

## Report from the Field: Harappa Archaeological Research Project (HARP), 2000

Between 29 December 1999 and 11 April 2000, the Harappa Archaeological Research Project (HARP) conducted its 14<sup>th</sup> season of research under the direction of Dr. Richard H. Meadow (Harvard University) and Dr. J. Mark Kenoyer (University of Wisconsin-Madison) with the assistance of Dr. Rita P. Wright (New York University). Harappa, located in the flood plain of the River Ravi, was an important urban center of the Indus Civilization (c. 2600-1900 BCE). This past season, archaeologists investigated Harappa's Ravi (c. 3300 BC - 2800 BC) and Early Harappa (Kot Diji) (2800 - 2600 BC) Phases in order to understand the site's transformation from a small village to a large urban center of more than 150 hectares.

In order to better understand Harappa's urban transition, excavations were conducted in Mounds AB, E, and F. Excavations in Mound AB focused on a horizontal exposure of Early Harappan occupation levels. These efforts produced ceramic evidence that confirms the transformation of the Kot Dijian styles into those of the later Harappan. One important discovery this past season was an unfinished carved steatite seal bearing an elephant motif in the Early Harappan levels. This find confirms that

the use of seals with animal motifs extended into the earliest phases of Harappan settlement, predating the first full Harappan period (c. 2600 BC). In even earlier levels, excavators uncovered further evidence for the local manufacture of stone ornaments at the beginning of the Ravi Phase including debitage from the working of agate, carnelian, amazonite and lapis lazuli.

The excavations of Mounds E and F were equally profitable. Work in Mound E revealed a large complex of rectangular rooms made from mud brick and separated by distinct streets and narrow alleys. Hearths and trash pits were excavated inside these houses while a large pit containing pottery kiln debris and hundreds of sawn and drilled steatite bead fragments were found outside. Together, this evidence suggests that craft production was a primary activity in the area during the Harappan Phase 3A. Up-slope from these building complexes were deposits dating to Harappan Period 3B, 3C, and Late Harappan (Periods 4 and 5). These deposits yielded a large number of faience and terracotta molded tablets, some incised steatite tablets, gold beads and foil, crucibles, and touchstones, all

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## NEW OPPORTUNITIES

*By Brian Spooner*

Since the last issue of this newsletter a number of changes in the Institute's structure and in its day-to-day operation have opened up some attractive new opportunities.

The first of these came in September. As required by the current bylaws, Dr. Charles Kennedy stepped down from his position as AIPS Director. During this period the responsibilities of the position, which carried the Institute's primary administrative responsibilities, had grown to a point that was beyond what could normally be expected of a senior research scholar with fulltime teaching responsibilities. Dr. Kennedy had earned everyone's gratitude and admiration for the way he had taken on these responsibilities as a junior scholar and worked with them innovatively as they had grown and he had graduated to the position of a senior scholar in his field. The workload was onerous and he had discharged it with commitment and imagination.

Despite the limitation of terms and the desirability of rotation it would have been difficult to find new candidates for this position, not only among senior scholars, but even more so

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suggesting that craft specialists were located nearby. Of exceptional note was a piece of thin molded terracotta in the shape of a tree. On one side, two short-horn bulls are depicted in combat below a thorny tree, possibly the acacia, while on the other side, four signs of the Indus script was inscribed below a rectangular "standard" enclosing three rows of eight stars each.

Mound E was revisited in order to investigate the area's function as a copper production center and hopefully recover a copper-related pyrotechnological installation. In earlier seasons, copper working areas had been identified and ground-truth gradiometer anomalies had been noted in Heather Miller's 1995 survey of the site for evidence of pyrotechnological activities. However, excavations revealed a greatly disturbed context brought on by a series of brick robbing events, leaving little hope of locating in-tact

production installations. Nevertheless, several artifacts associated with pyrotechnological activities were recovered from the debris including crucible fragments and vitrified kiln wall fragments.

In Mound F, an area adjacent to Sir Mortimer Wheeler's trench (43) was continued from previous seasons. The goal was to expand the area to the North, further exposing the vicinity around the circular platform that Wheeler had excavated in earlier decades. As in previous seasons, fallen walls sealed well-preserved cultural deposits that included complete ceramic vessels and domestic installations. Additionally, the excavators removed samples from the center and sides of the platform in order to determine its function at Harappa.

Working in tandem with archaeologists, a variety of specialists staffed the HARP Team this past season. This included a team of object conservationists (Harriet Beaubien, Monica Shah, and Candice Griggs), archaeobotanists (Dr. Steven Weber and Jonathan

Meyer), and data base specialists (Sharri Clark and M.N. Ghouri). In addition, studies on the excavation's ceramic evidence and figurines (P. Christy Jenkins and Sharri Clark, respectively) are on-going. These specialists bring to traditional archaeological techniques an expertise from a variety of disciplines, adding a multi-disciplinary component to investigations at Harappa.

The ongoing investigations at ancient Harappa are clarifying one of the earliest attempts at urbanism in South-East Asia. Archaeological evidence from Harappa suggests that the organized production of pottery and prestige items as well as writing and monumental architecture came together to form a complex political and economically viable city. Exactly how this complexity manifested itself in the Indus Civilization will continue to preoccupy the archaeological investigations at Harappa.

For more information about Harappa on the web, visit the online website at: <http://www.harappa.com>

Subscribe or Submit now! The graduate students of Berkeley are pleased to announce *Bridges: Berkeley Research Journal on South and Southeast Asia (BRJSS)*, a graduate student run and faculty refereed annual journal. The journal will foster dialogue between the fields of South and Southeast Asia and will be interdisciplinary in scope, drawing content from diverse theoretical and disciplinary perspectives in the social sciences, humanities, and the arts. We expect submissions from scholars working on South or Southeast Asia in the fields of Anthropology, Comparative Literature, Economics, Folklore, Gender Studies, Geography, History, Linguistics, Political Science, Religious Studies, Sociology, and other fields. Volume 1 will be released on September 1, 2001. All articles and book reviews submitted at this time will be considered for subsequent volumes.

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## New Opportunities

(cont. from p.1)

among junior scholars who may be preoccupied with the problems of acquiring academic tenure. The Board therefore resolved to turn the opportunity to advantage by following the example of other members of the Council of American Overseas Research Centers (CAORC), such as the American Research Institute in Turkey, and the American Institute of Yemeni Studies, by both professionalizing the position and rationalizing the structure of the Institute. The necessary revisions of the Bylaws had been approved during the summer and the Institute has now opened a staff position of Administrative Assistant to manage its office in the U.S. The person who now fills this position, (which was advertised in February and filled in March) Ms. Uzma Rizvi, is now working with the President and other officers to develop a central U.S. administrative base for the Institute. For the duration of the term of the current president this U.S. office will be housed in the University of Pennsylvania Museum, benefiting from the infrastructure and support of the Museum as well as Penn's Department of Anthropology and Center for South Asian Studies.

Second, the U. S. Educational Foundation in Pakistan (USEF/P, the local Fulbright Office), which since 1998 had rented space to the Institute for its small administrative operation in Islamabad, decided during the past summer to move to a new location, making it necessary for AIPS also to seek new accommodation.

We decided to take advantage of this opportunity to reevaluate our overall needs and prospects, and began to explore the possibilities for moving into a fully independent, free-standing house. Our Islamabad Center Director, Mr. Nadeem Akbar, explored the options for us. In early October we settled on an excellent house in an ideal location on Embassy Road (F-6/4), around the corner from the Holiday Inn, and only a short distance from shops, guesthouses, restaurants and the Secretariat. A longterm lease was signed and by the end of the month the move was complete. The image of AIPS in Islamabad was thus transformed overnight from a dependency of the Fulbright Office, with its direct connections to both governments, of Pakistan and the United States, to what was originally intended: an autonomous research-oriented representative of American academe. We are, however, deeply grateful to the Fulbright office for the hospitality and other assistance we have received, not only over the past four years, but since the beginning of our activities back in 1973, and we hope to continue a close working relationship. But the move does carry symbolic significance, and I was able to mark it with a formal reception at our new address in the week following Eid, on January 4, 2001.

Thirdly, although this move, and the expansion of our activities that it implies, had been in the Institute's sights for many years, it had not been possible to foresee all the long term implications of such a major change. Luckily, this opportunity has coincided with a change in our finances. We were encouraged to make these changes by the news last summer that the Institute had been awarded a three-year renewable grant by the U.S. Department of Education's Title VI Program for Overseas Research Centers. This program is specifically designed to support overseas logistical expenses (as distinct from fellowships or other programs). Nothing could have been more opportune.

Immediately following Eid, at the end of Ramadan in late December, I was able to spend a week in Islamabad and engage in a series of activities to inaugurate the new Center. Apart from paying courtesy visits in the appropriate offices of the Government to report on our progress, I held discussions with members of the faculty and administration in Quaid-i-Azam and Allama Iqbal universities, and--perhaps most importantly--with Islamabad members of the new Council on Social Sciences (COSS), which will now help us to develop relations with scholars in

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## DIGITAL SOUTH ASIA LIBRARY ONLINE

The Center for Research Libraries officially launched one of its major digital initiatives - the Digital South Asia Library (DSAL). The Digital South Asia Library is a global collaborative effort to make important and rare resources available to the international community. Scholars, public policy officials, business leaders, and others can now access information through the project's permanent website at <http://www.crl.uchicago.edu/dsal>

This ongoing project will allow users to benefit from an improved electronic information infrastructure and expeditious delivery of digital research materials directly to them from the South Asian subcontinent and England. DSAL has acquired permission to digitize and scan an array of important resources from a variety of institutions, thereby making access to rare materials a reality for scholars worldwide.

The Digital South Asia Library includes resources from many disciplines as well as a variety of data types. The component parts of the project include maps, statistics, bibliographies, union lists, indexes, photographs, books and journals, as well as a wonderful reference collection that is strong in pedagogical tools for South Asian language learning.

Participants in DSAL include CRL, the South Asia Microform Project, the Committee on South Asian Libraries and Documentation, the Association for Asian Studies, the Library of Congress, the Asia Society, the British Library, the University of Oxford, the University of Cambridge, MOZHI in India, the Sundarayya Vignana Kendram in India, Madan Puraskar Pustakalaya in Nepal, other institutions in South Asia, and leading universities in the U.S.

The Center for Research Libraries is an international not-for-profit consortium of colleges, universities and libraries that makes available scholarly research resources to users everywhere. Its mission is to stimulate and enhance scholarship as an extension of local resources by providing members with access to its collection of unique and rarely held research materials. For more information about CRL, visit the website at <http://www.crl.uchicago.edu> or call (800) 621-6044.

# New Opportunities

(cont. from p. 3)

other parts of Pakistan. I was also able to give a half-hour television interview the regular Friday "Visitor's Book" program, which was aired on three channels. I took the opportunity not only to introduce AIPS and announce the opening of our new Center, but to discuss opportunities in the U.S. for the study of Pakistan and related topics, and our efforts to develop the idea of Pakistan Studies as a major focus in the larger study of the eastern (non-Arab) Islamic world with all the larger historical implications of Harappan Civilization and the Mughal Empire. The week culminated in a reception at the Center at which I had the opportunity to address around thirty guests on "Pakistan Studies in the Age of Globalisation." The address, which will be printed in the next issue of the Newsletter, was followed by a panel discussion with a number of COSS members who had been able to attend.

We expect now to be able to develop a number of new initiatives for the purpose of expanding our support of the research activities of our fellows as well as other visitors, and developing academic contacts and networks in Islamabad and other parts of Pakistan. For example, the new accommodation provides space for occasional lectures and receptions. We expect to develop a working library both for easy reference and to introduce visitors to the range of

academic work relating to Pakistan from American universities. And we are introducing a new position--scholar-in residence--which will provide opportunities for senior scholars to spend relatively short periods in Islamabad, ideally two to three months at a time, during which besides their own research they will advance the academic visibility of AIPS in Pakistan, and contribute to the development of databases of research resources in Pakistan for various disciplinary fields.

The opportunities provided by these new activities will make the Institute's work more obviously cumulative. In the next issue of PSN we expect to be able to report more of these developments. In the meantime, it is important to note that in the medium to long term the success of all our programs must depend on the support we generate. I am particularly happy to recognize the outstanding work of our Islamabad Center Director, Mr. Nadeem Akbar, whose efforts beyond the actual duties of his position have already contributed enormously to our enterprise. I am also happy to announce two new members who will now send representatives to our Board: the Massachusetts Institute of Technology and the Indiana University.

Let me conclude by expressing the hope not only that more institutions will find it useful to join AIPS (we have recently received a fresh application which will be acted on at the next Board meeting in March), but perhaps more importantly that more individual scholars will find it useful to join. A membership application form is included on the back of this newsletter. Besides this newsletter and invitations to panels and events, membership brings with it the opportunity to be elected to the Board and otherwise participate in the project of exploring the significance of Pakistan, its people and territory, in world history.

Brian Spooner  
President

## New Websites to Check Out

- ♦ <http://www.serindian.com/>
- ♦ <http://www.picatype.com/dig/d0aa01.html>
- ♦ <http://www.lib.berkeley.edu/SSEAL/SouthAsia/tutorial2.html>
- ♦ <http://bosei.cc.u-tokai.ac.jp/~indus/english/index.html>
- ♦ <http://www.nhk.or.jp/bunken/BCRI-rup/h12-ru2.html>

## Call for Proposals for the 30th Annual Conference on South Asia

The Program Committee for the University of Wisconsin-Madison Center for South Asia is now soliciting proposals for complete panels, single papers, round tables, poster sessions, photo exhibits and documentary films to be presented at the 30th Annual Conference on South Asia on October 18-21, 2001 on the University of Wisconsin-Madison campus. Proposals will be accepted from a wide variety of disciplines. Priority will be given to new and innovative research and new participants in the conference. **The deadline (firm) for proposals is May 15, 2001.**

This conference attracts 500+ scholars and other interested parties annually, and features about 70 academic panels and roundtables. It also features a pre-conference, association meetings, and various special events & exhibits.

Please visit the Conference web site for complete information on participating and registration.

Also available on the Conference Web site is information on:

- \* reserving meeting rooms during the conference
- \* reserving display space for your non-profit organization
- \* reserving display or sales space for your publishing company or other venture related to the scholarship of South Asia

**Conference URL:** <http://www.wisc.edu/southasia/conf/>

# COLUMBIA UNIVERSITY'S WORKSHOP ON TRANSLATING FAIZ

Faiz Ahmed Faiz is generally agreed to be one of the greatest Urdu poets of the twentieth century, and has certainly attracted the attention of ghazal and recording artists, of translators, and of scholars. Furthermore, his popularity is legion throughout South Asia and its diaspora. Yet, as is so often the case with legendary figures, the Faiz myth overshadows serious scholarship of his poetry; his role as cultural icon often inhibits scholarly assessment of his contribution. Known especially for a few poems, his voluminous output is largely unsung and unknown--especially his later work, from the mid-1960s until his death in 1984. Several of his published translators have been Anglophone poets in their own right but have had minimal to moderate command of Urdu; some, not being literate in Urdu though fully bilingual, have had a solely oral relationship to Faiz; and others, fully literate in both English and Urdu, have still not had the facility to render him successfully into English. Few, if any, of those who have translated Faiz into English have been scholars of Urdu, knowledgeable in its poetic tradition.

## THE WORKSHOP

On May 29, 1999 a group of scholars, poets and the general public met at Columbia's Southern Asian Institute to assess the tradition of translating Faiz as well as to try to look beyond the legend to gain some scholarly insight into his poetry as well as his function as a cultural icon. By gathering together a diverse group of people, each with particular expertise but all interested in Faiz' poetry and the problems of translation itself, we were able to exchange ideas and new insight into the appeal and elusiveness of rendering post-classical Urdu poetry into English.

Primary participants included published translators (Agha Shahi Ali, C.M. Naim, Tahira Naqvi and Naomi Lazard), two whose translations are in progress (Shoaib Hashmi and Andrew McCord) and two scholars of Urdu poetry who occasionally turn their hand to translation (Frances Pritchett and Carla Petievich). We also referred to the published translations of Daud Kamal. Each of the primary participants contributed his/her own translation(s) of two poems, one which appears in every published volume (Mujh se Pahli si Muhabbat Miri Mahbub na Mang), and one which, while extremely popular in musical rendition and therefore almost universally familiar, is almost never published in English (Yaad). The morning session focused on our comparison of the various choices each translator made and we discussed the differences in outcome that resulted from these various choices. Discussion also extended to the politics of translation and how translators inscribe themselves into a literary tradition. A packet containing several essays on Faiz, on translation, and on Urdu Literature in the twentieth century was circulated in advance of the workshop, and provided the basis of discussion for other such questions as, "Who owns Urdu poetry and therefore who may translate it?" "Who decides?" "Where and how does ownership of a particular oeuvre devolve after the poet has passed away?" "What role do poets and poetry play in contemporary South Asia?" and "What role do scholars and intellectuals play and how much do we find poets filling those roles?" The afternoon session was targeted for these wider-ranging questions, and invited guests and members of the public had a chance to contribute to this discussion. Philip Nikoleyev, visiting from Harvard University, offered his own readings of two poems and talked about the merits of very literal translations vs. more "poetic" that might be considered rather literal in spirit. Carla Petievich presented a paper on "Faiz and the Role of the Poet as Public Intellectual in Pakistan." Professors Shoaib and Salima Hashmi, who came from Pakistan for the event, each participated with more personal presentation: Salima presented a visual reading of "The Dance of the Unicorn" -- Faiz' only poem composed in English-- while Shoaib expanded on the ambiguities of the role of prominent dissidents whose art was revered but whose politics were problematic to the state. Faiz, of course, posed a real dilemmas in this regard.

The public participated actively and enthusiastically all afternoon, bringing to the discussion personal reminiscences of the impact Faiz' poetry had had upon them; and the nostalgic role of this poetry in keeping alive one's relationship to homeland while living in diaspora. The workshop was judged by all present to have been a success and we agreed to try to arrange further workshops, perhaps semi-annually or annually, to explore the poetry and politics of other progressive poets.

Thanks are reiterated to the Southern Asian Institute for hosting the event, to the Professors Hashmi for coming from Pakistan to participate, to Professor Naim for coming from Chicago, and to all those who came from the New York area and New England region. Finally, we acknowledge with thanks the generosity of Pakistan International Airlines for providing transportation for the Hashmis, and the Consulates of Pakistan and India in New York for their endorsement and encouragement of the event.

Carla Petievich

## EDITORIAL

Worried that you may have missed an issue of the Pakistan Studies Newsletter or PSN?

Perhaps not, since owing to all the changes of the past year, including a change in computing systems, there has been a hiatus.

This issue is New Series, Number 5, Spring 2001. No. 4, the issue before this one, appeared in spring 2000 (but was dated Fall 1999).

We are now back into a routine, and in the interests of explanation we are planning No. 6 for late spring and No. 7 for the autumn, after which you may expect regular spring and fall issues.



# C.M. Naim: A Brief Portrait

Uzma Rizvi, University of Pennsylvania

There are few opportunities for students like myself to appreciate publicly the work of scholars who were essential to establishing fields now taken for granted. Urdu language and literature has a relatively short history in American Universities. C.M. Naim is one of the figures who helped establish Urdu in our universities, and he will retire this year from the University of Chicago. This feature is a tribute to Naim Sahib, and it will encourage those who do not know him to attend the international conference, to be held in his honor, hosted by the Southern Asian Institute at Columbia University on September 28-30, 2001.

My discussions with Naim Sahib converged on issues that dealt with his choice of teaching, his love for Urdu and how he sees his own contribution to American academics. I was immediately struck by his pragmatic attitude towards teaching. It was apparent that the most important role for him was that of an educator, rather than a revolutionary, cultural hero in America.

Born and raised in India, C.M. Naim received his undergraduate education at Lucknow University, and went on to complete a masters in Urdu there. While attending a special certificate program at Deccan College, Pune, he met Dr. J. Gumperz who invited him to study in the United States. And so, in 1957 he entered the University of California-Berkeley for graduate school. By 1961 Naim Sahib had earned another masters degree and received a job offer from the University of Chicago to teach Urdu. Since 1961 he has dedicated his efforts to teaching there, bringing the Urdu language to generations of students.

Naim Sahib speaks highly of the University of Chicago's congenial atmosphere and academic excellence paired with the interdisciplinary meshing within the South Asian Studies department. The challenges in teaching he has faced over the last 40 years include tailoring his instruction in order to challenge and meet the different needs of both students learning Urdu as a second language and students with various levels of native competency. The attention he paid to each student speaks to his dedication as a true educator. Besides inspiring many students, Naim also has been primarily responsible for two scholarly journals: *Mahfil: A Quarterly of South Asian Literature* (currently named *Journal of South Asian Literature*, Michigan State University) was begun in 1963 and presents Urdu literary works in translation; and *Annual of Urdu Studies*, which he founded in 1981.

One of the aspects of his career for which Naim Sahib feels most fortunate is the freedom and respect from the administration at the University of Chicago. The enormous amount of flexibility and creative license he has been granted, without bureaucratic obstacles, has allowed for the development of new and interesting courses at pace with the movement of his ideas.

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## Urdu Scholarship in Transnational Perspective

hosted by  
*Southern Asian  
Institute  
Columbia  
University*

in honor of

*C.M. Naim*  
University of  
Chicago

September 28-30,  
2001

[http://www.  
columbia.edu/cu/  
libraries/indiv/  
area/sarai/  
conf/9.01Urdu-  
cfp.html](http://www.columbia.edu/cu/libraries/indiv/area/sarai/conf/9.01Urdu-cfp.html)

## Urdu Scholarship in Transnational Perspective

On September 28-30, 2001, the Southern Asian Institute at Columbia University will host an international conference in honor of retiring **Professor C. M. Naim** of the University of Chicago. The occasion will publicly recognize Professor Naim's contributions to Urdu and South Asian studies as a teacher, scholar, translator, and man of gracious ways and liberal views. It will also provide an opportunity to reflect retrospectively on the expansion of transnational, interdisciplinary scholarship based in Urdu-language sources in the United States, Europe, India, and Pakistan over the last forty years. The array of scholarly presentations will reassert the centrality of Urdu, defined inclusively and through its plural contexts, as a tool of knowledge in the production of a wide-ranging and influential body of research.

The conference seeks to bring together social scientists and humanists who have examined the cultural histories, social and political debates, and literary developments in north India, Pakistan, and the global community of Urdu speakers. Professor Naim's engagement with historians, anthropologists, and political scientists as well as scholars of literature, language, religion and other subjects will be reflected in the selection of papers for inclusion in the program. The best of the collected papers will be published as a scholarly volume by a major university press, and therefore no previously published work or work already submitted for publication will be accepted.

Papers have been invited that present original findings and new perspectives. Presentations are also welcome from translators, publishers, editors, educators, and administrators who work in the Urdu field. Proposals may be submitted for organized panels, roundtables, or individual papers. Each proposal consisted of a 250-word abstract as well as the name of the contributor or contributors, together with institutional affiliation, address, phone number, and e-mail address. The deadline for submission of abstracts was August 15, 2000.

Travel assistance will be offered for leading scholars from South Asia, pending the outcome of fundraising efforts. United States and Europe-based participants are expected to finance their own travel from institutional or personal sources. A small block of rooms has been reserved in East Campus Housing at Columbia University for the duration of the conference. Gratis accommodation will be offered to a limited number of presenters on the basis of financial need. Other paper presenters may avail of subsidized rates for these rooms or for rooms in hotels with which Columbia has contractual arrangements for accommodating visitors.

The conference expects to host a dinner reception and provide meals during panel sessions. Registration fees will be kept to a minimum. To make inquiries or add your name to an e-mail list for further announcements, send a message to Ezra Kover, [ek527@columbia.edu](mailto:ek527@columbia.edu).

## Summer News

In the summer of 1999 Robert Nichols, recipient of a three-month American Institute of Pakistan Studies Postdoctoral Fellowship, pursued research to place in historical perspective important topics relevant to the development of Pakistani civil society. Issues specifically addressed included the roles of non-government human rights organizations and provincial journalism in "public sphere" advocacy. Activities included interviewing members of the Human Rights Commission of Pakistan in both Lahore and Peshawar and attending an all-Pakistan conference of NGOs attempting to develop unified strategies in response to the contemporary political scene.

While in Pakistan, Dr. Nichols gave two lectures. In August 1999 he delivered a paper from his research at the American Centre in Islamabad in their Democracy Forum series. He participated in a program of lecture and discussion with noted scholar Tariq Rahman, presenting a paper, "Patterns of Civil Society in Pakistan." Later in August he spoke at the Social Science Forum of the Trust for Voluntary Organizations, Islamabad on a program about "The Development of Civil Society in Pakistan: National and International Dimensions" with Dr. Anis Dani of the World Bank. Dr. Nichols gave a paper, "The Development of Civil Society in Pakistan."

Robert Nichols is Assistant Professor of Historical Studies at Richard Stockton College in Pomona, NJ.

The following web site gives full details of the seminar series, organized by Dr. Vivek Nanda, which will be taking place at the Institute of Archaeology, University of London, over this semester (winter/spring 2001).  
<http://www.ucl.ac.uk/archaeology/events/seminars/semSAsia01b.htm>

## No Shame for the Sun: Lives of Professional Pakistani Women

Syracuse University Press (2001)

Shahla Haeri

Boston University

In this book, I question the trendy and the traditional approaches to knowing 'Muslim women,' and Islam, and suggest a shift of focus, perspective, and approach. Toward that goal, I present the life experiences of six educated middle/upper class professional Pakistani women who are in the throes of coming to terms with dilemmas of citizenship and honor, ethnic identity and national ideology, and the politicized religion in their community. I suggest a shift of approach to the changing configurations of female agency and structures of power and authority in Pakistan, and by implication, in the Muslim world. By doing so, we decenter the dominant methodological and epistemological tendencies that portray the Middle East - and by extension the Muslim world - as 'village/tribe,' and Islam as the hegemonic discourse in the Muslim world. All too often, Islam has been perceived as ahistorical and monolithic, constituting a static single structure. Religious laws are attributed with omnipotence, ignoring or denying the competing discourses, and the diversity of cultural experiences throughout the vast Islamic world. In particular, women's agency is denied and religion is perceived to be the major, if not the only cause of 'Muslim women's' oppression and victimization. We ought to rethink the assumption of total agency of religion in the Muslim world and instead try to understand it as 'partial hegemony' (Ortner 1996, 18) and in a tight embrace with culture, particularly with the deeply entrenched moral code of honor, izzat, in Pakistan.

As professional women become active players in Pakistan, and in much of the Muslim world, I underscore the increased gendered contestations over who has the legitimacy to define, interpret, and control the sacred text and the cultural traditions. Although relatively small in numbers and diverse in their professional pursuits, these women have become reflexive of the contested and shifting discourse of religious legitimacy and political alliances nationally, and of the rapidly changing configurations of gender, power and knowledge internationally. An ethnography of professional women is a site par excellence for understanding the complexity, diversity and dynamics of the relationship between individual agency and structures of power.

No Shame for the Sun is organized around a lengthy introductory chapter that presents the cultural and theoretical contexts within which the women's narratives are situated. Six chapters follow, each exploring in detail the life experiences of a particular woman's conflict and the key forms her contestation take. Their conflicts are necessarily gendered in the sense that they are particularly problematic for women. Emblematic of larger social problems, these life stories occasion a chance to reflect on individual's motivations, institutional patterns, and structural constraints in Pakistan. The stories of these contestations reveal the inner strength and moral courage of the women who, by challenging the law or convention, often at a cost, have raised questions about the latter's legitimacy or morality. As we will learn, women of this book, and many more in similar situations, have been effective in raising social consciousness and sometimes to transforming the rules themselves.



## C.M. Naim: A Brief Portrait

(cont. from p. 6)

C.M. Naim's 1982 *Urdu Dunya* article "Teaching Urdu Language and Literature in America: A Review" (translated title) outlines the emergence of Urdu as an academic subject in American universities. It seems that sometime soon after World War II, Dr. Bender and Dr. N. Brown introduced Urdu and Hindi instruction in the classroom at the University of Pennsylvania. While that initial effort was not as successful, in 1957 Urdu instruction began in the classrooms at University of California-Berkeley. Professor Naim attributes this to the U.S. Government's national security priorities in the advancement of foreign languages, responding to the U.S.S.R.'s successful Sputnik program. From 1958 to 1968, the government's interest and financial support, as well as fellowships and scholarships, brought a steady growth to university foreign-language programs. But by the end of that decade, the government's interest began to wane, directly affecting the continuation of programs at many institutions. Professor Naim outlines, with reference to specific universities, where programs have been able to continue and prosper. Six universities he focuses on, with mention to the professors, their areas of specialty and their students, include: UCLA, Berkeley, Arizona University

(Tucson), University of Wisconsin (Madison), University of Minnesota (Minneapolis), University of Chicago and Harvard University. Also mentioned are University of Pennsylvania, Kansas State University, Columbia University, and Duke University. He acknowledges that there may be other colleges or universities involved in teaching Urdu, but, not to his immediate recollection (bear in mind the date of the publication of this article — 1982).

The article has a postscript from October 1999, where Professor Naim brings to light how the study of Urdu has ceased at some universities. Yet, at the same time, he acknowledges the increasing number of publications, conferences and seminars dealing with Urdu literature and language. He is optimistic that these trends will continue to build within the U.S.

Naim Sahib has consistently been one of the leading, and highly valued scholars in Urdu studies. The legacy he leaves in the classroom is one of dedication, high standards, and a passion for learning—and that is something that can be appreciated by students and teachers from all disciplines.

## AIPS Member Institutions

- ♦ Columbia University
- ♦ Cornell University
- ♦ Duke University
- ♦ Hamilton College
- ♦ Indiana University
- ♦ Juniata College
- ♦ Massachusetts Institute of Technology
- ♦ North Carolina State University
- ♦ Ohio State University
- ♦ Penn State University
- ♦ University of California, Berkeley
- ♦ University of California, Los Angeles
- ♦ University of Chicago
- ♦ University of Illinois
- ♦ University of Michigan
- ♦ University of Oregon
- ♦ University of Pennsylvania
- ♦ University of North Carolina
- ♦ University of Texas (Austin)
- ♦ University of Virginia
- ♦ University of Washington
- ♦ University of Wisconsin
- ♦ Wake Forest University
- ♦ Western Michigan University

### AIPS Website:

<http://sls.artsd.washington.edu/programs/soasia/AIPS/aipshome.htm>

# Book Reviews

Suvorova, Anna A.  
*Masnavi: A Study of Urdu Romance.*

Translated from the Russian by M. Osama Faruqi. Karachi: Oxford University Press, 2000. xxvi, 291 pp. \$29.95.

The *masnavi* analyzed in this book are courtly narrative poems in rhyming couplets that were written between the seventeenth and the late nineteenth centuries in the Deccan and in northern India. They are the counterpart of the popular prose *dastans* but are concerned entirely with love. Every aspect of human existence, in the author's words, "was examined by the romantic poem through the 'magic crystal' of love" (p. 248). All the values and activities of the characters are subordinated to the interests of love. Anna Suvorova investigates three basic questions: the place of the *masnavi* in the system of genres of Urdu literature, the integration of various cultural traditions in the formation and development of the Urdu *masnavi*, and the allegorical understanding of many of these poems.

Two of the worthwhile contributions that the author makes to the study of these poems deserve mention in this brief review. The first concerns the various cultural traditions that contribute to the richness characteristic of the fully developed Urdu *masnavi*. Much of the scholarship to date on Urdu verse romances or romantic *masnavis* has focused on their Middle Eastern antecedents or analogs, i.e., Persian models or the *Thousand and One Nights*, and has downplayed the South Asian elements that figure so prominently in them. Suvorova departs from this Persian-centered approach and develops an argument for the "Indianness" of these tales. While the Persian element is certainly present in varying degrees, classic collections of tales such as Somadeva's *The Ocean of Stories* or the stories of Nal and Damayanti also supply mod-

els or plot types from the Indian tradition.

The second contribution is her classification of the *masnavi* as either "dastan-like" or "ballad-like," although neither type is absolutely pure and without a mixture of elements of the other type or of influences from a folkloric substratum from popular poetry. Fairy-tale fantasy, peripeteia, and a happy ending with the marriage of the lovers characterize the *dastan*-type. The ballad-type shows more attention to "reality," miracles, and a tragic ending with the death of the lovers. This basic distinction derives ultimately from the Aristotelian categories of comedy and tragedy and the author makes good use of it in her analysis.

In the course of the book Suvorova mentions and discusses a large number of *masnavis*. The main evidence for her argument rests, however, on the close analysis of eight well-known poems. The first two were written in the Deccan and the remainder in northern India: Nishati's *The Flower Garden* and Nusrati's *The Flower Garden of Love*; Mir Taqi Mir's *Flame of Love* and *River of Love*; Mir Ghulam Hasan's *Magic of Eloquence*; Dayashankar Nasim's *Nasim's Flower Garden* and *The Rose of Bakavali*; and Nawab Mirza Shauq's *Poison of Love*. Her analysis is a good example of the sort of political, social, religious and other information that can be gleaned from a sensitive reading of a classical romance. This book is an excellent complement to Frances Pritchett's *Marvelous Encounters: Folk Romance in Urdu and Hindi* (Chicago, 1985) which is broader but less detailed in its coverage of this genre.

William L. Hanaway  
University of Pennsylvania

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*The American Papers.* Compiled and selected by Roedad Khan. Introduced by Jamsheed Marker. Karachi: Oxford University Press, 1999. pp. xlix, 997.

This is not a review, but rather a notice. One is required to read through the entire work to write a review. I assume that no one, other than Roedad Khan, Jamsheed Marker and the editors at OUP Karachi, has done this. I surely have not, but have limited myself to skimming, other than Marker's excellent and informative introduction.

Here are a number of very important documents that will be of use to anyone doing work on the 1965-1973 period of United States-Pakistan relations. To say that this was an important period in Pakistan's history and in its relations with the United States is an understatement. The American reporting from its embassy in Islamabad and its consular offices in Karachi, Lahore, Dacca (to use the then spelling) and Peshawar provides valuable analyses of the events taking place. These include the fall of Ayub Khan, the attempt of Yahya Khan to return the country to democracy however limited that may have been, the rising demands for autonomy from East Pakistan that would end only with the division of Pakistan into Pakistan and Bangladesh, and the beginning of the Zulfikar Ali Bhutto regime. In addition, there are a number of documents originated in Washington including instructions to the posts in the field and several briefing papers for the president. Roedad Khan must be applauded for

(cont. on p. 11)

*The Making of Modern Sindh: British Policy and Social Change in the Nineteenth Century*

by Hamida Khuhro.

Karachi: Oxford University Press, 1999. xxxix, 329 pp., \$25.00.

The act of colonizing is nowhere more transparent than in an investigation of the alien administrative policies that are implemented amongst traditional societies. Ill-informed colonial administrators often applied these colonial policies to little-understood cultural contexts, conducting grand experiments in land tenure, taxation, and education among local peoples. Today, historians of the colonialization process have made it well apparent that "making" colonies often resulted in the unmaking of traditional societies by disrupting pragmatic economic systems and greatly altering the landscape of social relationships.

Therefore, the reissue after twenty-five years of Khuhro's study of British colonial policy in nineteenth century Sindh is fitting. *The Making of Modern Sindh* investigates the colonial administrators, their political and economic policies, and the immediate impacts these policies made on the local populations. Her survey begins with the British conquest of Sindh in 1843 and ends in 1866, a point when the region had undergone significant agricultural and economic modernization. Rather than a chronological narration, her discussion is segmented into topical chapters discussing land settlement, revenue administration, irrigation, trade and communications, and language and education. The author is quite conscious that these issues, whose divisions appear arbitrary, are in fact, intimately linked within the context of nineteenth century Sindh. That is, Khuhro's discussion explores these issues individually to best understand them, all the while never losing sight of the situation's complexity. The text also includes a new introduction and a helpful glossary of key terms used throughout.

Immediately following the 1843 conquest of Sindh, the British established a series of colonial administrators charged with improving and organizing the region with the goal of increasing export levels and improving land resources. To do this, land was registered with its owner, a system of taxation was decided, and land and irrigation canals underwent improvement. But, as Khuhro demonstrates, these efforts were carried out with little knowledge of the environmental conditions and the unique social relationships of governing land tenure in Sindh. Even more problematic was the lack of funding by the British government for Sindh's improvement paired with the administrators' assumptions that Sindh was in no way unique from other colonial projects such as India and Egypt. Administrative models from these colonies were studied and willfully applied in Sindh, apparently with few modifications.

As the title suggests, Khuhro is interested in how these

colonial efforts to "make" a modern Sindh brought about social changes in indigenous populations. Perhaps the most powerful catalyst was the taxation of registered property, including lands that were poorly irrigated or agriculturally underdeveloped. Farmers found it difficult to meet these high levels of taxation while being expected to spend their own energies improving unproductive land. As a result, agriculturalists initially borrowed money from shopkeepers to meet the British demands. Many later defaulted on these loans, and were forced to transfer land and revenue responsibilities to the urban moneylenders. This process brought about new internal power differentiations, transferring power from rural land owners, many of whom were Muslim, to urban (and often times Hindu) shopkeepers. Changes in traditional education practices further strained the relationship between Muslims and Hindus. Hindus achieved a greater level of literacy and as a result, gained many of the British posts over the lesser-educated Muslims.

Perhaps most frustrating in Khuhro's history is the absence of an indigenous perspective on these social transformations. The author acknowledges this absence in her new introduction to this edition, reporting that there are few local voices that could better illustrate her history of nineteenth century Sindh. While dynamic social transformations within the region can be identified in the colonial administrative records, the reader is left wondering to what degree these transformations took place and how uniform were these changes across the region. Empires like that of the British can instigate social change at unprecedented scales and intensities within political, economic, and even ideological social systems. Having this intimate knowledge of Sindh's local populations could provide a comparative study for the investigation of other empires, both ancient and modern. Still, for the historian interested in nineteenth century Sindh, as well as other students investigating historical empires, *The Making of Modern Sindh* will be of interest.

Benjamin Porter

University of Pennsylvania

(cont. from p. 10 – *The American Papers*)

his diligence in gathering these papers together during a period of recovery from medical treatment in the United States.

Marker finds it commendable that the United States has a program that permits declassification of documents and the availability of the documents to the public. In contrast, Marker notes the reluctance of the Government of Pakistan to release reports: "...the authorities who decided to withhold the Hamoodur Rehman Commission Report, and continue to maintain the ban, might well ponder the wisdom of that decision" (p. xxviii). Of course, this has been overtaken by events as *India Today* has obtained a copy and placed it on its web site. One might also add documentation on such events as the Rawalpindi Conspiracy Case and the trial of Bhutto.

CRAIG BAXTER  
Juniata College

## Book Reviews cont.

### Understanding the "New Virtuous Woman"

Uzma Rizvi

University of Pennsylvania

Asghar Ali, Azra. *The Emergence of Feminism Among Indian Muslim Women 1920-1947*. Karachi: Oxford University Press, 2000.

Matinuddin, Kamal. *The Taliban Phenomenon: Afghanistan 1994-1997*. Karachi: Oxford University Press, 2000.

Asghar Ali's *The Emergence of Feminism Among Indian Muslims 1920-1947* directly emerges from her doctoral dissertation. The work is clearly contextualized and grounded in both traditional and non-traditional sources. The focal point of her work converges at the creation and opening of public space for women. After setting up the socio-cultural context from which such openings formed, she describes the role of education, health care, social legislation, political enfranchisement and literary culture as the implements for such openings.

Asghar Ali manages to maneuver through the enormous amount of history and sources to create a clear picture of how feminism emerged amongst the Indian Muslims, being very careful about separating the strife of Hindus versus other religious groups in India at the time. In my mind, one of the important insights that she presents us with is the context within which the image of the "new virtuous woman" is reconstructed. The temporal and spatial locatability of such a cultural reconstruction is crucial in understanding the feminist movement that took place following independence in both India and Pakistan. Asghar Ali creates the framework within which she discusses the question of public versus private space of women. It is through the understanding of these spaces that she locates the emergence of feminism. Feminism, in this context is marked by the participation in the public space, created large part by changes emanating from the impact of the colonial state. She looks at public space in this context to mean the visibility and audibility of the middle class

their own cultural framework in the period under discussion.

My main criticism of her work lies in her focus primarily on the educated middle class. The connection between education and the "feminist" movement is clear but not fully explored. The idea presented that women were taken out of *purdah* to be educated is only feasible in those households where they could afford to be in *purdah* in the first place, and subsequently, enough money to be educated. The question resonating in my mind is how does feminism reach the "masses" of poor or poorly educated? Does it? In light of the fact that education, literary works, and political reforms were taking place helping to create the space for women to be heard, Asghar Ali does little to take into account the voices of Muslim women who may not have been a part of this movement, by choice, or by necessity. In the end, the view we get of the start of post-colonial Pakistan is one of a country full of middle class citizens with a growing awareness towards the status of women.

Contrasting that work, Kamal Matinuddin's book *The Taliban Phenomenon*, is more of an account of events, military strategies, and policies. Kamal Matinuddin uses original sources and brings to his work a unique perspective. Having served in political and military positions, his insight into policies and roles that the Pakistani government adopted during the 1994-1997 period discussed is astoundingly clear. Without mincing words, the book begins with the description of the genesis of the Taliban, and the roles various powers played in its formation. He touches on issues of drug-trafficking, and the impact the Taliban have had on the region. He predicts five scenarios/hypothesis

Muslim  
female  
population  
within

that he sees Afghanistan, specifically the Taliban, following. Each of these hypotheses is quite straightforward, if not a little simplistic. Interestingly enough, continuing the forthright and candid observations, Matinuddin asserts that Pakistan's Afghan policy has been based on wrong assumptions. He is critical of decisions made by the Pakistani government and is very clear in pointing out the various mistakes made along the way.

One of the interesting perspectives provided by the book, is the ability of the author to appreciate the positive perspective and strengths of the Taliban. Matinuddin comments on the sincerity, honesty, and thorough devotion of the Taliban to their cause. Accordingly, he attributes their biggest achievement to their ability to disarm the various militia and to maintain law and order, with the minimum use of force. They were appreciated by the "people" because of their "rough and ready justice, in accordance with Koranic injunctions" as well as the claim that no *Talib* engaged in looting or forcible occupation of houses or doing anything for personal benefit.

An aspect lacking from the book that I would have found helpful in giving a more full picture of the Taliban, would have been mention of their impact socio-culturally on the surrounding regions and the world. On a global level there has been a considerable amount of resistance towards the Taliban movement. Much has been written about the Taliban and the treatment of women. Human rights groups, feminist groups, as well as physicians working for international agencies have written extensively on the issue of women in contemporary Afghanistan. Keeping in mind that this book is more of a political history of the Taliban and not a socio-cultural exploration of the phenomenon I feel that perhaps some mention should have been made of the position Afghanistan occupied within these international groups and agencies. In my mind, human rights violations with specific regard to women, health regulations, and other international agencies make such issues political. These international agencies give legitimacy to the resisting groups within Afghanistan, and hence directly effect any political climate that would emerge. To completely disregard potential resistances, in my mind, is to miss a crucial piece in the puzzle. (cont. on p.13)

## Recent Publications from Oxford University Press

*The Politics of the Jamiat Ulema I Islam Pakistan 1971-77.* Sayyid A.S. Pirzada. Karachi: OUP, 2000. \$20.

*Media, Religion and Politics in Pakistan.* Rai Shakil Akhtar. Karachi: OUP, 2000. \$17.50

*Pakistan's Foreign Policy. A Reappraisal.* Shahid M. Amin. Karachi: OUP, 2000. \$18.

*The Story of the Pakistan Air Force 1988-1998.* Air Marshal (Retd) Rashid Sheikh. Karachi: OUP, 2000. \$25.

*The Mirage of Power: An Inquiry into the Bhutto Years 1971-1977.* Mubashir Hasan. Karachi: OUP, 2000. \$20.

*Banker to the Poor: The Autobiography of Muhammad Yunus, founder of Grameen Bank with Alan Jolis.* Muhammad Yunus. Karachi: OUP, 2000. \$20.

*Allama Inayatullah Mashraqi: A Political Biography.* Muhammad Aslam Malik. Karachi: OUP, 2000. \$18.

*The Chishtis: A Living Light.* Muneera Haeri. Karachi: OUP, 2000. \$15.

*Towards Good Governance.* Tasneem Ahmad Siddiqui. Karachi: OUP, 2000. \$18.

*Human Development in South Asia 2000. The Gender Question.* Published for the Mahbub-ul-Haq Development Center. Karachi: OUP, 2000. \$20.

*Social Development in Pakistan. Annual Review 2000. Towards Poverty Reduction.* Karachi: OUP, 2000. \$15.

*From a Head, Through a Head to a Head: The Secret Channel between the U.S. and China through Pakistan.* F.S. Aijazuddin. Karachi: OUP, 2000.

*Scent in the Islamic Garden: A Study of Deccani Urdu Literary Sources.* Ali Akbar Hussain. Karachi: OUP, 2000.

### CAORC Fellowships for Regional Research

The Council of American Overseas Research Centers (CAORC) is offering fellowships open to U.S. doctoral and postdoctoral scholars proposing research in the fields of humanities, social sciences, or allied natural sciences. The research should have regional significance in the Middle East, sub-Saharan Africa, and/or South Asia, and must be conducted in more than one country, at least one of which host a participating American overseas research center. Fellowship tenure must be of at least three months' duration. Eight small grants of up to \$6,000 will be awarded, each of which carries an additional \$3,000 for travel expenses. Scholars may apply individually or in teams. Application deadline is: December 31, 2001. For further information or to receive an application visit the web site at: <http://www.caorc.org>; or write to: Attn: Ms. J. Mitchell, Regional Research Program, Smithsonian Institution, 10th and Constitution St., NW, NHB - East Court Room, CE-123, MRC 180, Washington, DC 20560; tel: (202) 842-8636; fax: (202) 786-2430; e-mail: [caorc@caorc.org](mailto:caorc@caorc.org)

### Understanding the New Virtuous Woman cont. from p. 12

I chose to discuss both books, not so much in contrast to each other, but to draw attention to the fact that the politics surrounding "woman" are of paramount importance in furthering our understanding of these regions and these phenomena. More often than not, it seems that the placement of women, the social situation of women, and the manner, in which women are granted or denied voice, directly affects the political and social environments in the South Asian context. Asghar Ali's work on the emergence of feminism clearly located the temporal context of the space that was created for women to be seen and heard. This was in a specifically Muslim context. Approximately 50 years later, a taking away of such space is seen, again, specifically in the Muslim context. I leave the readers with two questions that I contemplated after reading these two publications: how do the Taliban's treatment of women effect the women in Pakistan? And subsequently, how are we to understand and locate the change in the cultural construct of the "new virtuous woman" in Pakistan today?

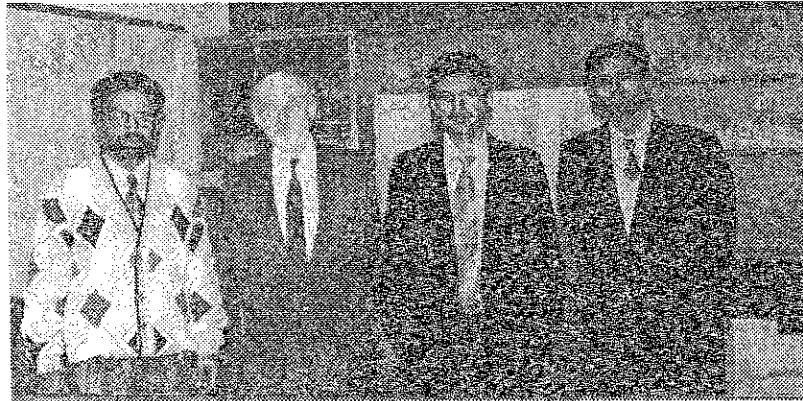
## THE NEW AIPS CENTER IN ISLAMABAD

The AIPS Islamabad Center moved to its new location in October 2000. The street address is 8 Ataturk Avenue (also known as Embassy Road), in sector F-6/4. The office phone and fax numbers are (9251) 2825817 and (9251) 2825763 respectively, and the email address of the Center Director, Mr. Nadeem Akbar, is [nadeem@aips.isb.sdnpc.org](mailto:nadeem@aips.isb.sdnpc.org). The building is ideal for our purposes, at the current stage of our institutional development. The ground floor has a reception area and two largish rooms that together open up into an L-shaped lecture-seminar room that will seat thirty with ease and over forty when necessary. A large reception could also in good weather extend out into what will become a pleasant garden area in the front of the house. There are also two rooms for offices, one for Nadeem and the other for the staff: an administrative assistant and an accountant. The well-equipped kitchen will facilitate catering for receptions. Upstairs is a large sitting area, two large rooms, which may be fitted out for private study and internet access, and a large open balcony. Since excellent accommodation is available for grantees and other visitors in private guesthouses starting as low as PR800 (\$12.00) per night, it is not necessary to convert any of this space into guestrooms. The library, to begin with, will accumulate in the seminar room and gradually extend through the whole house. Photographs along with maps and other visuals derived from research products sponsored by the Institute will be used to decorate walls that are not faced with built-in bookshelves. Across the street the house faces a wooded green area.

The Center is already well used. Apart from the routine and occasional visitors and the activities during my own stay, a reception was given in November during a visit by Dr. Charles Kennedy in connection with a program organized by the Carter Center in Atlanta.

The Center Director has already furnished the ground floor quite elegantly. Excellent bookshelves and tables and chairs have been custom made. Furnishing of the upstairs areas has been planned and should be complete by the summer. The new availability of these such a facility has been welcomed by grantees and by Pakistani scholars alike as a public or neutral place to meet, as well as for the library and other services that it promises. Any suggestions for enhancing its usefulness will be welcomed.

Following are some pictures from recent events at the AIPS center in Islamabad.



From Reception at AIPS center.

From Right to Left:

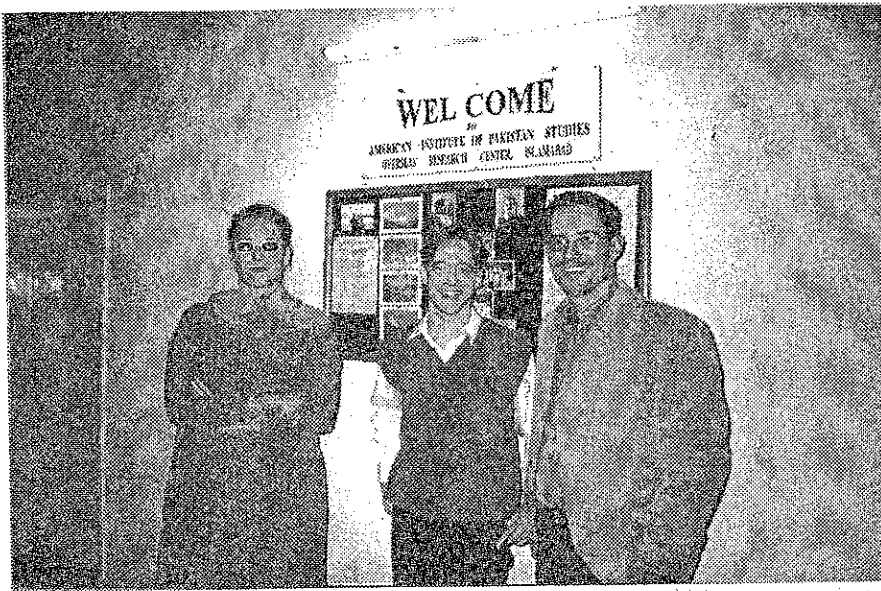
- Ghulam Rasool, "Administrative Assistant"
- Nadeem Akbar
- Dr. Brian Spooner
- Mr. Rashid Rafiq, "Accountant"



Discussions at November Reception – AIPS center in Islamabad. From Right to Left: Nadeem Akbar, Dr. Charles Kennedy, Dr. Rasul Baksh Rais, Dr. Sikander Hayat (facing camera), and Dr. Zulfikar Gilani (back to camera).



## FROM RECENT EVENTS AT THE NEW CENTER IN ISLAMABAD.



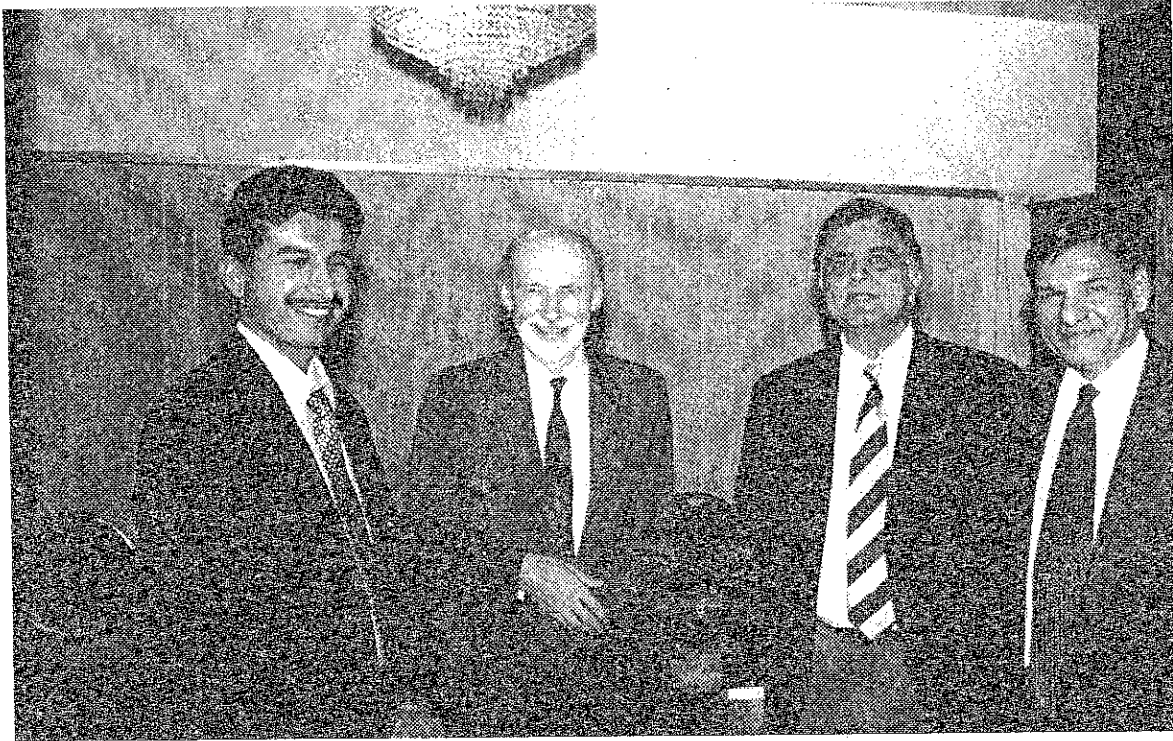
AIPS Fellows at Nov. 2000 reception at center in Islamabad.

From Right to Left:  
Robert Rozehnal, Jeff  
Redding, and Cabeiri  
Robinson.

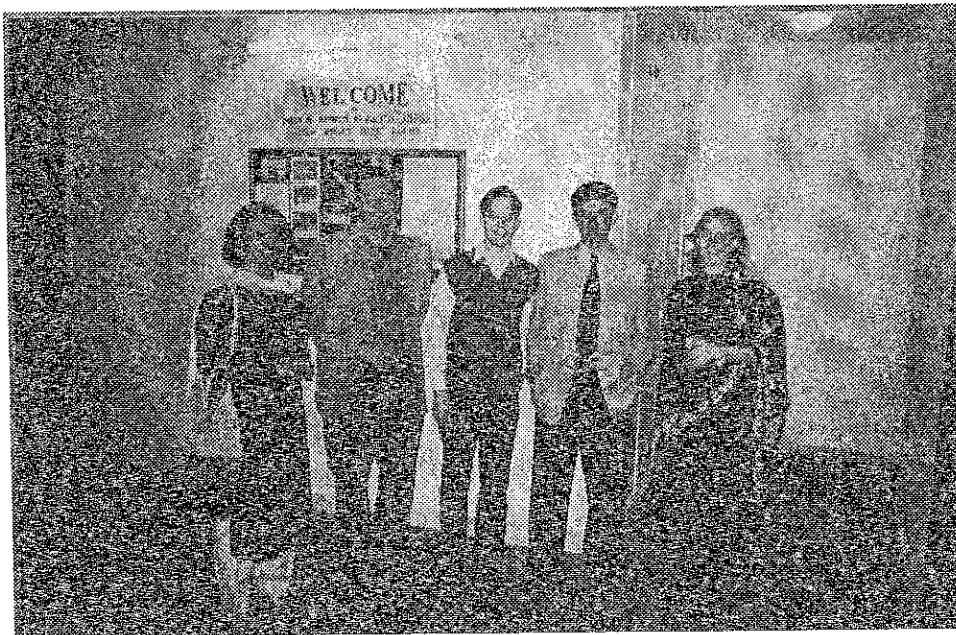
Audience at Dr. Brian Spooner's talk (Jan. 4th, 2001) titled:  
*Pakistan Studies in the Age of Globalization.*  
This photograph illustrates the AIPS centers lecture space.



## RECENT EVENTS AT THE AIPS CENTER IN ISLAMABAD

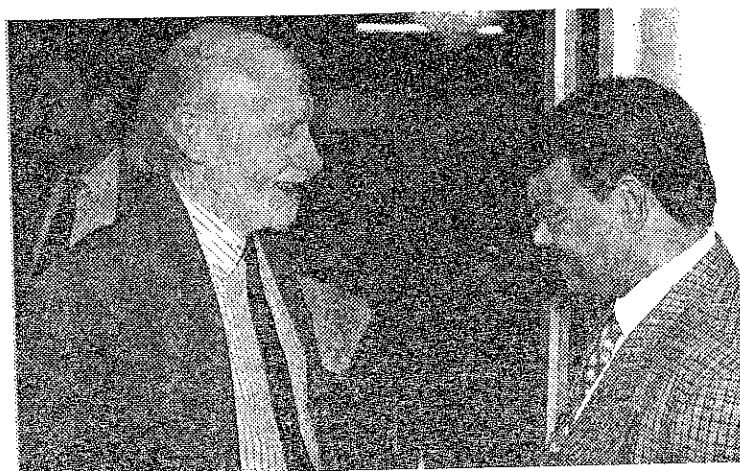


Reception in January 2001 at AIPS center in Islamabad. From Right to Left: Anwar Siddiqui, Aslam Syed, Brian Spooner, Nadeem Akbar



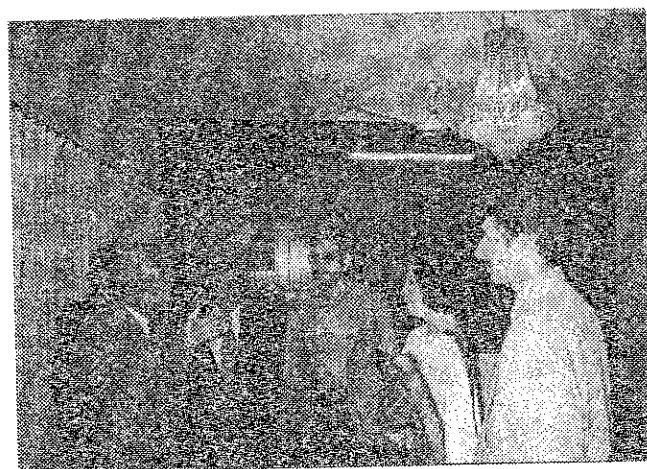
AIPS reception at AIPS center in Islamabad —November 2000.

Right to Left: Ashley Barr (Fulbright) , Nadeem Akbar, Jeff Redding, Robert Rozehnal, and Farzana Bari



Brian Spooner in discussion with Muhammad Razzaq, Assistant Director BULPIP at Reception at the AIPS center in Islamabad.

Discussions after the talk.  
Right to Left: Nadeem Akbar, Dr. Farzana Bari, Dr. Zulfiqar Gilani, Dr. Rasul Rais, Dr. Sikandar Hayat, and Dr. Inayat Ullah.



Dr. InayatUllah discusses issues with Nadeem Akbar and Dr. Sara Safdar from Peshawar University (in background)

# 16<sup>th</sup> Annual South Asia Conference At Berkeley

*Center for South Asia Studies - University of California, Berkeley*

***February 16 & 17, 2001***

## **Call for Panel Proposals**

Panel proposals are invited from scholars in any field related to South Asia. Interdisciplinary or multinational panels are particularly welcome. Scholars in the professional schools are especially encouraged to submit panels.

## **Calendar:**

Deadline for panel proposals  
Notice of acceptance or decline of proposal  
Deadline for registration of participants

Friday, October 20, 2000  
Friday, November 10, 2000  
Monday, December 4, 2000

## **Proposal Guidelines:**

- Each panel should include 3 presenters, one discussant and one panel chair.
- No presentation to exceed 20 minutes in length and no panel to exceed 1-1/2 hours.
- Written agreement from panelists, discussants and chairs, confirming participation must be submitted with proposal.
- Paper titles and abstracts must be included.

It is the responsibility of the panel organizer to ensure that all of these requirements are met. Panels failing to adhere to these guidelines will not be considered.

Panel participants whose papers are on Pakistani subjects may be eligible for conference grants from the American Institute for Pakistan Studies. For further information please contact AIPS, c/o University Museum, University of Pennsylvania, Philadelphia, PA 19104-6398

## **Conference Fees:**

Students: \$10.00  
Others before February 8: \$35.00  
Others after February 8: \$40.00

## **Questions:**

Email: csasasst@uclink4.berkeley.edu  
Phone: (510) 642-3608  
Fax: (510) 643-5793  
Internet: <http://www.ias.berkeley.edu/southasia/conference.html>

## **Send Complete Package To:**

Center for South Asia Studies  
10 Stephens Hall, #2310  
University of California  
Berkeley, CA 94720-2310

*Please note that the 2001 Conference is being held on Friday and Saturday.*



## Berkeley Urdu Language Program (BULPIP)

The purpose of the 29th Berkeley Urdu Language Program in Pakistan (BULPIP) is to provide intensive and specialized Urdu language training to American students, scholars, and teachers who have research and professional interests in Pakistan, Islam, the Muslim communities of South Asia, and Urdu language and literature. It is the only educational program run by an American institution in Pakistan.

BULPIP provides 30 weeks of Urdu instruction in two 15-week terms, with winter and spring breaks, from September to May. Particularly well-qualified persons unable to spend the entire academic year may apply for one term. Students must participate in the full program. Independent scholars and faculty members who wish to improve their knowledge of Urdu in conjunction with ongoing or planned research are encouraged to apply. This is strictly a language program.

### ***The Academic Program:***

Classes meet five days a week for four hours each day in the morning. They are formed around students with similar proficiencies and needs. As the program progresses, these classes are increasingly supplemented by one-on-one tutorials. The syllabus for BULPIP contains a core curriculum of basic language structures which all students of Urdu must master. Spoken Urdu is emphasized and opportunities to use the language as much as possible outside of the classroom are encouraged. The first term is primarily devoted to obtaining the range of linguistic proficiency necessary for any field of work. The second term allows for more specialization.

The experience and language skills gained by living with a Pakistani family complements the instruction in the classroom.

Furthermore, the program arranges interesting and enjoyable field trips

within Pakistan to increase knowledge and understanding of Pakistani culture and society.

### ***Eligibility:***

All applicants must be citizens or permanent residents of the United States.

Most BULPIP students will have completed at least two years of Urdu and/or Hindi, or the equivalent, have a good knowledge of the Urdu script and be prepared to enter an advanced course. In the 2001-2002 program, we intend as well to accept intermediate level students who have had one year of Urdu and/or Hindi and who intend to take an intensive summer course including Urdu script before arriving in Pakistan.

### ***Cost:***

All participants must pay a \$50 non-refundable application fee due with the application. Participants must pay all fees and expenses in the U.S. prior to departure for Pakistan.

One semester	\$ 7,200
Academic year 2001-2002	\$12,000

### ***Fees include:***

- Tuition and all educational fees and expenses in Pakistan.
- Health insurance.
- Maintenance allowance sufficient for housing, meals, books, incidental expenses.
- Temporary lodging upon arrival and before departure.
- Field trips within Pakistan.

Fees do NOT include international travel to and from Lahore.

### ***Fellowships:***

There may be a possibility of partial fellowship support. Please indicate your application for these funds as indicated on the BULPIP application form. The American Institute for Pakistan Studies (AIPS), Fulbright, the Social Science Research Council (SSRC) and other fellowship holders are welcome to participate in BULPIP. Please ask your funding organization directly about potential support. FLAS granting National Resource Centers may also use their awards to support graduate students on BULPIP.

## BULPIP Statistics

**Total number  
of students  
to date: 263**

**Women: 123**

**Men: 140**

**Number of  
American institutions  
sending  
students: 43**

## Workshop on Islamicate Culture in South

*Sponsored by the North Carolina Center for South Asia Studies and the Triangle South Asia Consortium, and will be held on the UNC-Chapel Hill campus April 13, 14, and 15, 2001.*

This year's topic is South Asian Islamic Aesthetics - Music and Literary Production. Registration is free, but space is limited, so if you are interested in attending, please reserve a seat by sending an email message to John Caldwell (caldwell@unity.ncsu.edu) by **March 23**; he can also provide information about local hotel accommodations. The workshop program includes both established scholars and recent Ph.D.'s, as well as a musical performance evening.

### Topic for 2001: South Asian Islamic Aesthetics -- Music and Literary Production

#### **April 13**

2:00-5:00 pm. Poetry, Power and Place

2:00 pm. Paul Losensky (Indiana University), "Building a Career: Architecture in the Life and Poetry of Kalim Kashani"

3:00 pm. Break

3:30 pm. Nargis Virani (Washington University at St. Louis), "Pluralist or Garbled Poetics? The Mulamma'at of Jalal-al-Din Rumi"

4:30-5:00 pm. Comment and Discussion: Shantanu Phukan (UNC-Chapel Hill)

#### **April 14**

8:30 a.m. - 12:30 pm Literary and Musical Genres in Local Languages and Contexts

8:30 am. F. Nalini Delvoye (École Pratique des Hautes Études and Centre d'Études de l'Inde et de l'Asie du Sud, Paris), "Dhrupad Songs in Braj Language: Catering to the Taste of Indo-Persian Rulers in Medieval India"

9:30 am. Farina Mir (Columbia University), "Representations of Piety and Community in Late-nineteenth-century Punjabi Qisse"

10:30 am. Break

11:00 am. Christopher Lee (Iowa State University), "Traditional, Progressive, Modern and Timely: Four discourses of and about Urdu poetry in Varanasi, India."

12:00 - 12:30 pm, Comment and Discussion: Frances Pritchett (Columbia University)

#### **Afternoon**

2:15-5:15 p.m. Modern literary responses to saint cults

2:15 pm. Farooq Hamid (University of Pennsylvania), "Hagiography Continuing and Continued: The Case of a Medieval Chishti Sufi, Farid ad-Din Ganj-i Shakar (d. 664/1265)"

3:15 pm. Break

3:45 pm. Kelly Pemberton (University of California at Berkeley), "Shattering the Mirror: Urdu Literature, Reformist Discourses, and the Shaping of Muslim Consciousness in the Sufi Milieu"

4:45-5:15 pm, Comment and Discussion: Regula Qureshi (University of Alberta)

#### **April 14**

8 p.m. A Concert of Hindustani light classical music by Jyoti Swaroop Pande, featuring performance of marsiya and soz pieces.

#### **April 15**

9:00 a.m. - Noon. Muharram performance traditions in practice

9:00 am. Amy Bard (Harvard University), "'He Made Me Able to Light Up the Gathering': Zahidah Baji and the Mediation of Music and Text in Shi'i Majlis-e-'aza"

10:00 am. Break

10:30 - 11:30. Conversation with Jyoti Pandey on contemporary performance of Shi'i musical genres in India

11:30-12 pm Workshop Wrap-up and Discussion: Carl Ernst (UNC-Chapel Hill)



## Abstracts from an AIPS sponsored panel at the Madison South Asia Conference — Oct. 14th, 2000.

Panel Title: *Recent Ethnographic Research from Northern Pakistan*

Chair: Wynne Maggi, University of Colorado

Organizer: John Mock, University of California, Berkeley

Panelists:

John Mock, University of California, Berkeley

Wynne Maggi, University of Colorado

Julie Flowerday, University of North Carolina-Chapel Hill

Discussant:

Margaret Mills, Ohio State University

### **Panel Abstract:**

The high mountain valleys of northern Pakistan at first glance appear physically isolated, and researchers had previously approached the people living there as individual, isolated communities. More recent research has brought out longstanding patterns of communication and convergence in the area and led to the proposal of a "Pamir-Hindukush Ethnolinguistic Region" (Toporov 1970; Payne 1989). This panel presents recent studies among Kalasha people of Chitral, Burusho people of Hunza, and Wakhi people of Gojal. The papers share a concern not only for the distinctive identity of each culture but also for the representation of the culture by outsiders and the effect of that representation on the culture's self-perception. The panel offers a forum for discussion of commonalities and differences among the cultures, and of northern Pakistan as a cultural region.

### **Paper Abstract 1:**

John Mock, University of California, Berkeley

*Orality, Literacy and Scholarship: Shifts in Gender, Genre and Performance of Wakhi Oral Expression.*

The Wakhi, an ethnic minority group of less than 40,000, reside in contiguous mountain valleys where Pakistan, China, Afghanistan and Tajikistan meet, an area difficult of access. Researchers have largely focused on the unwritten Wakhi language, one of the

Pamir languages in the East Iranian group of the Iranian language family. Soviet-era scholars working in the Tajik SSR described Wakhi grammar and published texts of Wakhi stories and songs in phonemic (modified IPA) transcription. These have stimulated Wakhi poets to use this transcription system to write poetry, a fascinating situation in which the transmission and production of a culture's oral expressive forms are being altered by the work of the scholars who study the culture. This paper, based on my 1995-7 field research in Pakistan, looks at a specific traditional genre, *bul-bulik*, that has been adapted and incorporated into a separate, modern genre, *bayd*. The paper discusses the introduction of a mode of literacy in an oral culture, the implications for models of transmission and performance, and suggests that socioeconomic change underlies change in performance context and genre boundary.

### **Paper Abstract 2:**

Wynne Maggi, University of Colorado

*Inside the Menstrual House: The Kalasha Bashali as a Center for Women's Community and Culture.*

Although menstrual houses were once a common feature of many different cultures, today very few menstrual houses thrive as living institutions. This study of the Kalasha bashali is perhaps the only detailed ethnographic account of women's lived experience in a particular menstrual house. Two years of living and working with Kalasha women convinced me that speculation about menstrual houses as oppressive institutions designed by men to seclude women due to the "horror felt for their state" (as Graziosi [1961] describes the Kalasha menstrual house) could not be further from the truth (at least in this case). The importance of the bashali in women's lives goes beyond its ritual significance in Kalasha cosmology. The Kalasha bashali is an important center for female culture and community. Far from being a prison in which women are separated from the community and  
(cont. on p. 22)

*Abstracts from an AIPS sponsored panel  
at the Madison South Asia conference  
(cont.)*

*(cont. from p. 21)*

rendered powerless to act, the structure of the institution itself contributes to women's agency, both personally and collectively. Specifically, the bashali provides women with space from which to act -- to be creative and religious; to be part of the larger community of women; and to make personal decisions about marriage and reproduction away from the intense social pressure of village life.

**Paper Abstract 3:**

Julie Flowerday, University of North Carolina-Chapel Hill  
*Deconstructing a Photography Exhibition: Hunza in Treble Vision; 1930s, 1990s, 2000.*

In summer 2000, I organized a photography exhibition in Hunza, a valley in northern Pakistan. The construction of the exhibition rested on three sources: photographs made by Colonel David Lorimer, who lived and worked in Hunza during the 1930s when it was part of the British Indian Empire; corresponding photographs I made during fieldwork in the 1990s; and the responses of the Hunzukuts, the people of Hunza, to the exhibition in the summer of 2000. Lorimer, initially drawn to the enigmatic Burushaski language of Hunza, initiated an ethnographic study (1934-35), using photography to document indigenous rule and the annual activities of the people. At his death in 1962, a catalog of glass lantern slides was one of the few complete results his study. In 1998, I used Lorimer's images as a base to explore the relationship between changing landscape and shifting knowledge.

In 2000, I returned with both sets of images so that the Hunzukuts might have the opportunity of amending the final exhibit. This paper presents results of the exhibition, discussing perceptual changes from Empire, to Western scholasticism, to indigenous views. In so doing, I address questions of social identity and meaning expressed in a changing cultural landscape.

The International  
Association for the Study of  
Persianate Societies

The International Association for the Study of Persianate Societies was founded in 1996, and has made very considerable progress in promoting the study of the Persianate civilizational area. We are into our third year of administering a Travel Fellowship Program with the support of the Open Society Institute. We are embarking on an ambitious five-year project for institutional development. The project will be partially funded by a grant from the Rockefeller Foundation for the next three years, and allows the commencement of activities by our Regional Councils in the newly opened offices in New Delhi, Tashkent and Dushanbe. We also attach great importance to drawing Pakistan into the ambit of the Association's activities in order to counter the country's rupture with the heritage of Persian literature and Persianate civilization and its astonishing loss of historical memory. We know of nearly one hundred interested scholars in Lahore, Islamabad, Karachi, Peshawar and elsewhere, and Dr. Anwar H. Siddiqui, Vice Chancellor of the Allama Iqbal Open University in Islamabad had kindly offered to house an office for the Association in Islamabad. We hope to have a similar offer in Lahore from the Punjab University. Given the complementarity of the objectives and interests of our two Associations, we are eager to explore all possibilities for cooperation with the American Institute of Pakistan Studies and would welcome practical suggestions for developing a mechanism for regular exchange of ideas and joint scholarly ventures.

AIPS has welcomed Drs. Farzana Bari, Tariq Rehman, Fehmida Riaz, Anwar Siddique, and Saeed Shafiqat in the Pakistan Lecture Series this year. Each scholar has lectured in at least three U.S. campuses.

For more information on how to involve your institution with the Pakistan Lecture Series please contact AIPS offices or email us at [aips@paradis.sas.upenn.edu](mailto:aips@paradis.sas.upenn.edu)

HIGHER EDUCATION IN PAKISTAN  
PROBLEMS AND PROSPECTS

EXCERPT FROM ROUNDTABLE SESSION AT THE 29<sup>TH</sup> ANNUAL CONFERENCE ON SOUTH ASIA, OCTOBER 13, 2000, ORGANIZED BY THE AMERICAN INSTITUTE OF PAKISTAN STUDIES (AIPS).

IN RECENT DECADES HIGHER EDUCATION IN MOST COUNTRIES HAS BEEN CHANGING AT AN ACCELERATING RATE. IT HAS BEEN CHANGING BOTH IN ORGANIZATION AND IN CONTENT. IN POSTCOLONIAL COUNTRIES THE PROBLEMS ARE OFTEN EXACERBATED BY PARTICULAR FACTORS INHERITED FROM THE COLONIAL PERIOD, SUCH AS THE NATURE OF THE RELATIONSHIP BETWEEN THE UNIVERSITY AND THE COLONIAL GOVERNMENT. HIGHER EDUCATION IN PAKISTAN, IN ADDITION TO THE INFLUENCE OF SUCH GLOBAL TRENDS HAS BEEN COPING WITH INTENSIFYING PROBLEMS OF SUPPLY AND DEMAND OF QUALIFIED FACULTY. THIS ROUNDTABLE SESSION WILL TAKE ADVANTAGE OF THE PRESENCE OF DR. TARIQ RAHMAN FROM QAID-I-AZAM UNIVERSITY (WHO HAS PUBLISHED ON "THE FUTURE OF THE PAKISTANI UNIVERSITY") TO GENERATE DISCUSSION AMONG SCHOLARS FROM A VARIETY OF DISCIPLINES IN THE HUMANITIES AND THE SOCIAL SCIENCES CONCERNING THE NATURE OF CURRENT PROBLEMS AND THE OUTLOOK FOR THE COMING DECADES.

THE DISCUSSION WAS INTRODUCED BY WILMA HESTON (UNIVERSITY OF PENNSYLVANIA), ROBERT LAPORTE (PENNSYLVANIA STATE UNIVERSITY), TARIQ RAHMAN (QAID-I-AZAM UNIVERSITY), ANWAR SIDDIQUI (ALLAMA IQBAL UNIVERSITY), AND BRIAN SPOONER (UNIVERSITY OF PENNSYLVANIA), WHO CHAIRED THE DISCUSSION.

*Journal of Asian Civilizations*  
(Formerly *Journal of Central Asia*)

announces the publication of

***Akra: the Ancient Capital of Bannu,  
North West Frontier Province,  
Pakistan***

by

Farid Khan, J.R. Knox, P. Magee and K.D. Thomas  
with a contribution by C. Petrie

- ❖ Bannu during the "Akra Period": History and Settlement Patterns
- ❖ Akra: Site and Artefacts
- ❖ Ter Kala Dheri: Site, Excavations, Artefacts and Chronology

Vol. XXIII, No. 1, July, 2000

*Recent Publications from  
Oxford University Press*  
(Continued from p. 13)

*Pakistan: Political Roots and Development 1947-1999.* Safdar Mahmood. Karachi: OUP, 2000.

*Mirza Ghalib: A Creative Biography.* Natalia Prigarina.. Karachi: OUP, 2000.

*Trial and Error: The Advent and Eclipse of Benazir Bhutto.* Karachi: OUP, 2000.

*A Certain Season. Poetry from Pakistan.* M. Athar Tahir. Karachi: OUP, 2000.

*Sharing Water: Irrigation and Water Management in the Hindu-kush - Karakoram- Himalaya.* Edited by Hermann Kreutzman. Karachi: OUP, 2000.

For more information about Oxford University Press releases in Pakistan- go online:  
<http://www.oup.com.pk/>

## The American Institute of Pakistan Studies

The American Institute of Pakistan Studies is managed by elected officers, an executive committee, and a board of trustees. The incumbent officers are Brian Spooner (President), Wilma Heston (Treasurer), and Robert LaPorte (Secretary). The Board of Trustees is composed of representatives from each of the Institutional members, plus one elected trustee to represent every 20 individual members. Individual membership is open to all Pakistanists--all students and scholars of Pakistan and related subjects in whatever discipline. Annual membership dues are \$25.00, payable before the beginning of the academic year. Members receive the Newsletter and participate in the Institute's programs, including panels at the annual meeting of the South Asian Conference at the University of Wisconsin, Madison, in October, and the Association of Asian Studies in March.

### Funding

In addition to the dues of Institutional members, AIPS currently receives substantial annual funding from the U.S. Department of Education, Council of American Overseas Research Centers and the Ministry of Education (Government of Pakistan).

## Pakistan Studies News

This newsletter is the fifth of a new series, and will appear twice a year. It has two purposes: (a) to serve as the organ of the American Institute of Pakistan Studies, recording its activities and publicizing its programs, and (b) to improve communication in the field generally and enhance the sense of community among all Pakistanists in whatever discipline.

The details of how to achieve these objectives will no doubt evolve from year to year as we learn more about the work of colleagues and gain experience in the solicitation of materials. However, apart from a series of statements and reports on particular programs of the Institute, each issue will feature a particular current project, brief reports of current work, and news of recent publications, with reviews, at least one of which will be substantial. Each issue is likely to emphasize some disciplines and topics at the expense of others, if only for reasons of space. But care will be taken to even out the coverage of some fields over time. Overall, our editorial ability to cover the field will depend entirely on your willingness to keep us informed and to send in contributions.

### American Institute of Pakistan Studies welcomes new members

Name: Title: Field of Specialization:

Institutional Affiliation:

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Phone:

E-mail:

Please send check for \$25 annual dues payable to Dr. Wilma Heston, AIPS Treasurer,  
251 S. 22<sup>nd</sup> St., Philadelphia, PA 19104

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