever before, the SAI's participation in the interdisciplinary research cluster on "Asia and Europe" is facilitating close co-operation with leading South Asian scholars on crucial research agendas (p.8).

Other ongoing projects focus on arenas ranging from the high altitudes of Ladakh (p.6) to South Asian megacities (p.9,10), and on issues as diverse as governmental food policy (p.11), changing gender relations in Kumaon (p.12), or the development of a Pāṇinian Sanskrit simulator (p.14) which combine rigorous scholarship with imaginative creativity. We have also profited from intense academic and cultural dialogue in a variety of workshops and conferences, both here in Heidelberg (on Muhammad Iqbal, p.18) and in South Asia (on Maharaja Pratap Singh in Jaipur, p.17, and on Public Health in Kolkata p.19). Our students, too, are increasingly discovering the fascination of studying at South Asian universities (p.4), thus serving as role models for the ambitious outreach-initiative of the DAAD, which was co-launched with the SAI, and inaugurated on 6 June 2008 by the Indian ambassador, Meera Shankar (p.3). With developments in a globalising South Asia transforming area studies into "glocalising" fields of research, our new MA in Health and Society aims to provide international graduate students with the tools to critically analyse these emerging realities (p.5).

The SAI looks forward with enthusiasm to the challenges of the coming academic year, and to further building on the accomplishments of our "founding fathers", Dietmar Rothermund and Lothar Lutze, who are celebrated on p.15. We invite our readers to share our latest news, and would welcome receiving any views and comments.

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The South Asia Institute

Executive Director	Prof. Dr. Gita Dharampal-Frick
Executive Secretary	Manfred Hake, M.A.
Dept. of Anthropology	Head: Prof. William Sax, PhD (Chicago)
Dept. of Classical Indology	Head: Prof. Dr. Axel Michaels
Dept. of Development Economics	Head: Prof. Clive Bell, PhD (Sussex)
Dept. of Geography	Head: Prof. Dr. Marcus Nüsser
Dept. of History	Head: Prof. Dr. Gita Dharampal-Frick
Dept. of International Economics	Head: Prof. Dr. Oskar Gans
Dept. of Modern South Asian Languages and Literatures	Head: Prof. Dr. Hans Harder
Dept. of Political Science	Head: Prof. Subrata K. Mitra, PhD (Rochester)
Library	Head: BR Dr. Eleonore Schmitt
Academic Advisory Board:	
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Prof. Barbara Harriss-White	University of Oxford
Prof. Frank Heidemann	Ludwig-Maximilians-Universität München
Dr. Christophe Jaffrelot	Centre d'Etudes et de Recherches Internationales, Paris
Prof. Noboru Karashima	University of Tokyo / Taisho University
Prof. Hermann Kreutzmann	Freie Universität Berlin
Prof. William Radice	School of Oriental and African Studies, London



More junior scientists with know-how on India The “Festival of India“ at the University of Heidelberg



Guests of Honour at the Festival of India - from left: Professor Bernhard Eitel, Rektor of the University of Heidelberg; H.E. Meera Shankar, Ambassador of India to Germany; Cornelia Pieper, Member of Parliament, Vice President of the Free Democratic Party (FDP); Professor Stefan Hormuth, President of the German Academic Exchange Service (DAAD); Professor Gita Dharampal-Frick, Executive Director of the South Asia Institute (SAI). - Photo: Manfred Hake, SAI

The DAAD programme “A New Passage to India” is designed to facilitate academic exchange with the subcontinent. The “Festival of India“ at the University of Heidelberg from 6-7 June heralded the start of the new programme and presented the interested public with a variety of opportunities for study and research.

Germany’s Education and Science Ministry has announced a new € 4.3 million a year package to enable German students and academics to gain more experience in India. Education Minister Annette Schavan said the new funding measures were to enable study and research stays in all subjects: “We need more junior scientists and scholars specialising in know-how about India“. The reasons are obvious - according to forecasts the continent with its 1.14 billion inhabitants will in a few decades be one of the world’s leading economies.

But there is more to it than this: “India is one of the most significant and exciting research areas in the world“, said DAAD president Stefan Hormuth. “Our intention is to whet people’s appetite for India“, Hormuth stated, not only referring to the appetizing smell of Indian food which hung in the air that day: “India is a region to be reckoned with in the near future, up until now local developments in India have not been fully appreciated in the West – one of the many reasons why young academics should be encour-

aged to go to India to study, research or do an internship.“

The German Academic Exchange Service supports the establishment of Centres of Excellence – for example in Madras. A German Centre of Excellence on India is located in Heidelberg. The interdisciplinary SAI is one of the top names for students and researchers with a regional focus on South Asia. Roughly 4,500 students are currently studying one of the eight disciplines at the SAI as a major or minor subject, including Politics, History, Geography and South Asian languages. According to the

Executive Director of the SAI, Manfred Hake, things have changed significantly over the last three years: “There is an increased willingness for co-operation on the part of Indian universities.“

Ever since the new B.A. in South Asian Studies was introduced in 2005 a semester abroad has been obligatory. The SAI Branch Offices in India, Pakistan, Nepal and Sri Lanka play an important role in arranging the stay and they can also provide support locally due to their intensive network of contacts in the area. However, according to Manju Ludwig, a history student at the SAI who spent several months as a student in India, it is next to impossible to meticulously plan your stay in advance: “Indian universities are organised differently from German universities and things may take a rather unexpected course.“ There was no need to shy away from the experience, though: “to manage everyday problems is what makes the country so charming – it will definitely broaden your mind.“

Based on an article in the local newspaper “Rhein-Neckar-Zeitung” by Alexander Wenisch, 10 June 2008. See <http://www.uni-heidelberg.de/presse/news08/pm280610-9ind.html> for the original version.

indientag
STUDIUM + PRAKTIKUM + FORSCHUNG
Samstag, 7. Juni 2008, 10 - 19 Uhr
Neue Universität Heidelberg

www.sai.uni-heidelberg.de

DAAD
South Asia Institute Heidelberg

For further information on the “Festival of India”, see www.sai.uni-heidelberg.de



Delhi and its student life: What can it teach me?

After nine months at Delhi University's History Department I want to share my experiences with the 'Indian way' of studying. But rather than stressing the apparent contrasts between German and Indian culture, which would portray living and studying in India as something completely different from what I experienced till now, I would like to emphasize that students are sharing the same pleasures and sorrows everywhere, enjoying an extraordinarily inspiring teacher, impatience with old-fashioned styles of teaching and disbelief about one's own occasional laziness.

But there are, of course, some crucial lessons to learn from a course of studies in India. First of all, it is a challenge to adjust to a completely new university system. I felt as ignorant as in my first semester in Heidelberg and it really took me a while to understand the Indian educational system. Here I received a great deal of help from my fellow students in my class who really assisted me in the first days of confusion with affectionate considerateness. Likewise the Professors at Delhi University helped me wherever they could and did not abide by the restrictions of Indian bureaucracy. All of my classes in Modern History were an



Manju Ludwig with her class in Delhi.

- Photo: Manju Ludwig, SAI

enrichment in terms of academic teaching. The highly structured system of the M.A. scheme in India has many advantages when it comes to covering various facets of modern history, albeit with its shortcomings in promoting independent thinking. Indian and German students can surely learn a lot from each other and

I would certainly recommend to any enterprising German undergraduate to accept the challenge of going to India and experience student life there.

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Languages at the South Asia Institute

	DEPARTMENT OF MODERN SOUTH ASIAN LANGUAGES AND LITERATURES					DEPARTMENT OF CLASSICAL INDOLOGY				
	Hindi	Urdu	Bengali	Tamil	Dari	Sanskrit	Pali	Nepali	Sinhalese	
<i>Beginners' courses starting...</i>	every winter term					on demand	every winter term		on demand	
<i>Beginners' courses consist of...</i>	14 h/week in first term, 4 h/week in second term	8 h/week in first and second term			2 h/week in first and second term	6 h/week in first and second term	3 h/week in first and second term			
<i>Advanced courses consist of...</i>	6-8 h/week in B.A., and 4 h/week in M.A. (reading, writing, translation, media, conversation)					on demand	4-6 h/week in B.A., and 4 h/week in M.A. (reading and translation of original sources)	4 h/week in M.A. (reading and translation of original sources)		
<i>Additional language programmes</i>	Hindi Intensive and Cultural Course in Jaipur (intermediate and advanced)	Urdu Summer School in Heidelberg/Erfurt (beginners and intermediate)		Summer Courses in India on demand		Summer School in Spoken Sanskrit in Heidelberg (intermediate)		Nepali Intensive Course in Heidelberg (beginners)		

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Master of Arts in Health and Society in South Asia



Welcome to the first class of M.A. students!

- Photo: Gabriele Alex, SAI

The new Master of Arts in Health and Society in South Asia started successfully in the summer semester 2008. Even though we had a very short lead time, we received an impressive number of applications from which we finally selected ten very promising students.

Seven of these students are from South Asia (India, Nepal, Bangladesh), and of the remaining three students only one is German. The students come from all sorts of different scientific backgrounds: journalism, anthropology, health education, political science, social science, law, microbiology and statistics, and most of them already have practical work experience in the field of health. The regional and thematic expertise these students bring in is vast and results in an extremely interesting and stimulating working and teaching atmosphere.

The fact that now nearly all anthropology classes at the SAI are held in English is also very much appreciated by the German students, who have taken on this challenge with much enthusiasm. For them, English as the language of instruction, presentation and discussion has turned out to be an advantage and is no longer seen as a problem.

In the meantime we received more than 60 enquiries from students from all over the world, who are interested in joining the Master programme, and we are looking forward to continuing this very promising programme. Even though the next admission is not until 2010, we encourage students who are interested to contact us as soon as possible.

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Student paper series and student service website

The idea for starting a student paper series, the "Heidelberg Student Papers" and for establishing a Student Service Website, www.tutorien.org, came up because hundreds of seminar papers and essays simply go unnoticed despite the effort that went into writing, formulating innovative ideas and collecting interesting material. Similarly, a lot of seminar presentations are a 'one-off show' and there is no coherent and archival information about course outlines and services provided to students available online. The refereed "Heidelberg Student

Papers" (www.heidelberg-papers.com) provides students of different academic orientations a platform to publish their papers online so that they are accessible world-wide. www.tutorien.org is an online platform, which offers an opportunity to make seminar presentations available to a wider community, and supports young scholars from the University of Heidelberg, especially those studying at the SAI.

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**"Chalo" Hindustan - let's
go to India!**

To enable students to experience a wide range of the various aspects of Indian life, the SAI Branch office in New Delhi is facilitating access towards their specific fields of interest. We therefore highly welcomed the arrival of six candidates of the B.A. in South Asian Studies course who conducted a three month internship with Indian employers in October 2007.

Their stay was prepared well in advance. With the help of our large network, the branch office arranged airport pick ups, provided contact lists for aspiring researchers and job seekers, organized accommodation with internet facilities, initiated Hindi classes in Delhi, managed the transport to take the interns to their working places and compiled guides for cultural events and nightlife.

But the branch office is not only a student service centre - it is also an international meeting point. We recently established working desks for all members of the SAI coming to Delhi which are used frequently by our young researchers, interns and students. Visitors are invited to ask for guidance we might be able to provide.

Another recent highlight of the New Delhi Branch was the organization of a capacity building workshop in cooperation with the Heinrich Boell Foundation and the WIDE Network. Under the title "Trade Liberalization Policies and Foreign Trade Agreements: Social Gender Implications of EU-India Foreign Trade Agreements", the participants discussed possibilities to alleviate the negative consequences of international trade policies for vulnerable sections of society.

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Johannes Dahmen
Exchange Student
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Exploring the high grounds of Ladakh

Geographical excursion to the Trans-Himalayas of Northern India



The excursion group on the trek at Kongmaru La (5150 m).

- Photo: Marcus Nüsser, SAI

In August and September 2007 a high mountain excursion to Ladakh was carried out by Marcus Nüsser and Susanne Schmidt (SAI, Department of Geography) together with a group of 17 geography students from Heidelberg and one from the University of Montana/USA. Ladakh is characterized by its peripheral location sandwiched between the Great Himalayan and Karakorum ranges, its geostrategic importance and its environmental conditions which limit agricultural production and accessibility. The

thematic foci of the excursion were laid on development processes, land use patterns and regional livelihood strategies. During the four day bus journey to Ladakh all vegetation zones from subtropical forest up to the high alpine belt were passed. Initial high altitude acclimatization was feasible by traversing the high passes and plateaus between Manali and Leh.

During colonial times, Leh had gained the function of a central place at the crossroads of important trade routes

The road over the Khardung La (5602 m) connects Nubra and Indus valleys.

- Photo: Marcus Nüsser, SAI



connecting South and Central Asia. After independence and partition of India and especially after the Indo-China war in 1962, Ladakh lost the function of a mountainous transit route and became a region of geopolitical importance. As a result of an increasing tourism sector since 1974 the urban area of Leh has undergone rapid spatial and social changes. This transformation process can be identified in the Main Bazaar, the historical trade centre, which has been mapped by the students. Nowadays, it is dominated by tourism facilities such as restaurants, souvenir shops and internet cafes. Our programme in Leh was mainly organized by Juliane Dame from our department who arranged a number of visits to various local NGOs. We visited the Tibetan Heritage Fund which has been working in Ladakh since 2003 and whose targets are to conserve the old town of Leh, to improve its infrastructure and services and to restore important public monuments. Besides, Chewang Norphel, the leader of Leh Nutrition Project, presented his work on 'artificial glaciers' to solve the problem of limited water sources. The technique is based on a network of pipes to capture the runoff during wintertime, store it in small basins in the form of ice so that more irrigation water is available during the cultivation period.

For an improved understanding of landscape structures and environmental processes of the Trans-Himalayas the group went on a 10 days trek through the roadless Markha Valley. Due to the fact that the Markha trek is one of the prominent hiking tours of Ladakh we also investigated the economic and ecological outcomes of mountain tourism. After this, the excursion went on a trip to Nubra Valley located 150 km north of Leh in the so-called 'Inner Line'. The journey to Nubra over the Khardung La (5602 m) – claimed to be the highest motorable road in the world – once more demonstrated the sensitive borderland position of Ladakh.

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Field trip to Garhwal

Anthropology students experience development cooperation



The anthropology students, together with the field trip organizers Hans-Martin Kunz and Karin Polit, meet with Swami Chi Madhava (GPJKS, a development NGO) and Professor William Sax (SAI) in Delhi.

- Photo: Hans-Martin Kunz, SAI

To hear and read about development cooperation and discuss flaws and advantages on the basis of that knowledge can only be a part of scientific education as no book can replace experiences with real people and their everyday lives.

On September 9th, sixteen students from the South Asia Institute who had attended courses in development anthropology in the previous year met in New Delhi with their lecturers Hans-Martin Kunz and Karin Polit to find out about the realities of development cooperation in India in the following three weeks.

The first stop was Delhi University where Tulsi Patel from the Delhi School of Economics had organized a joint workshop with her sociology students in which thoughts and ideas about development in India and the involvement of foreign countries within development were exchanged and discussed.

Following this we met several government and non-government organizations, such as the GTZ, the Heinrich-Böll Foundation, Navdanya, the Environmental Action Group, Chintan, the Hope-Project and FIAN to get a brief insight into their

work, discuss our anthropological view on development work and visit some of their projects.

From the metropolis we turned to the countryside as problems of people in a megacity like Delhi are naturally different to those living in a more remote location. The second part of the excursion thus took us to rural Garhwal in Uttarakhand, where we visited projects of NGOs working in the fields of education, organic farming, health and infrastructural development.

As the interaction with local people is always limited in a big group the excursion ended in three days of fieldwork experience in different villages. Alone or in pairs the students spent time with rural families, observed and participated in their everyday life and got a deeper understanding of the problems they had only read about in books.

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Summer schools at the South Asia Institute

Summer School in Spoken Sanskrit 4 - 20 August 2008

The Department of Classical Indology at the SAI annually organizes the Summer School in Spoken Sanskrit under the guidance of Sadananda Das, a native Sanskrit speaker from Benares and an experienced Sanskrit teacher.

The courses are designed with a view to give the participants an opportunity to listen carefully, to pronounce accurately and to slowly speak and recite this beautiful language.

Nepali Intensive Course 4 - 29 August 2008

Nepal is a small country in the lap of the Himalayas with an astounding geographical and cultural diversity, where only little more than a hundred kilometres separate the subtropical forests of the Terai from the world's highest mountains, where Hinduism meets and sometimes mingles with Tantric Buddhism, and where past and present clash more forcefully than elsewhere. Nepali has increasingly become a lingua franca of the Central Himalayas - more and more of its diverse ethnic groups speak it as a second language. Whether you are interested in contemporary Nepal or ancient South Asia, whether you want to go trekking or to experience the busy life in the streets of Kathmandu - the Nepali language will open a door to a fascinating culture. To help you walking through this door, Laxmi Nath Shrestha has come all the way to the SAI. He is an experienced teacher who has taught Nepali to generations of both students and researchers and has proven that he can make you start speaking Nepali in just one week. Starting from the first day, this course will be held in Nepali only: Sipping a cup of ciya, you will discuss the latest political developments - as one does every morning in the streets of Kathmandu.

*For further information, see also:
<http://www.sai.uni-heidelberg.de/abt/IND/studium/summerSchool.html>*



Ritual Dynamics and the science of ritual

*International Conference
29 September - 2 October 2008
Heidelberg*

The Collaborative Research Center 619 "Dynamics of Ritual" (SFB 619) at Heidelberg University is holding an international conference "Ritual Dynamics and the Science of Ritual" from 29 September till 2 October 2008. Experts from around the world have been invited to Heidelberg to discuss their current findings and present them to a wider audience. With this conference, SFB 619 aims to consolidate and expand its interdisciplinary approach.

Apart from creating theories with an interdisciplinary perspective, contributors will have Asia as a major regional focus of the conference. The range here extends from Hindu monarchies of southern India from the early Middle Ages to the Colonial era, and from historical to contemporary China and Japan.

Asia specialists such as Johannes Bronkhorst (Lausanne), Jan Heesterman (Leiden), Hermann Kulke (Kiel), Alexis Sanderson (Oxford), Frederick M. Smith (Iowa), and Frits Staal (Berkeley), together with renowned specialists from the world of ritual research, such as Ronald Grimes (Nijmegen/Ontario), Bruce Kapferer (Bergen), and James Laidlaw (Cambridge), have confirmed their participation.

The interdisciplinary teamwork will first be conducted in 21 panels lasting, in some cases, several days. Around 250 experts will give brief talks on their findings and put them up for discussion.

The official period for registration has begun on 15 February 2008. All those interested can find the relevant information at www.rituals-2008.com and sign up for the conference newsletter. Please also note the SFB 619 website www.ritualdynamik.uni-hd.de.

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Cluster of Excellence: Asia and Europe in a global context



The Karl Jaspers Centre for Advanced Transcultural Studies, the new institution for the cluster's work. - Photo: Brigitte Merz, Cluster of Excellence

The Cluster of Excellence entitled "Asia and Europe in a Global Context: Shifting Asymmetries in Cultural Flows", is an interdisciplinary research centre for cultural studies. It was approved by the Wissenschaftsrat (German Science and Humanities Council) and the Deutsche Forschungsgemeinschaft (German Research Council) on 19th October 2007 as part of the "Excellence Initiative" of the German state and the federal *länder*. With this approval, the Cluster has been granted 35 Million euros funding for an initial period of five years.

The main thrust of the research to be undertaken by the cluster focuses on the dynamics of asymmetries in the cultural exchanges between Asia and Europe, both past and present. This interdisciplinary venture is concerned not only with historical questions in the relationship between Asia and Europe - dating back as far as the Bronze Age - but also with burning topical issues. Central to all of the avenues of research are the asymmetries that arise in the exchanges between cultures - and the ways in which these are dealt with. These may express themselves as migration movements or conflicts, or equally in transfer mediated by people, economic commodities, or ideas - such as for example religious beliefs,

political ideologies, or systems of medicine or healing.

The direction of the Cluster is in the hands of three Heidelberg scholars who take turns in being the speaker in charge: Axel Michaels, Professor of Classical Indology at the SAI, Madeleine Herren-Oesch, Professor of Modern History at the Department of History, and Rudolf Wagner, Professor at the Institute of Chinese Studies. On 1st April 2008 Rudolf Wagner will take over for six months from Axel Michaels.

The Cluster brings together various methodologies, scholarly traditions and epistemologies. They are grouped in four research areas: Governance and Administration, the Public Sphere and the Media, Health and the Environment, and Historicities and Heritage. Each area consists of a number of separate interdisciplinary projects: January 2008 saw the first selection of the project proposals that had been submitted for these research areas, and work on the first research projects has already started in March 2008.

In keeping with the breadth of the Cluster's vision, a large number of the institutes and facilities at the University of Heidelberg are actively involved, ranging from South and East Asian Studies, Classical Studies and History, to the



Social Sciences, as well as Art History and Philosophy. The Cluster has already attracted an impressive list of cooperating partners from around the world, including Harvard University and the University of Chicago among others in the USA, the Centre National de la Recherche Scientifique in Paris, Peking University in China, the Indira Gandhi National Centre for the Arts and SARAI, both New Delhi, and the Universities of Kyoto and Tokyo in Japan.

An initial meeting attended by representatives of the cooperating partners was held in December 2007 at the Internationales Wissenschaftsforum (IWH), University of Heidelberg, and already in the summer semester 2008 a number of guest scholars, including Miho Fukuda (Osaka) and Gérard Colas (Paris), will participate in the life of the Cluster in Heidelberg.

The summer semester also sees the first series of public lectures under the title "Transculturality - Theories and Explorations". These weekly lectures taking place from 6 May to 15 July 2008 in Hörsaal 10 at the Neue Universität will feature speakers such as Maurice Godelier

(Paris), Dipesh Chakrabarty (Chicago), Monica Juneja (Hanover), Jean Comaroff (Chicago), Aihwa Ong (Berkeley), Shalini Randeria (Zurich), and Gayatri Spivak (New York).

Another important part of the Cluster is the Graduate School for Transcultural Studies, which will award each year approx. 16 grants to postgraduate students for a period of three years each. Half of these grants will be allocated to students from Asia.

Furthermore, the Cluster will develop two databases as part of its so-called Heidelberg Research Architecture, which serves the dual purpose of facilitating research, and preserving and presenting existing research results: the Translingual Concepts Database (TCD) aimed at analysing the development of globally and translingually shared concepts and associated rhetorical features in different languages, together with the forms of social action and institutions to which they relate. And the Transcultural Images Database (TID) aimed at facilitating the analysis of visual, audio-visual and sound records, which are central to over half of the planned Cluster projects.

These databases will draw on various existing archives, visual databases and portals and develop into a large-scale platform that will provide access to and link the central themes of the Cluster.

Currently in the process of refurbishment, The Karl Jaspers Center in Voßstrasse 2 close to the Bismarckplatz in the centre of Heidelberg will shortly become the heart of the Cluster. The building should be ready to receive the Cluster's main office by the summer. It will provide facilities for the five new professorships established by the Cluster in the fields of Intellectual History, Visual and Media Anthropology, Global Art History, Buddhist Studies, and Cultural Economic History. In addition, it will be home to several Junior Research Groups, provide office space for approx. 30 research fellows and the grant-holders, as well as the offices of the three directors and the scientific project manager. It also has facilities for conferences and meetings.

For more information please visit www.vjc.uni-hd.de/

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Urban change and megacities in India and China

A pioneering research field

Several interdisciplinary and transregional project ideas have emerged at the South Asia Institute in the context of the Cluster "Europe and Asia"; related to the various research areas, such as governance and administration, public spheres, health and environment and historicity and heritage. One of the projects is entitled 'Transcultural Topographies of Urban Sensoriums and Events'. Still a start-up initiative, the research involved explores the practicalities of a new approach towards the experience of urbanism as a globalised process that is constantly reshaped through large-scale infrastructural interventions, media flows and micro-level agency. Centre-stage, and intertwined, are globalised mega-events (e.g. World Expositions, Asian or Commonwealth Games, Olympics) and the shaping of urban sensoriums by means of creating spatial modes of control (CCTV) and property issues (e.g. censorship) that imbue on the perception

of public space and publicity. The focus of research is two-fold and spread across diachronic and synchronic levels: marginalised and untapped material from (official and unofficial) archives in Europe, China and India is complemented by empirical fieldwork and change detection analyses using high-resolution satellite imagery and Geographical Information Systems (GIS). This integrated approach reveals challenging and innovative transcultural research dimensions at the interface of spatial development dynamics and socioeconomic change.

The pilot project focuses on New Delhi and the Commonwealth Games of 2010. Collaboration is already discussed, with Sarai: The Media Initiative at CSDS (New Delhi), and with scholars of the History Department at the Institut d'Asie Orientale, Lyon. In collaboration with the Institute of Chinese Studies at the University of Heidelberg, the latter have for many years been involved in

a pioneering research platform entitled Virtual Shanghai (<http://virtualshanghai.ish-lyon.cnrs.fr/>), based on a combined use of textual records, photographs and GIS. A third party member in discussion is the Bauhaus University at Weimar where research is undertaken on various issues related to urbanisation in Chinese megacities.

Asian megacities appear to be shaped by similar global forces and aesthetics: central business districts, satellite townscapes, urban spaces for leisure and consumption and staged mega-events turn them into magnets of prosperity, confidence and growth. Global cities such as Delhi or Shanghai are driven by narrative, performance and hyper-technological spectacle, by an urge to create and maintain a particular image to, and of, the public. Yet, key tensions and problems of urbanisation can be found in intense social segregation, fragmentation, the transformation of public space into



Construction site of the Commonwealth Games village with Akshardham complex in the background.

- Photo: Marcus Nüsser, SAI

closed space and a heightened notion of security and hygiene on the local level. We argue that a particular focus on the staging and experience of this new, highly symbolic urbanism as event enables a new look at asymmetries between cities of the global south (and north) and within a particular locality, region and nation.

Yet it would be misleading to conclude that such seemingly ‘universal’ processes refer us to a standardised practice of urbanisation and thus experience of urbanism. Over the past century, urban planning and life in Western Europe, China and India has followed diverging

development paths resulting from different urban sensoriums, notions of public (and private) and events structuring urban space in the respective locations. Mega-events pose a special challenge to planners and give the potential of innovative, expensive and radical restructuring of city spaces. Tracing transformations of populations and sites over a historical stretch of a hundred years and transnationally, by means of creating various topographies and cartographies of urban space, our project enables a differentiated look at and understanding of shifts and fractions of public spheres and sites

as they emerge at crucial sites and times. On the research side, the platform will offer various ways to step into the history of the city and follow its course at different levels over time. On the resource side, apart from providing original textual and visual documents, it develops a powerful cartographic tool for both observation and creation.

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Feeding a megacity

Investigating the food systems of Dhaka, Bangladesh

Over the last decades huge agglomerations have emerged, assigning planners and politicians enormous tasks. Every day vast numbers of migrants are washed ashore the banks of the “cities of hope” and challenge the urban infrastructure, labour markets and institutional frameworks. In many of these megacities the provision of water supply, sanitation and waste disposal can hardly be guaranteed. For most of the immigrants making a living means a daily struggle for survival.

In this context the issue of food security is yet rarely discussed. Immense amounts of foodgrain, fish, spices, veg-

etables, fruits and meat need to be delivered to Dhaka every day in order to keep up the functioning of urban life. The bulk of these items comes by truck and enters the city via the arterial roads in the northern, southeastern and western fringe. From there, the goods are distributed to a vast number of markets, to wholesale and retail shops, to restaurants, hotels and street food stalls, to finally reach the consumer. Interestingly, this system inheres a remarkable degree of resilience.

By the means of numerous ties to various districts and to neighbouring India, Dhaka’s wholesalers are able to handle

agricultural seasons smoothly. Redundant contacts to suppliers strengthen their bargaining power and widen their network. Natural disasters like the floodings in 2007 or the cyclone Sidr led to increased prices, but did not lead to an acute shortage in terms of food availability in Dhaka. Mostly internal disturbances like low pay-back rates of customers endanger the wholesale business.

In terms of efficiency Dhaka’s food supply suffers from Bangladesh’s antiquated traffic system. Freight trains, barques and trucks are in a bad condition; the national transport network is



rarely developed. In Dhaka, the limits of regulating the traffic are reached; permanent severe jams turn every move into a nightmare.

The recent revolution in telecommunication, i.e. the rapid circulation of currently 38 million mobile phones in Bangladesh, added to the efficiency and flexibility in distributing food, while the mass of cheap labour is the decisive force that makes the system work. Thousands of low paid workers are responsible for loading and unloading the trucks, restocking the storages and for delivery to the customers. These day-labourers literally carry the megacity's entire food supply on their shoulders. One could assume that these informally employed are most vulnerable regarding food insecurity, when they are forced to abstain a third meal in case of sickness or other unpredictabilities.

Wolfgang-Peter Zingel and Markus Keck are currently investigating "The Megaurban Food System of Dhaka/Bangladesh". This joint project of the Department of Geography, University of Bonn, and the Department of International Economics, South Asia Institute, is part of the DFG Priority Programme "Megacities – Megachallenge: Informal Dynam-



Informal rice storages under the 2nd Buriganga Bridge at Babubazar, Old Dhaka
- Photo: Markus Keck, SAI

ics of Global Change". In collaboration with counterparts of the Departments of Economics, of Geography and Environment, and of Public Administration, Dhaka University, the project tries to

reveal the basic mechanisms of Dhaka's highly self-organized food systems.

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The return of the ration card

Food policy in Bangladesh, Pakistan and India

Food prices, more than food availability, all of a sudden have become a major issue all over the world and governments are careful not to embarrass the electorate with the basic needs out of the reach of the lower middle class when the economies have just started to take off. South Asia has ceased to be the home of hunger and starvation, food no longer is a problem – or at least that is what it seemed to be: Only a few years ago India was sitting on the largest food-grain reserves in the world, more than 60 m tons, and was advised to reduce the reserves by half, or even better by two thirds, and save half a billion US-Dollar in interest a year while freeing useless dead capital. It retained its system of government procurement, storage, trading and retailing with the help of half a million stores of the public distribution system (PDS), more for political than for economic reasons. Pakistan had given up its system of rationing

already in the 1980s and in Bangladesh the system has been maintained only for the benefit of public employees and, especially, the army. Pakistan announced the re-introduction of the ration cards shortly before the recent elections. Bangladesh may have the elections finally late in the year and the Indian national elections are up in 2009.

Presently, there is more food available per capita in the subcontinent than at any time since Independence and most probably also before – the region even has become a net food exporter. Going by life expectancy or infant mortality even the poorer sections of the population have to eat more. With the exception of Bangladesh in 1974 there have been no famines after Independence, although one sixth to one third of the people remained in absolute poverty and still go hungry. This major achievement is mainly due to an increased productivity in agriculture, ris-

ing incomes and a prudent food policy. The question, however, is whether yields will rise in step with population numbers and personal incomes. Relying on food imports has become punishing as world market prices have risen to unprecedented heights. Forcing farmers to sell cheaply and rationing food has proved to be a solution only in the cases of emergency. Ongoing research in Dhaka (see Markus Keck's report, page 10) shows that South Asia is quite efficient in bringing food to the consumer; what he needs, however, are the financial means to buy it. A system of intra-familial transfers has made people less vulnerable and family networks more resilient. Surprisingly little work has been done on this aspect that becomes more important with families becoming smaller and more risk-prone.

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Gender relations in Kumaon: Women of the Agravāls



“Controlled abandonment”: An Agravāl family celebrating the “Saturnalian” part of Holi on a private porch. - Photo: Ulrich Oberdiek, SAI

In the course of anthropological fieldwork among the merchant caste of Agravāls in a Kumaon market town - to be published as a monograph - gender was one of the topics of inquiry, for which, besides the men of this caste, 28 of their women have been interviewed, too. New positions in the gender discourse relating to India (like Sarah Lamb) state that women there do not speak ‘with one voice’ but many instead – if one listens to them. Particularly seclusion (*pardah*) and rela-

tions towards men and in public life and women’s ‘voice(s)’ and concerns are discussed in this DFG-funded project. If analyzed in certain ways the – sometimes seemingly ‘stereotype’ – ethnographic material does yield attitudes, needs and ‘political’ potential.

The approx. 50 Agravāl families in this town live - although interacting in business with the whole population – somewhat isolated, and people say Agravāl women are more secluded than others.

This proved to be the case and was visibly expressed by 1) lesser than average appearance of women in public (and if so, it took place in a ‘sheltered’ way: in groups of two or more women, or transport in cars); 2) stronger than average use of the *ghūnghat* (veil covering head and face) sign; 3) the (only) in-group activity (‘ladies *sangeet*’ – meetings in the organizationally Agravāl-dominated Śiva temple for singing). But behavior also depended on family traditions (strict, traditional, or rather liberal), so there were a few women who moved more freely.

The photograph shows the *bhāng*-intoxicated (a traditional cannabis preparation) pouring of water over Agravāl women by their husbands, supposedly to remove the red color applied during the spring festival of Holi, in a long-drawn-out ‘ceremony’ in a private space of this joint family of four sons with their wives, children, and mother. The (unnecessarily) prolonged pouring of buckets full of water reminds of all the Bollywood films where in an eroticized enactment heroines are soused with, or immersed in, water - under waterfalls, in rains, rivers, or else.

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Childbirth goddesses in western Maharashtra

Childbirth and women’s fertility are very important aspects of society in western Maharashtra. At the religious level, the problems encountered with them are expressed through the two ambivalent goddesses that preside over this aspect of community life- the Satvai and the Maulya. Although they are referred to by one name, both these goddesses are seven in number. The Satvai shrine (with its seven stones) is always located at village peripheries while the Maulya *thikan* or spot is always located near waterholes, wells or streams in the form of seven red lines on an adjoining stone. Although both goddesses have to do with childbirth, there is a subtle difference and hierarchy between them, while both co-exist within the same village.

The hierarchy between the two cults is linked to the Satvai worship at every

childbirth in the village in contrast to the Maulya, who are worshipped only on affliction. Further, the Maulya are considered to be closer to humans since they are also described as belonging to seven different castes. Neither the Satvai nor the Maulya have husbands; they both have brothers who are known to be frustrated souls of boys from other castes and communities.

While the Satvai worship focuses more on the children rather than on women’s fertility, the Maulya worship does quite the opposite. The worship of the Maulya is more concerned with the fertility of women and their sexuality. While the Satvai worship endorses the kin relationship and regional membership in the village through the birth of children, the Maulya worship brings to the forefront concerns regarding the importance

of women’s fertility and the dangers of unexpressed sexuality. Furthermore, whereas there is only one Satvai within the village, signifying its territorial unity, there can be many a Maulya *thikan* in a village, signifying the many kin groups and castes living in that village.

Both the Satvai and the Maulya afflict women in a similar manner although the Maulya never afflict children. The Satvai and Maulya affliction of women results in hormonal problems that lead to menstrual difficulties, an inability to conceive, repeated miscarriages and mental harassment (a woman with Maulya affliction is known to suffer from familial and conjugal maladjustment). The Satvai may further afflict children both indirectly and directly. She harms the child indirectly by harming the mother so that the latter is unable to breastfeed and di-



rectly, by afflicting the infant with various health problems such as milk intolerance, bronchial difficulties, digestive difficulties, skin eruptions and mental harassment (a child with Satvai affliction is known to cry continuously).

Both these sets of deities are worshipped by food offerings. The worship of Satvai that happens after every childbirth in the village, has as a part of the ritual offering, everyday food with a few sweet meats. After the ritual is over, this food is fed to pre-pubescent young girls as it is considered to reach the deity through these girls. The offerings made to the Maulya on the other hand, include seven types of fancy foods, seven types of fruits, flowers and cosmetic items. Further, the afflicted woman is required to abstain from the foods made in the offerings till such a time when she conceives.

The Satvai and the Maulya worship deconstruct the medical exclusives of mental, biological and adjustmental difficulties while describing the barriers some women may face within the process of community integration in the village. Instead, the cults reinforce a sense of indivisibility and fluidity between the lived version of the three medical categories above, fusing together the emotional, bodily and familial experience into one.



Worship of the Satvai and her brothers is performed with the ritual offering of everyday food: bread, vegetable, rice and pulses. There is also a thread kept on the stones (deities) to make a roof for the impromptu shrine unifying all of them into one deity. The leaf signifies the feminine presence and the dry fruit fertility while the betel nut and coin signifies the male presence (village Ghodegaon, Ambegaon Taluka, Pune district, Maharashtra) - **Photo: Deepra Dandekar, SAI**

The goddesses then, stand at the crossroads of defining the importance of women and children, further fusing their identity into one fluid metaphor of reproduc-

tion that stands for community strength.

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Conflict-induced internal displacement in Nepal

Beginning in 1996 a decade-long insurgency disrupted Nepal and uprooted a large proportion of its population. Treated as a law and order problem by the government the situation worsened when King Gyanendra acceded to the throne and deployed the army to solve the conflict in 2001. Until 2006 and the signing of the Comprehensive Peace Agreement on November 21st more than 14,000 people had lost their lives and many had been displaced through activities from both sides, the Maoists insurgents as well as the security forces. Since there was neither systematic monitoring of population movements by any authority or organisation nor any comprehensive registration of internally displaced persons by the government no accurate displacement figures are available until today. Hence estimates vary greatly.

Politically, there are two terms relating to people displaced due to armed conflicts. While the ones crossing into

neighbouring countries are referred to as refugee, those staying inside the borders of their country of origin are labelled internally displaced persons (IDPs). The majority of the displaced crossed the border to India and their number is estimated as high as 2.6 million. Out of a total of 27 million this affects almost 10 percent of the entire population in Nepal. Following traditional migration routes across a long, open border no monitoring could be conducted. In 2006, Caritas surveyed that up to 272,600 IDPs were living in district headquarters alone. On the other hand, the newly established Ministry of Peace and Reconstruction put the number, based on compensation applications, at 25,000.

Despite the fact that many IDPs did not know that they could apply for aid, many preferred to remain unidentified fearing further violence or were unable to register with the government. Restrictive registration norms and a one-sided

governmental IDP definition excluded many. Only persons who had been forced to leave their homes by Maoist actions were entitled to financial compensation and succour. This was a highly selective measure privileging the ones closely linked to the ruling parties, turning the term IDP itself into a negative one. In the meantime, the government even stopped registering any IDPs.

Since 2006, different NGOs and INGOs have been engaged in setting up return and reintegration programmes. Nevertheless, one might wonder if and how many IDPs are willing to return after years of displacement to villages where the same people who made them flee are still in charge. Is this place still the home people had left? Is resettlement an option or do they just want to stay where they are at the moment?

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Simulating the Pāṇinian System of Sanskrit Grammar

The Aṣṭādhyāyī of Pāṇini (ca. 5th cent. B.C.) provides an elegant and compact description of the Sanskrit language which remains unexcelled till today. It consists of some four thousand pithy rules, a lexicon of verbal roots together with a (partial) list of nominal stems. The rules (formulated in *sūtra* style) describe Sanskrit, the object language, as well as the meta-language of description. The generative nature of the grammar, presented as a complex combinatorics of linguistic constituents, stimulates its computer simulation.

Under the guidance of Axel Michaels (Department of Classical Indology), Anand Mishra developed a model for a computer representation of the Pāṇinian system of Sanskrit grammar. Based on this model, a database of grammatical components is prepared, and using it, the rules of Aṣṭādhyāyī are simulated on the computer. These simulated rules are then further employed for the *generation* of morpho-syntactical components of the language. These generated components are stored in a p-subsequential automata which is then used to develop a lexicon on Pāṇinian principles.

The general grammatical process of Aṣṭādhyāyī is considered as consisting of the following three basic steps:

1. Prescription of the fundamental components which constitute the language.
2. Characterization of these fundamental components by assigning them a number of attributes.
3. Specification of grammatical operations based on the fundamental components and their attributes.

A database is created in which the fundamental constituents of the language (phonemes/morphemes/lexemes etc.) as well as their grammatical attributes (i.e. various technical terms introduced in the grammar) are stored and assigned a unique key.

The entries are then used to design a special three-layered data structure for representation of the Pāṇinian process. The first layer is modeled as a *sound-set* which corresponds to a phoneme or one sound unit, but stores additional information as entries of respective morpheme/

The screenshot shows a web interface titled "sanskrit language resources". The main content area displays a list of Sanskrit rules with their phonetic notations and descriptions. The rules listed are:

- bhU [भू] — सत्तायाम्**
- bhU [भू] — भवति** (वर्तमाने लट् (3.2.123) Denotes Present Tense)
- bhU [भू] — भवति** (तिप् तत्त् सि तिप् भत् य तिप् भत् मत् त भाताम् इ धात् आधाम् ध्वम् इद् बहि महिक् (3.4.078) Denotes third person singular)
- bhU [भू] — भवति** (कर्त्तरि षप् (3.1.068) Denotes agent)
- bhU [भू] — भवति** (यस्मात् प्रत्यय विधिन् तद् आदि प्रत्यये अङ्गाम् (1.4.013) Specifies prefixial base)
- bhU [भू] — भवति** (सार्वधातुक आर्षधातुकयोः (7.3.084) Phoneme Substitution)
- bhU [भू] — भवति** (एप् ङः ङप् ङम् आम् आम् ङः (6.1.078) Phoneme substitution)

The sidebar on the right contains the title "The Paninian System of Sanskrit Grammar" and a search bar with the text "मुख्यं व्याकरणं तस्य ॥". Below the search bar are several navigation links: GRAMMAR (with a dropdown menu showing "nayete"), Input Conventions, Help, Complete set of Rules, Complete set of items, Phoneme Set, Verbal Roots, Affixes, and Sigs.

Snapshot of the Pāṇinian Sanskrit Simulator (PaSSim)

- Screenshot: Anand Mishra, SAI

attribute keys. The middle layer, which is a list of sound-sets, represents *language expressions* at every level (phonemes, morphemes, lexemes, words, sentences). The top-layer modeled as a *process-strip* simulates the grammatical process.

There are two basic operations defined on the above data structure:

1. Addition of attributes, which is implemented as set union of attribute-sets with sound-sets.
2. Augmentation of language-expression by appending one or more sound-sets.

Based on the above two fundamental operations, the rest of Pāṇinian grammatical operations like substitution, reduplication, elision etc. are implemented.

Given a particular state in the process of generation, the system provides for checking the applicability of a rule, and if the conditions are fulfilled, the rule

is applied and the change is stored in a modified state.

An internet based web interface is provided where a user can search a Sanskrit word (*pada*) and the simulator furnishes its detailed step-by-step Pāṇinian description. One can click the various links for grammatical information. In the first phase, the verbal conjugation is being implemented.

The theoretical and implementational aspects of the Pāṇinian Sanskrit Simulator (PaSSim) were presented by Anand Mishra at the First International Computational Linguistics Symposium at INRIA Rocquencourt, Paris (Oct. 29-31, 2007) and at XXX. Deutscher Orientalistentag, Freiburg (Sept. 24-28, 2007).

You can try the Pāṇinian Sanskrit Simulator online at <http://sanskrit.sai.uni-heidelberg.de/>

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Dietmar Rothermund 75 years young

Born in 1933, Dietmar Rothermund, Professor Emeritus of South Asian History at the SAI, dedicated nearly two thirds of his life to research on India where he stayed altogether eight years during 28 visits. After studying History and Philosophy at the universities of Marburg, Munich and Philadelphia (Ph.D. 1959), he began his own "Passage to India" in 1960 as a Research Fellow of the German Academic Exchange Service. Having met Jawaharlal Nehru twice already in 1961, he joined the newly founded SAI in 1962 as a junior staff member and became Professor of South Asian History only six years later in 1968 for thirty-three years until 2001. Throughout this period he was an inspiring teacher and "doctor father" (Ph.D. Supervisor) of several generations of students. For about one and half decades he was Director of "his" South Asia Institute which has been frequently referred to in India as "Dietmar's Institute".

Titles and contents of his first major publication on the development of po-

litical objectives in India in 1965 and of his most recent (and certainly not the last!) one "India: The Rise of an Asian Giant" in 2008 depict the trajectory of his own research and his vast publication programme. They encompass a wide range of topics from detailed analyses of various aspects of modern Indian political and economic and cultural history to more general studies on India in Asia and in the context of a globalizing world.

Equally impressive are Dietmar Rothermund's activities as an untiring initiator of academic institutions providing a forum for various kinds of dialogue on South Asia. Suffice it to mention that he is rightly honoured as founder of the bi-annual "European Conference of Modern South Asian Studies" (see page 20). Its 17th session was organized in his honour at Heidelberg in 2002. In 1991 he initiated and henceforth organized the "Heidelberger Südasiengespräche", an annual workshop for scholars of contemporary South Asia, politicians, economists and journalists. Another major achievement

is his foundation and editing of "Periplus. Jahrbuch für außereuropäische Geschichte", Germany's leading annual journal on non-European history.

Since 1988 Dietmar Rothermund has been a Fellow of the Royal Historical Society, London, and a Honorary Member of the Humboldt University at Berlin since 1994. He was Chairman of the European Association for South Asian Studies, was nominated by the German Foreign Office as Member of the Indo-German Consultative Group and received a Gold Medal of the Asiatic Society in Kolkata in 1994.

Ad multos annos! We, the friends, colleagues, and former students of Dietmar Rothermund congratulate him on all of these achievements. Retired but not at all tired of pursuing research and teaching with his habitual commitment and energy – may he be able to inspire us for many years to come.

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Living literature and beyond: Celebrating Lothar Lotze



Authors honouring Lothar Lotze. - Photo: Barbara Lotz, Würzburg University

On 22nd September 2007, Lothar Lotze, professor emeritus, was honoured on the occasion of his 80th birthday with a colloquium and poetry reading held at Max Mueller Bhavan, New Delhi. Authors, publishers, critics, students and friends were invited to speak on their interactions with Lothar Lotze, who had come to New Delhi first in 1960, and spent

some of his most fruitful and intense years here, heading the SAI branch office in New Delhi three times. By organizing lectures and literary programs at the Max Mueller Bhavan New Delhi, he introduced Indian writers to the German audience. In 2006, he was awarded the prestigious Padmashree Award by the Indian Government.

After welcome addresses by Dr. Dreyer, Director of MMB New Delhi and Peter Braun, Director of the SAI branch office New Delhi, Vishnu Khare and Barbara Lotz honoured Lotze as a scholar and teacher. A discussion panel of eminent Hindi authors exchanged their experiences during various common translation projects. The screening of an interview with Lothar Lotze, conducted by Uday Prakash, emphasized his lifelong activities in promoting Indian literatures. To highlight the impact he had made, seven recently published books translated from Hindi to German were publicly released. In conclusion, poetry and prose readings were presented by twelve Indian authors, followed by translations.

The evening, organized by Vishnu Khare and Barbara Lotz, in collaboration with the SAI branch office New Delhi, the Max Mueller Bhavan and the Kopal Art Foundation New Delhi, ended with a reception.

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Staff news

Pratibha KHANAL will take up her new position as head of the SAI Branch Office in Kathmandu on 1 July 2008.

Christoph ZOTTER and Heike MOSER took up appointments as Wissenschaftliche Mitarbeiter in the Department of Classical Indology.

Mirjam DUBBERT took over from Elfrun LINKE as secretary in the Department of Classical Indology.

Marco VESELKA, Department of International Economics, took up a position as economist at CropEnergies Mannheim, a leading European producer of bioethanol.

Sandra JOOST took up an appointment as secretary in the Department of Anthropology.

Juliane DAME, Department of Geography, took up an appointment as Wissenschaftliche Mitarbeiterin in the DFG project "Food security in Ladakh".

Thomas LENNARTZ took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Geography.

Martin BRANDTNER took up an appointment as Wissenschaftlicher Angestellter in the collaborative research centre "Dynamics of Ritual".

Ellen JENSEN is the new secretary of the Department of History.

Justin SIEFERT, Nitin VARMA and Hanna WERNER took up positions as Wissenschaftliche Angestellte in the Department of History.

Julia HEGEWALD was appointed to a permanent lectureship at the School of Arts, Histories and Cultures, University of Manchester.

Professor Aloka Parasher-Sen



Professor Aloka Parasher-Sen.
- Photo: Manfred Hake, SAI

From October 2007 until March 2008, the SAI was delighted to host Aloka Parasher-Sen, an historian of early India from the Central University Hyderabad, as recipient of the Government of India sponsored Chair in Indian Studies. She presented several well-attended lectures and talks in the institute, sharing her recent research findings in the socio-cultural processes of ancient and medieval India with students and faculty alike.

A rich and stimulating paper titled 'Women, Ritual Death and the Jaina Sangha in the Deccan', was presented by her in the Institute's Colloquium

in January 2008. The interdisciplinary nature of her work and research interest was reflected in her interaction and wide-ranging discussions with the departments of History, Indology, Social Anthropology and Political Science. Apart from her active participation in the colloquia and guest lectures of various departments, she contributed to seminars from the History Department (dealing, for instance, with the historiography of 1857, Gender History, Medical Science in historical perspective, Theory of History, etc.), conferences (such as on Re-visioning Muhammed Iqbal, November 2007) and special events (such as the most successful Visitors' Night) organized by the institute. During her stay, she was able to visit, in early February 2008, the Humboldt University of Berlin, and the Zentrum Moderner Orient, Berlin, where she spoke on the "Notion of the others in India, in a historical perspective". Students and members of the academic community of the SAI greatly benefited from the stimulating presence of Parasher-Sen, and we hope to build upon this association in the future.

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Doctoral and post-doctoral (Habilitation) theses at the SAI

The South Asia Institute is proud to announce the completion of three post-doctoral (Habilitation) theses:

Elvira Graner, Department of Geography, completed her thesis on "Globalisation and Institutional Conflicts in Carpet Manufacturing in Nepal".

The work of Christiane Brosius, Department of Anthropology, is titled "When a Great Tradition Glocalises. Cosmopolitan Pleasures of India's New Middle Classes." In 2005, Brosius was Associate Professor at the School of Arts and Aesthetics at Jawaharlal Nehru University, New Delhi. She is currently Assistant Professor in the Department of Anthropology at the SAI.

Harald Fischer-Tiné, Department of History, wrote on "Low and Licentious Europeans: White Subalterns in 19th Century Colonial India". After six years as lecturer in Modern South Asian History and Society at the Humboldt-University in Berlin, Fischer-Tiné is now Professor of History at the School of Humanities and Social Sciences at Jacobs-University Bremen.

In addition, there are more than 25 PhD theses in progress. For ongoing and recently completed doctoral theses, please visit the homepage of the different departments.



Patron, bhakta, poet

Workshop “Maharaja Sawai Pratap Singh”



Music composed at the court of Sawai Pratap Singh. Recital by Suman Yadav, accompanied by Ustad Japhar Mohammad (tabla), Alok Bhatt (harmonium), Kan-can Gupta (tanpura)
- Photo: Jörg Gengnagel, SAI

The workshop held in Jaipur in November 2007 focussed on the regnal period of Sawai Pratap Singh (1778-1803), Maharaja of the princely state of Jaipur during the last decades of the 18th century. Although Sawai Pratap Singh shaped Jaipur and its culture in his own way, notably through his patronage of the visual and performing arts, literature and religion, his achievements were overshadowed by the commanding historical presence of Sawai Jai Singh (1700–1743). The event served the objective of informal intellectual exchange on Pratap Singh’s time and strengthened long-standing collaboration with noted Indian scholars.

The workshop formed part of the ongoing research project “Court Ritual in the Jaipur State” of the Collaborative Research Centre “Ritual Dynamics” funded by the Deutsche Forschungsgemeinschaft (German Research Foundation). The meeting was organized jointly with the Jawahar Kala Kendra (JKK) by Monika Boehm-Tettelbach and Jörg Gengnagel (both Department of Modern South Asian Studies) in collaboration with R. S. Khangarot, Agrawal P. G. College (Jaipur). Mrs Usha Punia, State Minister of Tourism, Art & Culture and the

Director General of the JKK, Mr Ashok Shekhar, IAS presided over the inaugural function.

Two public events accompanied the workshop: the opening of the exhibition of Jateen Lad’s photographic essay “Labyrinths, Jalis and the Gaze. The Changing Zenana of Royal Jaipur” and the music recital by the renowned singer Mrs Suman Yadav who presented compositions based entirely on poems by Maharaja Sawai Pratap Singh. The photographs by the architect, writer and photographer Jateen Lad explored the changing architecture of the zenana, with a special focus on the concealed courtyards, layered enclosing walls, and long secret passages linked to the “Palace of the Winds” (Hawa Mahal) constructed by Sawai Pratap Singh in 1799. The music recital at the auditorium of the JKK by Suman Yadav provided an exceptional and memorable conclusion to one day and a half of fruitful exchange on Sawai Pratap Singh’s influence on Jaipur’s culture.

Jörg Gengnagel

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Staff News (continued)

Lila HÜTTEMANN was appointed senior lecturer at the Department of South and Southeast Asian Languages, University of California, Berkeley.

Pia HOLLENBACH resigned as representative of the SAI Branch Office in Colombo (*due to the political situation in Sri Lanka, the office remains closed until further notice*).

Guests at the SAI

Qazi Afzal HUSAIN, Aligarh Muslim University, Aligarh, Baden-Württemberg-Fellow (Department of Modern South Asian Languages and Literatures)

Gérard COLAS, Centre d’Études de l’Inde et de l’Asie du Sud (Department of Classical Indology and Cluster of Excellence)

Wiqar Ali SHAH, Quaid-i-Azam University, Islamabad, Humboldt-Fellow for three month (Department of History)

Naseem HUSSAIN, DAAD visiting Professor from Jahangirnagar University, Bangladesh (Department of Political Science)

P. K. NAYAK, Utkal University (Cluster of Excellence and Department of Political Science)

Awards

Axel MICHAELS was elected spokesperson of the Academic Council 106 (Anthropology, Religious Studies and Non-European Cultures) of the German Research Foundation.

Willem BOLLEE was awarded the Prakrit Jnanabharati International Award of the Shrutakevali Education Trust and the National Institute of Pakrit Studies.



Revisioning Muhammad Iqbal: Poet and Muslim political thinker

Conference organised by the Department of History on 9-10 November 2007
to mark the centenary of Iqbal's stay in Heidelberg

The Department of History, with funding from the Higher Education Commission of Pakistan and the German Research Foundation, arranged a two-day international conference to mark the centenary of Muhammad Iqbal's stay in Heidelberg. The conference was not solely a commemorative event but was also an academic exercise aimed at probing into diverse discursive paradigms and new epistemological patterns, with an aim to outlining hitherto unexplored vistas of research and theoretical frameworks on various aspects of Islamic studies.

Unlike the practice exemplified by the majority of conventional Iqbal scholars, the panelists did not adopt a hagiographical tone in discussing a personage widely revered for his literary and political contributions; in refreshing contrast, they focused sharply on deconstructing those constrictions placed on Iqbal's thought aimed at associating him with a particular set of thoughts or ideology. Inam-ul-Haq Javed's paper indicated the extent to which state resources have been used in 'promoting' the poetic works of Muhammad Iqbal in every major and minor language of Pakistan, and thereby 'exposed' the appropriating agency of the state for instrumentalising Iqbal, for its own purpose as the ideologue of Pakistan. For his part, Tahir Kamran endeavoured to

deconstruct Iqbal as the founding father of Pakistan and to unveil the processes leading to such a construction. Kamran's critique was supplemented by Qazi Afzal Husain's Derridian reading of various texts by Iqbal without involving his personage as such and avoiding as much as possible the honorific titles and epithets associated with him.

With regard to Iqbal's 'prophetic vision' of the future envisaging the possibility of a clash between Islam and the West, the panelists carefully avoided Huntington's bi-polar opposition. Striving at a dialogue with the West, and not bringing about a clash with Western civilization, was, according to Shamim Hanfi and Abul Kalam Qasmi, a more appropriate description of Iqbal's approach towards the West. Further, as Inayatullah Baloch's paper pointed out, there was a visible discrepancy between Iqbal's writings and actions, as exemplified by the fact that he himself refrained from challenging colonial authority when it came to safeguarding Muslim political interests during the Khilafat movement in India. The issue of Muslim revitalisation was taken up rather differently by Hans Harder who suggested that Iqbal linked the idea of 'original' Islam and its 'invigorating-egalitarian spirit' with Arabia, whilst

denigrating accretions of Persian influence and religious tradition.

As for the poetics of Iqbal, Stephan Popp presented a pioneering post-structuralist 'methodology' for reading and appreciating Iqbal's Persian verse. Christina Oesterheld likewise desisted from a more traditional rendering of one of Iqbal's poems, "Ek sam Nekar ke kinare". Instead, her paper presented a narrative of interesting details about Iqbal's stay in Heidelberg, including a review of his reading and understanding of Goethe's works. The reference to Goethe figured more prominently when Axel Monte discussed the question as to who deserves the honorific epithet of the Indian Goethe: Tagore or Iqbal? The paper alluded to the serious information gaps in German academia on both Islam as well as on literature about Muhammad Iqbal, a fact that could be held responsible for neglecting to accord due significance to his works. All in all, the panelists and the audience unanimously appreciated the timely organization of a conference which was welcomed as a major contribution towards remedying this state of affairs.

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Research scholar at the CSH

A memorandum of understanding between the South Asia Institute and the Centre de Sciences Humaines (CSH) in New Delhi enables a scholar each year to conduct research in India. As a CSH fellow I spent the months of August and September, 2007, doing archival work and consulting Delhi based academics. This included extensive visits to the Nehru Memorial Library and the Lok Sabha library and interaction with analysts based at the Centre for Policy Research and the Institute for Peace and Conflict Studies.

It was a unique experience to be located in the heart of the capital at a research institution with excellent contacts to the academic community. As a result,

I was able to get in touch with local professors as well as take advantage of the 'in-house' academic community which regularly organises seminars, workshops and small conferences. The CSH has at any time between four to six French scholars in residence and an equal number of Indian scholars so there is always a good chance of finding someone who shares your field of interest. In addition, the CSH provided a desk, computer and access to their library and in return one is expected to organise a workshop where I gained valuable criticism and advice on my thesis topic, Jawaharlal Nehru and policy-making in the 1950s.

In addition to providing introductions, the CSH can help you gain access to lo-

cal archives and provide you with support for fieldwork. Members of the CSH occasionally organize joint seminars with Jawaharlal Nehru University. One particular project at the time aimed at making 'French' political science more accessible to Indian students and scholars.

Thanks to my supervisor at the CSH, Stephanie Rewa-Tawal, I had a fruitful stay in Delhi. Being in residence at the CSH is an excellent opportunity to meet both Indian scholars as well as our French colleagues in the field!

Jivanta Schottli
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Indology goes regional or the new focus on area studies

Fitting to the motto of the XXX. Deutsche Orientalistentag 2007 "Oriental Studies in the 21st Century: Which Past - Which Future" one panel dealt with Indology and South Asian studies. Participants of all the major universities with a department of Indology or other disciplines focussing on South Asia discussed the perspectives of their departments within a wider frame of regional studies. One of the main issues consisted of the changing conditions for students and academic staff due to the newly developed Bachelor and Master programmes within the Bologna process. The challenging question arose if Indology could continue to exist or develop into a variety of cultural and religious studies with diverse regional focal points.

Thus zealous debates concentrated on exchange in different study programmes as well as in academic research proj-

ects. As all these alterations are still in progress close attention to all the diverse changes is mandatory.

The special subject collection on South Asia at the Library of the SAI provides just such a tool to efficient research on South Asia. Therefore, in our presentation we were keen to draw attention to our various services. Particularly the virtual library Savifa which is accessible world wide will be highly useful to keep in touch with all ongoing research. Thus the mutually agreed on exchange of information and the build up of a communication network could easily start with Savifa and the newly developed blog at the suedasien-info website at <http://www.blog.suedasien.info/roles/24/>

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The Kolkata conference at the IDSK



Discussing health transition in India.

- Photo: Anja Kluge, SAI

The initial cornerstone for a collaboration of the IDSK in Kolkata and the SAI was laid when the Conrad Memorial Lecture "Modernity, Malady and Medicine: Politics, Health Policy and Implementation in India after Independence" took place at the SAI in June 2007. In 2008 a second conference under the title "Health Transition in India: Public Health, Governance, and the Market" followed in Kolkata supported by the DFG.

The structure of the conference continued the idea of an interdisciplinary understanding of research in the field of Public Health. The different research

fields of the participants ranged from Public Health and Economics to History and Political Science. The focus of the conference was on the social and economic determinants of health, the regional variations and the politics and policies behind the outcome factor "health". This wide range of research fields is necessary and important for a scientifically well-founded comprehension of health in the process of permanent changes and challenges.

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Lectures & conferences

Interdisciplinarity as a challenge to the study of high mountains
23-25 January 2009, Heidelberg

Dieter Conrad Lecture: "Dietmar Rothermund and the history of South Asia"
26 June 2008, Heidelberg

New Delhi Book Fair

Aware of the possibility to spread the SAI's activities, the Branch Office together with its partner D.K. Agencies was present at the "18th New Delhi World Book Fair 2008" with its own information point. Thanks to the great support of the Heidelberg guest students Johannes Dahmen, Manju Ludwig and the recent intern of the Branch Office, Joerg Hornung, they received a very positive feedback from the Indian public for their contributions to the Indo-German relationship.

The nine day long fair is the second largest Book Fair in the world and attended by more than 1200 publishers from 23 countries. It is sponsored by the National Book Trust with the intention to help Indian authors place their works before a wider circle of Indian and international publishers. The highlights of the book fair included an International Rights Exhibition on the works on and by Mahatma Gandhi.

Angela Michel

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Frankfurt Book Fair

Please mark your calendars for the next Frankfurt Book Fair from 15-19 October 2008 where the South Asia Institute will - as in previous years - have a booth in the International Centre in Hall 5.0. This year Turkey will be the guest of honour.

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20th European Conference on Modern South Asian Studies

The 20th European Conference on Modern South Asian Studies will take place between July 8th – 11th 2008 in Manchester, UK. This conference is the official conference of the European Association of South Asian Studies (EASAS), held every other year in a European city. The 19th conference was held in Leiden, the Netherlands, and we are delighted to bring the conference to the University of Manchester for the 20th session. The University has a range of specialists in South Asian Studies across the Humanities and Social Science disciplines, and it has recently launched an MA programme in South Asian Studies which draws on this expertise.

Preparations for the conference are well under way, and you can visit the conference website at <http://www.arts.manchester.ac.uk/ecmsas/>. The keynote speaker will be Professor Sanjay Subrahmanyam of UCLA. Professor Subrahmanyam will address the conference on the theme of “Cultures of Travel between Anjou and Agra: Europe and Asia in the Early Modern World”. A list of 40 panels has been selected by the Conference

Academic Committee. Examples of the panels to be held are:

- Visual Cultures in South Asia
- Indian Foreign Policy in the 21st Century: Prospects and Challenges
- Lived Islam in Contemporary South Asia
- Management of Development Projects in South Asian Countries
- Writing the Cities of the South Asian Diaspora
- Legal pluralism and tribal politics in South Asia
- Slavery and the Raj: Representing unfree labour in colonial South Asia
- Religion, Literature and Film in South Asia and the South Asian Diaspora
- Citizenship and education in South Asia
- Disease, possession and healing in South Asia

For a full list of panels, please visit the conference website, where you will also find abstracts explaining panel themes and details of the panel convenors.

As well as the academic programme, we are planning a lively cultural programme in Manchester. This will include

an illustrated talk on the Manchester – India textiles trade, to be hosted by the Whitworth Art Gallery, a reception in Manchester’s historic Town Hall, and a range of other events. We will hold our conference dinner in the heart of South Asian Manchester, on the famous ‘curry mile’ of Rusholme. And of course, a session in Manchester would not be complete without a club night, celebrating the city’s recent association with musical innovation. We hope that delegates will enjoy our city and the stunning countryside of the Peak and Lake Districts which are within easy reach. Accommodation will be provided at reasonable rates within the University, although you can also take advantage of the range of hotels the city offers. Again, please check the website for details on this.

We look forward to meeting many colleagues and friends. If you have any further questions, do consult the website or contact us on ecmsas@manchester.ac.uk.

John Zavos

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Beyond partitions: The Pakistan Working Group at the SAI

On the fourth of April 1979 I crossed into Pakistan at Wagah/Atari. Indian newspapers had predicted that Zulfikar Ali Bhutto, the leader of the Pakistan Peoples Party (PPP), former Chief Martial Law Administrator, President and Prime Minister, would be hanged that very day. Expecting unrest and the border to be closed, I was the first to cross in the morning. The health officer greeted me with the words „They did it!“ I asked: „How did you know?“ He answered „All India Radio!“

Relations with countries went from bad to worse, Pakistan was excluded from US aid and angry students burnt down the US embassy in Islamabad. Relations improved once the Soviets invaded Afghanistan. There was a certain *deja-vu* when 9/11 saved Pakistan from being declared a „terrorist state“, instead it again became a frontline state in the „War on Terror“. Both times, 1979 and 2001, events in Southwest/Central Asia overshadowed the very strained relations between India and Pakistan, the legacy

of the „unfinished partition“ (of India in 1947). My encounter of 1979 showed how closely events in Pakistan are being followed in India and vice versa and how mutual distrust does not keep people from trusting information from across the border. This phenomenon is surprising for outsiders who tend to deal with the two quarrelling neighbours separately and deal with them jointly only when discussing conflicts and war.

This was evident already in 1971. The Pakistan military government refused to accept the result of the first national elections and put the Army’s boots on East Pakistan, the beginning of another partition. Hans Christoph Rieger of the Economics Department took the initiative and organized a first meeting of what became the Pakistan Arbeitskreis as a truly interdisciplinary endeavour. There were weekly meetings with well-known speakers from the academia, politics, diplomacy, and the media, resulting in a number of publications. The oldest working group of the SAI came to

life again after the nuclear tests of 1998. Activities can be seen from the website (linked on the SAI homepage).

The Working Group is not only interdisciplinary (co-ordinated by an economist and a linguist), but also very much trans-national: If we consider, that there is still only one major overland crossing from Southwest Asia into South Asia between China and the Indian Ocean, i.e. the one described above, we understand that developments in the lands south of the Himalayas have to be seen within the wider regional context. Present Pakistan is an outcome of more than one partition, Pakistan’s future will be as much linked with South Asia as with the world around.

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For further information, please see <http://www.sai.uni-heidelberg.de/workgroups/pak/>



Everything you always wanted to know about ...

... the ongoing work of your colleagues? You might find it in the “Directory of South Asia Scholars” on www.savifa.de

This new bi-lingual database (German and English) aims at promoting the communication and exchange of information among scholars with a research focus on South Asia and contains information on scholars as well as research projects.

- Various search and browsing options, e.g. “language”, “country” or “subject” allow for a specific search for persons and research topics.

- Links to project websites or online publications of individual scholars provide direct access to more specific information.

- Currently the database contains nearly 200 entries from scholars worldwide with research interests ranging from comparative mythology to informal sector economy in India.

- Descriptions of more than 40 current projects inform you on ongoing research.

If you want to rub shoulders – at least virtually – with Professor Michael Witzel, Professor Waltraud Ernst et al., then please enter your own research profile by using our web form under “New Entry”.

Nicole Merkel

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Start Guided search Name Country Subject Language Contact New Entry	
Surname	Turn
First Name	Mark
Title	Dr.
Position	Research Associate & Project Director
Institution	University of Cambridge
Department	Social Anthropology
Street	Free School Lane
Town	UK-Cambridge
Post code	CB2 3RF
E-Mail	turn@un.org
Homepage	http://www.digitalhimalaya.com/projectteam/turn/
Research focus	Linguistic Anthropology, Digitisation, Language Surveys
Subject	Education Anthropology Society Language
Country	Nepal Tibet Sikkim
Language	English Nepali
Publication	http://www.digitalhimalaya.com/projectteam/turn/publications.html
Keyword	Linguistic, Anthropology, Digitisation

Project title	Digital Himalaya Project
Project description	A project to develop digital collection, storage, and distribution strategies for multimedia anthropological information from the Himalayan region.
Project homepage	http://www.digitalhimalaya.com/
Free Keyword	Himalaya-Region; Anthropologie; Multimedia; Archivierung, Digitalisierung, Himalayan Region; Anthropology, Multimedia, Archiving, Digitisation

The Directory of South Asia Scholars online - Screenshot: Nicole Merkel, SAI

A night less ordinary

The first Visitors' Night at the University of Heidelberg on 11 November 2007

Could a night on campus possibly hold the same fascination as a night at a museum? That was probably the question the authorities asked themselves before they decided on the ingredients for a most successful recipe to create a spin-off for the popular annual Long Night of Museums: take 60 university institutes, faculties, hospitals and companies, open them from 6 p.m. to 2 a.m., mix an interesting programme, shake well and you will get 23,000 people up on their feet and enjoying themselves at the dead of night.

“We want to show our visitors the exciting and important topics addressed by our scientists and scholars,” said Rector Bernhard Eitel. “This way they can get

an impression of the research progress being made and its repercussions on our everyday lives.”

The SAI also took part and although the Institute is sometimes considered somewhat exotic in the Neuenheimer Feld – surrounded as it is by chemists, physicists and other scientists – we managed to attract more than 350 visitors who came to see Indian dance, took part in a variety of language taster courses and attended lectures and presentations on topics such as “Beyond 9/11” and “Performance and Ritual”.

At the stroke of the midnight hour Jawaharlal Nehru’s famous Midnight Speech on the granting of Indian Inde-

pendence on 14 August 1947 rang out and the audience in the seminar room got an inkling of the emotionally laden atmosphere of the event.

After the “resounding success” of this first Visitors’ Night it can safely be assumed that we may be in for a sequel in the not too distant future.

See also the Commentary on the Visitors’ Night by journalist Ingeborg Salomon from the local newspaper Rhein-Neckar-Zeitung: <http://www.uni-heidelberg.de/press/news/press541e.html>

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Publications and research projects

Anthropology

Projects

- Healing practices, health explanatory models and the articulation of identity of the Narikorava (Vagri) in Tamil Nadu (Gabriele Alex)
- Public, private and virtual places: South Indian youth and their meeting grounds (Gabriele Alex)
- The Tamil diaspora in Germany (Gabriele Alex)
- Agency and Territorial Rituals in India (Christiane Brosius, Karin Polit; Ritual Dynamics A4)
- Lifestyle aesthetics in postliberalisation India (Christiane Brosius)
- Soziokultureller Kontext von Krankheiten und HIV/Aids - Einfluss auf die Aidsprävention in Afrika. Am Beispiel von Mosambique im Kontext Sub-Sahara Afrika (Sophie Kotanyi)
- Consuming theatre: the economics and politics of Jatra in West Bengal (India) (Martin Kunz)
- Exploring the spiritual: a study on the role of practice and belief in contemporary health seeking behaviour in Lakamega district of Western Province (Scholarship from Catholic Academic Exchange Service, Germany) (Ferdinand Okwaro)
- Local concepts of the integration of Ayurveda in Kerala: between tradition and globalization (Mihaela Paina)
- The evolving context of patronage and performance of a ritual art in Kerala (South India) (Marianne Pasty)
- Sickness and healing amongst the Gaddi of northwest India: cultural concepts and global influences (Anja Wagner)
- Ritual healing and its critics (William S. Sax, Ferdinand Okwaro; Ritual Dynamics A5)

Publications

Gabriele Alex

- *Good Deaths, Bad Deaths. Dilemmas of Death in Comparative Perspective*. Edited with Suzette Heald, special issue of *Curare* Vol. 31.1 2008
- "When you are feeling of no use any more: explaining suicide in rural Tamil Nadu", in *Good Deaths, Bad Deaths*. Edited by Gabriele Alex and Suzette Heald, *Curare* Vol 31.1, 2008.
- "Rituals of first menstruation in South

India: a comparison", in *The Anthropology of Values* edited by Peter Berger, Roland Hardenberg, Ellen Kattner and Michael Prager, New Delhi: Pearson-Longman, 2008.

- "Healing Practices and Health Explanatory Models of the Narikuravar (Vagri) in Tamil Nadu", *Societies and Medicines in South Asia, Newsletter* Nr. 2, 2007.

William Sax

- "The Royal Procession of the Goddess Nanda". In Jörg Gengnagel, Monika Horstmann and Gerald Schwedler (eds.), *Prozessionen, Wallfahrten, Aufmärsche: Bewegung zwischen Religion und Politik in Europa und Asien seit dem Mittelalter*. Menschen und Kulturen. Beihefte zum Saeculum (Band 3, 4 od. 5). Weimar: Böhlau, 2007: 277-87.
- "Heilen Rituale?" In Axel Michaels (ed.), *Die neue Kraft der Rituale*. Heidelberg: Universitätsverlag Winter, 2007: 213-236.
- "Healing" and "The Himalayas". In Cush, Denise, Catherine Robinson and Michael York (eds.), *Routledge Curzon Encyclopedia of Hinduism*. 2007.
- "Pandav Lila" and "Religion and Traditional South Asian Theatre". In Samuel Leiter (ed.), *Encyclopedia of Asian Theatre*.

Christiane Brosius

- "The enclaved gaze: Exploring the Visual Culture of 'world class-living' in urban India". In Jyotindra Jain (ed.), *India's Popular Culture: Iconic Spaces and Fluid Images*. MARG Special Issue. Mumbai, 2008.
- "Parading Violence: The Politics of Spectacle in a Hindu Nationalist Procession". In Jörg Gengnagel, Monika Horstmann, Gerald Schwedler (eds.), *Prozessionen, Wallfahrten, Aufmärsche: Bewegung zwischen Religion und Politik in Europa und Asien seit dem Mittelalter*. Band 4 der Reihe Menschen und Kulturen der Saeculum-Beihefte. Köln & Weimar: Böhlau, 2008: 312-335.
- with Nicolas Yazgi: "Is There No Place Like Home? Contesting Cinematographic Constructions of Indian Diasporic Experiences". *Contributions to Indian Sociology* 41(3) 2007: 41, 353-84.
- "The Unwanted Offering. Ubiquity and Success of Failure in Hindu Right Ritu-

als". In Hüsken, Ute (ed.). *When Rituals Go Wrong: Mistakes, Failure, and the Dynamics of Ritual*. Leiden: Brill, 2007: 291-324.

- "Indien scheint": Neu Delhi als Weltklasse-Stadt". [India Shining. New Delhi as World-Class City]. *Archplus* 186 (Indian Island-Urbanism in India), 2007: 66-69.

Classical Indology

Projects

- Initiation, priestly ordination, temple festivals - ritual traditions in the south Indian temple city of Kancipuram (Ute Hüsken, Ritual Dynamics A3)
- Life-cycle rituals in Nepal (Axel Michaels, with N. Gutschow, N. Sharma, Chr. Zotter, K. Goegg, and A. Mishra; Ritual Dynamics A2)
- Editio princeps of the so-called Wright chronicle (Axel Michaels)
- Staging Religion (Axel Michaels)

Publications

Axel Michaels

- *Śiva in Trouble. Festivals and Rituals at the Paśupatinātha Temple of Deopatan (Nepal)*. Oxford, New York: Oxford University Press, 2008.
- with Jan Assmann und Franz Maciejewski (eds.): *Der Abschied von den Toten. Trauerrituale im Kulturvergleich*. 2. rev. ed. Göttingen: Wallstein, 2007.
- "Macht und Ritual im Hinduismus", In R. Butz, J. Hirschbiegel (eds.), *Hof und Macht. Dresdner Gespräche II zur Theorie des Hofes*. Berlin: LIT, 2007, 197-208.
- "Den Tod in die Hand nehmen. Todesbewältigung im Hinduismus". In B. Heller, F. Winter (eds.), *Tod und Ritual. Interkulturelle Perspektiven zwischen Tradition und Moderne*. Wien: LIT, 2007, 75-90.
- "Wenn Götter tanzen – Zum Verhältnis von Ritual und Tanz". In G. Brandstetter and Chr. Wulf (eds.), *Tanz als Anthropologie*, München: Wilhelm Fink Verlag, 2007, 146-158.
- "Perfection and Mishaps in Vedic Rituals". In Ute Huesken (ed.), *When Rituals Go Wrong: Mistakes, Failure, and the*



Dynamics of Ritual. Leiden and Boston: Brill, 121-132.

- "Blutopfer in Nepal". In Christina von Braun, Christoph Wulf (eds.), *Mythen des Blutes*. Frankfurt/Main: Campus, 2007, 91-107.

- "Ritual and Meaning", and "Sanskrit". In M. Stausberg (ed.), *'Ritual': A Lexicographic Survey of Some Related Terms from an Emic Perspective*, both in Jens Kreinath, Jan Snoek, and Michael Stausberg (eds.), *Theorizing Rituals. Issues, Topics, Approaches, Concepts*. Leiden: Brill, 2006, 86-90 and 247-261 (Chinese. Transl. in *Ritual and Belief. New Perspectives for Modern Cultural Anthropology* (in Chinese), ed. Xiaobing Wang-Riese, Peking 2008, pp. 35-64.)

Development Economics

Projects

- Child labour, education and economic growth (Clive Bell)

- Economic growth and premature adult mortality: the long-run economics of AIDS (Clive Bell)

- Dealing with natural shocks in a nomadic economy: the case of winter droughts in Mongolia (Natsagdorj Enkhjargal)

- The economic effects of HIV/AIDS in Ethiopia (Anastasios Koukoumelis)

- Selected aspects of the economics of an aging population (Jochen Laps)

Publications

Sona Sykorova

- *Measures to improve the access of the least developed countries to the markets of the European Union and the USA and their development impact*. PhD thesis, completed September 2007.

Geography

Projects

- Land use and landscape changes in the northwestern Himalayas (Northern Pakistan) (Marcus Nüsser)

- Large dams: contested environments between hydro-power and resistance (Marcus Nüsser & Gita Dharampal-Frick)

- Semi-arid areas in transition: livelihood security, socio-ecological variability and the role of development interventions in

East Africa (Marcus Nüsser)

- Transcultural topographies of urban sensoriums and events (Christiane Brosius & Marcus Nüsser)

- Food security in Ladakh (Jammu and Kashmir, India) between subsistence-oriented resource utilisation and socio-economic transformation (Juliane Dame)

- Forest councils (van panchayats) in the Uttarakhand-Himalayas, India: community forestry between local utilization strategies and external influences (Martin Gerwin)

- Repatriation of internally displaced persons in Nepal (Lars Stöwesand)

- Water scarcity and availability in Ladakh: Fluctuating glaciers and challenges for irrigation systems (Northern India) (Susanne Schmidt)

- Glacier response to regional climate change in the Nanga Parbat Region (Northern Pakistan) (Marcus Nüsser & Susanne Schmidt)

- International labour migration from Nepal (Elvira Graner)

- Education and gender in Nepal (Elvira Graner)

Publications

Jürgen Clemens and Marcus Nüsser

- "Animal Husbandry and Utilization of Alpine Pastures in the Nanga Parbat Region of Northern Pakistan: Comparison of Raikot and Rupal Valleys". In Israr-Ud-Din (ed.), *Proceedings of the Third International Hindu Kush Cultural Conference*. Karachi: Oxford University Press, 2008: 71-81.

Juliane Dame

- *Food security in Ladakh: subsistence-oriented resource utilisation and socio-economic transformation*. International Association for Ladakh Studies, 13th International Colloquium, 7.-11.09.2007. Rom. p. 8.

Juliane Dame and Marcus Nüsser

- Agrare Ressourcennutzung als primäre Nahrungsmittelbasis im Hochgebirge? Untersuchungen am Beispiel der Region Ladakh. Deutscher Geographentag 2007, 29.09.-05.10.2007. Bayreuth.

Martin Gerwin

- *Transformation of Land Use and Mountain Livelihoods in the Gori Valley: The Importance of Heterogeneity*. International Geographical Union (IGU): Semi-

nar on Biogeography and Biodiversity. 3-4.5.2007. Srinagar (Garhwal), India.

Martin Gerwin, Christoph Bergmann, Marcus Nüsser and William Sax

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Elvira Graner

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- Shifting cultural asymmetries through political cartoons: A study of Indian Punch magazines (1877-1947) (within a Joint Project on Asian Satire in the Heidelberg "Cluster of Excellence", RA B; Project leader, Hans Harder, Modern Indology)

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Axel Michaels: Śiva in Trouble

Festivals and Rituals at the Paśupatinātha Temple of Deopatan



The town of Deopatan, three kilometers northeast of Kathmandu, is, above all, famous for its main sanctum, the temple of Panullupati, the "lord of the animals", a form of Śiva and the tutelary deity of the kings of Nepal since ancient times. By its name alone, the temple attracts thousands of pilgrims each year and has made itself known far beyond the Kathmandu Valley.

However, for the dominant Newar population the town is by no means merely the seat of Śiva or Paśupati. It is also a city of wild goddesses and other deities. Due to this tension between two strands of Hinduism -- the pure, vegetarian Smārta Hinduism and the Newar Hinduism which implies alcohol and blood sacrifices -- Śiva/Paśupati has more than once been in trouble, as the many festivals and rituals described and analyzed in this book reveal. Deopatan is a contested field.

Different deities, agents, social groups, ritual specialists, and institutions are constantly seeking dominance, challenging and even fighting each other, thus contributing to social and political dynamics and tensions that are indeed distinct in South Asia. It is these aspects on which Axel Michaels concentrates in this new book.

Oxford, New York: Oxford University Press, 2008

312 pages

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The Pashupatinath temple in Deopatan.

- Photo: Axel Michaels, SAI



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