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# REPORT

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Farewell to Dietmar Rothermund  
The Sanskrit Summer School  
Intensive Hindi Course  
In memoriam Dieter Conrad  
Youth in Sri Lanka  
Medical Anthropology at the SAI  
All quiet on the water front?



## EDITORIAL

by Axel Michaels

Afghanistan - the crisis in this tortured country does not only deeply concern all of us but also influences our professional work in South Asia. Many colleagues at the SAI have worked in the region that is now the focus of the world's attention. What they have told us has always been fascinating, but nowadays it is partly frightening and mostly sad.

Is there any hope in these bleak days, in this period which might rightly be called Kaliyuga? I am as much at a loss as anyone else, but I wish that for once and all the world could accept a (South) Asian value as a universal right: ahimsa or non-violence. Why should this ethical norm not be included in a new declaration of human rights? Further problems could and should be solved afterwards.

However, my fear is that the hegemony of Western values will continue in the far too rapid process of globalisation and the sometimes disgusting clash of religions, civilisations and cultures. This makes our modest contribution in this institute to an understanding of each other more necessary than ever.

# Farewell to Dietmar Rothermund: Three Decades of German Research on India

By Tilman Frasch

On January 20th, Dietmar Rothermund celebrated his 68th birthday and retired after serving for 33 years as Professor of Modern South Indian History. Born 1933 in Kassel, he studied History and Philosophy at the universities of Marburg, Munich and Philadelphia where he graduated in 1959 with a Ph. D. thesis on the social and religious history of 18th century North America. After a long stay in India, he finally arrived at Heidelberg where he became Assistant Professor at the newly established Chair of South Asian History. After finishing his habilitation - the thesis on „Die politische Willensbildung in Indien, 1900 to 1960“ is a standard in this field to-date – he was appointed Full Professor of South Asian History on August 1st, 1968. For many years, he also served as Executive Director of the South Asia Institute, a task that more than once required his full attention in order to ensure the survival of the institute against attempts of restructuring or budget cuttings.

The academic oeuvre of Dietmar Rothermund is impressive. He has authored no fewer than 38 monographs in addition to 20 books edited by him and of course nu-

merous articles. He also founded and edited the Journal of Non-European History Periplus which serves as a platform for German historians in this field. An updated version of his masterly History of India, which he wrote together with Hermann Kulke appeared in 1998; the book was also translated into Italian and into English (third edition 1999). Other books by him were translated into Indian languages (Bengali, Telugu), Turkish and Chinese. It was his particular concern to spread knowledge and information regarding South Asia, not only in teaching students or through publications, but also through the German media. In order to promote an image of South Asia beyond catastrophes such as nuclear tests, airplane hijackings or earthquakes – the usual occasions when German media turn their attention towards South Asia – he consistently gave radio and television interviews. In recent years, his department has become a reliable and commonly used source of information for journalists. His concern to bring South Asia into the consciousness of the German public also led him to establish the Heidelberg South Asia Forum which serves as a platform of exchange between scholars, businessmen and politicians. The 11th meeting, „The Industrialization of India“ was held at Heidelberg in July 2001.

Dietmar Rothermund made his experience and knowledge available to numerous organizations and institutions. He is member of the Board of Directors of the German Asian Society (Deutsche Gesellschaft für Asienkunde), member of the Indo-German Consultative Group, and, since 1996, he is President of the European Association of South Asian Studies. On a European level, the European Conference of Modern South Asian Studies deserves special mention as it emerged from a symposium initiated by Dietmar Rothermund in 1966. In September 2002, the 17th edition of this conference will return to its place of origin, Heidelberg. In India, his name is a synonym of „German research on India“ – and it is even said

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that for many years the South Asia Institute was commonly known in India as „Dietmar’s Institute“. A more formal appreciation of his work on the history of India was the award of the Hemchandra Raychaudhury Gold Medal by the Asiatic Society of Bengal in 1994.

The retirement of Dietmar Rothermund did not mean that he was tired of academic work. During the past summer term he held classes on Indian History at the University of Vienna, and he will of course continue to look after „his“ students of history at the South Asia Institute until

his successor will have taken over in spring 2002. His friends, colleagues and pupils wish him continued academic productivity as well as good health and all the best for the future. ■

## The Sanskrit Summer School Speaking Sanskrit in Heidelberg

*By Christoph Emmrich and Srilata Müller*

The Sanskrit Summer School first came into existence in Autumn 2000. The idea was to enable those interested in Sanskrit Studies to approach the language not just as a literary one but also as a spoken one.

cants from which we chose 16 students (mainly German) with a minimum of 3 semesters of Sanskrit Studies. The course was structured in such a way that they had a definite course plan - including gram-

Classical Indology plans to hold the course every second year in future. In contrast to last year, this year’s group included nationalities on an almost global scale with participants from Sweden, Switzer-



It was felt that to learn to articulate oneself in Sanskrit would also make it possible for students to feel less self-conscious about their pronunciation in class and be able to internalize the syntax of the language in a natural way. As it was explicitly stated in the poster the main aim was to make the study of Sanskrit „a playful experience and demystify it“. The teacher, Shri Sadananda Das, is a Junior Research Fellow at the Indira Gandhi National Centre for the Arts and was a DAAD Research Fellow at Tübingen. He has an M.A. in Sanskrit and is currently working on his Ph.D. while holding an assistantship at the Alice Boner Foundation, Varanasi. He has had many years of experience in offering such courses and this, above all, guaranteed the success of the Sanskrit Summer School. In 2000, we had over 45 appli-

mar - during the first part of the day. This included a revision of and oral exercises on declensions and conjugations as well as the introduction of new vocabulary through dialogue. The exercises were frequently repeated not just during one particular lesson, but also on subsequent days and a certain level of memorization was encouraged as part of the language training. There was practice in the recitation of vedic hymns or subāshitas as well as the reading of stories from the Purāṇas in the afternoon. The course culminated with a play staged by the students in Sanskrit, which was a great success.

The Summer School 2001, which is jointly organized by Prof. Axel Michaels, Christoph Emmrich and Dr. Srilata Müller, took place from August 8 to 31 with a total of 14 students. The Department of

land, Austria, Italy, China, Vietnam and, of course, Germany. A further change in respect to last year’s course was the high number of postgraduates (60 % as compared to none last year) and comparatively advanced students (70% above the 6th semester as compared to 20% last year). This shows that spoken Sanskrit not only is felt to be a welcome addition to a student’s curriculum, but that researchers too may profit from this experience for their work. Comments by applicants have shown that the attraction of the course offered lies, firstly, in the positive response to last year’s performance, secondly, in the reputation of Shri Sandananda Das and, last but not least, in the international appeal of Heidelberg and the South Asia Institute in particular to students and researchers alike. ■





## Intensive Hindi Course

By Lila Hüttemann

In the winter semester 1998/99 an intensive Hindi course for beginners was introduced in the curriculum of Modern Indology. The course, co-ordinated by Lila Hüttemann, is conducted once every year in an extended winter semester from the beginning of October to the end of February with 18 hours of instruction a week and is obligatory for all students with Hindi as their language option. The course is structured as follows:

- A two-hour lecture per week gives a basic introduction to various aspects of South Asian life and culture, e.g. geography, history, politics, religions, languages and literatures.
- During the first two weeks of instruction students are taught the Devanagari script and the Hindi sound system in detail. In addition to phonetics and

phonology, elements of morphology and the basics of Hindi syntax are introduced.

- This is followed by a systematic study of Hindi grammar and syntax based on dialogues and short texts with emphasis being placed on the intensive practice of new structures and vocabulary. Translation from Hindi to German and vice versa, various writing tasks in Hindi, elementary conversation are all integral to the curriculum.
- Short tests every week and a more comprehensive examination each month monitor the students' progress during the semester.

At the end of the course the level of language achievement is roughly equivalent to two semesters of 4-6 hours of instruc-

tion per week. Since its introduction three groups of students have successfully completed the course and the overall results have been very encouraging.

Asked for their opinions about the intensive course, the students were generally positive in their assessment of both the content and the quality of teaching. They also felt that compared to normal courses at other universities the intensive introductory course had enabled them to acquire a more solid basis in Hindi. However, due to the demanding and exhausting nature of such a course, they suggested a regular use of audiovisual materials, preferably in the middle of the week, to relieve the monotony of normal classroom teaching. We are confident that we will improve the situation in time for the next course. ■

## Sruti: A Discourse on Nature of Orality and Its Transmission

Dr. Molly Kaushal

The past decade has witnessed a renewed interest in the orality of speech and oral traditions. Scholars of culture, language, human psyche and history have delved into areas they term as pre-literate, non-literate and pre-historic. Although the discourse on orality has deepened our understanding of its nature, functioning and relationship vis-à-vis the written word, it has also problematized it further by advancing a series of dichotomous categories: oral-verbal; oral-aural; oral-literate; primary orality – secondary orality; pre-literate consciousness – literate consciousness and so on. How useful are these categories in understanding the dynamics of orality? How legitimate is the European hermeneutics in the context of other cultures, specifically South Asia? To what extent do studies of orality and oral traditions represent/misrepresent the perspectives of the participants and bearers of these traditions?

The international workshop on Sruti – Transmission of Oral Tradition, was an attempt to bring to focus various debates relating to Orality and to raise relevant

methodological and epistemological issues. The workshop was jointly organized by the Indira Gandhi National Centre for the Arts and the South Asia Institute, University of Heidelberg from 19-23 November 2000. In a way this workshop was in continuation of a previous dialogue Orality initiated during the International workshop on `Katha Vachana aur Katha Vachak – Exploring India's Chanted Narrative` held in 1997 jointly by the IGNC and UNESCO. Whereas this workshop was rich in terms of empirical data, Sruti was an attempt at an in-depth discussion and debate. However the workshop's uniqueness lay not only in the debate it generated, but also in the authentic experience of the `Chanted sacred word` made available to the participants by the practitioners and bearers of various traditions.

The workshop which was conceived as a body with four parts, began with reverberations of sacred verses in Sanskrit, Avestha, Hebrew, Arabic, Prakrit, Pali, Bhot and Gurbani. Selection of the verses, and the dialogue that took place between the preachers/priests and the

scholars helped reveal the deeper essence and meaning of the `uttered` and the spoken `word` in different traditions and the inherent transforming power of this `word`, which is often equated with the divine himself.

The next four days were devoted to themes: Sruti; Transmission of Sacred Traditions; Concept of Sruti in Music; Listening to the Oral and Transmission of Knowledge. Papers in the first and second sessions explored the multiple ways in which orality expresses itself. The first session concentrated on the relationship between the `written` and the `oral` word and stressed the primacy of the oral word in transmission and preservation of different religious traditions, the written word notwithstanding. These papers also explored the concept and the hidden essence of the `sound`, which in many traditions is seen as a `manifestation of Being`.

The papers under these sections also explored the relationship that exists between the performer and his audience,

multiple ways in which oral compositions are created, performed and transmitted. But more importantly these papers shifted the focus from the textual-oral debate to the realm of experience, communication, emotions and transformation of the self that Sruti generates. Here the focus of discussion were concepts like 'bhav', 'rasa', 'satsang', 'sankalpa', 'archana' and 'samarpan', that make the realization of Sruti event possible and different in essence from what is understood through a term like 'Performance'.

The debate from here logically moved towards critiquing of academic understanding of orality. The papers under the section 'Listening to the oral' critically reflected upon approaches influenced by text oriented methodologies and explored the perspectives offered by the framework provided by notions of 'intertextuality' 'simultaneity' 'reflexivity' etc. Here along with sruti, the aspects of smritis were taken up. Role of cultural memory, individual creation, myth and history and the multilevel dialogical interaction that takes place between the text, context and the community were explored here.

From here the workshop moved on to the traditional modes of learning and transmission of knowledge. The papers here focused on two different issues: one, of the role of rituals, oral communications in preservation and transmission of traditional knowledge, and second, of the importance of indigenous knowledge systems and the need to preserve and make them available for contemporary socio-economic management.

The workshop thus generated a meaningful debate on the nature of orality in the context of expressive traditions with special reference to sound, music oral narratives, traditional knowledge systems and modes of their transmission at the same time raising questions about the appropriateness of methodologies rooted in ideological and culturally situated research traditions which may in fact misrepresent the perspectives of the participants and bearers of oral traditions. ■

*from: Vihangama, The IGNLA Newsletter 2001, Vol. 1,*

## Bridging the Legal Traditions In memoriam Dieter Conrad, 1932 - 2001

*By M.P. Singh*

*Professor of Law University of Delhi*

When Mr. A.G. Noorani's article „Behind the 'basic structure' doctrine: On India's debt to a German jurist, Professor Dietrich Conrad“ appeared in the *Frontline* (vol.18, No. 9, April 28-May 11, 2001, pp. 95-96), little did anybody know that Dieter Conrad would soon be no more in our midst. Much to the sorrow of his wife Anne, and other family members and friends, Dieter passed away unexpectedly in the early hours of June 1, 2001. Although his long indisposition was causing anxiety to everyone known to him, his sudden departure was taken with disbelief and immense grief. He was a devoted scholar and a gentleman par excellence, having many human qualities and virtues. His passing away has created a void not only within his family and among his circle of friends, but also in the field of Indo-German legal research and academic exchange.

German scholars have made remarkable contributions to a number of disciplines on the Indian subcontinent that could be subsumed under the rubric of Indology. As Indologists they have contributed to Indian law too. Dieter Conrad was one who started with the discipline of law and stayed in it all his life. His scholarship was, of course, not confined to law and extended to other disciplines also including music. Not every aspect of his life and scholarship can be encapsulated in this brief memorial tribute. I will try to focus only on his contribution to law and legal research in India. Such contribution could be noted in three spheres – law in general, Gandhi's legal philosophy and academic exchange.

Dieter Conrad headed the programme in law at the South Asia Institute of the University of Heidelberg from its inception in 1963 until his retirement from it in 1997. In the absence of any substitute for him, he was looking after the programme for some time even during his retirement. Unfortunately, no replacement could be found during his lifetime and even until today. This was a matter of concern for him because he wanted the programme,

which he had founded and nurtured with so much care, to flourish and move ahead in the direction which he gave to it. Well before his retirement he had started encouraging young German scholars to pursue an interest in Indian law so that one of them could be appointed to take charge of the programme after his retirement. Unfortunately, it did not happen during his lifetime. It may hopefully happen in the near future. Along with the South Asia Institute, Dieter was also associated with the Max Planck Institute for Comparative Public Law and International Law at Heidelberg as an expert on South Asian law.

In his article Mr. Noorani drew our attention to the most seminal contribution of Dieter Conrad to our constitutional jurisprudence, namely the basic structure limitation on the power of amendment of the Constitution. This limitation, though brought to the notice of the Indian lawyers by Dieter as early as 1965, was not only an innovation in the Indian Constitution when introduced by the Supreme Court in the *Kesavananda* case in 1973, it was almost unheard of in the common law world. It was unprecedented. But since then besides becoming part of the common law it has also travelled to our neighbours who either like Nepal have expressly mentioned it in the constitutional text or like Bangladesh have found it implied in it. Pakistani courts are still wavering but are fully familiar with the limitation and have applied it in a few cases without expressing it in so many words.

The basic structure limitation was, however, known to the civil law countries and was, among others, expressed in the German Constitution – the Basic Law of 1949. By bringing it to the notice of the lawyers in India and convincing them about its natural existence in the Indian Constitution, or for that matter any Constitution, Dieter Conrad bridged the common law and the civil law traditions in a major way. To ensure the durability and smooth operation of the bridge he continued to supervise it. After its completion in *Kesavananda* (1973) and use in *Indira Gandhi* (1975)

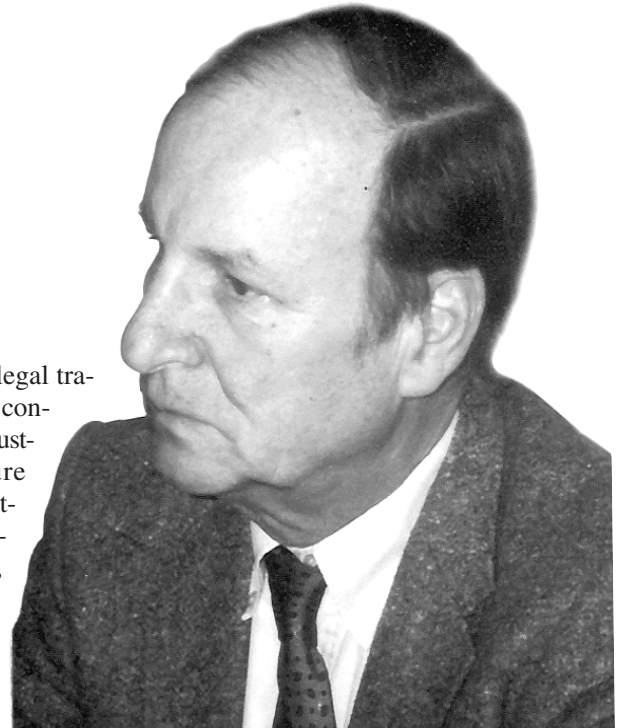


cases but before the *Minerva Mills* (1980) case Dieter thoroughly appraised it in an article published in the 6-7 *Delhi Law Review* 1(1978-79). Reiterating that the basic structure doctrine has sound theoretical foundations and is of great practical utility, inasmuch as it tamed the constituent power and minimised the chances of its frequent exercise, he supported the idea based on the civil law model of enacting the basic structure doctrine into the constitution. Such enactment, he suggested, would give it greater certainty and reduce the chances of the judges going astray or being blamed of misuse of their power to strike down constitutional amendments for violation of the basic structure.

Much later, after the bridge was in operation for over two decades in India and was also opened to other neighbouring countries, Dieter Conrad re-examined it and found that it was sound in all respects and was reinvigorated by its use and expansion on the Indian sub-continent as well as in the civil law countries. He was satisfied that the basic structure doctrine was shaping into a standard measurement of constitutionality of the behaviour of different organs of the state in India as was evident in its application in the *Bommai* case (1994). The case did not involve any constitutional amendment, yet the Supreme Court held that secularism was part of the basic structure of the Constitution and, therefore, if a state government acted against secularism it could be said that a situation had arisen in which the Government of the state could not be carried on in accordance with the Constitution and, therefore, that state could be brought under the President's rule. In this case Dieter also noted another strand of the bridge, which is an important aspect of the civil law system, „that there are, beyond the wording of particular provisions, systematic principles underlying and connecting the provisions of the Constitution ... [which] give coherence to the Constitution and make it an organic whole.“ In the light of these developments he also pointed out that the Supreme Court's ruling in *Indira Gandhi* case (1975) – that the basic structure doctrine applied only to the constitutionality of the amendments and not of the ordinary legislation – required reconsideration. Later in *Indra Sahani II* case (2000) the Supreme Court applied the basic structure doctrine to legislation also.

But neither the bridging of legal traditions nor Dieter Conrad's contribution to Indian law is exhausted by the basic structure doctrine. He did original writing on diverse legal issues taking into full account history, politics, economy, culture, religion, society and other mores of India. For example, examining the emergency provisions of the Constitution and their use he pointed out that emergency powers were not intended to be used for improving the economy of the country, that the provision for imposition of emergency in any part of the country introduced by 42nd amendment and not removed by 44th amendment was unsound and its use would lead to the generation of feeling of alienation among the people of that part of the country and that greater autonomy must be conceded to the states and the use of Article 356 must be curtailed. Further, tracing the concept of the rule of law he said that it could not be attained in India unless the judicial machinery was reformed to provide expeditious and effective remedy against the violation of laws. Again, he argued for a right to basic necessities of life capable of being judicially enforced, that certain canons like the basic structure doctrine must be recognised even though they are incapable of being expressed in terms of positive law, that the existence of different personal laws must be re-examined in the light of the right to equality under the Constitution, etc.

Among Dieter Conrad's scholarly pursuits, not so much known in India, Mahatma Gandhi occupies a unique place. He devoted much time, energy and other resources in studying Gandhi in a legal perspective. To my knowledge no one has studied Gandhi's legal philosophy and definitely not in so much depth and detail



as Dieter did. His major work on Gandhi is in German and not yet published. But whatever little he has published on Gandhi in English – such as „Gandhi's Egalitarianism and the Indian Tradition“ or „The Influence of Western Liberal Ideas on Gandhi's Constitutional Philosophy“ – is incomparable in its novelty, freshness and utility. These and two other writings on Gandhi in German are reproduced in the book mentioned below. Maximum bridging of legal traditions is represented in these writings. With remarkable learning of Western and Indian legal traditions and philosophies he convincingly establishes Gandhi's internalisation and conversion of many Western concepts into indigenous Indian concepts and practices which became models for the rest of the world including the West. Nowhere else can the Western and Indian philosophy and concepts find so much blending in practice as in these writings of Dieter. Let us hope that his major work on Gandhi will soon appear for the benefit of the whole society.

A selection of his writings between 1970 and 1990 has been compiled under a German title „Zwischen den Traditionen“ published by the Franz Steiner Verlag, Stuttgart, in 1999 under the auspices of the South Asia Institute of the University of Heidelberg. Many other writings of Dieter Conrad published during this peri-



od and later still remain scattered. I wish that all of them could be easily accessible to Indian and other readers.

The third and the most important strand of Dieter Conrad's contribution to Indian law and legal system was his promotion of academic exchange. Unlike that famous German Indologist Max Mueller, Dieter did not study Indian society and its laws from a distance. He tried to be as much and as often as he could a participant in the Indian legal system. His physical contacts with India date back to 1964 when in his maiden visit to the country he established contacts with lawyers in different parts of the country and also delivered his ground-breaking lectures on the limits of amending power. Later in 1978-79 he was a Visiting Professor at the University of Delhi for one academic year. My association with him started with this visit. We taught together a course on administrative law to LL.M. students. Apart from sharing similar teaching experience with other colleagues, he gave a few seminars at the Faculty and also at other academic and research institutions. He also associated himself with the Faculty journal the Delhi Law Review and wrote an excellent paper for it about which I have already spoken above. He continued to contribute to the Review in later years. All these contributions are used as required readings for the LL.B. and LL.M. classes at the University of Delhi. He visited the Faculty again in 1996 for a few months. During this visit we taught together

er constitutional law and comparative law to LL.B. classes. In between he had been on several short visits which were either combined with his visits to other South Asian countries or were exclusively for India. Some time in late 1980s he was also nominated as Honorary Professor at the Indian Law Institute, New Delhi, which position he held until the end.

Not only did Dieter Conrad visit India and have exchange with Indian scholars, he also encouraged Indian scholars to visit Germany and learn about it and its legal system. Before his initiative in this regard a few Indian scholars had contacts in Germany in the field of international law but not in any other field. He started perhaps with the visit of Professor M.P. Jain in the late 1960s to the South Asia Institute for a few months. But because of language barrier not much advance could be made on the expected lines. In a chance academic exchange after his return from Delhi in 1979 Dieter asked me whether I would be interested in studying something about the German legal system for which learning of language was sine qua non. I agreed and on his recommendation was awarded the Alexander von Humboldt Fellowship in 1980. I learned the language and then the law, which resulted in the publication of my book on German Administrative Law in Common Law Perspective. During the language course in Freiburg and later in Heidelberg Dieter introduced me to several reputed lawyers, judges and legal scholars who helped me

in every possible way in my understanding of the society and law in Germany. Dieter made me a family member and I have always been so treated by everyone in his nuclear and extended family. In 1987-88 he also gave me the opportunity to work in his place at the South Asia Institute when he was a Fellow at the Institute of Advanced Study in Berlin. My visits have been repeated several times. But besides the scholars in the field of international law scholars in other fields of law are also now visiting Germany for legal research and academic exchange.

This brief glimpse of Dieter Conrad's contribution to Indian law and legal system remains incomplete without pointing out that more than his intellectual qualities and hard work he was full of humanism. Like a seer in search of truth he conducted himself unassumingly, almost to the extent of self-negation and self-effacement, and with an open and free mind. He never assumed that all wisdom flows from the West to the East or vice versa. Nor did he adore the West and condemned the East. On the contrary he saw the East with concern, sympathy and compassion. He knew that mere intellectualism without concern to human feeling was of no use. Intellectualism which does not bring succour and delight to the crying among humanity is no more than a wasteful, even rather harmful, exercise.

*from: Frontline, Sept. 14, 2001*

## Youth in Sri Lanka

### A Focal Research Area of the South Asia Institute

*By Hans-Georg Bohle*

Although the ongoing civil war is generally considered to be the most urgent national problem of Sri Lanka, another equally unsolved problem is the violent youth unrest.

Radical youth movements, rooted in problems such as unemployment and frustrated expectations, have already led to youth rebellions between 1968-1971 and 1987-1989, were violently suppressed by the authorities and cost ten thousands of lives. Currently, in addition to extreme-

ly high youth unemployment rates, new problems such as cultural disruptions through globalisation, nationalism in the course of ethnic conflict and rising drug addiction have added to the youth problems of the country.

In the light of this situation, the South Asia Institute, represented by its Branch Office in Colombo, has initiated and supported a number of research activities that focus on youth in Sri Lanka. Three such projects are briefly described in this arti-

cle which is based on the „Brochure 2001“ of the Colombo Branch Office of the SAI. National Youth Survey of Sri Lanka (1998-ongoing)

The National Youth Survey was implemented by the South Asia Institute, University of Heidelberg, and the Centre for Anthropological and Sociological Studies, University of Colombo. The project was supported by the United Nations Development Programme (UNDP), Friedrich-Ebert-Foundation (FES), Jaffna Rehabil-



*Street scene in Sri Lanka*

itation Project (JRP/GTZ), and the Goethe-Institut/Inter Naciones (GCI). The National Youth Survey is the first comprehensive island-wide opinion poll since the outbreak of the ethnic conflict in 1983, covering aspects of social, political, economic and cultural issues. The objective of the survey is to enlarge the understanding of the grievances and aspirations of the young population of the country in order to solve their problems, contributing to the improvement of policy and development activities in regard to youth. The quantitative survey, covering 3000 households, is accompanied by various qualitative case studies, representing special target groups. The basic results of the entire survey consist of eight volumes amounting to more than 2000 pages. An overview report and an extended data set were released at a public presentation in December 2000. A further dissemination of the available data is recently being promoted. In summer 2001, three young scholars from Colombo University spent six weeks in Heidelberg for further analysis of the survey. A conference on „Sri Lankan Youth: Profiles and Perspectives“ is scheduled to be held in November 2001 in collaboration with the Friedrich-Ebert-

Foundation, the Goethe-Institut/Inter Naciones (GCI) and the Improving Capacities for Poverty Research Program (IMCAP) of the University of Colombo. The papers presented at this conference will be based on selected topics such as youth and politics, youth and conflict, and youth and education that will be elaborated based on the survey data, focusing on gender, ethnic and regional disparities. A publication will follow the conference.

#### **Youth Livelihood Promotion Project (YULIP) (1999-2001)**

The Youth Livelihood Promotion Project was implemented by the Centre for Anthropological and Sociological Studies (CASS), University of Colombo in collaboration with the South Asia Institute, Colombo Branch Office, supported by the German Technical Co-operation (GTZ). YULIP is an action-research project with the objective to open up employment avenues for youth, helping them to improve their life chances in the Hambantota District. The project employed young graduates from the University of Colombo as researchers/facilitators. The branch office

provided guidance and supervision for research activities as well as facilitation of networks with government institutions, NGOs and International Agencies. The SAI was also involved in monitoring and evaluating project activities. The project was concluded in May 2001.

#### **Impact of Electronic Media on Youth (September-November 1999)**

The research project on the Impact of Electronic Media on Youth was implemented by the South Asia Institute, Colombo Branch Office and the Centre for Anthropological and Sociological Studies (CASS), University of Colombo. It was supported by the Goethe-Institut/Inter Naciones (GCI). This qualitative research study on youth focused on the opinions of young people on electronic media. The in-depth interviews focused on the impact of TV, although comparative aspects on the meaning and influence of other electronic media such as radio, video, internet, etc. were considered. The results were presented at a conference and a book is being published.



# Medical Anthropology at the SAI

By William S. Sax

Since the arrival of Professor Sax in August 2000, the Department of Anthropology at the South Asia Institute has been working intensively on developing a programme of teaching and research in the Medical Anthropology of South Asia. We are working closely with the School of Public Health and the Anthropological Institute at the University of Heidelberg.

In Summer Semester 2001, we employed Medical Anthropologist Dr. Karina Kielmann to help develop the programme. Subsequently Dr. Kielmann accepted a position at the Institute for Tropical Medicine at the University of London. We are very fortunate to have been able to replace Dr. Kielmann with Stefan Eggs, currently finishing his PhD at the Department of Anthropology, University of London, on the topic „Digesting Modernity: Body, Self and Medicine in Kolkata, West Bengal.“

From Summer Semester 2000 to Winter Semester 2001/2002 we offered the following courses: Introduction to Medical Anthropology, Introduction to Cross-Cultural Psychiatry, Ritual and Healing in the Himalaya, Health in the Cultures of South Asia, Gender and Health in South and Southeast Asia, Research Techniques in Medical Anthropology, Ayurveda: anthropological approaches, and Tibetan Medicine.

On the research front, Prof. Sax has been awarded a grant from the German Research Council for two to three years, in order to document and analyze a healing cult in the Central Himalayas in terms of „Critical-Interpretive“ Medical Anthropology and Performance Theory. One of our doctoral candidates, Ms. Karin Polit, will be involved with this research, concentrating especially on issues of gender

and healing in the Central Himalayas. Another doctoral candidate, Ms. Brigitte Merz, is completing her PhD dissertation on traditional female healers in Nepal. One of our MA students is presently preparing to do a „Praktikum“ in Tibetan Medicine in Sikkhim.

Two MA students from the Department of Public health recently returned from a short research trip in the Central Himalayas. Further research projects are planned in the fields of Health Exchange, Tuberculosis, and traditional healing.

Early in 2001, we plan to hold the first in a series of annual conferences (invited participants only), on topics related to medical anthropology in South Asia. The theme of this conference will be „Gender, Health, and Politics in India.“

## All quiet on the water front?

### Sharing a river remains difficult, even among friends

By Matthias Paukert

With the signing of the much praised Indus Waters Treaty in 1960, the major roadblock for the development of the subcontinent's vast water resources seemed to be removed. Twelve years of internationally mediated negotiations had finally resulted in a detailed set of regulations guiding water policy-makers in India and Pakistan. Yearly meetings of the Indus Water Commission, an outcome of the treaty, have so far succeeded in settling most of the problems without letting them drift into the wider arena of bilateral conflict. Politically, even though some questions, like the Indian schemes near Wular Lake and on the Chenab River at Baglihar, remain open, this treaty, with its high degree of institutionalization, is widely considered a success, both by most Indian and Pakistani and also foreign observers.

Having survived several 'hot' clashes over Kashmir before and after its signing, this treaty today stands out as a symbol of peaceful, issue-oriented cooperation.

Viewed from a comparative angle, the fact that water was never seriously considered a potential weapon in the India-Pakistan context, as against the many quite different scenarios known from other world regions, is indeed remarkable. With the main obstacles to many large national water development projects and regional cooperation per se removed (the second major transnational dispute, over the Ganges, was settled by Bangladesh and India in 1996), the focus is now on the subnational level. Inter-provincial and inter-state disputes over common water courses, like between the Pakistani provinces of Sindh and Punjab and the Indian states of Tamil Nadu and Karnataka, pose manifold challenges to political decision-makers and legislators alike. At a glance, this problem appears similar to the transnational, upstream-versus-downstream-riparians setting. While the international legal discourse has so far resulted in the establishment of a set of principles securing the physically depend-

ent lower riparian's share of the common water source based on the perception of rivers as a natural entity, against the earlier principle of territorial rights, a similar rule applicable to subnational cases is the need of the hour.

The federal system in these countries has put the authority over, and utilization of, a province's (or a state's) rivers in the hands of the respective governments thereby delegating dispute settlement to provincial negotiators. In the absence of constitutional provisions, it is up to the concerned parties to negotiate a water sharing arrangement. The case of the Cauvery River dispute has vividly shown the consequences of failed settlements. Similarly, the Indus dispute has a potential to escalate into a violent confrontation, thereby putting at risk the nation's much needed agrarian and industrial development projects and the coherence of the nation itself. Weak institutions with unclear responsibilities, political in-fighting and



poor legislative control have added to an atmosphere of uncertainty. The commonly cited 'water crisis' - illustrated by frequent riots in many cities (like recently throughout Pakistan) - indicates that time is running out for short-term, ad hoc poli-

cies that easily fall victim to water politics.

At the SAI's Department of Political Science, a group of researchers will look at this issue from a comparative perspec-

tive, analysing similar cases in several South Asian countries. A concept proposal for this study is currently being reviewed by the Ford Foundation's Delhi office under the Water Management and Policy Programme. ■

## Royal Rajput Murals – as taught at the SAI

*By Joachim K. Bautze*

By the time Ananda Kentish Coomaraswamy, the most important art historian on India of the last century, coined the term „Rajput Painting“ by publishing two large volumes on this subject in 1917, few people outside South Asia in fact cared for these „Indian miniatures“. Times have changed and today, no collection of South Asian art is complete without paintings commissioned by Jain and Hindu patrons between the 15th and 19th century. When Coomaraswamy worked on the subject, many of the Rajput states, especially those in Rajasthan - formerly known as Rajputana - and Himachal Pradesh, were still in existence and their art collections greatly unknown. These collectors would show their art treasures exclusively to members of their family or other personages of royal descent. As a result, Coomaraswamy had but little access to these treasures which were collected and valued for centuries by the members of the Rajput nobility, the Maharajas, Maharana, Maharaos and whatever their titles were. Coomaraswamy's access to the living quarters within the palaces of the Rajput sovereigns was probably even more restricted, as he, with but few exceptions, only referred to transportable paintings - the so called miniatures - thus ignoring the enormous wealth of existing royal Rajput murals.

Coomaraswamy's main concern in reproducing these paintings was to show their great aesthetic qualities. Besides, he attempted to date and to localize the production of these outstanding pieces of art, almost entirely unknown prior to the publication of his own books and articles. Coomaraswamy soon realized that very few paintings mention the place of their production, even fewer give a date and still less information is given as to the artist(s). The scarcity of artist's names in connec-

tion with these paintings led to the classification of so called „schools“. These schools of painting were either called after a region (Marwar, Mewar) or a place (Kangra, Jammu) wherever Coomaraswamy presumed their origin to be. This classification - often a mere conjecture in the absence of contemporary records directly linked to the painting - is more or less used to this day.

Coomaraswamy did not live long enough to witness the formation of independent India between 1947 and 1949. The Rajput rulers merged their states with Bharat or India, thus giving up the age-old independence of their kingdoms. Whatever changes the creation of the new united India effected, the royal Rajput collections were left almost untouched. All this dramatically changed in 1971 when the then Indian Prime Minister, Shrimati Indira Gandhi, after an earlier serious attempt finally effected the „de-recognition“ (Constitution 26th Amendment Bill) of the former Indian rulers, many of which were „the co-architects of Indian independence“ only 22 years earlier.

„Now began a steady flow of India's material wealth from her proud palaces: jewellery, Mughal to Cartier; paintings, miniatures to Ravi Varma to Stubbs' to European masters; weapons, swords and daggers to flintlocks to custom-made Purdeys; priceless artefacts, manuscripts and even cars. Their loss was incalculable. For a Prime Minister who professed a deep reverence for her country's culture, Mrs. Gandhi hurt it like no one else“ (Dhananjaya Singh: *The House of Marwar*, New Delhi: Roli Books, 1994: 209f).

Thus, the greatest chance with regard to a more detailed classification of traditional Indian painting on transportable medium was lost: In order to conceal the

precise origin of the innumerable paintings that flushed the Western art market in the early 70s - their export was as illegal as keeping the title „Maharaja“ - any evidence of their former owners was destroyed. The scribal remarks following the colophon of illustrated manuscripts for example, were erased or painted over in black ink. The scribal remarks, when intact and readable, would have provided information as to the scribe of the manuscript, the painter, place of production and date of its completion. An unspoiled royal Rajput collection would necessarily have given sufficient evidence about the time and places of the production of its miniature paintings. Since the former Indian rulers were stripped of their titles and other privileges, they also saw no more need to maintain their ancestral homes. Many former Maharajas shifted into apartments in large cities to live the life of a „Mr. Singh“. In consequence, their ancient palaces fell into ruins, and with them the Royal murals inside.

In art-historical context, royal Rajput mural paintings have an advantage when compared to their brethren, the miniature paintings on transportable medium (paper, textile): they can practically never be removed from their place of origin without being seriously damaged. Thus, the question of their provenance never arises and one of the major problems of art-historical classification is solved at the very start. Besides, a Rajput mural never appears isolated as a rule. There are always premises like assembly halls or bed-rooms fully painted, allowing us to see side by side a great number of paintings offering more clues as to their date, should relevant inscriptions not be present. The inscriptions on Rajput mural paintings were not erased on purpose, as they were unsuitable for export.

Generally, the same artists in royal employment produced paintings on paper as well as paintings on the walls of the palace. Contemporary paintings done for a particular patron, no matter whether executed on transportable medium or on walls, are hence stylistically homogeneous. A proper study of royal murals *in situ* allows us to determine the precise origin of the better known but less precisely locatable Indian miniature paintings.

This technique of locating the geographical origin of isolated Rajput miniatures by comparing them to stylistically homogeneous murals has been taught at this South Asia Institute for almost a decade. Although the art-historical advantage of this technique is evident as it is convincing, it is demonstrated exclusively at the South Asia Institute of the Heidelberg university, making it the only institution in the world where coloured slides of miniatures are shown side by side with coloured slides of their respective murals. It is also to be understood as tribute to my predecessors in the line of the programme of art history, Dr. Heinrich Zimmer, Dr. Hermann Goetz, Prof. Heimo Rao and Prof. Anna Dallapiccola, all of

whom considered Rajput (miniature) painting in their works and thoughts.

However, the disadvantages of this effective comparison should also be mentioned. Publications on royal Rajput murals are almost non-existent, especially when compared to the large number of publications on Rajput miniature paintings. As a result, anybody interested in Rajput mural paintings has to travel to the respective palaces, which one may find either abandoned and locked or open but well guarded and thus also inaccessible. And when repeatedly after requesting access to the palace - in some cases this had to be done for several years - one finally walks through the old zenana portions and assembly halls only to find that many Rajput frescoes have already fallen into decay. A decay caused by the neglect of their rightful owners, a neglect initially caused by the government itself. Several old palaces were transformed into hotels to suit Western standards, but their murals, if not totally hidden under whitewash, greatly suffered under the brush of the modern restorer.

For obvious reasons, royal Rajput frescoes can generally not be presented in

museums, much in contrast to their brethren on paper or textiles. The exodus of Indian miniatures did not necessarily effect their destruction, quite the contrary: many of them ended up in air conditioned museums outside India. However, these paintings were never meant to be seen in vitrines or pinned to the wall sandwiched in Western mounts.

By looking at photographs taken decades ago, students at the South Asia Institute had, and for a limited time still have, the opportunity of employing the art-historical method mentioned before. Many of these earlier photographs show palace murals which have since disappeared. Photographs of royal Rajput frescoes taken twenty years ago or even earlier, may still reveal the beauty that Coomaraswamy once saw in Rajput miniatures. But just as India was unable to retain these treasures due to financial and political constraints, so the SAI has so far been unable to retain the programme in Art History. However, I hope that a way will be found to ensure that this treasure does not also become „history“.

## Agricultural transformation and ecological sustainability in a Western Himalayan District: Mandi (Himachal Pradesh, India)

*By Wolfgang-Peter Zingel*

This is a long term-project jointly undertaken with the Department of Economics, Himachal Pradesh University, Shimla, India. Dr J. P. Bhati, Professor of Economics, came to the SAI Department of International Economics in the mid 1980s as an Alexander-von-Humboldt fellow. Having specialized in resource economics he had been looking for a German counterpart working in that field. It was the beginning of more than a decade of fruitful academic interaction. In 1989, after Dr Bhati had returned to Shimla, Dr Wolfgang-Peter Zingel of the Department of International Economics went on a University Grants Commission (UGC), Government of India, fellowship, co-fund-

ed by DAAD, to Shimla and taught public finance at the Department of Economics. He went again to India, this time as the head of the SAI branch office in New Delhi from 1990 to 1992. The project could be worked out and field research started in 1992, thanks to a research grant of the Friedrich-Ebert-Foundation. Further visits to India were possible in connection with other assignments and by private initiative.

The project aims at working out recommendations for an economical, social and ecological sustainable agricultural development in the Western Himalayas in general and in Himachal Pradesh in particu-

lar. Specifically the objectives are (i) to evaluate the development of the main economic, social and ecological characteristics of agriculture in the Western Himalayas, (ii) to review the main policies and programmes of agricultural transformation and rural development with respect to eco-stability, poverty eradication and self-reliance, and (iii) to draw conclusions for the framing of future strategies and instruments for a sustainable development in hilly areas.

Agricultural transformation and ecologically sustainability are examined in its entirety. Mandi district was selected as the region of analysis, the heads of 240





*In the midhills of Himachal Pradesh: On the road to Mandi*

households in four villages at different altitudes were interviewed; the quantitative analysis is going on, data are to be compared with secondary material and to be discussed in a seminar planned in India (Shimla).

Preliminary results: Himachal Pradesh in general and Mandi District in particular show the transformation of a region still characterized by agriculture but clearly improving its living conditions, surprisingly without much urbanization and industrialization. Income transferred from other regions plays a major role: India's most prosperous regions (Delhi, Punjab,

Harayana) are near and major water and power projects in Himachal Pradesh brought large scale investment and incomes. The deforestation of the mountain slopes, however, has a negative impact on the hills (depletion of forest resources, land slides, erosion) and on the plains (floods, siltation, climate); the same holds true for road and dam construction. Due to the large water works at the foothills of Himachal, however, flash floods and siltation hardly reach the plains. For the near future a drastic deterioration in Himachal is not to be expected; tourism is no (major) threat as yet. The future of Himachal's economy rather depends on the develop-

ments in the plains. By the late 1990s Himachal Pradesh became a text book case of successful transition from a backward agricultural to a well developed, although neither urbanized nor industrialized, hill state. One of the reasons seems to be the smallness of the state. The recent split up of three of the larger Indian states has been in the hope, that subsidiarity may help to develop backward areas also elsewhere. The study has led to new questions, especially the role of transfer income and the links between the economies of the hills and the plains. ■

## CONFERENCES

### India, Perspectives for the New Millennium

Monday, October 30, 2000,  
Internationales Wissenschaftsforum  
Heidelberg

Opening - **Dr. Axel Michaels**,  
Executive Director, SAI  
Address by the Ambassador of India to  
Germany, **H.E. Ranendra Sen**

**Ravinder Kumar**, Nehru Memorial  
Museum, New Delhi: „Rethinking  
Swaraj”

**T.N. Ninan**, Editor Business Standard,  
New Delhi: „India - the Prospect of  
Prosperity”

**William Sax**, Department of  
Anthropology, South Asia Institute,  
Heidelberg: „Future Sociologies of  
India”

**Dietmar Rothermund**, Department of  
History, (SAI): „Indian Federalism and  
its Problems”

### Śruti - Transmission of Oral Tradition

19-23 November 2000, Indira Gandhi  
National Centre for the Arts, New  
Delhi

Indo-German Workshop organized by  
Molly Kaushal (IGNCA) and  
Monika Boehm-Tettelbach (SAI)

Welcome Address - **N.R. Shetty**,  
Member Secretary, IGNCA

Introduction - **Molly Kaushal**

Address - **Monika Boehm-Tettelbach**

**T. N. Dharmadhikari**: Oral Tradition  
of the R̥gveda

**S. Ranganath**: Oshadhi sukta

**S. Mukhopadhyaya**: Oral  
Transmission in Buddhist Traditions

**Farhat Tizvi**: Azadari in Islam

**Sherrnaz Cama**: Monajats

**Monika Boehm-Tettelbach**: Listening  
as Transformation

**Shrivatsa Goswami**: Speaking of  
Love - Transmission of Srimadbhāg-  
vata Tradition

**Molly Kaushal**: Experiencing the  
Performance: Beyond the Oral -  
Textual Debate

**C. P. Zoller**: Continuation of Oral  
Tradition in Bangan

**Sumati Mutatkar**: Concept of Śruti in  
Indian Music

**C. A. Sreedhara**: Śruti in Karnatic  
Music

**Aditya Malik**: Creating Divine  
Presence: The Oral Narrative of  
Devnarayan

**Kavita Singh**: Illustrated manuscripts  
for Oral Worlds

**Sarala Krishnamurthy**:  
Sumadhurabhashini: A Glimpse into  
the Female Oral Tradition of Karnataka

**Shail Mayaram**: State, Community  
and Gender: Narrativizing Resistance  
in a nineteenth Century Kingdom

**Roma Chatterji**: Voice and Personal  
Experience in Oral Tradition

**S. C. Malik**: The Relevance of Śruti  
and The Crisis of Modern Man:  
Touchstones of Experience

**Martin Gaenzle**: The Social Process  
of Transmitting Oral Ritual Text  
Among the Mewahang Rai in East  
Nepal

**Chodamani Nandagopal**: ‘Śruti’ – Its  
Relevance in Bhutaradhane

**D. P. Agrawal**: The Relevance of  
Traditional Knowledge Systems Today

**Vibha Tripathy**: Triveni at Prayaga:  
Force of a Tradition

**D. S. Pokharia**: Traditional  
Technological Methods of Kumaun  
Himalayas

### 11. Heidelberger Südasiensprache

Friday, 6 July 2001, Akademie der  
Wissenschaften, Heidelberg

Opening - **Axel Michaels**, Executive  
Director, SAI

**Dietmar Rothermund, SAI**: Die  
Industrialisierung Indiens - ein his-  
torischer Überblick

**Prasad Chandran**, BASF India: The  
Chemical Sector and the  
Industrialization of India

**Rudolf Weiler**, DIGISOUND-  
Electronics, Norderstedt: Die indische  
Wirtschaft: Erfahrungen des deutschen  
Mittelstandes

**Maren Bellwinkel-Schempp**, SAI:  
Zeigt her Eure Schuhe - Globalisierung  
und Stigmatisierung der Dalits am  
Beispiel der Schuhproduktion in  
Kanpur

**Michael von Hauff**, Universität  
Kaiserslautern: Das  
Wirtschaftspotenzial Indiens -  
Zwischen Anspruch und Wirklichkeit

**Wolfgang-Peter Zingel**, SAI: Indien  
auf dem Weg zur postindustriellen  
Gesellschaft: Infrastruktur,  
Dienstleistung und Deregulierung



## STAFF NEWS

### Obituary

The members of the SAI are mourning Dr. Dieter Conrad, who died on the 1<sup>st</sup> of June 2001. Until his retirement in 1997, he had been almost three decades head of the Department of Law at the South Asia Institute.

### Appointments, Resignations and Retirements

#### 1<sup>st</sup> July 2000:

William Sax took up his appointment as head of the Department of Anthropology.

Margret Frenz took up a three-month appointment as temporary substitute for Rosemarie Feller in the Department of History.

#### 1<sup>st</sup> August 2000:

Brigitte Merz took up an appointment as Wissenschaftliche Mitarbeiterin in the Department of Anthropology.

#### 1<sup>st</sup> October 2000:

Eleonore Schmitt took up an appointment as head of the Central Library as successor to Siegfried Schwertner.

Stephen Lemcke took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Geography.

Christine Bigdon took up an appointment as successor of Markus Mayer as head of the branch office in Colombo.

Jaydev Jani took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Classical Indology.

#### 16<sup>th</sup> October 2000:

Christoph Emmrich took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Classical Indology.

#### 31<sup>st</sup> October 2000:

Indra Sengupta-Frey took up an appointment as temporary substitute for Rosemarie Feller in the Department of History.

Harald Fischer-Tiné, Department of History, resigned.

#### 1<sup>st</sup> December 2000:

Susanne van Dillen took up an appointment as Wissenschaftliche Assistentin in the Department of Geography as successor to Markus Mayer.

#### 31<sup>st</sup> December 2000:

Hannah Büttner, Wissenschaftliche Mitarbeiterin in the Department of Geography, resigned.

Elisabeth Seitz, Department of Political Science, resigned.

#### 1<sup>st</sup> January 2001:

Karina Kielmann took up an appointment as Wissenschaftliche Angestellte in the Department of Anthropology.

Isabel Krüger took up an appointment as Wissenschaftliche Angestellte in the Department of International Economics.

#### 15<sup>th</sup> January 2001:

Jutta Schmid, Chandrika Weischer and Jürgen Kemptner took up an appointment as cleaning staff.

#### 28<sup>th</sup> February 2001:

Heinz Kemptner, caretaker, retired.

#### 17<sup>th</sup> April 2001:

Annegret Steinmetz took up an appointment as Wissenschaftliche Angestellte in the Department of International Economics.

#### 1<sup>st</sup> May 2001:

Roland Hardenberg took up an appointment as Wissenschaftlicher Angestellter in the Department of Anthropology.

#### 1<sup>st</sup> June 2001:

Christina Bommas, secretary in the Department of Geography, resigned.

#### 1<sup>st</sup> July 2001:

Aditya Malik, head of the branch office New Delhi, resigned.

Manuela Wirschke took up an appointment as secretary in the Department of Geography as successor to Christina Bommas.

#### 15<sup>th</sup> July 2001:

Karina Kielmann, Department of Anthropology, resigned.

Martin Raitelhuber took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Geography.

Stefan Eggs took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Anthropology.

#### 31<sup>st</sup> July 2001:

Stefan Klonner, Wissenschaftlicher Mitarbeiter in Department of International Economics, resigned.

Ramona Schrepler took up an appointment as Wissenschaftliche Mitarbeiterin in the Department of International Economics as successor to Stefan Klonner.

#### 15<sup>th</sup> August 2001:

Annegret Steinmetz, Wissenschaftliche Angestellte in the Department of International Economics, resigned.

Marco Veselka took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of International Economics.

#### 1<sup>st</sup> September 2001:

Alessandro Buffarini took up an appointment as Network Administrator.

#### 1<sup>st</sup> October 2001:

Mona Schrempf took up an appointment as Wissenschaftliche Mitarbeiterin in the Department of Anthropology.

#### 31<sup>st</sup> October 2001:

Helga Nischk, Department of Geography, retired.

Mike Enskat, Wissenschaftlicher Mitarbeiter in the Department of Political Science, resigned.

Clemens Spieß took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Political Science as successor to Mike Enskat.



## FORTHCOMING EVENTS

### International conference Visualized Space: Constructions of Locality and Cartographic Representation in Varanasi

21-24 May, 2002  
(for further information see also <http://www.sai.uni-heidelberg.de/ind>)

### 17th European Conference on Modern South Asian Studies

9-14 September 2002  
(for further information see also <http://www.sai.uni-heidelberg.de/his/euroconf.htm>)

### European Summer School in South Asian Politics

July 2002 (for further information contact Clemens Spieß, email: [sclemens@sai.uni-heidelberg.de](mailto:sclemens@sai.uni-heidelberg.de))

## RESEARCH PROJECTS

### Interdisciplinary Research Projects

#### Memory, Agency and Violence

*Project Coordinator:*

Martin Fuchs (Modern Indology)

*Research Team:*

Javeed Alam (CIEFL Hyderabad)

Dr. Maren Bellwinkel-Schempp

(Modern Indology), Monika Boehm-

Tettelbach (Modern Indology), Roma

Chatterjee, Deepak Mehta

#### Visualized Space: Constructions of Locality and Cartographic Representation in Varanasi

*Research Team: (all SAI)*

PD Dr. Joachim Bautze, (History of Art), Hans-Georg Bohle, (Geography),

Niels Gutschow, Abtsteinach, Axel

Michaels, speaker, (Classical Indology),

Martin Gaenzle, (Anthropology),

Joerg Gengnagel, (Classical Indology),

Steffen Lemke and Stefan Schütte,

(Geography)

#### National Youth Survey of Sri Lanka

*Research Team:*

Hans-Georg Bohle, (Geography), Mike

Enskat, (Political Science), S.T.

Hettige, University of Colombo

(Sociology), Markus Mayer, SAI

(Geography), Subrata Mitra, SAI

(Political Science)

### Ritual Dynamics - Sociocultural Processes in Historical and Comparative Perspectives

*Coordinators:*

Dr. Dietrich Harth, Dr. Axel Michaels

(Classical Indology)

\* \* \*

### Department of Development Economics

**Clive Bell:**

– Child Labour, Education and Economic Growth

**Clive Bell and Stefan Klonner:**

– Long-term Movements in Rural Output and Income Distribution

**Ralf Tresch:**

– Applying Game-theoretic Concepts to International Relations

**Clive Bell:**

– Rural Credit Markets and Interlinking

**Rahel Falk:**

– Industrial Sickness in India

**Stefan Klonner:**

– Rotating Savings and Credit Associations (Roscas)

Oliver Kopp:

– Dynamic Impacts of CDM Projects

**Annegret Steinmetz:**

– Informal Water Markets: The Role of Share Contracts

**Ansgar Wohlschlegel:**

– The Economic Theory of Bankruptcy Law.

### Department of Anthropology

**Roland Hardenberg:**

– The Meria-Sacrifice: Ritual Constructions of Socio-Cultural Identities of the Dongria Kond in the Nyamgiri Hills/Orissa.

**Alexander Henn:**

– 1. Dynamics of Ritual.  
– 2. Comparative Perspectives on Coloniality/Modernity from Goa to India and Brazil.

**Karina Kielmann:**

– Gender and Health Transitions in South India.

**Monika Krengel:**

– Customs, Law and Moralities: Continuance and Change. (Kumaon/Himalaya).

**William S. Sax:**

– „The Cult of Affliction“ of the god Bhairava, in the new state of Uttaranchal in north India.

**Dr. Anna Schmid:**

– Globalization and Communal Response.



## Department of Geography

### H.-G. Bohle:

- Urban Development under the Impact of Globalization. The Case of Bangalore/India
- Food Security of Urban and Peri-Urban Systems in Developing Countries
- A Geography of Bathing. Social Space and the Perception of Water in Banaras
- The Impact of Conflict on Livelihood Security in the Eastern Province of Sri Lanka

### Elvira Graner:

- Migration and Sustainable Development in Nepal Workers in Kathmandu's carpet manufactories
- Mapping Human Development in Nepal: a regional and gender-based geography of education

### Markus Mayer:

- Promotion of Appropriate Livelihoods Among Unemployed Rural Youth in Sri Lanka
- Globalization, Regional Development and Social Conflict in Southern Sri Lanka

### Susanne van Dillen:

- The 'Spheres of Livelihood': Vulnerability, Livelihood Security and Mobility in a South Indian Village.
- Natural Disasters and Social Vulnerability

### Michael Köberlein:

- Solid Waste Management and Informal Sector. A Case Study from Delhi

### Martin Raithelhuber:

- The Impact of Urbanization on Rural Livelihoods in Nepal

### Dietrich Schmidt-Vogt:

- Land use and Land Use Change in Northern Thailand

## Department of History

### Dietmar Rothermund:

- Economic Liberalization in India
- Transformations of European Expansion from the 15th to the 20th Century

### Tilman Frasch:

- The Emergence and Development of History Writing in Early Sri Lanka

## Department of Classical Indology

### Axel Michaels:

- Contested Priesthood at the Paśupati-nātha Temple in Deopatan (Nepal).
- Editio princeps of the „Wright“ chronicle.
- The price of impurity: The Dharmādhikārin in the legal tradition of Nepal.
- Visualized Texts: Religious Maps of Benares (with J. Gengnagel)

### Johannes Beltz:

- Philosophy and Religion of the Mahimā Dharma in Orissa

### Christoph Emmrich:

- Addhan kāla khaṇa samaya. Temporal terms and expressions in the dogmatic passages of the Sutta-piṭaka

### Jörg Gengnagel:

- Visualized Texts: Religious Maps of Benares (with A. Michaels)

### Ute Hüsken:

- The Saṃskāras of the Vaikhānasa Priests of South India

### Jaydev Jani:

- Guṇasaurabha or Guṇasāgarasurī śvaracarita
- Kālantra-bālāvabodha-vṛtti

### Birgit Mayer-König:

- Mental Disposition as Criterion of Initiation

### Srilata Müller:

- The Life and Works of Rāmaliṅga Swāmigal (1823-1874)

## Department of Modern Indology

### Monika Boehm-Tettelbach (interdisciplinary project in cooperation with scholars from India and New Zealand):

- Interactive CD-ROM: Temples of Jaipur
- The militant Rāmānandīs of Jaipur

### Barbara Lotz:

- Language Movements in Orissa: Emancipation and Interdependence of National, Regional and Marginal Languages and Literatures

### Aditya Malik:

- Multimedia Project on the oral epic Deu Nārāyaṇ (in co-operation with IGNC, Delhi)

### Ulrike Stark:

- Diffusing the printed word: The Newal Kishore Press of Lucknow and the promotion of vernacular literature in Hindi and Urdu (1858-1895)

### Claus Peter Zoller:

- Linguistic Studies in Indus-Kohistan

## Department of International Economics

### Oskar Gans:

- The Role of Cooperatives in the Transformation Process of Financial Systems: The Case of People's Credit Funds in Vietnam

### Dong Phuong Pham:

- The Role of Cooperatives in the Transformation Process of Financial Systems: The Case of People's Credit Funds in Vietnam.

### Frithjof Kilp:

- Natural Environment and International Trade: New Implications for Trade Policy?

### Isabel Krüger:

- An International Comparison of Federal Public Finance Systems (Germany, Switzerland, Malaysia).

**Marco Veselka:**

– Financing of Industry: Bank Credit vs. Capital Markets (International Comparison).

**Wolfgang-Peter Zingel:**

– Agricultural Transformation and Economic Sustainability in a Western Himalayan District (vide Academic Report 1998, p. 67).  
– Assessment India: Sustainable Development, Climate and Environment together with Manfred Kleemann (Research Centre Jülich) and Susanne van Dillen

**Department of Political Science**

**Prof. Subrata K. Mitra:**

– Order and Anarchy in India after Independence; Elections and Social Change in India; State, Region and Identity.

**Prof. Pervaiz Iqbal Cheema:**

– International Relations in South Asia.

**Peter Lehr, M. A.:**

– Security Policies in the Asia Pacific Area and in the Indian Ocean Rim Region, Transnational Crime.

**Mike Enskat, M. Sc.:**

– Policy Studies, Political Economy of Reform Processes, Energy Policy in India (doctoral thesis).

**Karsten Frey, M. A.:**

– Nuclear Proliferation in South Asia, Security Policy in Asia.

**Evelin Hust, M. A.:**

– Indian Politics, Social Movements, Political Participation of Women in Orissa (doctoral thesis).

**Hendrick Lehmann, M. A.:**

– Military History, Security Policy, Maritime Security Policy in Asia.

**Matthias Paukert, M. A.:**

– Water Resources Management, Conflict Research, International Relations.

**Clemens Spieß, M. A.:**

– Parties and Party Systems in South Asia, Democratisation, Political Theory.

**BRANCH OFFICES**

**Colombo Branch**

Address: South Asia Institute, University of Heidelberg, Colombo Office 29/15, Visaka Private Road, Colombo 04, Sri Lanka  
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*Representative:*  
Christine Bigdon

**Objectives of the branch office**

The South Asia Institute proposed the opening of a third branch office located in Sri Lanka, which began operating in April 1999. The main focus of work of the Colombo office is to mobilise and provide expertise needed to address specific development-related problems in Sri Lanka, promoting a survey culture and empirical research on critical issues with which the country is confronted. The Colombo branch office initiates and facilitates joint research projects between the

SAI and Sri Lankan Universities, mainly related to the topics youth, development and conflict. Furthermore, the branch office organises presentations, seminars, workshops and conferences on regional specific subjects and facilitates contacts between Sri Lankan and German researchers. Through a DAAD co-operation programme, academic exchange between the SAI and Sri Lankan universities with a particular focus on advancement of younger scholars will be facilitated for a period of four years from June 2001 onwards. The dissemination of joint research findings in the form of specific publications is another objective of the branch office.

**Activities**

- Workshop on Gender and Conflict (5th March 2001)

Organised by South Asia Institute, Colombo branch office in collaboration with the Friedrich-Ebert-Stiftung (FES), the Eastern University, Batticaloa and the University of Colombo.

Dr. Gabriele Weichart from the Department of Anthropology, University of Heidelberg, Germany, gave an introductory presentation on „Female Victims and Heroes: Gender Perspectives on Conflict and Violence”. With the objective to discuss gender roles and images and their dynamics in times of (ethnic) conflict, this workshop addressed junior lecturers and senior academics from both universities. The workshop also specifically looked at instances where gender issues are related to accelerating conflict situations. Resource persons from local organisations stimulated the working group discussions, providing insights from their practical experiences with development work in conflict areas.

This workshop has to be seen as part of the co-operation program with Sri Lankan Universities aiming to encourage co-operation and academic exchange between the University of Colombo and the Eastern University.





- Information and Communication Technology (ICT), and Social Change (January-April 2001):

A series of lectures on ICT and Social Change including the topics ICT and Education, Politics in Global Civil Society and ICT, and Knowledge Management and ICT was presented at the University of Colombo by Mr. Wolfram Zunzer from the Technical University Berlin, Germany, visiting scholar at the Colombo University. The lecture series were facilitated by the SAI, Colombo branch office in collaboration with Prof. Hettige, Dean, Faculty of Arts.

Internal and International Migration: The Case of Nepal (21st March 2001)

A lecture by Dr. Elvira Graner from the Department of Geography, South Asia Institute, University of Heidelberg, Germany, was held at the Department of Geography, University of Colombo, organised by SAI, Colombo branch office.

## New Delhi Branch

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*Representative:*

Evelin Hust

### I. Office

The work accomplished by the Branch Office in New Delhi continued to be organized around its main objectives, namely, coordinating research projects of the South Asia Institute in India, promoting and strengthening academic partnerships with individual scholars and institutions, administering the Baden-Wuerttemberg Fellowship, organizing collaborative seminars and lectures, procuring books, journals, and research materials for the library in Heidelberg, and offering Indian and German scholars assistance in bureaucratic procedures.

### II. Current Projects

The following five research projects were attended to in terms of handling bureaucratic procedures at the governmental level, organizing workshops, establishing

institutional links, coordinating field travel, and collecting primary and secondary research materials: (a) Memory, Agency, and Violence, (b) Visualized Space: Constructions of Locality and Cartographic Representation in Varanasi, (c) Contested Areas: Construction and Change of Socio-Cultural Identities in Orissa, (d) The Militant Ramanandis of Jaipur: History and Present, (e) Schoolbooks and Grey Literature. These projects have been funded by the German Research Council and the VW Foundation and involve the coordinated efforts of Historians of Religion, Anthropologists, Art-Historians, Indologists, Political Scientists, and Cultural Geographers.

### III. Lectures, Seminars, Exhibitions

On 19 November 2000 the branch office organized a four day international conference with the IGNSA on the transmission of oral traditions. The seminar was attended by Anthropologists, Indologists, Sociologists, Folklore Experts and Art-Historians from Heidelberg and India, as well as by a large number of ritual practitioners from a variety religious traditions (Buddhist, Jain, Islamic, Zoroastrian, Christian, Hindu, Sikh) in South Asia.

#### Exhibition:

Between 12-25 March 2001 the branch office organized a joint exhibition with the IGNSA on early Indian „calendar art“ entitled „The oleographed Gods: Indian Gods in the age of industrial reproduction“. The seventy prints from the period 1900-1947 displayed a variety of some of the finest prints depicting mythological, religious as well as pre-independence political themes painted by Raja Ravi Verma and printed by his German collaborator Fritz Schleicher. The exhibition was curated from the personal collection of Erwin Neumayer and Christine Schelberger, an archaeologist and art-historian from Vienna.

## Kathmandu Branch

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*Representative:*

Marianna Kropf

## Research Activities in Nepal

All the researchers mentioned here are affiliated with Tribhuvan University Kathmandu (T.U.); to various degrees they are collaborating with CNAS (Centre for Nepal and Asian Studies, T.U.) and/or with their corresponding T.U. departments and scholars respectively.

The Branch Office has been involved and supportive on various levels as required the case.

### Department of Anthropology

- Dr. Martin Gaenzle –ongoing research projects on oral traditions/ethnicity aspects in Nepal and resulting publications; Thesis published in English translation by Mandala Book Point Kathmandu February 2001.
- Brigitte Merz – Ph.D. on „Goddess Harati and Newar Healers in the Kathmandu Valley“ (field work mainly 1993-1996).
- Stefanie Lotter, M.A. (Department of Social Anthropology) – Ph.D. fieldwork 1998–1999 and 2000 on „Urban Elite’s in Kathmandu and their Claim of Power: The Case of Ranas“.
- Dr. Silke Wolf (affiliated to SAI) – from 1999 onwards fieldwork for her study on „Rural Theatre in Nepal“.

### Department of Geography

- Prof. Dr. Hans-Georg Bohle – working together with Prof. Blum (Bodenkunde Wien) and Dr. Axel Mentler (Bodenkunde Wien) on a comparative study of the urban areas, Cairo and Kathmandu; ongoing research projects.
- Dr. Elvira Graner – ongoing fieldwork and research projects in Nepal related to Migration to Carpet Manufactories, education in Nepal, Labour markets; several articles published.
- Dr. Dietrich Schmidt-Vogt – ongoing research projects in Nepal

- Martin Raithelhuber – Ph.D. fieldwork from September 1998 to August 1999 on „Urbanisation and Rural Development in Nepal: An Action-theoretical Analysis of the Urban impact on Rural Livelihoods“.
- Peter Ottinger – Ph.D. fieldwork 1998–1999 on „The Impact of Landslides on Agriculture and Forests in Central Nepal“.
- Henning Koch – Ph.D. fieldwork 1998–1999 on „Micro-hydro-power in Nepal“.
- Frank Woll – Ph.D. fieldwork 1998 for Ph.D. on „Wild and cultivated banana trees of Nepal“.

#### Department of Classical Indology

- Prof. Dr. Axel Michaels – fieldwork 1999 in Nepal on „Contested Priesthood at the Pashupati Temple“; critical edition/translation of selected chapters of the Muluki Ain of 1854, editio princeps of the so-called „Wright Chron-

icle“ (ongoing).

- Marianna Kropf – Ph.D. research in Nepal since January 2000 on „Impact of Jyotisa and related rituals within Newar Tradition“.

#### Department of Political Sciences

- Prof. Dr. Subrata K. Mitra – ongoing projects on democracy in South Asia. Close collaboration with CNAS/T.U. related scholars (mediated by SAI Ktm Branch Office) for forthcoming publication on history and present state of selected political parties in South Asian countries.

#### Seminars, Conferences

The SAI Ktm Branch Office was involved in various ways in the organisation and realisation of the following events:

- International conference on “Sustainable Management of Natural and

Human Resources for a Better Quality of Life in South Asia”, October 14–17, 2000, Dulikhel; organised by CNAS/T.U. and Prof. Domroes, University of Mainz) – SAI Branch Office involved in organisational work.

- International Workshop in Wien on „Metropolitan Food Systems in Developing Countries“, November 15–18, 2000, organised by Prof. Blum (Wien) and Prof. Bohle (SAI) under the patronage of „International Council of Scientific Unions“ (ICSU) – the SAI Branch Office was involved in organisational work.

#### Monthly Colloquium

Since September 2000 a monthly colloquium for Ph.D. students from Nepal and abroad is being organized by the SAI Branch Office.



## LECTURES

## Lectures 2000-2001

- 28.04.2000 **Globalisation: From Hegemony to Multipolarity** (Prof. Dr. Pascal Chaigneau, Paris)
- 23.06.2000 **The Work of non-Governmental Organisations in the Political Arena** (Dr. Nandini Azad, Duisburg)
- 28.06.2000 **Die Siddha-Medizin: Traditionelle Heilkunde aus Tamil Nadu** (Dr. Petra Wehmeyer, Köln)
- 06.07.2000 **The Teamwork at the Top: Shaktivyuha and the Pañcarātra Cosmogony** (Dr. Sanjukta Gupta, Oxford)
- 07.07.2000 **Der radikale Islam in Südasiens: Konzept und Aktion eines Massenphänomens** (Dr. Dietrich Retz, Berlin)
- 07.07.2000 **Buddhist Fundamentalism? Buddhist Violence? The war in Sri Lanka** (Prof. Dr. Richard Gombrich, Oxford)
- 07.07.2000 **Die Spannungen zwischen Hindus und Christen in historischer, kultureller und politischer Perspektive** (Priv.-Doz. Dr. Gita Dharampal-Frick, Göttingen)
- 12.07.2000 **Buddhistische Götter und Mantras in hinduistischen Tantras** (Prof. Dr. Gudrun Bühnemann, Wisconsin)
- 19.07.2000 **Der prägende Tempelstil der Gupta-Zeit** (Dipl.Ing. Klaus Imig, Waldenbuch)
- 31.10.2000 **„Das Eigene“ und „Das Fremde“ in der Indienbegegnung deutscher Schriftsteller** (Prof. Dr. Vridhagiri Ganeshan, Hyderabad)
- 13.11.2000 **A Maritime Ethnography of South Asia, 15th – 18th Century** (Dr. Rila Mukherjee, Calcutta)
- 23.11.2000 **The Portrayal of Muslim Culture in Modern Indian Cinema** (Dr. Tasleem Shakur, Preston)
- 27.11.2000 **Ex-Primitives and Post Modernist Encounters: Jarwa**
- Images from the Andman Islands** (Dr. Vishavajit Pandya, Wellington)
- 27.11.2000 **Languages of India – Issues and Perspectives** (Prof. Dr. Anvita Abbi)
- 28.11.2000 **Is Hindi a Pan Indian Language of India? Some Observations** (Prof. Dr. Anvita Abbi)
- 07.12.2000 **The literature of the Hevajra-cycle, and the problem of the mūlatantra** (Dr. Harunaga Isaacson, Hamburg)
- 20.12.2000 **Die Renovierung des Svayambhūnātha** (Dr. Alexander von Rospatt, Leipzig)
- 10./17./24./31.01.2001 und 07.02.2001 **Vortragsreihe im Rahmen der Veranstaltung ‘Medizinethnologie’** (Dr. Katharina Kielmann, Heidelberg)
- 24.01.2001 **Ink as Poison and the Evil of Writing** (Dr. Fabrizia Baldissera, Florenz)
- 24.01.2001 **Traditional Representation and Modern Perception: the Sundarbans** (Dr. Sutapa Sarkar, Frankfurt)
- 01.02.2001 **South Indian Indigeneous Historiography, 15th-18th Century** (Dr. Narayan Rao, Berlin)
- 01.02.2001 **South Indian Indigeneous Historiography, 15th-18th Century** (Dr. David Shulman, Berlin)
- 01.02.2001 **South Indian Indigeneous Historiography, 15th-18th Century** (Dr. Sanjay Subrahmanyam, Berlin)
- 12.02.2001 **Ayurveda- Great Tradition, subaltern Present** (M.A. Stefan Eggs, London)
- 23.04.2001 **Problems of a Minority Party (TULF) in the War-affected Eastern Province of Sri Lanka** (Prof. Dr. C. Y. Thangarajah, Batticaloa)
- 02.05.2001 **South Indian Bronzes** (Dr. Ramachandran Nagaswamy, Chennai)
- 11.05.2001 **Rhetoric and Pain in a Punjabi Performative Genre** (M.A. Michael Nijhavan, Heidelberg)
- 17.05.2001 **Die Göttinnen tanzen lassen - Frauen, Besessenheit und Agency in Südorissa** (Dr. Beatrix Hauser, Hamburg)
- 01.06.2001 **From Mantras to Green Cards: Traditionalism and Modernity among South Indian Temple Priests** (Prof. Dr. Chris Fuller, London)
- 05.06.2001 **Menschenrechte in interkultureller Perspektive** (Prof. Joseph Prabhu, Altadena)
- 05.06.2001 **Empowering Visions of Nationality: On Videos and the Hindu Right** (1989-1992) (Dr. Christiane Brosius, Frankfurt)
- 06.06.2001 **Pagan-Bronzen – alt und neu** (Dr. Claudine Bautze-Picron, Paris)
- 19.06.2001 **The Household Production of Health in a Punjabi Village, Pakistan** (Dr. Julia Katzan, Frankfurt)
- 25.06.2001 **Bürgertum und Säkularisation. Muslime im kolonialen Delhi** (Dr. Margit Pernau, New Delhi)
- 26.06.2001 **Stadtentwicklungsplan in Nepal** (Martina Liebermann, Kathmandu)
- 03.07.2001 **Brahmins, Ascetics and Emperors: A Contribution to the Semantic History of Dharma** (Prof. Patrick Olivelle, Wien)
- 04.07.2001 **The Language of Hindi Films: from Urdu-Hindi to Hinglish** (Subash Gupta, Mumbai)
- 04.07.2001 **Being an Orientalist in Germany, 1800-1930** (Dr. Suzanne Marchand, Berlin)
- 09.07.2001 **Postmodernism and Issues of Representation in Feminist Geography** (Prof. Saraswati Raju, New Delhi)
- 17.07.2001 **An Appraisal of the Concepts of Health and Disease in the Folk Cultures of Uttarakhand Himalaya** (Prof. A. P. Singh, Uttaranchal)



## SELECTED PUBLICATIONS

**Publications 2000-2001****Publications of the SAI  
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188: Vom Herrscher zum Untertan. Spannungsverhältnis zwischen lokaler Herrschaftsstruktur und der Kolonialverwaltung in Malabar zu Beginn der britischen Herrschaft by Margret Frenz. - 2000.

189: Südasiens: Die Herausforderung des Globalisierungsprozesses. 21. Baden-Württemberg-Kolloquium Universität Heidelberg by Hans-Georg Bohle (Hrg.). - 2000.

**South Asian Studies  
Manohar Publishers, New Delhi**

34: Writers, Editors & Reformers - Social and Political Transformations of Maharashtra / Edited by N.K. Wagle. - 1999.

35: Nobility under the Mughals by Firdos Anwar. - 2001.

36: Explorations in the History of South Asia. Essays in Honour of Dietmar Rothermund / Edited by Georg Berkemer, Tilman Frasch, Hermann Kulke, Jürgen Lütt. - 2001.

38: The Pandit: Traditional Scholarship in India. Festschrift Parameswara Aithal / Edited by Axel Michaels. - 2001.

**South Asian Studies  
Orchid Press, Bangkok**

37: Pilgrim Tax and Temple Scandals. A Critical Study of the important Jagannath Temple Records during British Rule / Edited by Nancy Gardner Cassels. - 2000

**Joachim K. Bautze**

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**Clive Bell**

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**Johannes Beltz**

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### Martin Gaenzle

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**Elvira Graner**

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**Ute Hüsken**

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**Karina Kielmann**

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**Stefan Klonner**

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**Monika Krengel**

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**Oliver Kopp**

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**Thomas Lehmann**

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**Aditya Malik**

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## New Reading Room and Information Centre

The library of the South Asia Institute has a new, long awaited reading room, which provides visitors, students and scholars with a comfortable place for their studies.

While the library experienced great alterations and extensions from June 2000 to July 2001, access to the stacks was greatly restricted. Free access to approximately 90 per cent of the 240,000 volumes (books, journals, videos, microforms) was made possible again after the re-opening in July

2001. Before that tons of concrete were removed, a new staircase was built, kilometres of electric wire had to be laid and buckets of wall paint were used, carpets were fitted, new shelves were set up, and 2.000 meters of books had to be moved.



The entrance-area was moved from the lower floor to the ground floor and was equipped with a new lending desk.



The information centre: Four multimedia computers allow access to a wide range of important electronic resources; the new journals and new acquisitions exhibition give a quick overview of our last treasures.

Approximately 18,000 volumes of the most important reference material, including the major journals, are now available in the spacious reading-room. Three computers give access to the Online Public Access Catalogue (OPAC) of the Heidelberg University Library, where approximately half of the material of the South Asia Institute is catalogued, to numerous databases, electronic journals and other electronic resources. Three other computers allow word-processing and access to the Internet.

The card-catalogue was moved to the lower floors, where the new staircase connects the former stocks area to the new one.

