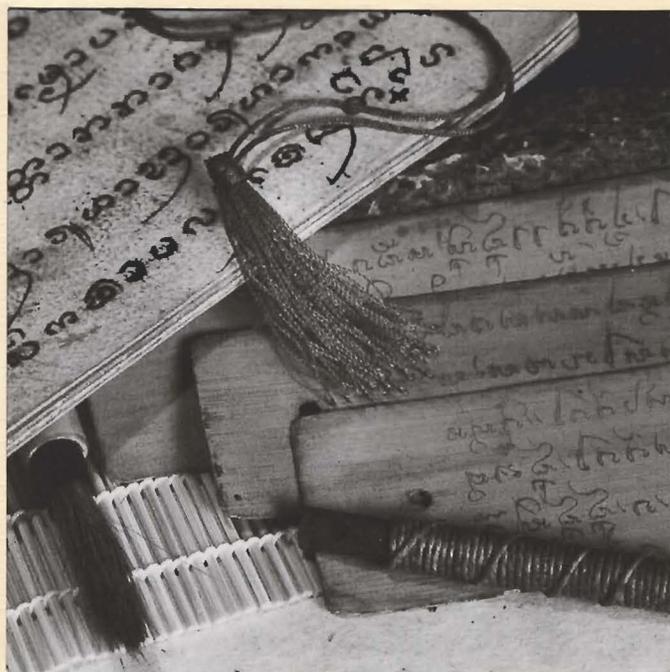


SOUTHEAST ASIA PROGRAM



1989-90 BULLETIN

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1989-90 BULLETIN

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This issue is dedicated to
the memory of Frank H. Golay and Huynh Kim Khanh

*This publication has been made possible by
the generosity of Robert and Ruth Polson*

SEAP

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Cover design: Mulberry-paper and palm-leaf manuscripts
from the Chiang Mai region of northern Thailand

Published by the Southeast Asia Program, Cornell University, 1991

Edited by Stanley J. O'Connor with Dolina Millar and Linda York

Designed by Deena Wickstrom

Produced by the Office of Publications Services, Cornell University

From the Director

Dear Friends,

On July 1, 1989, I assumed the directorship of the Southeast Asia Program. The past year and a half have been extraordinarily busy with moments of both joy and sorrow.

We were saddened by the death of Frank Golay, whose loyal service to the Southeast Asia Program and rich intellectual contributions to Southeast Asian studies spanned more than three decades. We also mourn the loss of one of our newest members, Huynh Kim Khanh, whose untimely death cut short what promised to be a brilliant professional career in Vietnamese studies.

Walter Coward also left SEAP, resigning his position in rural sociology to join the Ford Foundation. With those losses we anticipate recruiting new faculty members, but it may take some time. As you may be aware, both the university and the state of New York are confronting serious budget problems that have made it impossible in the short run to fill vacancies. Cornell is currently on a major fundraising campaign during its 125th anniversary. We hope that you will mark your contributions "for the Southeast Asia Program" so that we can use such restricted funds in restoring faculty positions.

Financial problems notwithstanding, the construction of the new underground wing of Olin Library, which will house the John M. Echols Collection on Southeast Asia and the rest of our Asia holdings, began on schedule last summer and is due to be completed in 1992. However, the approval of the building permit to remodel 640 Stewart Avenue as "The George McT. Kahin Center for Advanced Research on Southeast Asia" has encountered numerous delays. Meanwhile, metal posts have been placed in 102 West Avenue to hold up the "grand old lady" for yet another year.

We are very pleased to report that at the last AAS annual meeting in April 1990, Oliver Wolters was given the

Distinguished Scholarship Award of the Association for Asian Studies.

Summertime and the living are normally easy in Ithaca, but not so this past summer. Cornell hosted the Southeast Asian Studies Summer Institute (SEASSI) and will do so again this year. The ten-week program brought approximately 150 student participants to the campus for intensive language classes and three-week area seminars. One of the highlights of the summer activities was the three-day symposium on "The Role of the Indonesian Chinese in Shaping Modern Indonesian Life," which attracted 350 participants, many of them from Indonesia.

John Wolff deserves much of the credit for the organization and flawless management of both the symposium and the entire SEASSI. A special issue of *Indonesia*, containing a summary of the symposium and selected papers, is being published in 1991.

Most of our SEAP faculty were in Southeast Asia during the winter break. A few remain in the region on Fulbright scholarships: George and Audrey Kahin are at the Institute for Advanced Studies in Kuala Lumpur; Takashi and Saya Shiraishi are in Jakarta.

We are always delighted when any of you come back to the Cornell campus, and we are also pleased to welcome many other visitors, which now include members of the Vietnam Committee for Social Sciences. In addition to those listed on page 20, Vu The Thach, Ngo Xuan Binh, and Tran Quoc Vuong are here this year. Be sure to let us know when you are headed this way so we can roll out the red carpet. With best wishes,



Randolph Barker
Director

The Association for Asian Studies Honors Oliver W. Wolters



At its annual meeting in Chicago on April 6, 1990, the Association for Asian Studies gave Oliver Wolters its Distinguished Scholarship Award. This honor, the highest tribute the association bestows, has been given previously to Milton Singer, Derk Bodde, Ronald Dore, William Fulbright, John K. Galbraith, Catherine Galbraith, and Clifford Geertz.

In his speech of nomination, Paul Wheatley, the Irving B. Harris Professor of Social Thought at the University of Chicago, cited Wolters's achievement as a teacher and scholar who entered a historical field that was a "composite of meticulous epigraphy, sporadic archaeology, and sometimes inspired—though not always inspiring—amateurism. More than a quarter of a century later, he leaves it a small but rigorously cultivated field of professional and analytically orientated historical inquiry, staffed to a large extent either by his students or by others whom he has influenced—

and which teacher of early Southeast Asia history has not been influenced by him?"

The award was presented by Stanley J. Tambiah, president of the association. The texts of the award and Professor Wolters's acceptance are printed below. —Ed.

Oliver William Wolters, Goldwin Smith Professor Emeritus of Southeast Asian History at Cornell University: You have done more than anyone to ensure the recognition of early Southeast Asian history as an accepted field of academic study in English-speaking universities. You have not only pursued your calling—and for you it was nothing less—in disparate realms of Southeast Asia, but you have also established many of the canons of its practice. You have introduced a generation of students to the educational value of Southeast Asian history as a means of understanding themselves through a developed awareness of attitudes and values competing with their own.

Your precise and meticulous scholarship has almost invariably transcended its immediate themes to throw light on fundamental and continuing problems of a wider historical universe. In *Early Indonesian Commerce: A Study of the Origins of Srivijaya* you not only revised the received understanding of the genesis of that polity but also revealed the nature and pattern of Asian trade at the time. In *The Fall of Srivijaya in Malay History* you not only caught the fading lineaments of the great thalassocracy as it receded from the historical record but also demonstrated the continuity of Malay history as change was mediated through traditional channels of cyclical renewal rather than through innovation. In a series of prescient papers on ancient Cambodia you not only resolved certain technical problems of chronology and toponymy but also propounded the most convincing interpretation so far advanced of the origins of statecraft in the so-called Indianized territories. In your studies of thirteenth- and fourteenth-century Vietnam you not only clarified indigenous perceptions of the past but also showed how structuralist readings of historical texts could be used to elicit latent social and political relationships never made explicit in the linguistic idiom of the time. Finally, in your most recent *History, Culture, and Region in Southeast Asian Perspectives*, a mature work of seminal reflection, you have opened new vistas of inquiry that may one day lead to a regional history conceived in terms of cultural communalities and intraregional relationships.

It is fitting that you, who have consistently summoned humanists and social scientists alike to participation in the historical enterprise, should have played a preeminent role in advancing your art to the point where it is now practicable for such scholars to begin investigating the social, political, economic, and cultural subsystems for which formal history provides a conceptual framework. By the incisiveness of your researches and the subtlety of your interpretations you have developed a challenging agenda not only for historians but for all who would seek to understand the course of civilization in Southeast Asia.

Stanley J. Tambiah

President, Association for Asian Studies

Mr. President, Fellow Members:

Thank you very much, Professor Wheatley. I first met Professor Wheatley in Singapore in 1957 and recall his enthusiasm when he introduced me to the problem of laying down a geographical grid for focal points in early Southeast Asian space. Since then Professor Wheatley has contributed much to the filling of that space.

But today, of course, I am especially grateful to the association for offering me its award, and particularly so because I am well aware that I have been a singularly inactive member. Rightly or wrongly, I sheltered within the fastness of Cornell. I therefore prefer to believe that the award acknowledges not my status in the field of early Southeast Asian studies, but the status of the field itself among the association's numerous concerns. In this mood I gladly accept the award and shall respond to your kindness by attempting to render a very brief account of myself over the years.

From 1937 to 1957 I was a member of the Malayan Civil Service. Yes, indeed, I was a "colonial imperialist" and, perhaps in that respect, an unusual recipient of the award. Unlike you during the corresponding two decades in your own lives, I would occasionally scribble minutes on government files but hardly ever read a book except when I was a prisoner for three and a half years. More often than not, I was out and about. That was the time known to historians as "the Emergency" in Malaya, but for me it was a time of unbridled adventure and among the happiest years of my life. Perhaps the reason was simply that I was still young. I discovered that I liked nothing better than hopping from one place to another in

my district in northern Malaya—from *kampongs* of Patani immigrants to *kampongs* of Kelantan immigrants, to Chinese New Villages at different stages in their growth, to tin mines and rubber estates, and out into the mangrove swamps and pirate lairs. Each of those centers clung to its own sense of identity. At the same time I came to realize how quickly—almost breathlessly—situations could change. I was to retain the same sensation of being in endless orbit when I later had to lecture on early Southeast Asia.

The adventure ended abruptly with Merdeka and the London School of Oriental and African Studies, and Professor D. G. E. Hall, in a generous gesture for which I can never be sufficiently grateful, took me in off the streets, and a new and rather disturbing period in my life began. I doubt whether you can imagine the effect on a neophyte of the learned literature available at that time. For example, I had to wrestle with what has since been rejected as a sterile discussion of the Dong-son drums or with what I subsequently came to believe was a confidence trick—"the kingdom of Funan." I remember how relieved I was when I read Van Leur's *Indonesian Trade and Society*, a revisionist work that opened my eyes. Here, at last, I thought, was the style of history I had studied at Oxford twenty years earlier.

And then, in 1962, something quite unexpected happened. Unprepared for what awaited me, I came to the United States, and I still remember that I shuddered when, on the eve of my first lecture, a kind soul warned me that I should not talk down to my students.

Yet 1962 was the beginning of twenty-three years of excitement that matched that of the twenty years in the Malayan Civil Service. Life need not become stale in one's forties. What, I believe, did most to recharge my batteries was the system of majors and minors I found here. Interdisciplinary studies are now regarded as commonplace, but for me in 1962 the system was a revelation and contributed to my own education. I began to relish the openness of the field of history. Colleagues and graduates in disciplines other than my own began to play a crucial part in my life, and I welcome this opportunity of thanking them. They made me aware of new ways of looking at the past and of glimpsing possibilities that could help to flesh it out. I soon found myself lapsing into irreverence and comparing "history" with the Kingdom of Heaven in the sense that it had many mansions. In particular, I was encouraged to pay more attention to the question of how things could actually happen. Happenings, I came to believe, were, even in the remote Southeast Asian past, as much the historian's concern as the construction of theoretical models of how politics and societies were orga-

nized. All this and more awaited me in the United States as I tried to cope with teaching and studying early Southeast Asia, and I remain grateful to this day.

From Southeast Asia itself gifted students of history and kindred disciplines came to Cornell, went through the system, and departed to teach and do research in Southeast Asia. One of my failures was when I unsuccessfully tried to awaken interest in the possibility of a conference inside Southeast Asia to enable these former students and other Southeast Asians to reflect among themselves, *in camera*, upon how their disciplines had been localized in the cultural environment of different parts of Southeast Asia. A friend with whom I shared this suggestion pounced on it and wondered, among other things, how problems of continuity and noncontinuity were being addressed in Southeast Asia or what particular purposes of historical research would occur to such a group or whether a coherent history of Southeast Asia could be written by a team of Southeast Asian historians. One thing would be certain. Because Southeast Asian historians are still relatively young, the conference would have been a future-oriented one. We, at this end of the academic spectrum, could learn from having our concerns scrutinized and evaluated from a vantage point we could never occupy. Here might have been an additional way of making Southeast Asia more visible.

I have to confess another failure. To the best of my knowledge, I never attracted students in early Southeast Asia for its own sake. My subject was always a background one. One reason was that I was not an epigrapher. Southeast Asia and Europe remain to this day the home of Southeast Asian epigraphy. Fortunately, early Southeast Asian art history, history's staunch ally and where Southeast Asia is palpably visible, has flourished in the United States. The study of trade, another visible aspect of the Southeast Asian past and my earliest interest, has also flourished, though I claim no responsibility. I once studied the subject but only because Coedes, in a throw-away passage in the 1948 edition of his *Hinduized States*, expressed the opinion that much more could be gleaned about Srivijaya from the Chinese sources. Archaeology was not among the possibilities he seemed to have foreseen, and it has been left to later generations of scholars to occupy the Palembang terrain. But those of you interested in Chinese sources should know that a colleague, Professor Gu Hai of Xiamen University, has compiled and is trying to publish a bibliography of over three hundred Chinese works with a bearing on Southeast Asia up to the end of the Ming dynasty.

And now, twenty-eight years after first arriving in the United States, I come to the end of my brief account of myself. Naturally, I feel immensely privileged to live to see the lights coming up again in some parts of the world and an open future now ahead. Historians cannot help being aroused when they find themselves in the presence of change, yet also having to sober up before they dare to predict what will happen next. But I have been disturbed by my unpreparedness for what is happening. What factors and agencies at work were invisible to me for so many years? Sakharov has been quoted as reassuring a friend as long ago as 1978 that "the mole of history is digging without being noticed." I, for one, never managed to spot that mole. Yet the invisibility of the past is always the historian's concern, and often there is nothing more invisible than what the materials before our eyes are trying to tell us. Our problem is knowing how to "read" and make additional sense of our materials as texts whose language vibrates with a life of its own. A friend has recently reminded me that "reading a text is trying to hear the voices which are coming through and the 'tone' of those voices. This," my friend added, "is what lies beyond the analysis of a combination of literary artifacts and ploys to be disentangled from a text." Tonality, as well as visibility, is among the concerns of Southeast Asian scholarship. And so, becoming more aware of these questions than I once was, I have come home to rest with texts of medieval Vietnam—texts with their promise of visible and tonal happenings that may sometimes be no more than footnotes on the past but other times, perhaps, may become much more. At all events, lingering with texts is not a stable for old horses. Instead, this form of endeavor represents another of the mansions in the kingdom of history, and I venture to believe that Southeast Asian studies will be increasingly hospitable to it. Who knows what new majors and minors may one day be crafted?

Again, my grateful thanks for this award.

O. W. Wolters

Hidden Library Treasures

David K. Wyatt

Deep in the dimly lit bowels of Olin Library, where readers seldom venture, there is a large room somewhat like an iron cage, access barred with locks and alarms. I always somehow assumed it had pornography squirreled away, to be consulted furtively by privileged librarians around dinnertime when students had fled for the warmth (if not for the flavor) of Ivy Room coffee and goulash.

Last year, when John Badgley asked me to pull together a sampling of Southeast Asian books for display in the library's main lobby, he turned me loose in what I learned was called the "Locked Press," that room in the basement. The forbidden treasures stored below turned out to be thousands of books printed before 1800 (and many afterwards), as well as many old photograph albums, Indonesian posters from the Japanese Occupation period, some politically or personally sensitive materials of even quite recent vintage, and Bibles in Southeast Asian vernaculars dating back as early as the eighteenth century. But the real treasure of the Locked Press for me turned out to be the contents of several dozen unmarked boxes containing items never catalogued by the library and which no one seemed to know it had.

One day, as I sat on the floor tipping out the contents of one box after another, my mind flashed back to a long-forgotten conversation with John Echols in the spring of 1964. I was just back from field research in Thailand, during which I had spent a good deal of time (and Cornell's money) acquiring Thai books for the library. "By the way," he asked, "Donna Markham has offered to acquire books on Buddhism for us in northern Thailand. Should we tell her to go ahead?" I nodded and thought nothing more of it, assuming that she would do as another graduate student had done in northeast Thailand the previous year, buying the sort of locally produced, ten-cent pamphlets stocked by any shop selling ecclesiastical paraphernalia. The "BL" section in the stacks upstairs included countless works on Thai Buddhism that I assumed were the products of Donna's labors.

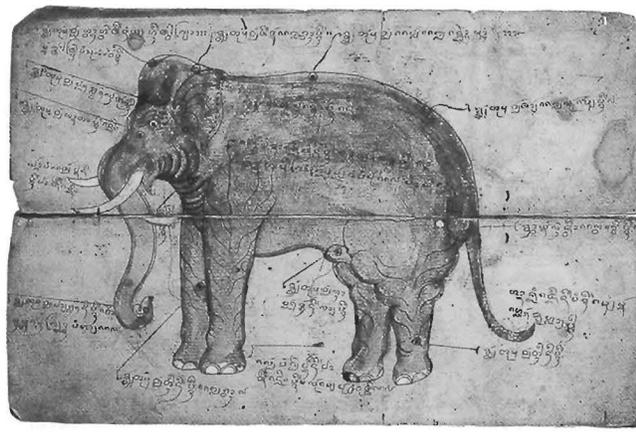
But as I moved excitedly from one box to another, exclaiming aloud with delight as different glories came to hand, I realized that Donna Markham had not bestirred herself for mere *two-baht* pamphlets. In these unmarked cartons were several dozen Shan and northern Thai manuscripts, dating from the 1860s to the 1920s, of a quality and beauty rarely seen. Most were of the type that Burmese call *parabaiks*—lengthy, accordion-folded heavy paper manuscripts, lovingly inscribed by hand. Some had

covers of wood painted red or black, often lacquered. Some had double- or triple-thickness paper covers on which colored glass and plaited cords were arranged to make designs. One even displayed a pair of dancing divinities in cut and polished translucent stone. All of them were Buddhist religious texts—various tales of the Buddha's previous existences, sermons, canonical texts, or liturgical works.

A second group of manuscripts consisted of northern Thai manuscripts on locally made paper, bound into Chinese-style books with sewing along one edge. They were much less attractive to look at from the outside but even more interesting within, for many were lavishly illustrated—with, for example, details of the various maladies that might befall an elephant, or the auspicious and inauspicious parts of a new dwelling. The pages were alive with color, splashed across the page and cascading between the text and the illustrations. Unlike the Shan *parabaiks*, which would have lain semiforgotten in a corner of a temple building and been paraded out for exhibit on religious occasions, the northern Thai manuscripts, dirtier and obviously well worn, were the working manuals for village shamans and their kind and were frequently consulted to set propitious days, to build a house correctly, or to diagnose an animal's ills.

What's the use of such materials? After all, aren't their contents readily accessible in modern printed books? Yes, of course, but there is a big difference between reading dry words on a neatly printed page and holding in one's hands a handmade text from the days before modern printing. The manuscripts have not been modified to suit a city scholar's ideas of proper language, and the printed book can tell us little of the reverence in which the words were held or the pious devotion that went into the manuscript's production. The printed books have none of the scribbled figuring of a village divine trying to calculate a favorable wedding day or the state of his or her mathematical knowledge (which was considerable).

The underground addition to Olin Library, now under construction between Stimson and Goldwin Smith halls, will include display cases where materials like Donna Markham's Shan and northern Thai manuscripts can be displayed. And showing those materials might inspire future students to some understanding of the rich and lively manuscript traditions that for the past quarter-century have lain hidden in plain, unmarked boxes in the Wason/Echols Locked Press.

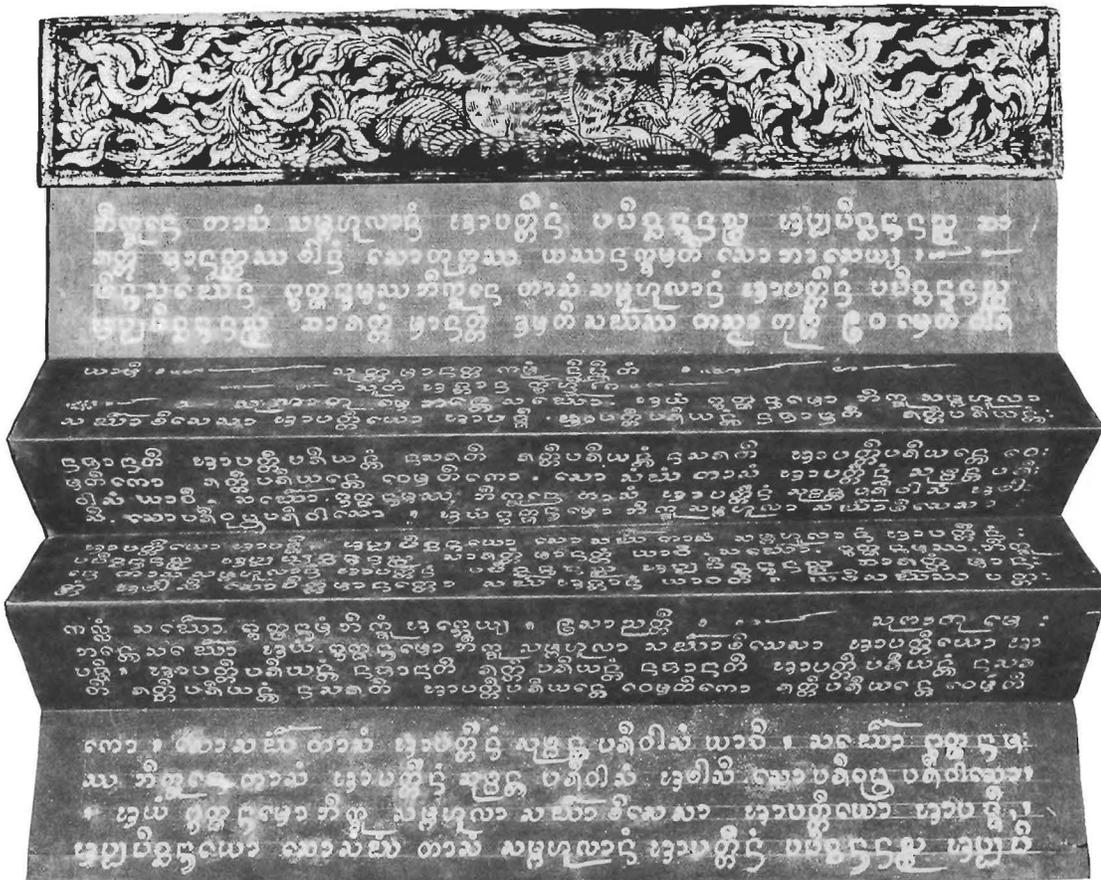


◀ Village libraries in northern Thailand contained handwritten books providing useful information such as how to judge the qualities of elephants.



▲ Cover of a Shan mulberry-paper manuscript (close-up). While princes might have decorated them with semiprecious stones, village craftsmen used colored glass in a putty-like setting.

◀ Shan mulberry-paper manuscripts were densely written, usually in a fine, regular hand. This religious text might have been carried in procession on festival occasions and studied by the local monks during the rainy season.



◀ The Shan mulberry-paper books were folded in accordion fashion, with writing on both sides of the page, to be read from the front cover to the back, and then, after flipping the book over, back to front. On the covers local craftsmen lavished particular care in ornate decoration.

Southeast Asian Studies Summer Institute

Sarah Maxim, Activities Coordinator

Cornell University was the host for the Southeast Asian Studies Summer Institute (SEASSI) for the summer of 1990 and will be again for 1991. If you missed this intensive language and area-studies program last summer, you will have another opportunity to enroll when the 1991 program begins in June. The 1990 program ran for ten weeks (June 4–August 10) and involved almost two hundred people, all of whom expressed great satisfaction with the program's results.

SEASSI is a consortium of nine universities nationwide whose goal is to offer instruction in Southeast Asian languages and cultures. In previous summers SEASSI has been hosted by the University of Hawaii, Northern Illinois University, and the University of Michigan. Last summer was the first time Cornell was the host (many of the students attending were happy to have it on the East Coast for a change!). The 1992 and 1993 sessions will be held at the University of Washington.

Language classes were offered in Burmese, Indonesian, Javanese, Khmer, Lao, Tagalog, Thai, and Vietnamese and were held for four hours a day each weekday. The most popular languages were Indonesian, Thai, Vietnamese, and Khmer. Only two students enrolled to study Lao.

There were thirty-three teachers at the 1990 SEASSI, which meant that language classes could be small and geared to students' differing levels of proficiency. The beginning classes often featured homework assignments requiring the use of the language lab; more-advanced classes included work on conversation skills, practice in reading newspapers and books, and writing stories and letters in the studied languages. Most of the language courses were taught by native speakers, many of whom were from Indonesia and Thailand and were participating in the 1990 SEASSI as visiting Fulbright scholars.

One hundred thirty-six students registered for the 1990 SEASSI. A Buddhist monk from Sri Lanka came to study beginning Indonesian; other foreign students came from Australia, Sweden, Singapore, Japan, and Canada. Fifteen local participants, already enrolled at Cornell for the academic year, often found themselves acting as impromptu tour guides and chauffeurs for the out-of-towners baffled by Ithaca's bus system and the traffic rerouting caused by campus construction.

Five area-studies seminars were offered in staggered three-week sessions taught in the afternoons over the course of the summer. Students could sign up to receive credit for one of the seminars but were welcome to attend all of them. Professor Keith Taylor, from Cornell's Department of Asian Studies, taught a seminar on Vietnam. Professors Randolph Barker and Benedict Anderson, also Cornell faculty members, jointly taught a seminar on the Philippines. Professor David Wyatt, from the Department of History, and Professor Tom Kirsch, from the Department of Anthropology, taught a seminar on Thailand. Visiting scholars taught the other two courses: Professor Michael Aung-Thwin offered a seminar on Burma, and Professor Mary Somers-Heidhues taught a course on the Chinese in Southeast Asia. The topics for the area-studies seminars to be offered in the next SEASSI are not certain yet, although a course on modern Cambodia is one of the likely subjects.

A noncredit course on the gamelan was offered for students interested in studying that traditional form of music. They participated in several concerts during the summer, including a *wayang kulit* (shadow puppet) show in Barnes Hall, led by puppeteer Pak Sumarsam from Wesleyan University. Their playing was integrated into Cornell's preexisting Gamelan Ensemble, which rehearses and performs throughout the year.

If those formal activities were not enough, an additional schedule of talks, films, and parties filled up students' time. Documentaries about Southeast Asia ran weekly in Uris Library, and Cornell Cinema showed films set in Southeast Asia, such as *The Year of Living Dangerously*, *The Killing Fields*, and *Bridge over the River Kwai*. A miniconference in July gave many students a chance to present papers on their research before a receptive audience. A weekly brown-bag lecture series brought students and teachers together to hear visiting scholars and Cornell faculty members present papers on various topics connected with Southeast Asia. Speakers included Professor Ward Keeler, from the University of Texas, who discussed Muslim sermons in rural Indonesia, and Mr. Michael Williams, a reporter from the BBC's Far Eastern Service and a visiting fellow at Cornell, who spoke about the Soviet Union's new role in Southeast Asia.

Special lectures were held in the evenings. The students were particularly enthusiastic about the first of these lectures, which brought together Mr. Francis Seow and the

Honorable C. V. Devan Nair to speak on current politics in Singapore. Mr. Seow, a lawyer from Singapore, sought political asylum in this country because of his criticisms of former prime minister Lee Kuan Yew. Mr. Nair was the president of Singapore. Another popular lecture was given by Ms. Virginia Gift, who had returned recently from two years of teaching in Hanoi. A colloquium series on Cambodia, organized by the students studying Khmer, also brought interesting speakers to campus.

Halfway through the ten-week session, SEASSI and Cornell's Southeast Asia Program hosted a three-day symposium, "The Role of the Indonesian Chinese in Shaping Modern Indonesian Life." The symposium was a great success and attracted 350 participants, many of whom were SEASSI students. However, at least one-third of those attending were from Indonesia and included many Indonesian journalists, scholars, and businessmen. The symposium received wide coverage in the Indonesian press and stimulated exciting discussions both at the symposium and in the days and months following the event. The papers presented at the symposium will be published as a special issue of *Indonesia* in 1991.

As the program came to a close in August, SEASSI students began to express openly how much the summer had meant to them. Many students had come from universities or careers where there was little interest in Southeast Asia; through their participation in SEASSI they had finally become involved in a community of people genuinely interested in their work and plans.

Many students, particularly those in graduate programs, were also sorry to leave behind the Echols Collection at Olin Library. In terms of the quantity and variety of its holdings, the Echols Collection on Southeast Asia is the best in the country. Many students attended this SEASSI at Cornell specifically because they could have more-immediate access to the collection. When not busy with language study, seminars, lectures, or films, they often could be found glued to the online catalog terminals, tracking down books and journals relevant to their research.

The 1990 SEASSI was a great success for the teachers and students. Although the immediate goal of the summer was to provide language study, many other lessons were learned and gained from the experience. The 1991 SEASSI should prove to be as challenging and rewarding.



Frank H. Golay, 1915–1990

Frank Golay, emeritus professor of economics, was one of the first faculty members appointed to Cornell's newly established Southeast Asia Program. His eminence as a scholar, distinction and devotion as a teacher, and his capacity for leadership as associate director and director played a key role in the development and success of the program. His colleagues, many friends, and former students will cherish the memory of this distinguished, warm, and gracious man.

Below is an obituary of Frank Golay written by George Kahin especially for the Association for Asian Studies, of which Frank Golay served as president during 1986. It will appear in a forthcoming issue of the Journal of Asian Studies. Following the obituary are remarks delivered by Lauriston Sharp at a memorial service for Frank Golay in Anabel Taylor Chapel, Cornell University, on October 6, 1990.

Friends may wish to contribute to the Frank Golay Memorial Fund, Southeast Asia Program, 120 Uris Hall, Cornell University, Ithaca, NY 14853-7601. —Ed.

Frank Hindman Golay, former president of the AAS and foremost economic historian of the Philippines, died in the Oxford, New York, Veterans Hospital on August 31, 1990, after a long illness. Born in Windsor, Missouri, on July 2, 1915, he served as a submarine officer in the U.S. Navy in World War II and received his Ph.D. degree in economics from the University of Chicago in 1951. After working in the international division of the Federal Reserve Board, he came to Cornell in 1953 as an assistant professor of economics and Asian studies. He became a full professor in 1962 and remained at Cornell until his retirement in 1981. He was chair of Cornell's Department of Economics from 1963 to 1967 and director of the university's Southeast Asia Program from 1970 to 1976. In the latter capacity, and as director of the program's Philippine Project (1967–73) and London-Cornell Project (1968–70), he contributed much to strengthening Southeast Asian studies at Cornell. He was appointed to visiting professorships at London University's School of Oriental and African Studies (Fulbright-Hays) in 1965–66 and at the University of the Philippines (Rockefeller Foundation) in 1973–74.

For his scholarship on the Philippines Frank Golay was awarded an honorary L.L.D. degree by the Ateneo de Manila in 1966. He was awarded research fellowships by the Guggenheim and the Luce foundations, the Social

Science Research Council, the National Endowment for the Humanities, and the United States Educational Foundation (Fulbright). He served as chairman of the Philippines Council of the Asia Foundation (1964–67) and as a member of the Southeast Asia regional committee of the Association for Asian Studies (1963–65). In 1984 was elected president of the association.

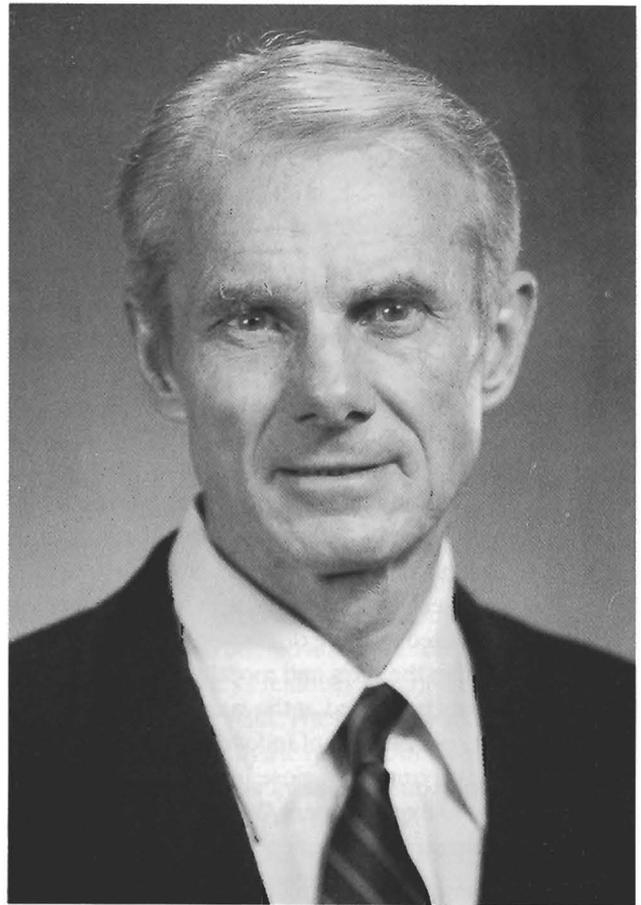
His major publications include *The Philippines: Public Policy and National Economic Development* (Cornell University Press, 1961) and four coauthored books: *The United States and the Philippines* (Prentice-Hall, 1966), *Land and Man in 1990: Philippine Rice Needs in 1990, Output and Input Requirements* (Agency for International Development, 1967), *Underdevelopment and Economic Nationalism in Southeast Asia* (Cornell University Press, 1969), and *Diversity and Development in Southeast Asia* (McGraw-Hill/Council on Foreign Relations, 1977). Shortly before his illness he was close to completing a comprehensive study of United States–Philippine economic and political relations before Philippine independence.

George McT. Kahin

For what was to become a large circle of good friends and admiring colleagues, it was a happy day when the Golays decided to move from Washington to Ithaca in 1953. But for the newly established and still meagerly endowed Southeast Asia Program at Cornell, Frank Golay's appointment to the faculty was a veritable gift from Heaven. He made many important contributions to that program during his long and distinguished academic career as an internationally recognized economist and specialist on the Philippines. It would be appropriate here to review the development of his scholarly activities, which marked him the outstanding economic historian of the Philippines, but that account may rather be given by a scholar specializing in the study of the islands. Let us rather serve our local interests by calling special attention to the less widely recognized, but absolutely essential and critical, part he played in the development of a formal program of Southeast Asian studies at Cornell; he accepted roles that at two crucial junctures significantly defined the character and helped determine the quality of Cornell's teaching and research on that area.

Some appreciation of the current size and scope of the Cornell Southeast Asia Program may help us appreciate the importance of Frank Golay's special contributions to that enterprise.

A crude but very real measure of the magnitude of the program's present operations has appeared recently on the grounds of Cornell. Many denizens of the Arts Quad have been forced into a very roundabout way of life and have been both put out and appalled by an ugly and



monstrous hole dug between Olin Library and Goldwin Smith Hall. Perhaps fortunately for those responsible, few Cornellians seem to recognize that a major function of that disturbing excavation will be to house Cornell's extensive library materials on Southeast Asia. These holdings now constitute the largest, the best-catalogued and thus most-accessible, and surely the most-used general collection of research and teaching resources on the region. The value of the materials attracts students in hundreds and scholars in scores from all over the globe, and the uniqueness of the collection helps hold at Cornell a distinguished faculty in a variety of disciplines. Each of the current twenty active or retired numbers is a specialist in one or more of the ten countries extending from Laos to Indonesia, from Burma to the Philippines. The combination of such a faculty and such a library not only serves Cornell undergraduates but also attracts a notably able group of graduate students, who now in any year number almost a hundred working in residence or abroad for higher degrees in a wide variety of fields. In short, the Southeast Asia Program has achieved mature academic strength and clearly supports Cornell's basic educational goals at a high level of excellence.

The rather extraordinary and, indeed, unlikely growth of such a specialized, complex, and costly academic en-

terprise has now gone on apace for some forty years. But that growth was staggering in more than one sense: as the program lurched forward or sideward from year to year, it required the constant attention and activity of a number of people. Certainly no one contributed more loyal and effective continuing service than Frank Golay; and it was he who, as noted, at least twice during the zigzag history of the program, prevented its foundering and set it again safely on its way. It has served as a model for similar academic projects both here and abroad. Those who favor polyethnic and interdisciplinary education are in Frank Golay's debt.

When Golay joined our faculty, the Southeast Asia Program had been in operation only two years, and its future was indeed problematic. We had only three professors: in anthropology, government, and linguistics. Their area specializations covered Thailand, Indonesia and, to a degree, Indochina. Area and discipline gaps were filled each year by visiting professors from the region or from England and France. A generous five-year foundation grant supported more salaries, graduate fellowships, and major library acquisitions; in only four years it was supplemented by an even more generous endowment grant.

The problem for that moment, then, was not funding; it was people. As we arranged for visiting scholars to deal with Burma, Malaysia, and later Indochina, we were confronted by an increasing number of able graduate students interested in the Philippines. Our search for an available mature Filipinist scholar, however, was fruitless, and for two years we turned away inquiring students, some of whom proceeded to Berkeley, Chicago, or Michigan, where they could find at least some interest and expertise concerning the island republic. In our original agenda we had argued strongly that the island should be included in Southeast Asia simply as a matter of geography, ethnology, and history. Now should we exclude them from the context of adjacent countries? What of the fully comparative study of common problems in the region? Could we simply drop the islands over the horizon of the South China Sea and forget them, trusting that more and better scholars might be trained elsewhere?

And then the miracle happened. The Department of Economics recruited Frank Golay from the Federal Reserve Board in Washington where, with his doctorate from Chicago, he had been working on the economic development of capitalist countries in western Europe. By then he wanted to do research in the Third World and would prefer the political economy of the Philippines and international trade and finance in the rapidly changing context of Southeast Asia. The program quickly put the Philippines back on the map of its regional interest; accepted in 1953 its first doctoral candidate in economics, who was

working on the Philippines revolution for his minor in area studies; and soon arranged for the teaching of both Tagalog and Cebuano in its language curriculum. Thus the new faculty member provided a final definition of the full scope of the Southeast Asia Program at a crucial moment in its early history.

A climax of Frank Golay's preeminent career in the field of Asian scholarship came with his 1984 election to the presidency of the Association for Asian Studies. In his presidential address he noted that over time he found that "the outside world considered my role to be that of a Filipinist." It was certainly that and very much more, and his reputation as an outstanding scholar grew rapidly. Fellowships from Fulbright, Guggenheim, the National Endowment for the Humanities, and other organizations came to him as needed. Books he wrote or edited and scores of articles and book chapters were published promptly. In 1966 he was awarded an honorary L.L.D. degree by the faculty of the Ateneo de Manila, a most distinguished Philippine institution for learning.

From that time forward Frank Golay's reputation also spread widely in another direction—as a hardworking and effective administrator. He served as head of the Philippine Council of the Asia Society in New York. He directed the London-Cornell Project, an important program for the exchange of faculty and students between the two universities and for support of their field research in Asia.

It was during his service as the third director of the Southeast Asia Program, from 1970 to 1975, that Frank Golay made yet another crucial contribution to the work of that group. The war in Vietnam was winding down, the rash of area and language programs that mushroomed in academia during the 1960s was fading, and the government and foundations began to question the costs of production and the values of the products of such programs. To such questions Frank Golay, with his financial and management sagacity and skills added to his impressive scholarship, could provide persuasive answers, and he did. An official of one of the foundations called him his "best client." The U.S. Department of Education and several foundations continued their normal funding for the Cornell program, which in a second major crisis Frank Golay helped preserve.

So Frank Golay lived—serving extraordinarily well his university, his profession, and the peoples, students and others, common and uncommon, of both his country and of Southeast Asia. What Thucydides said of his friend can well be said of him: "The whole earth is the tomb of heroic men and their story is not graven only in stone over their clay, but abides everywhere, without visible symbol, woven into the stuff of other men's lives."

Lauriston Sharp

Huynh Kim Khanh, 1936–1990

Professor Huynh Kim Khanh of Cornell's Department of Government and Southeast Asia Program died in Ithaca on March 27, 1990, of heart failure at the age of fifty-three. One of the foremost scholars of modern Vietnam, he is best known for his classic *Vietnamese Communism, 1925–45*, published by Cornell University Press in 1982. Appointed associate professor in Cornell's Department of Government in July 1989, he taught courses on the governments and politics of Southeast Asia and on the Vietnam War, as well as a seminar on issues in contemporary Vietnamese politics.

Huynh Kim Khanh was born April 20, 1936, in Quang Nam, Vietnam, where his father was a Presbyterian minister. Following the conclusion of the French-Vietnamese war in 1954, Khanh worked for nearly two years as interpreter and assistant to the director of the Mennonites' Church World Service in the settlement of refugees. For that the Mennonites rewarded him with a year's scholarship in the United States, which was followed by a two-year Agency for International Development scholarship that saw him through a B.A. degree at Johns Hopkins University and the beginning of graduate study, first at Lehigh University, where he received an M.A. degree. Then followed modest scholarships at the University of California, Berkeley, which, together with earnings from various jobs, enabled him to work towards a Ph.D. degree in political science.

In the late 1960s the United States' involvement in the Vietnam War deepened, and Khanh, who viewed the American involvement as morally abhorrent and politically wrong, went to the more congenial political climate of Canada. He became a Canadian citizen and taught at Dalhousie University and at the University of Western Ontario. In 1974, two years after completing his doctorate at Berkeley, he began an eight-year tenure as senior research fellow at the Institute of Southeast Asian Studies in Singapore. For two of those years he edited the institute's journal, *Southeast Asian Affairs*. In 1986, following a year as visiting professor at the Institut National des Langues et Civilisations Orientales at the Université de la Sorbonne-Nouvelle (Paris III), he accepted a position as research fellow and director of the Indochina Project in the University of Toronto–York University Joint Center for Asia-Pacific Studies. After being appointed associate pro-

fessor at York University's French-speaking Glendon College in 1988, he was invited to come to Cornell.

During the past two years Professor Khanh made two substantial visits to Vietnam in connection with his own research; he was active in consulting on Indochina with the Canadian Ministry of External Affairs and in working towards normalization of relations between the United States and Vietnam. When he died, he was well advanced in work on what would have been three important books: *Communism in Vietnam, 1945–54*; *Contemporary Vietnamese Foreign Relations*; and *The Vietnamese Revolutionary Experience*.

Huynh Kim Khanh is survived by his ninety-year-old father, Luyen Kim Huynh, and two brothers, Binh Thai Huynh and Tinh Trang Huynh, all of Washington, D.C.; two sisters resident in Toronto, Mrs. Xuan My Nguyen and Mrs. Ngoc Dung Hoang; and another sister, Miss Ngoc Tran Huynh of Paris.

Khanh was here with us in Ithaca only very briefly, less than eight months. Members of the Department of Government and of the Southeast Asia Program and our students will miss him, not only for his teaching and scholarship, but also for his personal warmth and his ebullient and infectious enthusiasms that tended to give a lift to all who interacted with him.

*John H. Badgley, Keith W. Taylor,
George McT. Kahin*

In the summer of 1989 Khanh and I arrived in Ithaca within a few days of each other to take up new positions at Cornell. We had first met eight years before, when we were both working in Singapore. Through the years I had eagerly read his published work and came to respect him as a scholar with rare analytical skills.

Khanh did not rush into print at every opportunity. He took time to reflect and to test his ideas until he felt comfortable with them, for he had chosen a career where many have stumbled for lack of analytical persistence and where ideological pitfalls abound. In the field of Vietnamese political studies, Khanh's ability to mark out an independent point of view was a challenge to all who had chosen to adopt an ideological position rather than to think things through for themselves. Conservatives thought him too liberal; liberals thought him too conserva-

tive. He penetrated beyond ideology and refused to be drawn into the political agendas of others.

When the fighting in Cambodia and along the Sino-Vietnamese border broke out in 1978 and 1979, Khanh cut directly to the core problems with an analysis that has stood the test of time. In his more-recent articles, his discussion of current Vietnamese politics is without heroes but with a deep concern for the future of his native land.

I know of no other scholar who has so successfully combined a passionate interest in his work with such a high level of analytical rigor. Khanh loved the country of his birth. But he was also a hardheaded, clear-eyed critic. He wanted to lift the level of discussion about Vietnam out of the well-worn ideological tracks in which it has proceeded for so many years. He envisioned a conference on Vietnam that would offer scope for new voices and new points of view. He eagerly waited for the day when a new generation of scholars could look at Vietnam without the agendas that have been fixed in place by the Vietnamese revolution and the American intervention.

At an international conference in Paris in early 1990, shortly before his death, he was the first person to systematically discuss the implications for Vietnam of events in Eastern Europe during the previous six months. He was always thinking ahead, anticipating new trends, seeing prospects and possibilities where others saw nothing. Khanh was excited about his work, and the work that he did was exciting to others.

Khanh was pleased to find himself at Cornell, which offered an excellent place to develop Vietnamese studies, with the largest Vietnamese-language library outside Vietnam, the institutional support of the Southeast Asia Program, and a first-class intellectual environment. Khanh had a vision of what Vietnamese studies could be at Cornell. That vision will not be forgotten.

Khanh will probably be best remembered by large numbers of people as the author of a book. Khanh's book is an analysis of Vietnamese communism in its formative stage, from the 1920s into the 1940s. In his book Khanh set a standard of scholarship unmatched by any comparable work. The book has not only influenced perceptions of contemporary Vietnam in the English-speaking world, but it has also been read in Vietnam. Although it fundamentally challenges the official history of the Vietnamese Communist Party, it has, by the sheer weight of its intellectual achievement, begun to gain respect and acceptance by influential people in Vietnam. In his book Khanh distinguishes two major currents within Vietnamese communism, thereby opening up space for more voices to be heard.

Khanh's work has the potential of providing a bridge of understanding between Vietnamese in Vietnam and Vietnamese living elsewhere in the world. The effect of Khanh's work has consistently been to pry people away from dogmatic positions and to recast discussion at a more fruitful level.

There is a temptation to think about all the possibilities that might have ensued if Khanh were still with us, but I resist that temptation. I am convinced that Khanh's life has already achieved a meaning that cannot be tarnished by regrets of any kind. What Khanh has done, he has done well. He has completed a difficult and strenuous task in raising the level of discussion about contemporary Vietnam to a new, more promising, plane.

One of the metaphors that he loved to use in reference to Vietnamese politics was that of the prodigal son. During the French period young Vietnamese men left their country and sojourned in foreign lands, rejecting both the foreign occupying power and the traditional bonds of authority that had been subverted by that power. When those prodigal sons returned to their native land, they brought the wisdom of an international experience and provided leadership to the nation.

Khanh saw that theme of prodigal son continuing in more-recent decades as young Vietnamese were forced by the vicissitudes of war, revolution, and foreign intervention to go abroad. I believe Khanh saw himself as one of those prodigal sons, and in him was a deep longing to go home. When he returned to Vietnam a couple of years before his death and discovered that his scholarship was known and respected there, it was for him a kind of return home. But he knew that going home for people like himself was not going to be so simple. He clearly saw and understood the many difficulties constraining national reconciliation. Yet he was absolutely committed to putting all of his energy into the effort to overcome these difficulties. The way that he chose to do that, with disciplined passion and a high analytical rigor, constitute his greatest legacy to the study of Vietnam.

Keith W. Taylor



Fellowships and Grants

ROCKEFELLER RESIDENCY FELLOWSHIPS IN THE HUMANITIES

The Southeast Asia Program and the John M. Echols Collection on Southeast Asia in the John M. Olin Library announced Rockefeller Residency Fellowships in the Humanities for 1989–90 in the fields of literature, art history, history, music, and anthropology.

The Rockefeller residency program is designed to aid visiting scholars from the United States and overseas in the use of archival material in the Echols Collection; to encourage and facilitate work on original book-length manuscripts in scholarly humanistic studies of Southeast Asia, particularly on Burma, Cambodia, Laos, and Vietnam; and to contribute to the intellectual life of the community.

The three Rockefeller fellows in 1989–90 were Tuyet Nham Thi Le, Damrong Tayanin, and Trinh Ton Ho. Tuyet Nham Thi Le, from the Vietnam Committee for Social Sciences, did research on women in Vietnam and Southeast Asian countries. Damrong Tayanin, from Lund University, completed a manuscript on a Kammu village in northern Laos. Trinh Ton Ho, from the Vietnam Committee for Social Sciences, worked on Vietnamese poetry.

JUNIOR FACULTY FELLOWSHIPS

The Southeast Asia Program announced the first of its Junior Faculty Fellowships for resident library research on Southeast Asia in 1989. This program is funded by a grant from the Henry Luce Foundation and is designed to assist junior faculty members in the use of archival material in the John M. Echols Collection on Southeast Asia, to update their knowledge and promote studies of Southeast Asia, and to contribute to the intellectual life of the Cornell community.

There were six junior faculty fellows through 1989–90. Lorraine M. Gesick, assistant professor of history at University of Nebraska at Omaha, did research on history and historical sensibilities in south Thailand. Ward W. Keeler, assistant professor of anthropology at University of Texas, pursued research on the music of Burma. David Kummer, assistant professor in the geography department at Clark University and a Luce fellow from Boston University, worked on tropical deforestation in Southeast Asia. Carl Trocki from Georgetown University did research

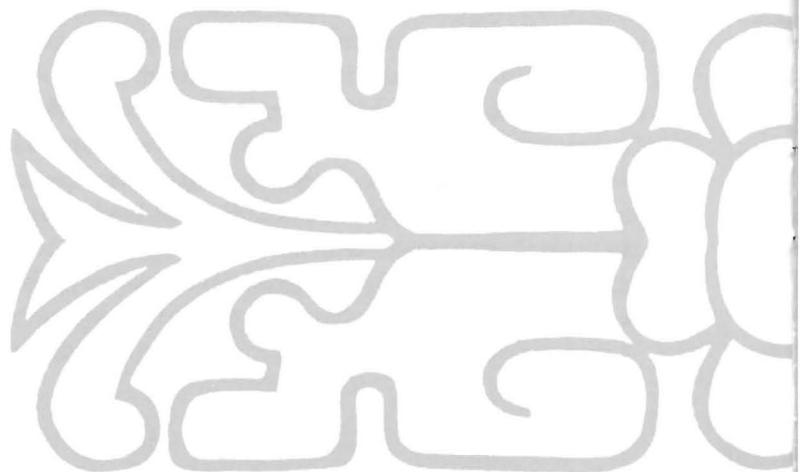
on opium and the political economy of capitalism in Singapore. Arthur R. Williams, visiting associate professor of government at University of Florida, pursued research on real-property taxation in the Philippines, 1902 to 1984. Michael Williams from the BBC worked on the great powers in Southeast Asia.

Applications are welcome for the Junior Faculty Fellowships. Residencies are open to junior faculty members at liberal-arts colleges in the United States and Canada. Fellows are required to be in full-time residence at Cornell University during the period of their award. They normally receive a stipend of \$1,775 a month for a three-month period. Those in residence for lesser periods receive prorated stipends. The deadline for application each year is October 15. For further information and application forms write to the Director, Southeast Asia Program, Cornell University, 120 Uris Hall, Ithaca, NY 14853-7601 (telephone: 607 255-2378).

NATIONAL ENDOWMENT FOR THE HUMANITIES

The National Endowment for the Humanities translations category welcomes applications to do scholarly translations into English of works providing insight into the history, literature, philosophy, and artistic achievements of other cultures, from ancient times to the present. Awards usually range from \$3,500 to \$70,000, depending on the size of the project. The deadline each year is June 1.

For application materials and further information write to or call Texts/Translations, Room 318, Division of Research Programs, National Endowment for the Humanities, 1100 Pennsylvania Avenue NW, Washington, DC 20506 (telephone: 202 786-0207).



Program Publications

INDONESIA

Issues 48 and 49 of the multidisciplinary journal *Indonesia* appeared during 1989–90. The October issue featured George Kahin's history of Cornell's Modern Indonesia Project and included current data on the Indonesian military elite by Ben Anderson. There were also articles on the cloth trade in Jambi, by Barbara Watson Andaya, and on Soedjono Hoemardani and Indonesian-Japanese relations from 1966 to 1974, by Michael Malley. The April issue focused on Bali, including articles on Margaret Mead's Balinese, by Tessel Pollmann; on cultural tourism in Bali, by Michel Picard; and on the Prince Sutasoma story, by Angela Hobart. Ellen Rafferty wrote on Putu Wijaya, and David Roskies translated "A Twist of Fate," a short story by Achdiat Karta Mihardja. Both issues included other shorter articles and reviews.

The editor of the journal is Audrey R. Kahin. Subscriptions are available at \$18 per year (plus \$5 postage outside the United States). Many back issues are still available. The journal can be ordered from Southeast Asia Program Publications, Cornell University, East Hill Plaza, Ithaca, NY 14850-2805.

ACCESSIONS LIST OF THE ECHOLS COLLECTION

The monthly *Accessions List* contains information on books and serials in Chinese, Japanese, Western, and Southeast Asian languages. The list is currently prepared by Ben Abel, together with the staff of the John M. Echols Collection on Southeast Asia and its curator, John Badgley. Subscriptions are \$20 per year and are available from Southeast Asia Program Publications, East Hill Plaza, Ithaca, NY 14850-2805. Back issues from volume 20 (January 1980) on are also available.

SOUTHEAST ASIA PROGRAM PUBLICATIONS

A number of new books were published in 1989 and 1990 in two series put out by SEAP: Studies on Southeast Asia and the Southeast Asia Program Series. A grant from the Toyota Foundation allowed us to start a Translation Series as well. The following books and other SEAP publications are available from our distribution office—Southeast Asia Program Publications, East Hill Plaza, Ithaca, NY 14850-2805.

STUDIES ON SOUTHEAST ASIA

Trends in Khmer Art, by Jean Boisselier, edited by Natasha Eilenberg and translated by Natasha Eilenberg and Melvin Elliott. 1989. 124 pages. \$15.

A beautifully illustrated translation of a classic text on Khmer sculpture by a distinguished art historian and former curator of the National Museum in Phnom Penh.

A Malay Frontier: Unity and Duality in a Sumatran Kingdom, by Jane Drakard. 1990. 215 pages. \$15.

A comparative reading of two indigenous histories of Barus, a small kingdom in northwest Sumatra, that shows Malay perceptions of authority and government and how relations between hill and coast influenced Malay political culture there.

Southeast Asia Program Series

Japanese Relations with Vietnam: 1951–1987, by Masaya Shiraishi. 1990. 174 pages. \$12.

A comprehensive and well-documented history of Japanese relations with Vietnam since World War II, particularly in the economic field.

The Rise and Fall of the Communist Party of Burma (CPB), by Bertil Lintner. 1990. 124 pages. \$10.

A unique study of the Communist Party of Burma, focusing on events leading up to the April 1989 mutiny that overthrew the party's aging Maoist leadership and caused the breakup of the CPB. The book includes biographies of the leaders as well as descriptions and maps of CPB zones.

Translation Series

Reading Southeast Asia. 1990. 188 pages. \$12.

A presentation of some of the interesting and innovative work on Southeast Asia by Japanese scholars. Articles include "Patjar Merah Indonesia and Tan Malaka," by Noriaki Oshikawa; "A study of *Bustanu's-Salatin*," by Saya Shiraishi; "State Ritual and the Village," by Teruo Sekimoto; "Javanology and the Age of Ranggawarsita," by Kenji Tsuchiya; and "Popular Catholicism in the Nineteenth-Century Philippines," by Setsuho Ikehata.

Language Publications

Two popular language texts were reprinted. SEAP Publications provides widely used textbooks for the study of Indonesian, Khmer, and Thai.

Beginning Indonesian through Self-Instruction, by John U. Wolff, Dedo Oetomo, and Daniel Fietkiewicz, was reprinted in a three-volume format in 1989. The set costs \$27.

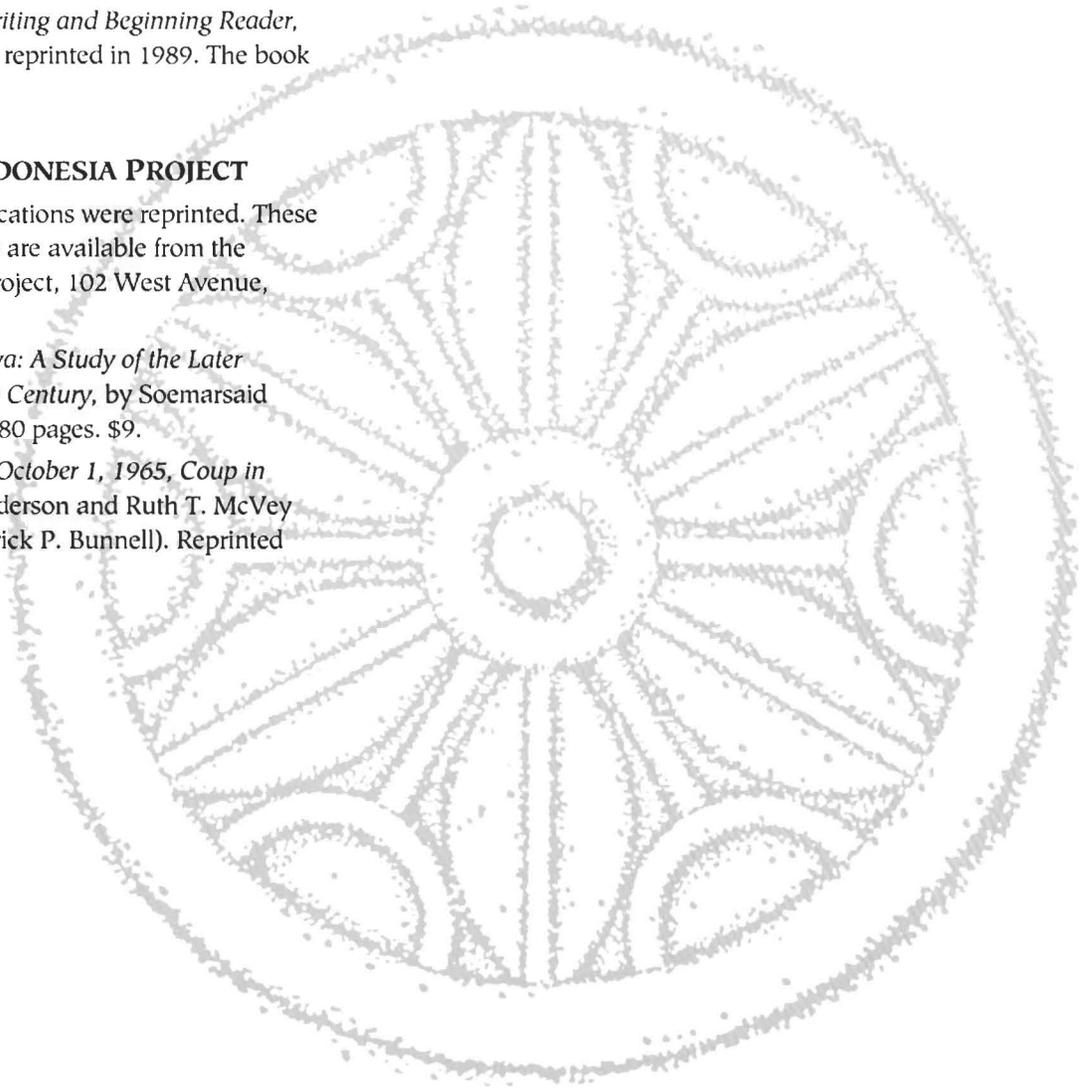
The Cambodian System of Writing and Beginning Reader, by Franklin E. Huffman, was reprinted in 1989. The book costs \$14.

CORNELL MODERN INDONESIA PROJECT

Two well-known CMIP publications were reprinted. These and other CMIP publications are available from the Cornell Modern Indonesia Project, 102 West Avenue, Ithaca, NY 14850.

State and Statecraft in Old Java: A Study of the Later Mataram Period, 16th to 19th Century, by Soemarsaid Moertono. Reprinted 1990. 180 pages. \$9.

A Preliminary Analysis of the October 1, 1965, Coup in Indonesia, by Benedict R. Anderson and Ruth T. McVey (with the assistance of Frederick P. Bunnell). Reprinted 1990. 162 pages. \$9.



About Program People

THURSDAY LUNCHEON SPEAKERS

On almost every Thursday during the academic year the Southeast Asia Program sponsors a brown-bag lunch featuring a talk on a Southeast Asian topic. Speakers may be visitors from other institutions or Cornell faculty members and graduate students reporting on their research. During the 1989-1990 academic year the Cornell speakers included Randolph Barker, Der-Hwa Rau, Benjamin Bagadion, Keith Taylor, John Badgley, John Sidel, Carole Hoffman, James Ockey, Kamala Tiyavanich, Julie Leones, Janadas Devan, and Bruce Lockhart. Others were Damrong Tayanin and Kristina Lindell, Lund University, Sweden; Emmanuel Lallana, University of the Philippines; Bertil Lintner, correspondent, *Far Eastern Economic Review*; Gunawan Mohammad, chief editor, *Tempo*; Carol Rubenstein, poet and Sarawak specialist; Cheah Boon Keng, University of Malaya; Anthony C. Milner, Australian National University; Devan Nair, former president of Singapore; Michael Gates Peletz, Colgate University; and Jamie James, free-lance writer.

FACULTY AND STAFF PUBLICATIONS

- Anderson, Benedict R.** "Current Data on the Indonesian Military Elite." *Indonesia* 48 (October 1989): 65-96.
- . "Murder and Progress in Modern Siam." *New Left Review* 181 (May-June 1990): 33-48.
- . *Nacija: Zamisljena Zajednica. Razmatranja o prijeklu i sirenju nacionalizma.* Translation into Serbo-Croat of *Imagined Communities.* Zagreb, Yugoslavia: Skolska Knjigak, 1990.
- Badgley, John.** "Myanmar 1989." In *Southeast Asia 1990.* Singapore: Institute of Southeast Asian Studies, 1990.

Badgley, John, and James F. Guyot. "Myanmar in 1989: Tatmadaw V." *Asian Survey* 30, 2 (February 1990): 187-95.

Barker, Randolph. "The Impact of Modern Biotechnology on Developing Countries: Some Emerging Issues," Cornell Department of Agricultural Economics Working Paper No. 89-12, December 1989.

———. "Sustainable Agricultural Growth in Developing Countries: An Economist's View." *World Food Issues* (July 1990).

Barker, Randolph, with Vishva Bindlish and Timothy D. Mount. "Improved Information Offset Yield Variability? The Case of India." In *Variability in Cereal Yields and Implications for Agricultural Research and Policy,* edited by J. R. Anderson and P. B. R. Hazell. Baltimore: Johns Hopkins Press, 1989.

Kahin, George McT. "Cornell's Modern Indonesia Project." *Indonesia* 48 (October 1989): 1-25.

———. "Indochina." In *The Harry S. Truman Encyclopedia,* edited by Richard Kirdendall. Boston: G. K. Hall, 1989.

———. "The Origins of U.S. Involvement in Vietnam." In *The Vietnam War as History,* edited by Elizabeth Errington and B. J. C. McKircher. New York: Praeger, 1990.

Kirsch, A. Thomas. "The Quest for Tai in Tai Context: Forethoughts and Afterthoughts." *Crossroads* 5, 1 (1990).

O'Connor, Stanley J. Foreword to *Trends in Khmer Art* by Jean Boisselier, edited by Natasha Eilenberg and translated by Natasha Eilenberg and Melvin Elliott. Ithaca, N.Y.: Cornell Southeast Asia Program Publications, Studies on Southeast Asia No. 6, 1990.

———. Review of *The Kettledrums of Southeast Asia: A Bronze Age World and Its Aftermath,* by A. J. Bernet Kempers. *Journal of Southeast Asian Studies* (March 1990).

Shiraishi, Takashi. *An Age in Motion: Popular Radicalism in Java, 1912-1926.* Ithaca, N.Y.: Cornell University Press, 1990.

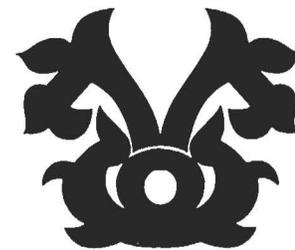
———, editor. *Reading Southeast Asia.* Ithaca, N.Y.: Cornell Southeast Asia Program Publications, Translation Series No. 1, 1990.

Taylor, Keith W. "Will over Fate: Nationalism's Appropriation of a Poem." *Tieng Vong* 4 (1989): 10-13.

Wyatt, David. "Assault by Ghosts: Politics and Religion in Nan in the Eighteenth Century." *Crossroads* 4, 2 (1989): 63-70.

THE BRONISLAW MALINOWSKI AWARD

Lauriston Sharp, the Goldwin Smith Professor Emeritus of Anthropology and Asian Studies, was presented the Bronislaw Malinowski Award of the Society for Applied Anthropology at a plenary session of the society and the American Ethnological Society in 1989. Sharp, an authority on the anthropology of Far Eastern and Pacific peoples and a pioneer in applied anthropology, taught at Cornell from 1936 until his retirement in 1973. He was cited for his seminal work in organizing and directing "from the late 1940s the Cornell program of instruction, field training and research on human problems stemming from attempts to transfer western technology and science to non-western communities."



THE LAURISTON SHARP PRIZE

John Pemberton IV (Ph.D., anthropology, 1989) was awarded the Lauriston Sharp Prize for 1988–89. The prize was created in 1974 to honor the founder and first director of the Southeast Asia Program. It is awarded annually for academic excellence to an outstanding advanced graduate student in the program. Pemberton's thesis was entitled "The Appearance of Order: A Politics of Culture in Colonial and Postcolonial Java."

Previous winners of the prize are Barbara Harrison (1974–75); Anthony Diller (1975–76); William O'Malley and Tsuyoshi Kato (1976–77); Richard O'Connor (1977–78); John Miksic (1978–79); Martin Hatch (1979–80); Christine White (1980–81); George Sherman (1981–82); Robert S. Wicks (1982–83); Roger Downey, Edmund Edwards McKinnon, and Vicente Rafael (1983–84); Marina Roseman and Takashi Shiraishi (1985–86); Myo Mint (1986–87); and Nancy Lee Peluso (1987–88).

FACULTY MEMBERS

Benedict R. Anderson, Aaron L. Binenkorb Professor of International Studies, director of the Modern Indonesia Project

John Badgley, curator of the John M. Echols Collection on Southeast Asia, Olin Library

Randolph Barker, professor of agricultural economics and Asian studies, director of the Southeast Asia Program, coordinator of Irrigation Support Project for Asia and the Near East (ISPAN)

Thak Chaloemtiarana, associate dean of the College of Arts and Sciences and adjunct associate professor of Asian studies

Gerard Diffloth, professor of modern languages and linguistics and Asian studies

Martin Hatch, associate professor of music and Asian studies

A. Thomas Kirsch, professor of anthropology and Asian studies

Stanley J. O'Connor, professor of art history and Asian studies

Takashi Shiraishi, associate professor of Southeast Asian history, associate director of the Southeast Asia Program and the Cornell Modern Indonesia Project

James T. Siegel, professor of anthropology and Asian studies

Keith W. Taylor, associate professor of Asian studies

John U. Wolff, associate chair of the Department of Modern Languages and Linguistics, professor of modern languages and linguistics and Asian studies, associate director of the Southeast Asia Program, director of the Southeast Asian Studies Summer Institute (SEASSI)

David K. Wyatt, professor of Southeast Asian history

FACULTY MEMBERS EMERITI

Milton L. Barnett, professor of rural sociology

Frank H. Golay, professor of economics

Robert B. Jones, professor of modern languages and linguistics

George McT. Kahin, Aaron L. Binenkorb Professor of International Studies

Robert A. Polson, professor of rural sociology

Lauriston Sharp, Goldwin Smith Professor of Anthropology and Asian Studies

Oliver W. Wolters, Goldwin Smith Professor of Southeast Asian History

VISITING FELLOWS

Yoshio Hara, deputy secretary general, Japan-Indonesia Science and Technology Forum; research on Japanese aid to Southeast Asia

Joel Kuipers; research on gender, politics, and the invention of tradition in Wayewa songs

Aye Kyaw; research on Burmese family law

Emmanuel C. Lallana, University of the Philippines; research on the modern state and modern power in the Philippines

Yasuyuki Matsumoto, Long Term Credit Bank of Japan; studies on Indonesia

Rudolf Mrazek, University of Prague; research for a political biography of Sutan Sjahrir

Devan Nair, former president of Singapore; research on his memoirs of recent Singapore history

Koichiro Nakaya, Long Term Credit Bank of Japan; general studies on Southeast Asia

Richard O'Connor, University of the South, Sewanee, Tennessee; research on Tai peoples of Southeast Asia

Tessel Pollmann, *Frei Nederland* newspaper; research on comparative colonial experiences of Indonesia and the Philippines

Ruriko Uchida, Kunitachi Music College; research on Karen folk music

GRADUATE STUDENTS IN RESIDENCE, SPRING 1990

Patricio Abinales, government (Philippines)

Mohd Razali Agus, city and regional planning (Malaysia/Singapore/Brunei)

Kausar Ali, city and regional planning (Malaysia)

Donna Amoroso, Southeast Asian history (Malaysia)

Keiko Arima, government (Philippines)

David Baldwin, anthropology (Indonesia)

Rochelle E. Ball, development sociology (Philippines)

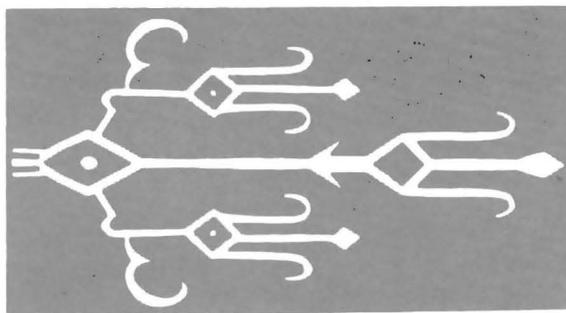
Stephen C. Ball, Asian studies (Malaysia/Indonesia)

Jill Belsky, development sociology (Philippines/Indonesia)

- Michael L. Bosler, art history (Indonesia)
- Suzanne Brenner, anthropology (Indonesia)
- Mary P. Callahan, government (Burma)
- Richard Carlson, Southeast Asian history (Burma)
- Caverlee Cary, art history (Thailand)
- Imelda M. Chiu, Asian studies (Burma)
- José M. Cruz, Southeast Asian history (Philippines)
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