



REPORT

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In Memoriam:

A Letter from
B. R. Ambedkar

Reviews:

17th European Conference on
Modern South Asian Studies

Sri Lanka Workshop

Research Project:

Dynamics of Ritual:
Sociocultural Processes in a
Historical and Cultural
Comparative Perspective

Conference:

Water Visions for
South Asia



B. R. Ambedkar



Editorial

The South Asia Institute is a leading international centre for research and teaching in all aspects of contemporary and classical South Asia. During the four eventful decades since its inception, the Institute has gone a long way to fulfilling its original mandate of becoming a meeting point for scholars from South Asia and Germany. However, the countries of the region have themselves undergone significant changes during this period too, creating new challenges and opportunities for research and networking. The strategic decisions taken now will be of crucial importance over the next five years, both for retaining the reputation of the SAI as a Centre of Excellence in areas where the members of the Institute are already engaged, as well as gaining entry to new and challenging facets of South Asian life.

The eight departments of Anthropology, Classical Indology, Development Economics, Geography, History, International Economics, Modern Indology and Political Science, are all fully staffed and

equipped to undertake teaching, research, supervision up to the doctoral level and beyond to habilitation and effective engagement with the international scholarly community. Drawing on the combined strength of these departments and its library with over 240,000 volumes and all modern facilities, the South Asia Institute is fully engaged with the stimulating and dynamic South Asian environment through major new initiatives in environment, health, ritual, and a network of communication between Europe and South Asia, using Heidelberg as a hub. Whilst emphasising the indigenous strengths of the Asian subcontinent, the academic community of the South Asia Institute is engaged in giving concrete shape to this shared vision through teaching geared to the acquisition of transferable skills, excellence in research and publication, and international exchange and conferences in an interdisciplinary environment.

This issue of the Report carries the flavour of everyday life in the Institute

which revolves around major new initiatives like the inter-disciplinary project on Dynamics of Ritual and the founding of an Indian Ocean Center; the normal scholarly pursuits in terms of teaching, research, conferences, publications and academic exchanges and our engagement with contemporary issues of great concern to South Asia. Short reports from our branch offices in Kathmandu, Delhi and Colombo reflect our resolve to engage in a two way interaction with the dynamic world of South Asia. Intent on retaining its status as a Centre of Excellence, the South Asia Institute emphasises more than ever before the need for interdisciplinarity, networking and internationalisation, and specifies the material resources required to sustain the pace of development, consolidate the gains made, and to engage with the future growth of a plurality of cultures in a globalised world.

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Dr. Ambedkar-Studies at Heidelberg

In recent years, Dr. Ambedkar (1891-1956), India's great Dalit leader, social reformer and first law minister after independence has gained increasing recognition in academic and political circles in Germany. Within the realm of scholarship at the South Asia Institute, his mediating role in the framing of the Indian Constitution has been adequately recognized (Kulke, Rothermund 1998: 394) as well as the implementation of constitutional safeguards for the Scheduled Castes and Scheduled Tribes (Conrad 1995: 419) through so-called reservation of seats in politics, education and administration. His political role, especially the social movement initiated by him, has been subject to a dissertation in political sciences (Hurst 2000) as well as part of a more elaborate discourse on the part of Dalits in social movements in India (Fuchs 1999; 2003).

In the fields of German Indology and history of religion, Dr. Ambedkar's conversion to Buddhism at the end of his life caught considerable academic attention. He viewed Buddhism as theology of liberation (Gensichen 1995: 197) as well as an original development under the heading of civil religion (Fuchs 2001: 205). In addition, fieldwork among Mahars in Maharashtra focused on the social relevance of Dr. Ambedkar's Navayana Buddhism (Beltz 2001). Textual studies focused on a comparison of Buddhist sources with Dr. Ambedkar's "The Buddha and His Dhamma" (Buss 1998; Fiske/Emmrich forthcoming), projecting Dr. Ambedkar's view of Buddhism as an effort to reconstruct the world (Beltz/Jondhale forthcoming).

Ambedkar studies apart, the concern with dalits has been the focus of a number of studies in social anthropology in the urban (Bellwinkel 1980) and the rural setting (Randeria 1993). The most comprehensive project in this respect was an interdisciplinary research project, financed by the Volkswagen Foun-

dation and linked with the Department of Modern Indology, South Asia Institute and the Department of Sociology, Delhi University. Under the heading of "Memory, Violence and the Agency", the topic was the role of dalits as victims

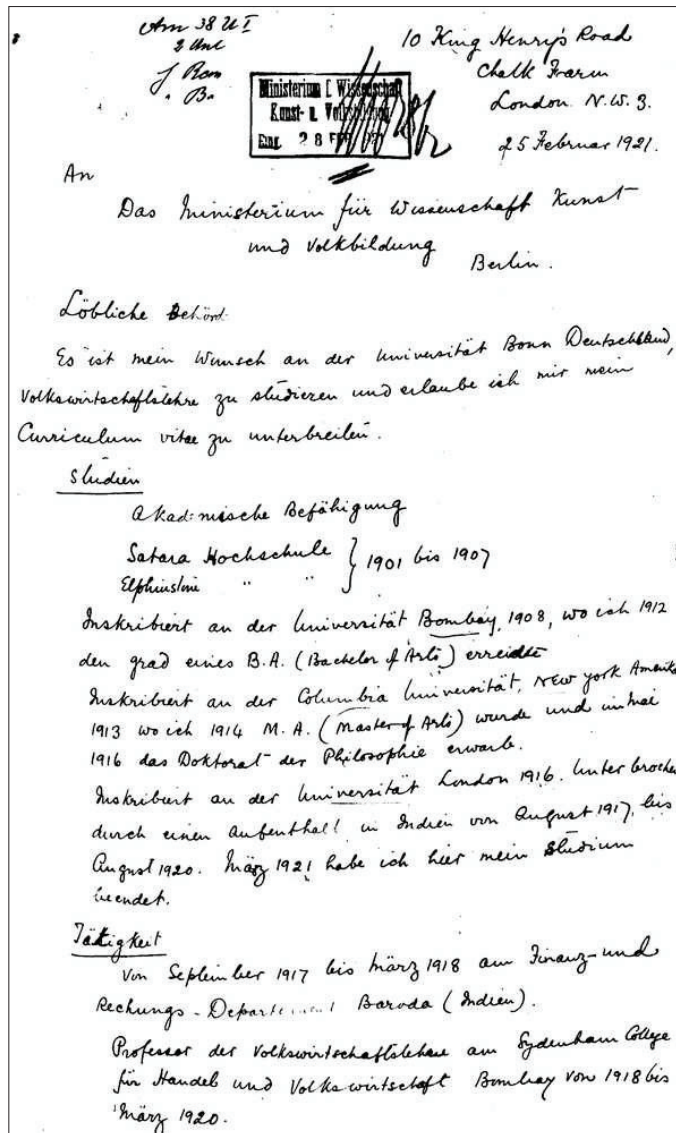
Ambedkar studied Sanskrit. I had found the reference of a short, three months' stay in 1923 in Dhananjay Keer's biography of Dr. Ambedkar (Keer 1995: 49). My projection of benevolent German Indology, transgressing the Hindu norms of reserving Sanskritic knowledge to the upper castes and caring for the dalits, was highly appreciated by my dalit audience. It made me even think of a Dr. Ambedkar Jayanti in 2003 in Bonn, why not, perhaps with the German "Dalit Plattform" and concerned scholars and dalit activists.

This idea made me visit the University Archives at Bonn on 14 January 2003 to find out more about Dr. Ambedkar's studies at Bonn university. Within no time I found (→ *) his application for registration with the Prussian Ministry of Science, Fine Arts and Public Education, a CV in German (!) and his registration into the university ledger on 29 April 1921, which reads as follows:

Father's profession: general; religion: Hindu; previous universities: Bombay, Columbia, London; number of semesters: 18; school leaving certificate: yes; subject: economics; date of birth: 14.4.1891; place of birth: Mhow; home town: Bombay; district: Bombay.

So he delightfully upgraded his father's military rank. Noteworthy is also his religious affiliation - at the early stage of his life - certainly before he was contemplating on the question of conversion, he wrote Hindu the heading of religion. Ambedkar registered for economics and not for indology.

In his handwritten CV he stated that he knew German well, because he had taken it as a minor at Columbia University. He continued: "I would like to mention that the University of Bonn through the kind help of Prof. Dr. H. Jacobi granted me to submit a PhD thesis in case I show adequate performance and I am enrolled for three semesters there." It is not clear



Handwritten curriculum vitae of Dr. Ambedkar

and perpetrators in Bombay and Kanpur (Fuchs forthcoming). This project set an example for the Memorandum of Understanding between Heidelberg University and Delhi University in common fieldwork for the exchange of scholars and students.

During my fieldwork among dalits in Kanpur in 1998, I was often asked to give a speech, which I used to do with the introductory words that I was born at Bonn in Germany, the town where Dr.

in which subject he intended to submit his dissertation, or how he got in touch with Professor Hermann Jacobi (1850-1937), who was the leading German Indologist of his times.

The chair for Indology and Comparative Linguistics at Bonn University was very distinguished. Founded by August Wilhelm von Schlegel in 1807, Hermann Jacobi was the chair holder from 1889 to 1922. He had a great number of famous disciples, amongst them Helmut von Glasenapp, August Winter and Vasudeva Gokhale. The Russian scholar Cherbatskole, the Italians Ambrosio Balini, Luigi Salvi and George Herbert Grierson were regularly corresponding with him. It was said that all Indian scholars visiting Europe during the 1920s and 1930s, would pay their respect to Professor Jacobi.

But how did Dr. Ambedkar get in touch with Hermann Jacobi? In 1913/1914 when Hermann Jacobi was visiting professor at Calcutta University, Dr. Ambedkar had just left for the US to take up his studies at Columbia University. The contact must have been established through letters and correspondence, while Dr. Ambedkar was in London, working on his thesis at the London School of Economics. Well, they might have met personally during

*Ich bin Indier. Ich kann deutsch, da es mein
Lebensfach für mein Doktorat in Columbia bildet.
Ich bin pekuniär unabhängig und kann mich während
meines Aufenthaltes in Deutschland selbst erhalten.
Ich möchte erwähnen, dass mir die Universität Bonn
durch die freundliche Vermittlung von Prof. Dr. H. Jacobi
- die Zusage der Möglichkeit ein Doktorat dort
abzugeben gab, falls ich - auf Grund meiner bisherigen
Leistungen - für 3 Semester dort inskribiere und eine
Dissertation einreiche.
Das ich erst gestern die Verständigung erhielt, dass
ich ans Ministerium in Berlin einreichen muss, um
die Erlaubnis für ein Studium in Bonn zu erhalten,
und da der Termin dafür der 1. März ist, was es
mir nicht möglich, alle nötigen Dokumente zu beschaffen.
Ich kann nur einschreiben:
(a) die Copie eines Briefes von Prof. Schjman, Vorstand
der Department of Economics an der Columbia
Universität New York an Prof. Michelson, Universität
Saskatchewan, worin meine Befähigungen erwähnt werden.
(b) ein Zeugnis des Sekretariats der High Commissioner
for India das bestätigt, dass ich über hinreichende
Mittel verfüge.
In der Hoffnung, dass es mir entschuldigt wird,
falls ich gegen die Formalitäten verstoßen habe
und dass mein Gesuch bewilligt wird.
Zeichne ich,
B.R. Ambedkar*

Dr. Ambedkar's brief visit to Bonn on the occasion of his registration at Bonn University. But that is speculation. Dr. Ambedkar never took up his studies in Bonn. As he did not sign any lectures or attend any classes, he was taken off the university register on 12.1.1922.

Intentions and plans apart, Dr. Ambedkar's project of Sanskrit studies at Bonn University remained unfulfilled. German Indology, represented through Hermann Jacobi, certainly played a supportive role in Dr. Ambedkar's endeavor to study in Germany. But for his scathing attack on Hinduism as well as his most creative view of Buddhism he had to rely on translations and secondary sources. But his hunger for learning never subsided. He took up Pali studies in the 1940s (Bellwinkel-Schempp forthcoming). Finally, his conversion to Buddhism as an universalistic and egalitarian religion was for him a liberating act as for many dalits nowadays. Isn't his conversion to Buddhism the greater event to be commemorated by German Indology and Sanskrit studies?

The full text, including the bibliography, is available on the website of the SAI (→ ①).

* I am grateful to Dr. Thomas Becker and Herrn Johannes Arens for their kind help.

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① <http://www.sai.uni-heidelberg.de/saireport/2003/ambedkar.pdf>

'Screening India' - Movies from India at the SAI

In April 2002, the Department of Anthropology began screening Hindi films on a fortnightly basis during the semester. Summer semester 2003 marks the third round of this program, which has proven to be a great success among staff and students from different departments at the South Asia Institute, as well as aficionados of Hindi films from other institutes of Heidelberg University.

Our goal is to expose people to the diversity of visual and narrative practices in India by presenting them with a selection of mainstream Hindi films both old and

new, as well as films from the "parallel cinema". Likewise, every other fortnight Thomas Lehmann from the Department of Modern Indology screens Tamil films. The screenings have been particularly appreciated by students taking Hindi and Tamil language classes, as well as students enrolled in classes on popular culture and media anthropology.

Even though the films can certainly also be enjoyed as a leisure activity, our intention is to use them more directly for educational purposes. One key focus of the film screenings and discussions around them are related to gender issues, nationalism and social change. For exam-

ple, the film series in the winter semester of 2003/2004 will be thematically organised around the concept of the "Mega-Cities", which will connect it to two modules taught on this topic during the semester in the Departments of Anthropology and History of South Asia. Other kinds of research and educational involvement with Indian cinemas include a workshop with ethnographic filmmakers Judith and David MacDougall, well-known for their films *Photowallahs* (1991) and *The Doon School Project* (2001-2003), which the Department of Anthropology organized in June 2002 in cooperation with the Institute of Anthropology at Heidelberg



University. In January 2003, filmmaker Dorothee Wenner (Berlin) presented a talk on the actress "Fearless Nadia" at a local cinema hall, followed by the screening of the film *Miss Frontier Mail* (1936), and in February 2003, the Departments of Anthropology and History at the South Asia Institute invited the film-

maker, writer and activist Suma Josson (Mumbai) to screen her latest documentary film on the Gujarat violence of 2002. In summer semester 2003, Nicole Wolf from Frankfurt/Oder held a seminar on gender and documentary filmmaking in India, as part of a series of seminars that will be conducted in the coming years.

A course on theatre and film in India will be offered to advanced students in the winter semester of 2003/04 by Christiane Brosius and Martin Kunz from the Department of Anthropology.

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Film Hoardings in Delhi - Photo: Christiane Brosius



Conference Report: Water Visions for South Asia

After almost five years of drought, remedies to cure the subcontinent's manifold water ills abound. Therefore, experts representing the competing schools of water management have gathered at the Second South Asia Water Forum to present their views of a healthy future for the region's water resources.

For the second time in less than a year, the UN-sponsored South Asia Water Forum (SAWAF) brought together water experts from academia, politics and NGOs from 40 countries, and most prominently from the subcontinent. The three-day conference held in Islamabad from 14 to 16 December, 2002 added the issues of groundwater, dams and development, governance, demand and supply, participation of women, and education to the topics already addressed at the First South Asia Water Forum held in Kathmandu in February 2002.

The Forum's founder, the Global Water Partnership (GWP), a United Nations Development Program initiative with support from the World Bank, several Euro-

pean governments and Canada, wants to encourage "sound water re-sources management in an integrated and participatory manner". South Asia is seen as a key region where failure and success in meeting the many water challenges are likewise expected to carry dramatic consequence. Thus, the major countries - Bangladesh, India, Pakistan - each have established GWP branches of their own.

This SAWAF conference was hosted by the Pakistan Water Partnership (PWP) and was intended as a prelude to the Third World Water Forum, to be held in Kyoto, Japan, in March 2003. The SAWAF initiative is an important step towards a coordinated regional effort to improve the subcontinent's water situation by raising financial assistance from international donors.

Consequently, at the SAWAF conference large projects with an alleged potential of improving the countries' overall economic conditions, like dams and reservoirs, were given priority both in talks and in addresses. President Musharraf, who inaugurated the conference, referred to Pakistan's need to enhance reservoir

capacity - either by building the much disputed Kalabagh dam or by raising Mangla dam's height as well as by a series of smaller dams across the country. Emphasizing the scale of the water challenge, he defined water management as a long-term commitment and a top government priority. Adding to what the President had termed his "obsession with water reservoirs", newly appointed Minister of Water and Power Ahmed Khan Sherpao, in fact the successor of Musharraf in this position, expressed confidence that a consensus among the provinces will be reached. Judging from the heated controversy going on over Kalabagh, this plan promises to be an uphill battle, even if most Pakistani experts supported this attitude, maybe in part at least due to their professional background as government associated researchers.

Dams in fact have acquired a bad reputation in many parts of Asia and some presentations at this conference mirrored the emotionally charged climate of the ongoing public debate. One major stumbling block of many projects is the lack of adequate compensation of displaced

communities, i.e. lands and money - a fact which many onetime supporters of large designs, like the World Bank, realize. Representing a more progressive movement in this sense, Indian engineer E.R. Suresh Shirke stressed the site-specific conditions that

have to be considered before planning reservoirs. There can be no general solution to the problem of sharply varying monsoonal rainfall, but the need to increase storage capacities was agreed upon by most speakers. The oft-cited 2000 report by the World Commission on Dams (WCD) which has led many to believe large dams were no longer justifiable at all, was critically reviewed. Attending WCD co-authors stated the

report was not a blueprint for governments but rather intended to provide a basis of reference. The risk of negative fall-out remains, as Jeremy Bird from the UN Environment Program "Dams and Development" warned, calling for more comprehensive studies before planning dams as well as a dialogue with all stakeholders.

Given the political geography of river basins in the region and the wider objective of the conference, it was surprising that the regional dimension of water management appeared to have become a victim of political circumstances. While Sherpao stressed his government's readiness "to work in partnership with other regional nations to promote integrated water resource management", by sharing hydrological data, among else, the ground reality conveys a rather disappointing picture. India-Pakistan meetings of the Indus Commission have continuously failed to settle disputes over Indian upstream barrage schemes, and India-Bangladesh efforts to save the Sundarban mangroves have seen slow progress. The interconnectedness of river systems and

hydrology in the subcontinent remains a fact that South Asia has yet to address, both scientifically and politically.

In the case of groundwater, however, the most striking obstacle to regional cooperation is the lack of reliable data

Tomorrow's water problems will only be solved if the people affected are aware of the critical stage this essential resource is in and if they know how to use it in a sustainable way. Therefore getting young people involved was another main goal of

the Forum. Schools were invited to take part in an art and poetry contest as a means to create awareness of the issue. Similarly, the role of women in water utilization was also focused on, though only on a marginal level. The concrete realization of enhanced participation in each country would have deserved more attention. The same applies to environmental awareness and education.

In sum, the government representatives were the most prominent participants, leaving NGOs only a

minor role. Given the Forum's explicit aim, the lack of grassroots representation is deplorable - especially since countries like Pakistan officially promote decentralization and community participation. With a tight schedule, the conference left too little room for discussion and the working groups were clearly given a low priority. This again rendered the impression of a political rather than issue-oriented gathering.

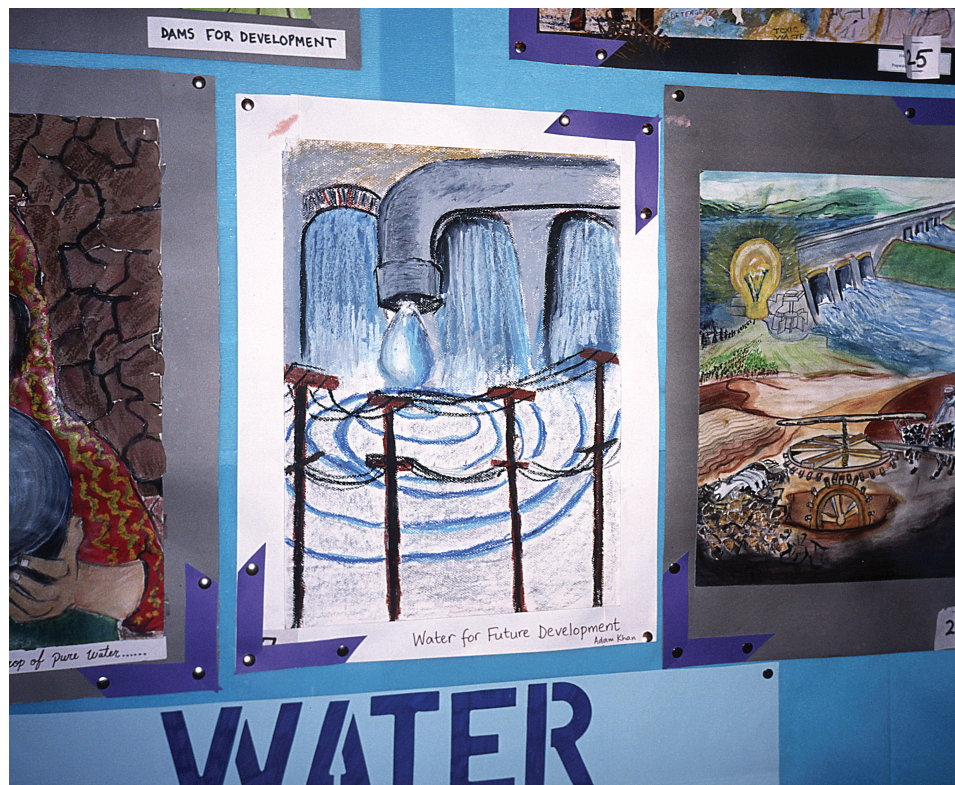
The Forum will be established as a yearly conference and as a platform to discuss the region's specific water problems. South Asian water managers are thus able to cross the borders of political tensions. In that respect, this forum, with its prominent backing, can prepare the ground for successful water management in the future and the spread of expertise beyond the subcontinent.

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"Water for Future Development": The youth's perspective. - Photo: Jürgen Clemens

on the quality as well as the availability of this resource. Already many farming communities and cities have turned to tapping groundwater, and the prospect of an ongoing drought will most likely lead to an ever greater dependence on aquifers which are often utilized for illegal private wells. The importance of legal and administrative provisions to stem the uncontrolled trend of ground water drilling throughout the subcontinent was pointed out by several participants, both in the conference's groundwater and governance sessions. So far official groundwater plans that could provide for the sustainable use of this slowly replenishing resource are a rare phenomenon. Similarly, as many speakers have pointed out, the rising contamination of ground water requires swift and sudden government action. The consequences of neglect might be devastating: Several talks highlighted the growing arsenic pollution and the resulting public health challenge which already threatens to defeat the existing medical system all over the subcontinent.



Review: 17th European Conference on Modern South Asian Studies

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At the end of this summer the South Asia Institute of the Ruprecht-Karls-Universität Heidelberg, Germany, hosted the European Conference on Modern South Asian Studies, the seventeenth in a series of biennial conferences. Through the years this conference has become an important platform in Europe for the exchange of results of research on modern South Asia.

In the building of the Neue Universität, situated in the heart of the beautiful old town of Heidelberg, more than 300 participants from Europe, the United States, Australia, Japan, and South Asian countries assembled to attend this extremely well-organized conference. The panel sessions, spread over four days, offered a wide coverage of research on modern South Asia, while a number of recent documentaries on South Asian topics were also featured.

As the number of panels has increased considerably over the last decade - from nineteen at the twelfth conference in Tou-

louse, France, in 1994 to forty this year - participants, unfortunately, were forced to choose from among ten parallel sessions daily. Of course the organizers of the conference readily admitted to this. As professor S.K. Mitra, present director of the SAI, already remarked in his introduction, "in spite of the best will in the world, no international conference can make every panel available to everyone". The panels were organized around leading disciplines ranging from anthropology and religious studies to politics and linguistics; others focused on interdisciplinary themes like identity and diaspora. Current issues such as the relationship between India and Pakistan, the Kashmir conflict, and the nuclear capacities of India and Pakistan were also touched upon. Furthermore there seems to be a tendency to organize panels on specific regions, e.g. on the Himalaya area, on Indian states - as in Rajasthan Studies and Tamil Studies - and on the various countries of the South Asian subcontinent such as Bangladesh and Sri Lanka. Details of the panels and papers can be

found on the Internet site of the conference (→ ②).

The conference coincided with the fortieth anniversary of the founding of the SAI, which consists of eight departments and has become a major centre for interdisciplinary research and teaching. Results of interdisciplinary research were rendered visible by means of the exhibition *Benares. Views of a Holy City* at the Völkerkundemuseum of Heidelberg, which could be visited by a guided tour.

Considering the number of participants and the increase of contributions, this conference was certainly successful. The next European Conference on Modern South Asian Studies, to be hosted by SASNET (Swedish South Asian Studies Network) and Lund University, will be held from 6 to 9 July 2004 in Lund, Sweden.

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① <http://www.ias.nl>

② <http://www.sai.uni-heidelberg.de/ecmsa/>

A Passion for the Sea: Kenneth McPherson and the Indian Ocean Center

The well-known Indian Ocean Centre of Curtin University, Australia, finds a new home at the South Asia Institute: Its founder, historian Kenneth McPherson, joins the Department of Political Science as Mercator Professor. He will be collaborating with the SAI's Peter Lehr, the first director of the Indian Ocean Center Heidelberg.

What was once a unique research institution is reopening at the South Asia Institute. The Indian Ocean Center Heidelberg (IOCH) will be inaugurated at an upcoming conference on the history, economy and security of the Indian Ocean, to be held at the IWH (Internationales Wissenschaftsforum Heidelberg) in July 2004. Funded through the DFG's Mercator program, Professor McPherson is collaborating with the Department of Political Science's Peter Lehr in what will be

the beginning of an ambitious project to establish multidisciplinary Indian Ocean research in Germany. Part of McPherson's new job at the SAI will be to give a seminar on the history of the Indian Ocean region.

With more than 30 littoral states, the Indian Ocean stretches from South Africa to Australia and extends northwards to the Middle East and South Asia. Although not commonly referred to as a region, the Indian Ocean region is defined by ancient trade routes linking its various parts for more than 3000 years, making it the oldest area of international maritime trade, and according to McPherson, one with a much older coherence than the Mediterranean, Atlantic or Pacific. Ample opportunity for academic study, one would think.

Certainly some historians from the 1960s onward began to write about an

Indian Ocean region, yet wider multidisciplinary interest in the oldest maritime trading region in the world evolved only with the establishment of the Indian Ocean Centre, at Curtin University of Technology in Western Australia, in 1981. The first of its kind, this institution focused on historic research of early trade routes, colonial settlement, maritime security and a broad range of other subjects, particularly in the area of strategic studies.

Driven by an almost missionary zeal, as McPherson recalls his early enthusiasm, the Centre soon became known throughout Australia and internationally. The Indian Ocean was no longer a forgotten region, as McPherson puts it. From the early 1970s, students flocked to courses on regional studies offered by McPherson. Successful campaigning reaped enough support to establish the



first Indian Ocean Center in 1981, over a hundred research projects in the following years and two major conferences in the 1970s and 1980s engaging academics and NGOs from many countries. The Center's journal, *The Indian Ocean Review*, was the leading scientific quarterly in this area of research. His interdisciplinary approach to the Indian Ocean was in part inspired by McPherson's visit to Heidelberg as a Humboldt Fellow with Professor Dietmar Rothermund at the Department of History during the early 1970s.

Back in Perth, he realized he was exploring a new type of history as yet ignored by most other academics focusing on the world outside Europe. The Center teamed up with the University of Western Australia in 1990 to form the Indian Ocean Centre for Peace Studies, sponsored by the Ministry of Education to promote teaching and research. The perspective was still largely academic but was soon to become more policy-oriented. But in 1995 the Centre became a separate institution once again with funding from the Australian Department of Foreign Affairs and Trade and the state government of Western Australia.

Once a warehouse for the industrialised countries that was long entirely dominated by Western Europeans, as McPherson points out, the Indian Ocean, in the 1990s, gained rising attention among policymakers in the state of Western Aus-

tralia, the continent's "Cinderella state" (McPherson), which was about to become the largest exporter to Australia's Asian neighbours. Improved economic relations and a heightened awareness of security - which resulted in the built-up of a defensive naval presence in the Indian Ocean by Australia in a move to become independent of U.S. protection - combined to sharpen Australia's sense of being part of the Indian Ocean region.

Kenneth McPherson was involved in much of this development in his position as adviser on the Indian Ocean to the state government of Western Australia and the federal Ministry of Foreign Affairs and Trade. He was a member of Australia's delegation at the pioneering Indian Ocean summit meetings that led to the formation of the Indian Ocean Rim Association for Regional Co-operation (IOR-ARC) in 1997.

Following a change in government priorities and a shift in public attention after the so-called Asian financial crisis in 1997, research support was directed away from the Indian Ocean which meant that, in 2000, the Indian Ocean Centre at Curtin University had to be closed. It was in the course of a research project on Indian Ocean maritime security by the Department of Political Science at the SAI when the project's co-ordinator, Peter Lehr, visited McPherson. Soon a plan was drafted to re-establish the Center by "exporting" it to Heidelberg.

After three years of hibernation, the Center is back and awaits a promising future. McPherson is confident the upcoming inaugural conference will revitalise the spirit that accompanied the original Center. Its successor, the Indian Ocean Center Heidelberg (IOCH), seeks to attract corporate as well as academic stakeholders of the Indian Ocean. Says Peter Lehr, IOCH director: "The Indian Ocean is usually depicted as a region of conflict. The fact that it holds a great economic potential still tends to be overlooked. The IOCH will look at both sides of the medal, thus trying to enhance the awareness of this neglected region in Europe and especially in Germany."

Additional Information:

The new IOCH offers an internet-based archive holding editions of the original Review that will be augmented by upcoming volumes of this unique journal. Visit our websites (→ ① ②) for news on the IOCH and the conference.

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① <http://ioch.org>

② <http://ioch.de>

Workshop: Stimulating Debates, Encouraging Perspectives

On 24-25 February 2003, the SAI and the Arts Faculty of Delhi University held a joint workshop in Delhi. Members of both institutes explored shared research interests, making the formal Memorandum of Understanding come alive.

Founded in 1922, Delhi University is known today not only as one of the largest universities in the world with over 200,000 students, but also as one of the most prestigious centres of scholarship and academic teaching on the South Asian subcontinent. Three years have passed since representatives of Delhi University and the University of Heidelberg signed a Memorandum of Understand-

ing (MoU). While informal co-operation between scholars of the two universities is of much longer standing, this formal agreement has the objective of expanding the areas of collaboration by creating an institutional infrastructure. For this purpose an inter-university coordination committee was set up.

When Delhi University's Dean of International Relations, Prof. S.K. Tandon, visited Heidelberg last September, it was decided to bring together a group of scholars from Heidelberg's SAI and from the Arts Faculty of Delhi University as a first practical step towards "breathing life" into the MoU. An interdisciplinary workshop in Delhi was to explore concrete possibilities of cooperation. Accord-

ingly, a delegation of ten scholars attached to the SAI's History and Indology departments, headed by Professors Monika Boehm-Tettelbach and Gita Dharampal-Frick, visited Delhi University in February to participate in a workshop, which was also attended by the SAI's Delhi representative. Delhi University was represented by 13 academics working in the fields of history, literary studies, political and social sciences.

The purpose of the workshop was to compare notes and thereby identify concrete areas of cooperation. With this in mind, 18 participants introduced their current research projects in brief statements, after each of which the floor was opened to discussion. What could



well have been a tedious exercise turned out to be a door- and eye-opener. The lively and sophisticated discussions indicated clearly that there was much more common ground than expected in the research conducted at Delhi and Heidelberg.

Shared research interests include a wide range of themes spanning from the history of archaeology, and the emergence of a North Indian print culture, to religious and social conflict in contemporary mega-cities. As a result, three inter-university project groups were formed with the intention of coordinating research, organising workshops and producing joint publications. The groups will focus on three areas of research: "State practices and the articulation of citizenship", "Biographies and Autobiographies in Persian and Urdu in North India" and "Transnational worlds of labour".

The concluding session of the workshop discussed broader perspectives of cooperation. Our Delhi colleagues stressed

their interest in joint activities involving not only the SAI but the Humanities and Social Sciences of Heidelberg University in general.

In order to regularise cooperation, annual meetings were agreed upon and a Working Committee was set up consisting of Prof. Shahid Amin, Prof. Om Prakash, Dr. Nayanjot Lahiri and Dr. Dilip Menon from Delhi University and Prof. Monika Boehm-Tettelbach, Prof. Gita Dharampal-Frick, Dr. Evelin Hust, Dr. Srilata Müller and Dr. Ravi Ahuja from the University of Heidelberg. Based on the positive experience of student exchange between the two universities during the past few years, exchange programmes will now be extended to graduate students and faculty. Moreover, joint workshops on themes of shared interest will be held in turn at the Arts Faculty of Delhi University and the SAI.

At the end of the workshop, the Delhi University's Dean of International Relations, Prof. S.K. Tandon, was impressed

with the progress achieved and optimistic regarding future cooperation between the two universities. The Delhi workshop was, in sum, a stimulating academic experience and has opened up new and concrete fields of cooperation. What lies ahead now is the task of providing the financial and infrastructural preconditions for the realisation of these perspectives. Last but not least, on behalf of Profs. Monika Boehm-Tettelbach and Gita Dharampal-Frick (and indeed of all members of the SAI-delegation), I should like to express our sincere gratitude to the University of Heidelberg (and in particular to Dr. H. Joachim Gerke, head of the Akademisches Auslandsamt) for the generous financial assistance without which this international academic enterprise would not have been possible.

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Exhibition: Quintessential Gandhi



The Department of History cordially invited the staff of the SAI and the public to an inaugural presentation and discussion

to explore Mahatma Gandhi through his own words, illustrated by historical photos and cartoons from the collections of the National Gandhi Museum, New Delhi.

The exhibition was opened on 30 January 2003 (55th death anniversary of Mahatma Gandhi) in the Main Reading Room of the Library. The exhibits remained on view until 11 April 2003. The idea of a presentation on Gandhi was first conceived by Prof. Dharampal-Frick, in conjunction with her courses on Indian independence movement, held during the winter semester 2002/03. It aimed at challenging existing stereotypes about Gandhi by referring to his own ideas. This stimulated a group of students to discover the world of "the man of the century" (Time Magazine).

Starting with nothing but an idea and the prospect of getting about a hundred photographs of Gandhi from the National

Gandhi Museum in New Delhi, the exhibition team discovered the unknown world of creativity. Nicolas Yazgi, a visiting research fellow in the department of Anthropology at the SAI and a professional museologist, initiated us into coordinating and structuring ideas regarding the setting up of an exhibition. Anuradha Joshi and Pawan Gupta, both working on alternative education, health and lifestyle in India, were a source of inspiration and helped to translate the ideas into practice. We would like to express our special thanks to them for guiding and encouraging us to focus on Gandhi's impact on the people of India. They constantly questioned our attempt to impose a stamp on "Gandhi's ideas" most constructively. Their efforts found concrete expression in our presentation. The whole process of learning helped us to get a better understanding of the experimental, human and practical side of Gandhi's philosophical and politico-religious theories.

In the end, the presentation "Quintessential Gandhi" attempted to give the audience an insight into Gandhi's break with traditional categories of thought, his constant endeavour to stretch the boundaries of imagination in all areas of life,

and towards opening up new philosophical and practical possibilities. The presentation was meant to explore some of the complexities in Gandhi's well-known ideas through his own words, and in doing this required us to think afresh about things we have long taken for granted. The outcome of our ideas was expressed in 14 press boards (illustrating the period 1915-1948), including an introductory chronology, citations and brief essays on Gandhi's "main" theories of Satyagraha, Ahimsa and Swaraj.

The opening presentation of "Quintessential Gandhi" provided "food for thought" to all staff members and students of the SAI. It received attention from the local media as well as from persons engaged in alternative projects. In addition groups of school children viewed the presentation with great enthusiasm. The exhibition can now be borrowed by interested persons or institutions, who may contact the Department of History (→ ①).

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Award for Prof. Boehm-Tettelbach

On 10 March 2003, Monika Boehm-Tettelbach, head of the Department of Modern Indology, received from the hands of the abbot-in-chief of the Dādūpanthī, Sv. Gopāldāsji, the Śrī Dādū Śikhar Sammān, an award conferred by the All-India Dādūpanthī Lay Organisation. She shares this year's award with the veteran Dādūpanthī scholar Sv. Ātmārām and Dr. R.P. Mishra (University of Rajasthan).

Sabine Mietzner receives the SAI Research Scholarship

The Association of Friends of the South Asia Institute awarded Sabine Mietzner the SAI Research Scholarship for her work on "Untouchability in West Bengal: The role of NGOs in the empowerment of Dalits and their contribution to Dalit political awareness".

The project - a master's thesis at the Department of Political Science - analyzes to what extent NGOs contribute to strengthening the political consciousness of the Dalits thereby enabling them to participate in the political process. It is meant to be a contribution to empowerment-research in the context of the engagement of political sciences with the different forms of political participation of the socially disadvantaged.

The project is important for Political Science of South Asia in terms of conceptualizing. The issue is at the same time both scientifically challenging and politically up-to-date. In the case of the Dalits, through the work of NGOs, a revolution of rigid behaviour patterns can be attained by strengthening their political consciousness. This goal is of special importance to the United Nations - who strive to half the world's extreme poverty by the year 2015.

The SAI Research Scholarship will be awarded on an annual basis.

Visiting Scholars at the SAI

Novel Kishore Rai

Novel Kishore Rai is the first visiting professor from Nepal at the SAI since a regular fellowship was established through a Memorandum of Understanding between the SAI and Tribhuvan University (signed in 2001). His stay during the summer term of 2003 is financially supported by the Alexander-von-Humboldt Foundation and the SAI.

Professor Novel Kishore Rai is an eminent linguist who has not only credentials as a scholar but has also worked in the practical fields of consultancy and diplomacy. Born in 1947 in East Nepal he obtained various university degrees from the newly established Tribhuvan University: B.A. and M.A. in Nepali Language and Literature, Master of Education (1972) and Bachelor of Law (1976). After obtaining his PhD in Linguistics from Pune University (with a thesis on "A Descriptive Study of Bantawa" 1986) he went to the University of Kiel as an Alexander-von-Humboldt fellow in 1987/88.

In 1995 he became Nepal's Ambassador to Germany and stayed in Bonn for four and a half years. During this time he continued to pursue his academic interests: he was a research fellow at Leiden University, Member of the Royal Nepal Academy (1994-1998), and teacher of Nepali at Bonn University. After his return to Nepal he took up the position of professor in Linguistics at the Centre for Nepal and Asian Studies (CNAS).

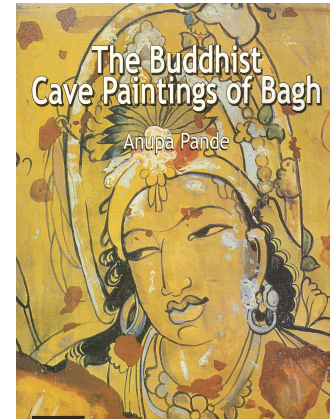
One of his long-standing interests is the study and documentation of Nepal's immense linguistic variety. He is presently involved in setting up the Linguistic Survey of Nepal (LINSUN). Since recently he has been a member of a joint documentation project (including three German scholars) on Chintang and Puma (two Kiranti languages), which the Volkswagen Foundation is funding as part of its programme "Dokumentation bedrohter Sprachen" (DOBES). Other interests include the study of oral traditions. The topic he chose to study during his term in Heidelberg is a comparison of German and Nepali proverbs.

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Anupa Pande

Prof. Dr. Anupa Pande is a gold medalist in M.A. from the Advanced Centre of Ancient History, Culture and Archaeology, University of Allahabad (India), from where she obtained her PhD. She is a Sanskritist and proficient in Indian



Pande, Anupa. The Buddhist Cave Paintings of Bagh. New Delhi: Aryan, 2002.

music. She received the degree of Sangeeta Prabhakar (B.Mus.) and a Diploma in Chinese language and has published a large number of research papers in reputed national and international journals as well as four books on various aspects of Indian art and culture. Her latest publication documents the Buddhist cave paintings of Bagh of the 5th century A.D. She has also delivered lectures at various universities and museums in India and abroad and is now teaching at the Department of Art History in the National Museum Institute (National Museum), New Delhi, India.

Supported by the Indo-German Cultural Exchange Programme, Pande is in residence at the SAI from May to July 2003 as the Baden-Württemberg Fellow where she is doing research on the Nilakanthesvar Temple - an important Medieval Siva Temple in Central India. Unlike its contemporaries, the Khajuraho group of temples, this temple has been neglected by scholars. Her research foci are on sculptures, architecture and religious rituals of the temple, subjects also of an audio-visual presentation to be given by her at the SAI.



Workshop Report: Sri Lanka - Politics, Violence, and the Role of Youth

On 6 December 2002, the SAI held a workshop in Heidelberg, presenting new findings regarding youth-specific aspects of politics, development, and conflict management in Sri Lanka.

Youths have figured prominently in the post-independence political landscape of Sri Lanka, particularly since the early 1970s. The democratic parliamentary system of government that encouraged political pluralism since independence in 1948, has been instrumental in mobilising increasingly politically conscious youth to play an active part in the country's politics, particularly under the "Youth Wings" of the major parties. Two waves of insurgencies by the JVP (People's Liberation Front) led to a large scale mobilisation of Sri Lankan youth for armed struggle aimed at capturing state power. Further, Sri Lanka witnessed a major separatist movement among Tamil youth under the leadership of the LTTE in the Northern Region. It is against this background that Sri Lankan youth have drawn the attention of both academics as well as policy makers.

The SAI co-operated with Sri Lankan universities, particularly the University

of Colombo, as well as research institutions and international organisations in a joint research project in this field, conducting an island-wide National Youth Survey in 1998. Further, the Colombo branch office of the South Asia Institute is promoting research on youth, poverty, development and conflict related issues.

The workshop was organised as part of the academic exchange program between the South Asia Institute and the University of Colombo, supported by the DAAD, which enables scholars to conduct subject-related research visits at the respective partner institution. Four papers were presented by Prof. Laksiri Fernando, Prof. Jayanthi De Silva, Dr. Gameela Samarasinghe, Dr. S.I. Keethaponcalan, who are specialists from various departments of the University of Colombo. Among the participants were experts from several German research institutions, as well as the ambassador of Sri Lanka to Germany, H.E. C.D. Cassie Chetty.

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Dieter Conrad Memorial Lecture

In honour of Dieter Conrad (1932 - 2001), the SAI established the Dieter Conrad Memorial Lecture to be held annually. On 27 June 2003, Werner Menski (SOAS, London) held the inaugural lecture, titled "From *dharma* to law and back? Postmodern Hindu law in a global world."

Dieter Conrad was head of the Department of Law at the SAI from 1963 until his retirement in 1997. With this series of lectures, the SAI honours his achievements in the field of South Asian law, Gandhi's law philosophy and his tireless efforts to promote academic exchange between Germany and South Asia.

Werner Menski, the first speaker, is one of the leading experts of classical and modern Hindu law, of Islamic law and law comparison. He is Senior Lec-

turer in Laws at the School of Oriental and African Studies (London). He also holds guest professorships at the Punjab Law College and at the Pakistan College of Law (Lahore) on a regular basis.

More than 60 guests participated in the lecture which was followed by a reception in the inner courtyard of the Neue Universität in the old-town center of Heidelberg.

An abstract of Mr Menski's paper will be the next contribution to the Heidelberg Papers in South Asian and Comparative Politics (→ ①).

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Forthcoming Events

Bhakti Conference

The Department of Modern Indology organizes the 9th International Bhakti Conference from 23-26 July 2003 at the IWH (Internationales Wissenschaftsforum Heidelberg). (*see poster on backside*)

European Summer School on Modern South Asian Studies

A European Summer School on Modern South Asian Studies, jointly organised by the University of Edinburgh, the European Institute of Asian Studies (Brussels), the Institut National des Langues et Civilisations Orientales, the University of Oslo and the University of Heidelberg will be held at the SAI from 21 July 2003 to 2 August 2003. The course addresses important contemporary issues facing South Asia - social and economic development, national and international security and geo-political relationships as well as cultural aspects.

Sanskrit Summer Schools

Summer School in Spoken Sanskrit from 4-29 August 2003, organized by Prof. Dr. Axel Michaels at the Department for Classical Indology, South Asia Institute.

Advanced Summer School in Spoken Sanskrit 2003, 8-27 September 2003, co-organized by Prof. Dr. Fabrizia Baldissera and Prof. Dr. Axel Michaels at the Facoltà di Lettere della Università degli Studi di Firenze.

School students' day

On 10 October 2003, starting at 9.30 a.m., the Departments of Anthropology, Geography, History and both Classical and Modern Indology will welcome pupils aged 14 to 18 years from schools in and around Heidelberg to the SAI and will introduce them to the research activities of the respective disciplines as well as to the institute itself as a center of teaching and learning. More at:

<http://www.sai.uni-heidelberg.de/>

Library I: New Online Retrieval for Manuscripts of the Orissa Archive

The Orissa Archive at the South Asia Institute consists of a collection of books and manuscripts in various Indian languages - mainly Sanskrit, Oriya and Telugu - and translations into English respectively.

The Archive was founded after the research project on Orissa - funded as a *Sonderforschungsbereich* of the German Research Council (DFG) - was completed in 1976. It was carried out in cooperation with scholars of the universities of Heidelberg and Freiburg. The aim of this research project, which had been going on from 1971 till 1976, was a thorough investigation into the culture and history of Orissa. While the project was still in progress, the scholars involved decided to guarantee the public an open access to the complete material. Therefore, it was agreed upon to keep it under the guardianship of the South Asia Institute as soon as the project had been completed.

Whereas the books and printed materials were fairly quickly included into the stock of the library of the South Asia Institute the copied manuscripts were kept in a separate room. Yet, for reasons of language as well as because of difficulties in shaping the data according to cat-

aloguing rules the project to incorporate them into the catalogue of the Institute's library was postponed for many years.

Only recently funding within the budget of the Institute and - even more important - qualified human resources were made available to make this valuable material accessible for a wide range of interested scholars. It is now part of a special collection in compact storage and easily obtainable during the library hours. Moreover, the data have been included in the online union catalogue of the SWB (South West Germany Library Consortium, → ①) as well as the local union catalogue of Heidelberg called HEIDI (→ ②).

For many reasons - among them the availability of local data such as shelf mark or subject headings - it is preferable to search in HEIDI. If, e.g., one is looking for a complete index of all the manuscripts one just has to carry out a search with the shelf mark [Signatur] "265 mss*". It is absolutely crucial to set the truncation mark (*) because otherwise the search will end in no results, whereas the successful search will produce 405 hits.

Unfortunately HEIDI is still based on German for major parts of the retrieval. For an online tutorial of how to use the

various search facilities for the Orissa Archive please visit the home page of the Institute's library (→ ③).

Since 1999 an additional research project focussing on Orissa (Various Identities: Socio-Cultural Profiles of Orissa in Historical and Regional Perspectives) has been going on, again in cooperation with scholars of various universities. For further information please consult additional websites (→ ④ ⑤ ⑥ ⑦).

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① <http://www.bsz-bw.de/wwwroot/e.opac.html>

② <http://www.ub.uni-heidelberg.de/helios/kataloge/>

③ <http://www.sai.uni-heidelberg.de/abt/BIBLIO/index.html> (Click Sammlungen)

④ <http://www.dfg.de/jahresbericht/detail15299.html>

⑤ <http://orp.uni-kiel.de/Orissa-Background.html>

⑥ <http://www.sai.uni-heidelberg.de/abt/IND/index/mitarbe/mic/for-mic3.htm>

⑦ <http://www.uni-tuebingen.de/indologie/projekte.html>

Library II: Acquisition of Rare Books on the North Indian Bhakti Movement

In December 2002 the library of the South Asia Institute was able to buy by arrangement of Professor Boehm-Tettelbach around 100 books on the North Indian Bhakti movement from Professor Winand Callewaert, who teaches Sanskrit and Hinduism at the K.U. Leuven and has researched and published extensively on North Indian Bhakti literature and traditions.

The Bhakti movement began in the Tamil South in the 7th century, gradually spreading northward throughout the Indian subcontinent and reaching its zenith in the 15th and 17th century. Far from being a homogenous movement it comprised various groups each with its particular emphases. These Bhakti groups were strongly regional, so that they were distinguished not only by their doctrinal content but also by their separate histo-

ries. Thus, one finds traditions as different as the orthodox Sri Vaishnava and Saiva Siddhanta schools of the Tamil South, the North Indian cult of devotion to Ram, the Krishnaite sects of Vallabha in Western India and Chaitanya in Bengal.

Despite these regional and doctrinal differences there remain thematic similarities. The Bhakti poetry was generally written in the vernacular language of the region and therefore accessible to all social classes. Furthermore, the Bhakti poets, who came from all strata of society and included men as well as women, tended to de-emphasize ritual, and instead focused on singing and chanting the name of God.

Their major vehicle was not the written text but songs and poetry, in which they preached against brahmanical ritual beliefs and the caste-system, and advo-

cated a pure, monotheistic faith.

Among the books purchased from Professor Callewaert are editions of the works of the disciple of Dadu, Rajjabadasa (shelf mark: nsp 2.33 B 2003/598) as well as the works of Sundaradasa (shelf mark: nsp 8.12 B 2003/586) and Guru Nanaka (shelf mark: nsp 2.33 B 2003/522). Besides, there are also studies on Bhakti traditions from various Indian and European scholars (shelf marks: nsp 8.12 G 2003/194, nsp 8.12 G 2003/514, rel 51 L 03/326, rel 51 L 03/397). All books have been catalogued in the SWB and HEIDI and are available to the users.

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Branch Offices: New Delhi, Colombo, Kathmandu

The three representatives of the SAI's branch offices came together for their first meeting from 12-19 November 2002 in Sri Lanka. The chance to exchange their experiences and visions for the future was a great advance for the branch offices.

The concrete result of the workshop was a working paper, spelling out the views of the representatives on how to strengthen the cooperation between the branch offices and how to better integrate them into the activities of the SAI in Heidelberg. In their recommendations the representatives concretised their thoughts that had already been mentioned in the strategy paper of the previous year.

Understanding between the Universities of Delhi and Heidelberg in which the branch office is actively involved. The most important event in this respect was

The most important high level political events in which the branch office was involved were the launch of the "National Mission for Manuscripts" by the Prime Minister A.B. Vajpayee in his residence on 7 February 2003 and a Round Table Discussion with the German President Johannes Rau on 4 March 2003 in the German Embassy.



New Delhi Branch: Representative Evelin Hust and her staff - from left: P.N. Chaudhary, J. Baksh, S. Pal and G.S. Chauhan.

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Representative:
Evelin Hust

New Delhi Branch

The academic year 2002-2003 has been marked by numerous significant academic as well as representative activities. It started off with support for Indian scholars to attend the 17th ECMSAS in Heidelberg in September 2002. The representative furthermore co-organised a panel there on "Problems of Urbanisation in South Asia", whose proceedings are under preparation for publication. This panel also gave impetus to increased collaboration with the Centre de Science Humaines in Delhi and various Indian scholars to pursue a common research project on "Urban Governance".

Between September 2002 and March 2003 the branch office organised lectures at various localities for seven scholars, namely Prof. William Sax, Prof. Joachim Österheld (ZMO; this was a lecture series of five talks in cooperation with the Max Mueller Bhavan), Alexander Fischer, Dr. Maren Bellwinkel, Dr. Harald Fischer-Tiné (Humboldt University Berlin), PD Dr. Martin Fuchs, and Karin Polit. All lectures were very well attended by academics and the general public, and a new format was initiated to win eminent Indian scholars in the respective fields to chair the sessions.

Especially noteworthy are the increased activities under the Memorandum of

a Workshop initiated by the Department of History of the SAI and Delhi University (DU) that took place on 24-25 February 2003 at DU. Fifteen scholars from DU and ten from the SAI exchanged their research interests in lively discussions, and various common areas of future collaboration were identified. The workshop was concluded with a festive reception organised by the branch office on the lawns of the Max Mueller Bhavan. In addition, the second exchange student with support from Baden-Württemberg is at the moment studying at the Department of Sociology, Delhi School of Economics, DU.

Important discussions were also held with the Centre for the Study of Developing Societies (CSDS) in respect to the organisation of alternating summer schools in the field of social sciences.

The branch office furthermore supported members of three major research projects, namely "Visualized Space: Constructions of Locality and Cartographic Representation in Varanasi", "Umstrittene Zentren: Konstruktion und Wandel sozio-kultureller Identitäten in der indischen Region Orissa", and "Kultur(en) im Widerstreit. Diskursive und Performative Identitäts-Formationen in inter-kulturellen Räumen". It also gave advice to numerous other scholars and students from India and Germany.

Colombo Branch

While topics of historical and archaeological interest, and study of Pali-literature had been prominent in academic interest in Sri Lanka earlier, since the opening of this branch office most of the research topics have centered on issues of development, resource management, and conflict resolution. With the objective to build up expertise in specific development-related, political, and cultural issues of Sri Lanka, the branch office Colombo initiates and facilitates research cooperation between the University of Colombo (and other Sri Lankan academic institutions) and the SAI. In particular, it supports the newly established programme "Improving Capacities for Poverty Research" (IMCAP) at the University of Colombo.

Since the opening of the branch office in 1999, it has served as a pool of information and assistance for an increasing number of researchers from Heidelberg. Also, scholars from other academic institutions repeatedly turn to it for advice and exchange. Local scholars keep in close contact encouraged by the already practised research cooperation. A DAAD exchange programme was set up in 2001 for a period of four years which is particularly designed to support young scholars.

Besides active research, research consultation, research administration, and support of the head office, the activities of the branch office include the organization of lectures, workshops, discussion circles, and publications.

As part of the DAAD exchange programme the branch office organized the selection and journey of four scholars from Colombo University for the workshop in Heidelberg on 6 December 2002 on "Sri Lanka: Politics, Violence, and the Role of Youth". On 16-17 December 2002, it organized the workshop on "Reproductive Health and Medical Anthropology" in Colombo with Stefan Ecks and Regina Görden from Heidelberg.

The office is embedded in an excellent network of exchange and collaboration with local academic, political, and developmental institutes and agencies. On 10 December 2002, it conducted a seminar on "Local Governance and Conflict Management" presenting the results of the same research project run in cooperation with the Development Studies Institute, University of Colombo, the Sri Lanka Institute of Local Governance, and the Berghof Foundation for Conflict Studies. On 3 April 2003, Dr. Jürgen Clemens was the first speaker in a new series of lectures organized jointly with the Faculty of Arts at the University of Colombo. He elaborated on "Rural Development and Rural Energy Supplies: Potentials of Small and Micro-Hydel Projects for Forest Conservation in Mountain Areas of Northern Pakistan". His presentation was very well received and in the discussion numerous parallels to the situation in Sri Lanka were identified.

In cooperation with the Friedrich-Ebert-Stiftung and the Foundation for Community Transformation a full day seminar was organized on 24 May 2003. Speakers including Prof. Paul Lim (University of Penang, Malaysia, and EIAS, Brussels) and Prof. J. Uyangoda (University of Colombo) presented papers on general and specific aspects of federalism, a topic of highest political priority in Sri Lanka.

Together with the Jaffna Rehabilitation Project of the German Corporation for International Cooperation (JRP-GTZ) under its team leader Eberhard Halbach,



Seminar on Federalism, 24 May 2003 - Photo: Mayer-König

the SAI facilitated monthly meetings of organisers from different organisations and academics for an exchange of information on issues like the political conflict, war traumata, rehabilitation, and poverty.

In order to stimulate further reflection on the peace process among the youth, the SAI in cooperation with the National Science Foundation has advertised a competition for research papers among Sri Lankan undergraduate students. Case studies are invited on the topic "The Role of Religion in the Peace Process". The three best papers will be presented by their authors in a workshop in Oktober 2003. This event will be included in the festivities of the German Embassy for the celebration of 50 years of diplomatic relations between Germany and Sri Lanka.

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Representative:

Birgit Mayer-König

Kathmandu Branch

The SAI Kathmandu Office is affiliated to Tribhuvan University (T.U.) and is institutionally linked to the Centre for Nepal and Asia Studies (CNAS). Its office has recently been relocated to Patan/Dhobighat, where it occupies a three-room flat, including a small library. As a farewell to the previous (Marianna Kropf) and welcome to the newly appointed representative a reception was organised, bringing together a broad variety

of Nepalese and international scholars and other professionals. This reception was also taken as a most suitable opportunity for officially welcoming Prof. Novel K. Rai (CNAS) as the first guest professor to the SAI (*see page 10*), handing over the tickets, as well as visiting cards for his "new identity".

During the last years lecture series were held on a regular basis, mainly in cooperation with CNAS, Royal Nepal Academy (RNA), or GTZ. Within her three-year appointment Marianna Kropf has organised an impressive number of 30 lectures, covering a broad spectrum of topics by scholars from many renowned universities. These lectures regularly attract a large audience from both within and outside university. An academic "handing over" was organised when on 26 May 2003 Marianna Kropf was giving a lecture on "The Merging of Traditions in the Lay Worship of the Navagraha in the Kathmandu Valley", a crucial aspect of her forthcoming PhD. thesis.

New activities of the recently appointed representative will also include teaching at T.U. Topics for lectures and seminars focus on aspects suitable for interdisciplinary courses, mainly Human Development and Globalisation. A similar course was offered during a guest lectureship funded by the DAAD in autumn 2001 and was well-received among students as well as faculty members. For (geography) students from Heidelberg a field course will be offered in 2003/04, providing them with the opportunity to gain



experience in empirical field work, similar to a course carried out in autumn 1999 (together with Dietrich Schmidt-Vogt, then Dept. of Geography, SAI). For students from Tribhuvan University, the office plans to offer a few (nominal) grants for supporting field work for their M.A. theses, along with organising tuition and seminars for interested students.

New research projects by members of SAI faculty include life-cycle transition rituals, carried out within the broader framework of the DFG-funded "Dynamics of ritual. Socio-cultural Processes in a historical and cultural comparative perspective", involving Axel Michaels, Niels Gutschow, Alexander von Rospatt, and Nutandhar Sharma (*see page 16*). A new project was also granted recently by the Volkswagen Foundation, within their framework of documenting rare languages. This project on documenting two Rai languages in eastern Nepal brings together scholars from several universities, such as Martin Gaenszle (Anthropology), and Novel K. Rai (CNAS, Linguistics). Elvira Graner, the current representative, is carrying out a research

project on International Labour Migration from Nepal in close collaboration with the Nepal Institute of Development Studies (NIDS; Ganesh Gurung).



Elvira Graner handing over tickets and cards to Prof. Novel K. Rai at a reception in Kathmandu on 22 April 2003 - Photo: Rajeh L Shrestha

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Representative:

Elvira Graner

New Students' Body

In November 2002, students from the SAI formed a new students' body. Kristina Solbig, Sabine Mietzner, Anja Kluge, Anita Lakhotia, Caroline Gevers, Eric Decker and Volker Oberkircher will represent the interests of their fellow students.

The first activity of the students' body was organizing a christmas party at the SAI. Students and teachers alike enjoyed Indian food, German cookies, drinks and music. Currently, the representatives of the students are co-operating with the Board of Directors in the ongoing budget negotiations with the administration of Heidelberg University. Members of the students' body also organize introductory

weekends and classes for new students.

All students of the SAI are welcome to join the meetings of the students' body. For the upcoming winter semester, regular meetings will be scheduled.

For further information, please send an e-mail to our mailing list (→ ①).

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Staff News

Dr. Tilman FRASCH, Dept. of History, resigned.

Christiane NOE and Hartmut FÜNFELD took up an appointment as Wissenschaftliche Mitarbeiter in the Dept. of Geography.

Isabel WERLE, Dept. of International Economics, resigned.

Karsten FREY took up an appointment as Wissenschaftlicher Mitarbeiter in the Dept. of Political Science.

Mathias METZGER took up an appointment as Wissenschaftlicher Mitarbeiter in the Dept. of Modern Indology.

Peter LEHR, Dept. of Political Science, resigned.

Dr. Stefan KLONNER and Dagmar VÖLKER took up an appointment as Wissenschaftliche Mitarbeiter in the Dept. of Economics.

Dr. Elvira GRANER took up an appointment as successor of Marianna KROPF as head of the branch office in Kathmandu.

Dr. Birgit MAYER-KÖNIG took up an appointment as successor of Christine BIGDON as head of the branch office in Colombo.

Alexander FISCHER took up an appointment as Wissenschaftlicher Mitarbeiter in the Dept. of Political Science.

Dr. Ravi AHUJA took up an appointment as Wissenschaftlicher Assistent in the Dept. of History.

Claudia THEIS-PASSARO took up an appointment as secretary in the Dept. of History.

Dr. Michael NIJHAWAN took up an appointment as Wissenschaftlicher Mitarbeiter in the Dept. of Anthropology.

Special Collaborative Research Programme "Dynamics of Ritual: Socio-cultural Processes in a Historical and Cultural Comparative Perspective"

In May 2002, the German Research Council (DFG) approved a special interdisciplinary and collaborative research project (Sonderforschungsbereich 619) to be conducted at the University of Heidelberg. The project, which is scheduled for the duration of 12 years, consists of 15 disciplines mostly related to the field of cultural studies, which are collaborating on a total of 16 sub-projects. An initial endowment of 3.5 million Euros for the first three years has created over 20 academic posts for upcoming scholars. Axel Michaels, Head of the Department of Classical Indology at the SAI, was elected speaker of the research project.



Axel Michaels

The members of the research group have so far concentrated on hitherto unresolved questions regarding the dynamics of rituals: How do they emerge and how do they disappear? How and why do rituals change their form? The approach to these questions is performed on an interdisciplinary and cross-disciplinary platform and focuses on changes in rituals and their structures and functions.

Of the 16 sub-projects, four are located at the SAI and conducted by the heads and research fellows of the Departments of Classical Indology, Modern Indology, und Anthropology. In the following a brief description will be given of these individual sub-projects.

1. Life-cycle Rituals in Nepal

Department of Classical Indology (Axel Michaels, Niels Gutschow, Alexander von Rospatt and Nutandhar Sharma)

This sub-project is aimed at studying life-cycle rites (saṃskāra) in Nepal with reference to the changeability of rituals, their adaptation to new contexts, and their nature as processes, i.e. their internal and external dynamics. Taking as a starting point V. Turner's thesis that religion reveals itself above all in what it does, rituals will be treated as "religion in action"; this will be taken into account

methodologically by combining the study of the normative texts of the high tradition (script) with field research on the actual ritual practices (performance). The rites de passage, which are often regarded as paradigmatic rituals, have been chosen because they are fundamental to the self-concept of the people and their integration into social structures (caste system, locality). Moreover, they are especially well suited to the study of the relation between normativity and ritual practice. Changes in society often have a direct affect on these parts of ritual life. The dynamic relationships between lifestage rituals and modernity have scarcely been researched in the societies of South Asia.

In order to give the most complete picture of the ritualization of the individual's journey through life and the processes of adaptation in life-cycle rites, it is important to record the entire range of transition rituals, including those that are gender-specific. This range embraces rituals found a) in both local texts and those of the high tradition, b) in Hindu, Buddhist popular religious contexts, c) in their locality, i.e. above all in the milieus belonging to various castes and ethnic groups. This will allow the materiality and symbolism of the lifecycle rituals of a particular region to be recorded on a larger scale and analysed in the light of ritual transfer performed in other religions. A period of ten to twelve years has been set in order to cope with the breadth of this task, and also to allow less common rituals to be observed, such as the second and third age group rituals among the Newars.

During the first phase of research (2002-2005), three main topics will be examined: the rituals of ageing, dying and ancestor worship. The second phase will look at the period prior to birth (including prenatal rituals) up to adolescent initiation. The third phase will be devoted to the rituals of puberty and matrimony. A fourth phase is aimed at rounding off the picture by looking at person-related rituals, which do not relate strictly to lifecycles (illness, examinations, Tantric initiation [diksha] etc.). Given the current state of research, it

is no exaggeration to say that rituals of old age and death have scarcely been researched in Nepal.

2. Initiation, Priestly Ordination, Temple Festivals - Ritual Traditions in the South Indian Temple City of Kancipuram

Department of Classical Indology (Srilata Müller, Monika Boehm-Tettelbach and Ute Hüsken)

The city of Kancipuram is an ancient religious centre in south India that in the third century B.C. was already playing an important role in the region's political and cultural history, and achieved immense importance as the capital of the Pallava Dynasty. From the 7th century onwards, the city developed into a place of religious pluralism and drew scholars, ritual experts, ascetics, gurus and monks of various faiths: Buddhists, Jains, Vaishnavas and Shaivas, among others, were brought together at a single location. Today the ritual topography of the city is very largely determined by Vishnuism, Shivaism and Shaktism (the cult of the goddess).

The project is focussed on rituals (initiations rituals, rituals of ordination, temple festivals) in three of the main temples founded between the 8th and 10th centuries: the Tantric-Shakti temple of the goddess Kamakshi, the Tantric-Shaivite Ekambaresvara Temple, and the Varadaraja-Tempel of the Vaishnavite Pancaratra. These internal assignments stand in relation to transformations in the Tantric temple rituals brought about by the pan-Indian Smarta ritual tradition developed from Vedic ritualism and regional factors.

The working plan foresees three phases in the investigation:

1. Finding out how the orientation of the respective ritual traditions in the prescriptive texts has affected current ritual practice. The performative components in the temple liturgies are to be analysed in the contextual framework of initiation rituals (diksha) and rituals of ordination (abhisheka), and coupled with the question of the authorisation and agency of



the ritual specialists, a question that also relates to the acquisition and exercise of ritual competency and the incorporation of a religiously-determined temple identity.

2. The comparison (also historical) between the three ritual traditions is to be done on the structural, institutional and cultural levels, all the empirical material thus gathered analysed and collated in order to recognise the cultural and institutional prerequisites for transformation in the ritual practices of the temples.

3. The interactions between the three ritual traditions and their religious specialists will be studied, along with the constitution of the sacral topography of the temple city created by the ritual journeys (yatra) of the gods within the civic arena, as well as the fashioning of the territorial sphere of influence of each of the main gods concerned.

On the basis of field research and textual studies the attempt is being made to give a complete picture of the historical, institutional and cultural factors in the interaction between the ritual traditions within the south Indian urban region.

3. Agency and Territorial Rituals in India

Department of Anthropology (William Sax, Michael Nijhawan and Christiane Brosius)

Despite the centrality of agency to current social theory, ritual theorists have rarely addressed it explicitly. Moreover, they often assume that rituals are invented, performed, and altered by particular persons, and that ritual agency is primarily individual. However, numerous ethnographical accounts of rituals make it clear that ritual agents are often collective, and that ritual agency is usually distributed among multiple actors and institutions. In this project, we aim to develop ideas of ritual agency by exploring notions of collective or complex ritual agency,



The Divine King Pabasi Mahesa in his palanquin - Photo: William S. Sax

along with non-human (i.e. divine) ritual agency.

Territorial rituals like processions, pilgrimages, temple constructions, and the like are ideal for exploring and developing these ideas, because the links between territorially-defined agent (village, tribe, kingdom, nation, etc.) and ritual action can be clearly specified and analyzed. Moreover, territorial rituals are sensitive to external social and political forces (i.e. changes in political borders), so that their dynamics are barometers of socio-political change, as well as catalysts of it.

During the first three years, the project will concern itself with the documentation and analysis of three discrete complexes of territorial ritual. William Sax will study divine and royal processions, circumambulations, and ritualized invasions within and among a set of tiny divine kingdoms in the Central Himalayas, with particular attention to changes in their meaning and function as a result of modernization and globalization, Michael Nijhawan will investigate the significance of territorial rituals associated with Sufi and Sikh shrines in Punjab and Europe, and Christiane Brosius will conduct research on the use of ritual processions by Hindu nationalists in India.

4. Court Ritual in the Jaipur State (18th Century to 1949)

Department of Modern Indology (Monika Boehm-Tettelbach and Jörg Gengnagel)

The project focuses on the court ritual of the Jaipur state in the period between ca. 1720 and the merger of the Jaipur State with the Republic of India. Its main emphasis lies on the function of the ritual and the factors of its change. The point of departure is the assumption that the court ritual - understood to comprise both court ceremonies and religious ceremonies - provides for the central structure of the system of power. It legitimizes

kingship and elicits the subjects' loyalty. It is also assumed that social and historical change entails enhanced change of rituals. This is why the focus will lie on the earlier part of the 18th century and the latter part of the 19th century as two periods of marked change.

In order to achieve the objectives of the project we will examine the court protocol of Jaipur, kept in the Rajasthan State Archives. Moreover we will seek access to documents of the Archives of the erstwhile Maharaja of Jaipur, notably paintings visually representing ritual and public processions. Also of great importance is the study of not only ritual texts prescribing religious ritual but discussions with ritual specialists that are still attached to the royal family and the Jaipur court.

For further information please contact the homepage of the research programme (→ ①), the Executive Manager Dr. Brigitte Merz, Tel: 54 88 47 (→ ②) or the Speaker of the project Prof. Axel Michaels (→ ③).

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The Archaeology of Sacred Sites and Identity in Colonial and Postcolonial India, 1861-1960: The Case of Eastern India

My research seeks to examine archaeological practice (especially cultural heritage-management) in India and its consequences for identity-formation/change from colonial times till the decade after Independence. As a discipline actively engaged in the construction of the past and professing a "scientific" and "disinterested" methodology, archaeology has come to stand for the hegemony of science and reason, secularism and historicism that European modernity since the 19th century has aggressively sought to universalise. In the area of monument preservation in particular, archaeology has, from the inception of the discipline in the mid-19th century until very recently, been imbued with an unquestioning authority over the nature of monument preservation, overriding the contesting claims of the community to exercising control over something that was usually deeply rooted in its daily life. In India, the history of religious monument preservation is a strong case in point.

In keeping with the principles of public space created by European modernity which segregated religious practice (private sphere) from arts and aesthetics (public sphere), religious monument con-

servation in colonial India sought to "aestheticise" and "historicise" the structures it was to protect by clearly declaring that only non-living religious structures would be taken up for restoration; the living structures were to be in the charge of groups who used them. Sharp binaries were drawn between the religious, the living, the ugly (traditional Indian and the preserve of local communities) and the ancient, the historical, the aesthetic and the secular (modern European, the sphere of the state and its archaeologists).

My study intends to show that the distinction made between "secular" and "sacral" space often failed to work: Archaeological restoration and preservation in colonial India often came up against strong resistance from local communities employing the claims of faith and belief. But the inability of colonial and later postcolonial, state-sponsored archaeology, which continues to share many of the assumptions of colonial modernity, to fathom the significance of traditional perceptions of religious sites for the community or communities has contributed to some of the fundamental problems of Indian culture and identity

today. My study locates these questions in the region of eastern India and tries to examine how the "discovery" and classification of religious sites found their way into the discourse on regional identity and provided legitimisation for the conflicting claims of diverse linguistic groups.

I undertook preliminary archival research in the state archives of Orissa and West Bengal in December 2002, followed by research at the National Archives of India, New Delhi in February 2003. I expect to conduct extensive research in the course of 2003 and 2004 at the British Library (India Office Collection), London, Bihar State Archives (Khuda Baksh Library), Patna, the archives of the Archaeological Survey of India at New Delhi and Calcutta, Orissa State Archives and National Archives of India Records Centre (Eastern Zone), Bhubaneswar and the archives of the Asiatic Society of India, Calcutta. The study is being conducted in the Department of History, SAI.

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Research on the Delhi Refugees after Partition

Having decided to write an M.A. thesis on the refugee problem in Delhi after the partition of India 1947, I left for India at the beginning of January in order to collect relevant material in the Nehru Memorial Museum & Library (NMML).

The travel expenses and living costs for the 3-months' research trip were partially borne by the German Academic Exchange Council (DAAD). In Delhi, I received generous support from Evelin Hust, Director of the SAI's branch office. She helped me in my dealings with the local bureaucracy and introduced me to Delhi-based academics affiliated to the Institute. Due to their help and support, it was quite easy to find my way through the rather bewildering maze of rules and regulations for conducting academic research in India. Furthermore, pursuing research

in a well-organized and pleasantly situated library such as the NMML was an unforgettable experience.

Besides having the opportunity of meeting well-known academics like Judith Brown, I collected a lot of relevant material for my thesis. Apart from consulting unpublished government records and private papers (such as the files of the Delhi Police Branch or the Mountbatten papers) in the NMML's manuscript section, I searched for information on the refugee problem in Delhi daily newspapers dating from August 1947 to the end of 1948, available on microfilm. Thanks to the helpful staff of this section of the library who asked all users to take a "rest time" of 15 minutes after having consulted the newspapers for 45 minutes, my research was both effective and stressless.

Using my spare time to experience as much of Delhi's culture and everyday life as possible, I attended various cultural events organised by the Max Müller Bhavan, took part in religious festivals such as Lohri and Holi and, of course, did not miss out on one single episode of the Hindi soap opera "sas bhi kabhi bhi bahu thi".

Finally, I would like to express my gratitude to the DAAD (without whose financial help my trip would not have been possible) as well as to the History Department of Delhi University for their academic support. Furthermore I would like to encourage my fellow students to utilize the opportunity to do research abroad.

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Selected Research Projects

Department of Anthropology

Christiane Brosius

- Political rituals and spatial concepts in Hindutva practice. Agency and territorial rituals in India

Christiane Brosius, Michael Nijhawan

- Ritual dynamics, identity formation and the politics of violence: linking South Asian and Middle Eastern studies

Michael Nijhawan

- Territorial rituals and agency at Sufi shrines in Punjab
- Sites of German ethnicity (with Mita Banerjee, Mainz University)

William S. Sax

- The healing cult of Bhairava in Central Himalaya.

Department of Classical Indology

Parameshvara Aithal

- Vedic auxiliary sciences and Sanskrit manuscripts in European libraries

Johannes Beltz, Axel Michaels

- Text and context of the Mahima-Dharma movement in Orissa

Johanna Buß

- Hindu conceptions of unpacified spirits

Christoph Emmrich

- Conceptions and language of time in canonical Buddhist literature

Jörg Gengnagel, Axel Michaels

- Visualized space - construction of locality and cartographical representation in Benares

Ute Hüsken

- Ritual traditions in the South Indian temple town of Kancipuram
- Samskaras of the South Indian Vaikhana temple priests

Axel Michaels (with Niels Gutschow, Alexander von Rospatt and Nuthan Sharma)

- Life cycle rituals in Nepal
- The price of impurity: The Dharmadhikarin in the legal tradition of Nepal

Srilata Müller

- Ritual traditions in the South Indian temple town of Kancipuram
- The life and works of Ramalinga Swamigal

Department of Development Economics

Clive Bell

- Child labour, education and economic growth
- Rural credit markets and interlinking

Stefan Klöner

- Rotating savings and credit associations (Roscas)

Ramona Schrepler

- Child labor and fertility

Annegret Steinmetz

- Informal water markets: the role of share contracts

Department of Geography

Hans-Georg Bohle

- Food security and conflict management in the Eastern Province of Sri Lanka

Hans-Georg Bohle, Michael Brklacich

- Global environmental health and human security (research group)

Hans-Georg Bohle, Rainer Sauerborn

- Global environmental change and health (research group)

Jürgen Clemens

- Review of German news maps on the "war against terror" in Afghanistan
- Urbanization trends in Sri Lanka: potentials of small and medium towns (under preparation)

Hartmut Fünfgeld

- Natural resource management and conflict transformation in Sri Lanka.

Elvira Graner, Ganesh Gurung (Nepal Institute of Development Studies Kathmandu)

- International labour migration from Nepal

Una Hombrecher

- Social capital: options and obstacles in search of security. Sri Lankan women in conflict zones

Stephen Lemcke

- Banaras as Waterscapes. On the construction of everyday "spaces of water use"

Christiane Noe

- Health and illness in the "welfare" state of Sri Lanka. Livelihoods and vulnerability of marginal groups in Colombo, Sri Lanka

Stefan Schütte

- Socio-spatial constructions of locality and social networking - the washermen (Dhobi) in Banaras

Susanne van Dillen

- Critical Regions, Vulnerable People: A Geographical Investigation into the Cause and the Effects of "Natural Disasters" in Western Orissa, India

Department of History

Gita Dharampal-Frick, Ravi Ahuja

- Indian Ocean (1400-2000)
- South Asian Modernity (SAM). A network of historical and contemporary studies

Indra Sengupta-Frey

- The archaeology of sacred sites and identity in colonial and postcolonial India, 1861-1960. The case of Eastern India

Department of International Economics

Frithjof Kilp

- Environmental policies and their transmission by international trade (with a case study of India)

Markus Loewe

- Informally working people: how to reform their social security and to improve their impact

Pilanya Niyomthai

- Tax reform in semi-industrialized countries (Thailand)

Dong Phuong Pham

- Competitiveness of cooperative financial systems: the case of Vietnam

Sabine Streb

- Regulating natural monopolies in the water industry of developing countries: institutional alternatives

Marco Veselka

- Economic structures, financial systems, and growth (Germany, USA, Taiwan)

Isabel Werle

- An international comparison of fiscal federalism (Germany, Malaysia)

Axel Wolz

- The transformation of agricultural cooperatives, self-help-organizations, and rural finance systems in Vietnam

Wolfgang-Peter Zingel

- Local bodies finance: India, Pakistan, Bangladesh

Department of Modern Indology

Monika Boehm-Tettelbach, Jörg Gengnagel

- Court ritual in the Jaipur State (18th century to 1949)

Jörg Gengnagel

- Visualized texts - religious maps and the sacred topography of Banaras

Sonja Gippert-Fritz

- Studies on Maldivian poetry - Raivaru

Mathias Metzger

- Romani as an Indic language: typological and etymological studies into a new Indo-Aryan language of Europe.

Department of Political Science

Karsten Frey, Pervaiz I. Cheema (Islamabad Policy Research Institute)

- Nuclearisation in South Asia

Peter Lehr, Hendrick Lehmann, Alexander Fischer, Malte Pehl

- Police and the rule of law in India

Kenneth McPherson, Peter Lehr, Subrata Mitra

- Governing the Indian Ocean

Subrata Mitra, Clemens Spieß

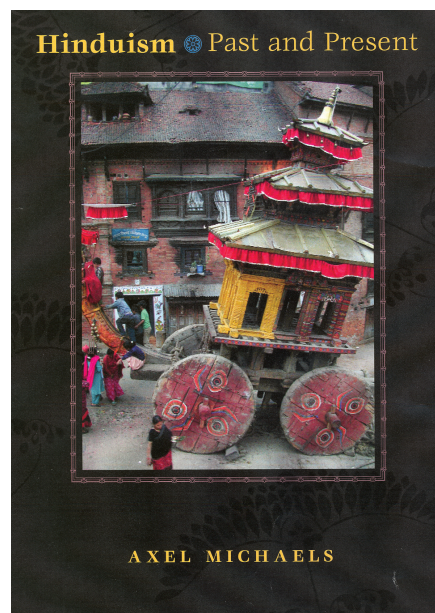
- Political parties and governance: A study of India and South Africa

"Hinduism. Past and Present" by Axel Michaels

Hinduism is currently followed by one fifth of humankind, not only in South Asia. Far from being a monolithic theistic tradition, the religion comprises thousands of gods, a complex caste system, and hundreds of languages and dialects. Such internal plurality inspires vastly ranging rites and practices amongst Hinduism's 700 million adherents. It is therefore not surprising that scholars have been hesitant to define universal Hindu beliefs and practices.

In the forthcoming English translation of his book "Der Hinduismus" (1998), Axel Michaels, professor at the Department for Classical Indology at the South Asia Institute, Heidelberg, breaks this trend. Michaels examines the traditions, beliefs, and rituals Hindus hold in common through the lens of what he deems Hinduism's "identificatory habitus", the constitution of identity by the identification with something different, a cohesive force that binds Hindu religions together and fortifies them against foreign influences. Thus, in his analysis, Michaels not only locates Hinduism's profoundly differentiating qualities, but also provides the framework for an analysis of its social and religious coherence and the understanding of it in its totality.

Michaels blends his insightful arguments and probing questions with intro-



Michaels, Axel. *Hinduism. Past and Present*. New Jersey: Princeton University Press (December 2003).

ductions to major historical epochs, ample textual sources as well as detailed analyses of major life-cycle rituals, the caste system, forms of spiritualism, astrology, devotionalism, ritualism, and heroism. Along the way he points out that Hinduism has endured and repeatedly resisted the missionary zeal and universalist

claims of Christians and Muslims, Buddhists and Jains alike. He also contrasts traditional Hinduism with the religions of the West, "where the self is preferred to the non-self, and where freedom in the world is more important than liberation from the world."

Engaging and accessible, this book will appeal to laypersons, students, and scholars alike as the most comprehensive introduction to Hinduism yet published. Not only is "Hinduism. Past and Present" refreshingly new in its methodological approach, it also presents a broad range of meticulous scholarship in a clear, readable style, integrating Indology, religious studies, philosophy, anthropological theory and fieldwork, and sweeping analyses of Hindu texts.

By bringing together text and context, the canonical and the marginal, the fixed word and the ever-changing action, past and present, and by treating them as a whole, Michaels bridges the gap between Indology and the Anthropology of South Asia. The book makes you wonder how else a comprehensive interpretation of Hindu culture should look like, and focuses a spotlight on the South Asia Institute as a place of innovative writing and thinking on Indian society and religion.



Recent Publications of Members of the SAI

Anthropology

Christiane Brosius

- "Hindutva Intervisuality - Videos and the Politics of Representation." In Ramaswamy, Sumathi (ed.) *Beyond Appearances? Visual Practices and Ideologies in Modern India, Contributions to Indian Sociology, Occasional Studies*. New Delhi, Thousand Oaks, London: Sage Publications (2003): 265-296.

- "Mapping the Nation's Body - Territorial Processions in Propaganda Videos of the Hindu Right." In Gilles Tarabout and Daniela Berti (eds.) *Etnosistemi. Processi e dinamiche culturali* (Ethnosystems. Cultural Processes and Dynamics). Special Issue on 'Territory, Soil, and Society in India'. Rome, 2003.

- "The dislocation of the 'centre' - Bollywood across the borders." In Kaur, Raminder and Ajay Sinha (eds.) *Bollywood: Indian Popular Cinema through a Transnational Lens*. New Delhi, Thousand Oaks, London: Sage Publications (2003).

Stefan Ecks

- *Digesting modernity: Body, illness and medicine in Kolkata*. Ph.D. Thesis, Dept. of Anthropology, London School of Economics, University of London, 2003.

Martin Gaenszle

- (with Nutan Dhar Sharma) "Nepali Kings and Kasi: On the Changing Significance of a Sacred Center." *Studies in Nepali History and Society* 7/2 (2003).

- "Die unproduktive Gesellschaft: ein Mythos?" *Erwägen Wissen Ethik [Deliberation Knowledge Ethics]* 14/1 (2003).

Michael Nijhawan

- "From Divine Bliss to Ardent Passion: Exploring Sikh Religious Aesthetics Through the Dhadi Genre." *History of Religions* 42/3 (2003): 359-385.

- "Dhadi Darbar: Religion, Violence, Agency, and their Historicity in a Panjabi Performative Genre." Heidelberg, Diss. [microfiche], 2002.

- "Rhetorik, Musik, und Repräsentationspraxis in Panjabs Dhadi-Genre." In Ingo W. Schröder and Stéphane Voell (eds.) *Moderne Oralität*. Marburg: Förderverein Völkerkunde Marburg, Curupira, 2002.

- "Witnessing Violence: Perspectives on Sa'adat Hasan Manto's 'Khol do' and Rajinder Singh Bedi's 'Lajvanti'." *Annual of Urdu Studies* 13: 189-202.

William S. Sax

- "Pandav Lila". In Peter J. Claus and Margaret A. Mills (eds.) *South Asian Folklore: An Encyclopedia*. New York: Routledge, 2002.

- "Ram Lila". In Peter J. Claus and Margaret A. Mills (eds.) *South Asian Folklore: An Encyclopedia*. New York: Routledge, 2002.

- "Healing Rituals: a Critical Performative Approach." *Paragrana* 12/1-2 (2002): 385-404.

Classical Indology

Christoph Emmrich

- (with Adele Fiske) "The Use of Buddhist Scriptures in Dr. B.R. Ambedkar's 'The Buddha and his Dhamma' ". In Surendra Jondhale and Johannes Beltz (eds.) *Reconstructing the World: Dr. Ambedkar and Buddhism in India*. Delhi: Oxford University Press (2003): 222-241.

Ute Hüsken

- "Zu einer vergleichenden Studie der Texte Therigatha und Theragatha." Review on Kathryn R. Blackstone, *Women in the Footsteps of the Buddha. Struggle for Liberation in the Therigatha*. Richmond: Curzon, 1998. xiii + 185p. *Wiener Zeitschrift für die Kunde Südasiens* XLVI (2002): 43-50.

Marianna Kropf

- "Katto khuvaune: Two Brahmins for Nepal's Departed Kings." *EBHR* 23 (2002): 56-84.

Axel Michaels

- *Hinduism. Past and Present*. New Jersey: Princeton University Press, 2003.

- "Inflation der Rituale? Grenzen eines vieldeutigen Begriffs." *Humanismus aktuell* 13 (2003): 25-36.

- "The Sacredness of (Himalayan) landscapes." In: N. Gutschow, Ch. Ramble, A. Michaels and E. Steinkellner (eds.) *Sacred Landscapes of the Hima-*

laya. Vienna 2003: 13-18.

Development Economics

Clive Bell

- *Development Policy as Public Finance*. Oxford: Oxford University Press, 2003.

Stefan Klonner

- "Buying Fields and Marrying Daughters: An Empirical Study of Rosca Auctions in a South Indian Village." *Economic Growth Center Discussion Paper* 854, Yale University (2003).

- "Rotating Savings and Credit Associations when Participants are Risk Averse." *International Economic Review* 44/3 (2003): 979-1005.

Geography

Hans-Georg Bohle

- "Land Degradation and Human Security." In Plate, E. et al. (eds.) *Environment and Human Security. Workshop Report, United Nations University Research and Training Centre*. Bonn (2003): 3/1-3/6.

- "Zeitbombe Bevölkerungswachstum. Wie viele Menschen verträgt die Erde?" In Ehlers, E. and H. Leser (eds.) *Geographie heute - für die Welt von morgen*. Gotha (2002): 19-26.

Jürgen Clemens

- "'Pipelineistan': Großes Spiel um Öl und Gas. Pipelinepläne durch Afghanistan und Pakistan reaktiviert." *Südasiens* 3/2002: 4-7.

- "Südasiatischer Wassergipfel in Islamabad. Tagungsbericht." *Südasiens* 1/2003: 48-51.

- (with Andreas Dittmann) "Kriege und 'weiße Flecken' auf Karten von Entwicklungsländern - eine kritische Durchsicht von Medienkarten zum Afghanistankonflikt." *Petermanns Geographische Mitteilungen* 1/2003: 58-65.

Hartmut Fünfgeld

(with B. Lohnert, A. Haas) "Dezentralisierung als Schlüssel zur Lösung struktureller Entwicklungsprobleme? Das Beispiel Sambia." *Geographische Rundschau* 55/7-8 (2003): 30-34.

Elvira Graner

- "Labour Migrants in the Kathmandu Valley. A Demographic Analysis of Carpet Workers." *Population and Development in Nepal 10* (2002) : 97-108.
- "Migration and Sustainable Development in Nepal. Carpet workers in the Kathmandu Valley." In Domroes, M. (ed.) *Translating Development. The Case of Nepal*. New Delhi (2003) : 247-267.
- "Migration und Arbeitsmärkte in Nepal. Beschäftigte in Teppich-Manufakturen des Kathmandu-Tales." In Gammerith, W. and K. Sachs (eds.) *Projekt-Dokumentation zum Jahr der Geowissenschaften* (CD, printed version by autumn 2003).

Stefan Schütte

- "Soziale Räume der Sicherheit - Die Wäscher von Banaras und ihr 'Tāt'." In Gammerith, W. and K. Sachs (eds.) *Projekt-Dokumentation zum Jahr der Geowissenschaften* (CD, printed version by autumn 2003).

History

Ravi Ahuja

- "Subaltern Networks under British Imperialism. Exploring the Case of South Asian Maritime Labour (c. 1890-1947)." In Jan-Georg Deutsch and Brigitte Reinwald (eds.) *Space on the Move. Transformations of an Indian Ocean Seascape in the Nineteenth and Early Twentieth Centuries*. Berlin: Klaus Schwarze Verlag, 2002 : 39-60.
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Printed by:

Dietz Druck, Heidelberg

The responsibility for facts and opinions expressed in this report rests exclusively with the authors and their interpretations do not necessarily reflect the views of the institute or its staff.

9th International Bhakti Conference

Ninth International Conference
on Early Literatures in
New Indo-Aryan Languages

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Layout: D. Vargasevic, Abt. Foto-Grafik, Universität Heidelberg

