

Southeast Asia Program at Cornell University



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Letter from the Director

Dear Friends,

Our successes these past four years have been due in large part to the leadership of John Wolff and Keith Taylor. John served as director of the Southeast Asia Program (SEAP) from July 1994 to June of this year, and Keith was associate director of SEAP from January 1995 until last year when he assumed the chairmanship of the Department of Asian Studies. Presently, John is taking his well-deserved, and long-postponed, sabbatical leave. He is conducting research and completing the development of a multimedia interactive CD-ROM version of his long-standing and reputable course books, *Beginning Indonesian through Self-Instruction*, books I-III. This pedagogical innovation is a far cry from the loose-leaf mimeographed sheets John passed around in class when I took Indonesian in 1968.

During John's and Keith's stewardship, we have begun the serious task of setting SEAP on the path toward the twenty-first century. Even though the Program has evolved over these last forty-eight years, it seems appropriate at this juncture for the faculty to examine critically SEAP's long-standing basic paradigm, teaching and research on language, the humanities, and the social sciences. This laborious yet important process began in 1996, when we prepared our application to the U.S. Department of Education for recertification as a National Resource Center. In that proposal, we suggested that we will build upon the Golay lectures and organize an academic symposium to discuss the status of teaching and research on Southeast Asia. John and Keith also put into motion the slow and arduous process of replenishing our faculty ranks with the addition of outstanding young scholars Jennifer Krier (anthropology), Lindy Williams (rural sociology), Kaja McGowan (history of art), and Paul Gellert (rural sociology).

Recently, colleagues in SEAP, Dean Philip Lewis, of the College of Arts and Sciences, and Professor Ron Herring, director of the Einaudi Center for International Studies, asked me to help guide SEAP along the path set by John and Keith. I am very grateful for their show of confidence, and I feel honored and duty-bound to accept this daunting responsibility. In the next two years, and with everybody's help, support, and especially goodwill, I hope to accomplish three important goals.

The first is to rejuvenate our faculty. By this, I do not mean just intellectually, but also literally. The overall aging of the professoriate where the average age is over fifty years old is a lamentable national phenomenon that needs to be remedied. We are indeed very fortunate to receive the support of Provost Don Randel, Dean Philip Lewis, and Professor Ron Herring in our quest to add new blood to our core faculty ranks. Their support is particularly significant in light of the call for the downsizing of area programs. Not only will we be allowed to add new junior faculty members, we have been given the green light to include one, and perhaps two, at the senior level. We feel gratified that the departments where our core faculty members have traditionally come from are quite sympathetic to our immediate and long-term needs. Therefore, in the next two years, we may be in the position to wel-

come at least four new colleagues to SEAP.

Our second goal is to extend and reach closure on our discourse about SEAP's future as an area program, and the viability of the study of Southeast Asia as a meaningful intellectual enterprise. This process will indeed be refreshing and exciting. We will engage in discourse among and between the founding members of SEAP, senior, junior, and new faculty members, graduate students, and staff. We will also seek the critical insights of outside scholars, not necessarily Southeast Asianists, to help sharpen our vision of the future. We plan to hold a symposium in fall 1999 to discuss the most recent advances in teaching and research on Southeast Asia and how these new discoveries should inform the charting of our future course. We will continue to be mindful of the issues raised by the four Golay lectures and the allure of globalization theory as we engage in this process. We are also confident that the findings of this self-reflection, not self-affirmation, will translate into an expanded curriculum for both undergraduate and graduate students at Cornell.

Thirdly, we intend to place SEAP on a firm fiscal foundation as we prepare for the twenty-first century. In spite of the recent financial crisis in Asia, the university has enjoyed a good investment year. Beginning this year, Day Hall has authorized a larger payout rate of its endowment accounts. As a result, SEAP has benefited from this newfound largess. After cordial negotiations with the dean's office, we were allowed to use our unexpected "windfall" to shore up much-needed financial support for language teaching, faculty salaries, and to defray operating costs of the Kahin Center for Advanced Research on Southeast Asia. Taking into account the resources provided by our NRC grant, we will soon review how we can further strengthen our financial commitments to our other key programs—publications and outreach—and to make sure that the Echols Collection remains the premier university collection on Southeast Asian materials in the world. We will also seek innovative ways and means to encourage and support our junior faculty and graduate students in their research and scholarship. As you can see, the next two years are important times for us. We will need everyone's help as we set our course for the next millennium. I urge you to join and support us as we embark on this most exciting journey.

With best wishes and *Swasdee*,



Thak Chaloemtiarana
Director, Southeast Asia Program



This publication has been made possible by the generosity of Ruth Polson and the late Robert A. Polson, professor emeritus of rural sociology.

Cover: *Head of Shiva, Indonesian, stone, George and Mary Rockwell Collection, Herbert F. Johnson Museum of Art, Cornell University*

A Historian among the Anthropologists: Post-Fieldwork Rantings

As a SEAP graduate student, I'm working on a history of the ideas of family and home in West Sumatra. I spent the requisite months in the Dutch colonial archives, and a half a year inhaling the newspaper detritus in the libraries of Jakarta and Yogyakarta, doing research. Most important, I holed up in the Minangkabau highlands for around fifteen months, conducting interviews, hanging out, using small libraries, and generally trying to let the conditions of the present shape the approach I brought to the study of the past. The Echols Collection has been fodder for the best dissertations on West Sumatra, and the seeming comprehensiveness of the Cornell-based sources gave me a clear cognitive map to the study of Minangkabau. Had I gone directly to the archives, doubtless I would have followed my proposal and written a decent, if not particularly groundbreaking, dissertation, but I needed to get a little lost if I wanted to do something new. I found that in roaming through Minangkabau my biggest hurdle was convincing people that I was a historian. Not an anthropologist. A historian.

The Suharto regime, now Habibied and teetering precariously, has for the past thirty years been wringing the history out of Indonesia. First, and most obvious, the gears of legitimacy that turn the New Order and its "Pancasila Democracy" have required generous slatherings of ideological snake oil. The magical "Super Semar"—the document supposedly granting control of the government to Suharto—has never really been produced. Books are banned, names disappear from the roster of National Heroes, and major events are white-washed. For anyone who lived through 1966 in Java or Bali, a tableau curtain of unspeakable memories and horrific images hangs over their happy rice fields. Schoolkids learn a "history" that is at best rote memorization of names and dates, and at worst a skein of lies. Parents don't talk about the past, and children do not believe it.

Or just don't care. The second history-killing policy of the New Order has been the valorization of development, or *pembangunan*. In the language of development, Indonesia is shamefully behind in the evolutionary process of material accumulation. They now chase Thailand and Malaysia on the hard road to Japanitude and United Statesdom. Why would people want to study the past when what matters is the future? So history is one of the least desirable majors for an Indonesian undergraduate; Andalas University, my informal base in West Sumatra, has one of the few "pure" history departments on the island. Lecturers fought to keep enrollments up. And, in truth, the Indonesian economy offered, until 1998, real opportunity for the recent college graduate. History, with the singular exception of the Revolution, is a

little bit embarrassing and entirely useless. Smart people don't do it.

It was at Andalas that my research project began to take on ideological purpose. Following recent European social history, I reasoned that one of the best ways to get Indonesian students to question the cultural "truths" promulgated by the current regime would be to show them the changing nature and constructedness of even more essential truths—the form of family life and the idea of home. If they could learn to interrogate these sorts of institutions, then Suharto's assertion that Indonesians are inherently dissent-avoiding consensus-seekers (*mufakat musyawarah*) would be easier to tear down.

My topic—the history of family and home—makes use of particularly rich Minangkabau sources. Minangkabau has a much-vaunted social structure that is at once Islamic and matrilineal. Figuring inheritance and even descent through mother's family is heretical, and Minangkabaus have a record of bitter internecine disputes going back two hundred years. I knew that most of the scholarship tended to favor the matrilineal *adat* group, due in part to an anti-Islamic bias on the part of scholars, but mostly because the *adat* folks tended to write in romanized script. I wanted to produce a more balanced history. While in Yogyakarta I apprenticed myself to a man from Riau (eastern Sumatra) whose great joy was reading *jawi* texts, old-style Malay in Arabic script. Once a week he would take the bus from his farm in Magelang and meet with me in a mosque complex where we would transliterate old Minangkabau manuscripts and twentieth-century Islamic tracts. My choice of topic also jibes with my contrary choice of field site; focusing on more intimate and religious themes privileges historical threads that often do not neatly run towards that Revolution and the Indonesian nation. The Revolution, and the island of Java, have long served as a geohistorical linchpin for the study of Indonesia. This is true both in international academic work, and in the Indonesian government's own pedagogical line. I am hoping to provide a revealing alternative to this historical tack.

In America, history, too, is the most esoteric branch of Southeast Asian studies. It seems Indonesia is a place for anthropologists, who enjoy all those cultures and languages and cacophonous gong orchestras. Every time an ethnographer bemoans the destruction of some out-of-the-way people in the face of an aggressive incorporative state, the Indonesian government congratulates itself on the successful "development" of an economically backward village. Indonesianist anthropology, one of the last bastions of Germanic romanticism, can strap on the blinkers and nestle down in a hamlet to search for the lower strata of the Indonesian



The author, Jeff Hadler, poses with others in front of Tan Malaka's Minangkabau longhouse in western Sumatra.

cultural layer-cake. Ignore the nation, Islam, the market . . . what really matters are the signs of that "syncretic" Hindu-Buddhism that makes the place worthwhile. (I'm taking a cheap shot here, remembering an encounter in Padang with a young French anthropologist. He was pleased to have discovered a pristine Minangkabau village still without electricity or waterworks, where the "real" culture could be examined.) History is often present in current Indonesianist writing only as a single translated text or overblown colonial event through which the modern state is viewed. And Indonesianists are drawn to those most ideologically serviceable, un-Islamic, and "refined" areas: central Java and Bali.

This was a principal reason I first selected the Minangkabau region for my research—it is the not-Java. Colonial discourse set up the Minangkabau people as the opposite of the Javanese. Minangkabaus are "dynamic," Javanese are "feudal." Minangkabaus are mercantile, Javanese are aesthetic. And Minangkabaus are dangerously Islamic, whereas the Javanese maintain the high and comfy courtly traditions of their Indic (read: Aryan) heritage. Finally, in the post-revolutionary formulation *dwitunggal* (duality), Mohammad Hatta, the Minangkabau, played the democratic modernist to Sukarno's "traditional" Javanese authoritarianism. Minangkabau is the scrappy, less-presentable little brother of Central Java. So while West Sumatra is not off the beaten track ethnographically, it is something of an underdog compared to Java.

Even still, the Minangkabau highlands were swarming with anthropologists. If I left my roost in Padang's Chinatown,

and headed into the hills for a wedding or festival, I was sure to find a handful of other foreigners hunched in the corners of the longhouses. Younger researchers would have tape recorders or, increasingly, video cameras; older ethnographers still scribbled in notebooks. They kept to the shadows and picked at the food, murmuring with informants who provided a canned play-by-play of the ritual goings-on. It was at these sorts of events that I would be approached by the other researchers, or the Minangkabau interlocutors, who were clearly disturbed that I had no recording devices, and seemed to be there just to eat.

FIELDWORK HELL

In truth I had tried living as an anthropologist once, for three days. In late 1994, with a lecturer and small group of anthropology students from Andalas University, I drove from Padang up into the hills to conduct my first interview and sleep in my first *rumah gadang*. The *rumah gadang* is the name of the traditional Minangkabau great house, and its swaybacked, horned roof has come to symbolize Minangkabau culture throughout Indonesia. I was working on the history of the family and home, and so to me the *rumah gadang* also symbolized my research project, and the dissertation looming behind it.

The house in particular was outside of the town of Solok, a harrowing two-hour drive from the coast up a road that is also the principal truck and bus route for Western Sumatra. I was happy to turn down a small lane, and happier still to see a picturesque *rumah gadang*—thatched roof, carved and vibrantly painted woodwork, little old lady peeping from a win-

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dow. Most houses that I had seen were roofed with corrugated iron, and few had such well-maintained carvings. I knew enough to know that this house was unusual; it is often easier and cheaper to build smaller new houses than to renovate old ones, and changing technologies and fashions often encourage families to raze their dilapidated *rumah*. *Rumah gadang* generally—partly because they have such cultural resonance, and partly because wood and thatch make wonderful tinder—are often a target of the torch and mob in times of upheaval. The Minangkabau, a people of an often revolutionary temperament, have in moments of crisis a penchant for burning the things most precious to them. That the *rumah gadang* outside of Solok had survived the communist "Silungkang" uprising of 1927, the Japanese occupation, the Indonesian Revolution, the Pemerintah Revolusioner Republik Indonesia (PRRI) of the late 1950s, and the violence of 1966, was remarkable.

The Andalas lecturer had been "adopted" as a granddaughter by Mak, the woman who I had seen in the window and the eldest resident of the rumah. She was the *bundo kanduang*—a title that refers both to her status as senior woman of her lineage, and her membership in the women's auxiliary of the provincial cultural-watchdogs LKAAM. Like her house, Mak was in her seventies. And thanks to her "granddaughter," she was used to having strangers sleeping on her floor. Pulling myself from the car, walking into the glade of palm and scrub, admiring the house, the moss-dusted thatch, and the little old lady, I clutched my *oleh-oleh*—a box of "American style" cookies (surely this would endear me to her?)—and shuffled up the path, to the stairs and the door.

I knew that in conducting an interview, my greatest obstacle would be the Revolution. For older Indonesians, the years 1945 (with the Japanese surrender and the proclamation of independence) until 1955 (the national elections that established Java as a hegemonic force in Indonesian politics) are magical, unsullied, and glorious. Or they should be. There is a real pressure to claim *pejuang* (freedom fighter) status, both socially and for the government benefits it brings. Cynics recall legions of retrospective heroes emerging in the 1950s. As one old Padang intellectual tells it, "I am a victim (*korban*) of the Revolution," and then, letting that blasphemy sink in, "but all of you are victims of *pembangunan*" (the Suharto

She continued, however, to feed me and the others increasingly painful amounts of food; even though I would be undermining my scheme to avoid unnecessary excursions to the "little room," I lacked both the elocution and willpower necessary to turn down a Minangkabau woman's order to eat.

I met the morning with clenched bowels, eager to learn whatever I could learn, and return to the relative tranquillity of my Padang boarding house and bathroom. I dispensed with subtlety in my interview technique. Mak, I asked, what was your childhood like? Nothing but generic bucolia. Glittering padi fields. Merry Dutchmen. I then revealed my historian's trump, drawing on a recent stint in the Jakarta archives to inject specifics—certain newspapers, the women's college in Padang Panjang, regional political leaders, uprisings. No, Mak remembered nothing of all that. She had enjoyed a happy, sheltered childhood. Her mother treated all people equally (*sama manusiawi*) and so the house was not disturbed.

I was exasperated. Minangkabau are experts at *silat lidah*, tongue-fu, and are supposed to obfuscate with verbiage rather than silence. But Mak clearly did not want to talk. So I hinted to the other students that an early return to Padang might be prudent. Apparently, all of them had subtly inspected the toilet, and were also becoming anxious at the thought of shimmying into the slick, cramped cubicle. But there would be no escape that night. Mak announced that she was preparing both *rendang* (a

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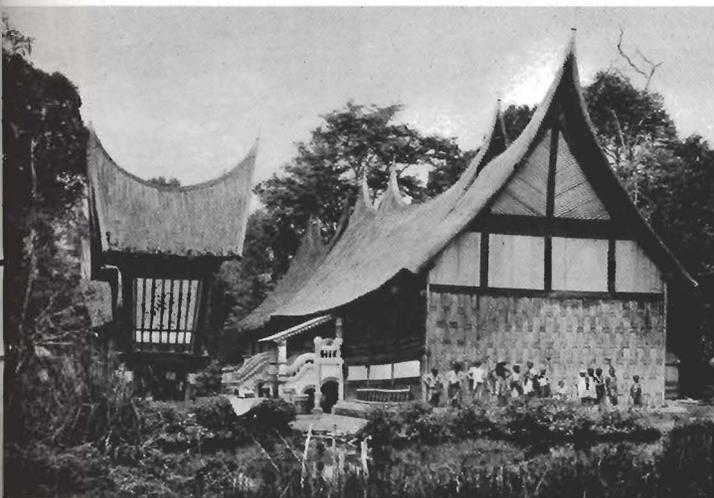
Ignore the nation, Islam, the market...

government's buzzword for Development). Any action—however humble—that contributed to the *perjuangan* (struggle) is admirable. And it is the memories of these actions that emerge automatically whenever an older Indonesian is asked to remember *sejarah*, or history.

My strategy for Mak was this: rather than sit for a formal interview, I would ask for an ethnographic tour of the inside of the house. I was not planning to use interviews in a dissertation with a time frame ending in the 1920s, so any information was more for correcting my own bookish sense of Minangkabau than loading my database with the juicy remembrances of the living. The Minangkabau rumah has interesting formulaic spatial divisions, descending from sleeping chambers in the back, through a raised platform for the family and occasional high-ranking guests, to the large open hall in the front. As we walked through these different spaces, I would point to various objects—clothing, photographs, bric-a-brac in display cases—and ask naively what they were. Usually this tack would lead to stories of families, of husbands and brothers and uncles, parents and children, the intimate revelations that I hoped would guide me in shaping my dissertation. Mak, though, was telling me nothing, offering no stories.



beef curry that is the signature dish of Minangkabau) and *tapé* (a slightly fermented glutinous rice dessert that smells like sweet vermouth), and we would have to stay. So in the long afternoon shadows I resumed my interrogation. Mak, what was it like during the Japanese occupation? She told me that the Japanese soldiers were *sama manusiawi*, that they often visited the house, and ate, and sang, and went on their way. The Dutch colonial times? She remembered fondly the Dutch officials who befriended her uncles, and spent time in the house. Why did I expect her to hate these people? They are all human beings. And so welcome in her rumah gadang.



The stories were the same for the Batak and Javanese troops of the central government, who invaded in the failed secessionist PRRI of the 1950s. All were welcome in her house. That night as I waited for sleep I thought how lucky I was to be a historian, and not have to rely on such recalcitrant people for my sources, or miserable vignettes to drive my dissertation. And the next day, I wandered the main room of the house, looking at the once-promising objects and wondering what stories I would never hear. I paused in front of one of the old Dutch mirrors that framed the walls of the room. Its surface was tarnished, spackled with dust and time. I strained to see myself, but it no longer reflected. A metaphor? I thought.

By the time I got back to Padang I no longer had to use the bathroom, and was constipated for a week.

HISTORY

In West Sumatra, thanks entirely to the raft of clichés that have become associated with Minangkabau culture, anthropologists swarm everywhere. When I would announce myself as a historian, people would appear confused, and query: *antropologi?* As I stated earlier, I suspect that this was the fault of the national government's policy both of "future-looking development" and rigorous distortion of the immediate past. (To be fair, the ruining of Indonesian history probably began in 1958, with Sukarno's Guided Democracy.) My first experience in that Minangkabau house had me questioning my anthropological mettle, and I began to become more argumentative in my dealings with the adat (cultural) experts, suggesting sometimes absurd revisions of Minangkabau history. It made for fun debates, as people would travel far for the chance to see me display my ignorance publicly. History, of course, matters a great deal to Minangkabaus. Like most Indonesians, and unlike Americans, a Minangkabau family will have had ties to a particular house and plot of land since time immemorial. Ancestors are interred in the earth behind the house, and babies' placentas are buried in the yard in front. The house is bound with flesh and blood to a family, and that family's memory is long.

Now, as Suharto topples, I am hoping that Indonesia will see a return to the first years of the 1950s, a time of free speech and open thought. For the students of West Sumatra I will offer my dissertation as a quiet reminder of the need to historicize even sacred institutions... just in case.

THE LAURISTON SHARP PRIZE AWARD

The Southeast Asia Program has awarded the Lauriston Sharp Prize for graduate work completed in 1997 to Danilyn Rutherford, Department of Anthropology, for her dissertation, "Raiding the Land of the Foreigners: Power, History, and Difference in Biak, Irian Jaya, Indonesia."

The committee received five excellent nominees for the prize; nevertheless, we unanimously agreed that Rutherford's thesis is clearly outstanding in many ways. Focusing on Biak, Rutherford shows how, in a locale usually considered on the margins of Indonesia and Southeast Asia, people actively engage in a typically "Southeast Asian" form of sociality—namely, the localization of foreign elements in local assertions of power and identity. In presenting fine-grained ethnographic analyses of kinship, gender, music, and dance, Rutherford reveals that social processes of marriage and exchange—which have been central themes in the ethnography and theory of Melanesian societies—are the key means through which the Biak people appropriate foreign power for their own uses. In this way, Rutherford's study of Biak bridges two regions usually kept distinct in the anthropological tradition and contributes to our understanding of both.

Rutherford's dissertation makes many other contributions, besides regional and ethnographic. It provides a fascinating exploration of the rarely examined colonial history of this far reach of the Netherlands East Indies. In addition, there is an ambitious theoretical component to the dissertation; using anthropological, social, and psychoanalytic theory to orient her journey through Biak's past and present, Rutherford uncovers a distinct social world neither threatened nor erased by modernity, but with an "other way of being modern." Thus she suggests that this small Southeast Asian society poses serious challenges to our current understanding of modernity. The book that promises to emerge from Rutherford's thesis will clearly be inspirational to scholars interested in kinship, gender, political economy, performing arts, history, and historiography (to name just some of the topics she discusses), both within and outside of the region.

Jennifer Krier, for the committee (Paul Gellert, Jennifer Krier, and Martin Hatch, chair)

Fusing Horizons through Teaching Southeast Asian Art

On display for the first time at the Herbert F. Johnson Museum of Art in an exhibition tastefully installed by Masako Watanabe entitled, "A Curator Collects" (March 28–June 14, 1998), honoring Martie Young's thirty-nine year career, an early fourteenth-century East Javanese volcanic stone head of an unknown divine king or queen infuses a columnal corner with quiet power and sublime serenity. Formerly in the collection of the French cultural attaché and honorary consul, Monsieur Jean-Louis Mercier, and his Indonesian wife, Linda, this exquisite Majapahit head made from andesite was exported to the West as part of a larger collection in 1972. Upon his retirement in 1992, Mercier placed it in auction at Christie's Amsterdam, where it was purchased by the French dealer Moreau-Gobard. The nose, though damaged, has been skillfully repaired, so that the entire face reveals delicate features, which, given limited access to its provenance, are said to be "suggestive of femininity." Raised curved eyebrows frame a disembodied gaze. Suspended from elongated earlobes, ornate earrings hug the jawline, their leaflike tips pointing strangely to the precise place of severance along the graceful neck. Inversions of these ornaments create a five-leaved diadem, framing a high octagonal headdress, carved with a lotus on top. Just under life size, the head measures about 13 and 1/2 inches in overall height. A head like this asks of its viewers: How do you distinguish the difference between a portrait statue and ordinary depictions of gods?

There is no right or wrong answer. Indeed, W. F. Stutterheim was accurate almost sixty years ago when he remarked that "the identification of royal portraits continues to be a search for a working hypothesis." J. L. Moens, on the other hand, put forth an intriguing hypothesis that only portrait statues reveal deities wearing multifaceted crowns (*kirita-mukuta*) like the "Johnson Head," whereas all statues with the tall, knotted coiffure, the *jatamukuta*, represent gods.¹ What god or goddess, Hindu or Buddhist, did our king or queen, now housed in the Herbert F. Johnson Museum, merge with in death?

The third eye may distinguish the figure as Siva, or Siva's consort, Parvati. Analogies have been made to a stone image of the goddess Parvati, believed to be a portrait statue of a Majapahit Queen, from Candi Rimbi, in Jombang, East Java, now housed in the Museum Nasional in Jakarta. But there is something about the meditative calm and sublime stillness of the "Johnson Head" that distinguishes itself from the brute force of the Parvati image from Candi Rimbi. It is an inward

absorption that one finds in East Javanese Buddhist statues which is rarely matched in representations of Hindu deities.

Given the downcast expression of the eyes, the pouting lips with their raised contours, it has also been suggested that we may even be witness to Durga, Parvati's furious aspect; however, this head and face suggests none of the torqued militancy associated with a roughly contemporaneous image now at the Rijksmuseum in Leiden, *Durga Slaying the Demon Mahisa*, c. 1300, from Singasari, East Java. Born out of the rage of the gods Siva and Visnu, Durga was brought into being with all eight arms bristling with weapons to vanquish a demon king, who appears in the Singasari version like a domesticated buffalo beneath her outstretched feet. To ensure that such multiplicity of limbs remains intact, a sculptor by necessity would have had to set Durga's head more deeply into a stone stele, thereby making the clean break at the neck with the details of the diadem still intact in the back an impossibility.²

So we are left to ponder whether this head is indeed Siva's, Parvati's, Durga's, or, what is perhaps more in keeping with the religious climate of the mid to late Majapahit period, a composite deity, blending both Hinduism and Buddhism. In the thirteenth century, the Singasari dynasty dominated East Java, consolidating several kingdoms under their protection. This process of centralization continued in the fourteenth and fifteenth centuries under the Majapahit kings who supplanted the Singasari dynasty, enlarging their realm to include the islands of Madura and Bali. Here, a unique blend of Hinduism and Buddhism emerged, enlivened by local ancestor worship. The last of the Singasari rulers was deified after death as the composite god, Sivabuddha. Given the disembodied femininity, could this head be a fusion of Siva and/or Parvati as Ardhanarisvara or the Buddhist goddess of transcendental wisdom, Prajnaparamita?³ We will never know without the body. We can never begin to divine its true identity without its esoteric gestures (*mudra*) and its attributes. But it is precisely this ambiguity that will excite students in my class, Art History 280: Approaches to Asian Art, in the fall of 1998, to ask questions. They will be encouraged to examine the theory of Javanese portrait sculpture as it has been developed over the years by scholars like Moens, Stutterheim, and Schnitger. By learning to imagine what is "not there," students will be asked to grapple with subtle questions of religious iconography and ritual practice in East Java in the fourteenth century.



In the elegant museum brochure commemorating the exhibition, Martie Young reflects on the highly personalized curatorial process of collecting for museums:

When I accept a work into the collection, I think of where it fits, how it relates, and I wonder what I would say to a student about it. I look for things that are typical of its class, that have value for instruction, that can move the student to query, to engage, to think.

Certainly this delicate head floats on a question mark. Its intensity invites prolonged thought. It offers an invaluable opportunity for students to discuss the interrelations of disciplines: history, anthropology, art, literature, religion, issues of gender, royal pilgrimage, patronage, and colonialist practice. This deified king or queen serves to encapsulate for students a valuable lesson in aesthetics, East and West. It invites in all its serenity a debate about museumizing and touristic practices. Students can be invited to experience the parts and pieces of East Javanese sculptures in museums around the world, juxtaposed with the imagined touristic trekking in the classroom from temple to temple prompted by slides and video, where exquisite narrative reliefs can be found surrounding peripheral walls. How do the reliefs "speak" to the shrines, which are now for the most part emptied of all their deities? There are of course the avenues of headless Buddhas in niches surrounding Borobudur or the occasional headless god or goddess discovered in a farmer's field. Like Isis, students can be encouraged to put the pieces back together in various configurations, thereby bridging East and West, body part by body part. The quest becomes one of resurrecting a series of imaginary Osirises in Majapahit dress. Confronting fragments of figural sculptures—a head, a hand, a limbless torso—we are urged to ask deliberately: "What is missing? Where did it go?" Thus we enter into that "fusion of horizons" which the philosopher Hans-Georg Gadamer sees as the aim of interpretation and understanding.⁴ I am reminded of the famous sonnet by Rainer Maria Rilke in which the poet reads a kouros as an "Archaic Torso of Apollo." The result of the encounter is that the torso/poet with godlike sensibilities speaks "there is no place which does not see you/You must alter your life." Herein lies the potential for enlightenment that art can offer to any serious observer. This disembodied head, serenely absorbed in meditation, touches us with its invisible mudra-bound hands.



FOOTNOTES

- 1 W. F. Stutterheim, "Een Bijzettingbeeld van Koning Rajasa?" *Tijdschrift voor de Indische Taal-, Land- en Volkenkunde*, uitgegeven door het (Koninklijk) Bataviaasch Genootschap van Kunsten en Wetenschappen, 79 (1939), p. 86. J. L. Moens, "Aanwinsten van de Archaeologische Collectie van het Bataviaasch Genootschap 4. Een Javaansch-Buddhistisch Guru-Beeld." *Oudheidkundig Verslag van de Oudheidkundige Dienst van Nederlandsch-Indie* (1921), p. 186.
- 2 Jan Fontein, *The Sculpture of Indonesia* (New York: Harry N. Abrams, Inc., 1990), p. 23. Fontein has pointed out the frequency with which Durga is represented in Javanese stone sculpture in both the Central and East Javanese periods, witness to her widespread popularity as a goddess in Indonesia. In Javanese temples dedicated to Siva her image is usually in the northern niche. In Bali, the Temple of Death (*Pura Dalem*) is her domain.
- 3 There are at least three known headless goddesses with their hands in *dharmacakra-mudra* in Indonesia, suggesting, perhaps, the presence of Prajnaparamita? See J. Fontein, *The Sculpture of Indonesia* (New York: Harry N. Abrams, Inc., 1990), p. 160.
- 4 Hans-Georg Gadamer, *Truth and Method* (London: Sheed and Ward, 1975).

The Opium Project: Strengthening Library Collections through Cooperative Partnerships



Over the years, the Echols Collection has frequently engaged in cooperative projects with other U.S. and overseas libraries. These projects, often beyond the means of a single library for logistical or financial reasons, mutually benefit all those who participate. They most often result in additions to the collection that we otherwise might not have acquired. For example, for more than thirty years we have participated with a number of other U.S. and foreign libraries in the Cooperative Acquisitions Program administered by the Library of Congress. Under this program, the Library of Congress through its field office in Jakarta, Indonesia, acquires for participating libraries publications from Indonesia, Malaysia, Brunei, and Singapore based on subject profiles each of the libraries establishes. All of the participating libraries help pay the overhead and administrative costs, which would be prohibitively expensive for any single library.

Overseas cooperative projects often immerse us in the politics and institutions of other lands and force us to examine our assumptions about the dissemination and preservation of information and the role of libraries in that process. In the late 1980s, Cornell University Library worked with the Tuol Sleng Museum of Genocide in Phnom Penh, Cambodia, to preserve valuable documents from the Khmer Rouge era stored there. We also deposited a microfilm copy of our entire collection on Cambodia to the National Library of Cambodia to replace its collection lost during the Khmer Rouge era. The vast cultural wreckage wrought by the upheaval there and the obstacles we encountered in our naïve, incorrect assumption that, yes, certainly our noble intentions would be welcomed unequivocally were sobering reminders that the mission of our profession is not universally respected and may in fact be considered dangerous. More recently, and less controversially, we have worked with the Koninklijk Instituut voor Taal- Land- en Volkenkunde (Netherlands) and the University of Wisconsin to film a valuable collection of Indonesian *peranakan* literature from the early part of this century. Microfilming projects such as these both add new titles to our collection and ensure the preservation for the future of fragile books and other paper materials that, in the tropics especially, deteriorate rapidly because of heat and humidity or are ravaged by insects.

Each of these projects has been unique in its own way and has involved us in new activities, as is the case with a current project. In 1995, Charly Mehl, a Cornell Southeast Asia Program alumnus who works for the Mae Fah Luang

LIBRARY RECEIVES LUCE AWARD

The Cornell University Library Department of Conservation and Preservation was recently awarded \$210,000 from the Henry Luce Foundation to fund conservation and preservation internships for librarians from Southeast Asia. These internships will provide librarians with technical and administrative training in the preservation and conservation of library materials.

Foundation in Bangkok, approached me about a fascinating undertaking by the foundation. The foundation, under the sponsorship of the Thai royal family, has long had an interest in the welfare of hilltribe peoples in Thailand and has been involved in finding alternative crops to opium in the northern part of the country. The foundation's interest in alternative crops led it to examine more closely the history of opium and its use and abuse throughout the world. To this end, it decided to establish an opium museum in Chiang Rai Province, in the area popularly known today as the Golden Triangle.

When completed, the museum will contain exhibits on the use and abuse of opium throughout history as well as scientific information about the drug and its progenitor, the poppy plant. As an educational enterprise, the foundation felt that establishing within the museum a small library for research would be appropriate, and this is where the Echols Collection could play a role. The foundation intends to purchase publications on opium; however, many publications are out of print, and we decided that the Echols Collection could help the museum obtain some of these publications by microfilming those in our possession. But even at that, we could hope to film only a small percentage of what was available and many publications on opium are not held by Cornell nor even in the United States. After some discussion, we thought it might be useful to create an international bibliographic database of publications on opium.

Such a database, we thought, would help the researcher find elusive materials on opium. The database will contain bibliographic citations to purely scientific works on opium as well as cover social, political, and economic aspects of the drug. To construct such a database, we first decided upon an appropriate database program. Ease of use and the ability to process large amounts of data were important. We decided, too, that we would use Cornell graduate students to seek out materials and input the bibliographic data into the database. (An

added benefit of this project is that we are able to offer employment to our graduate students.) The literature on opium is, to put it mildly, vast. To allow us to get some handle on this enormous body of literature, we decided we would concentrate on the literature from and about Southeast Asia as our top priority, and publications written in the vernacular languages of the region as well as English, Dutch, and French. We refined further the subject parameters of our entries, though on reviewing them just now for this article, the subject limits are to all effects and purposes unlimited.

We have over the past two years employed several graduate students for varying lengths of time to dig up bibliographic information. Most of the students we have hired have had foreign language competencies. These students have searched electronic databases, bibliographies, indexes, abstracts, footnotes, and periodicals in search of references to writings on opium. To date, after eighteen months of work, the database consists of 12,100 citations dating from 1632 to 1998. The process is far from complete. We have only recently begun to seek out actively Dutch and Indonesian sources. Based on the information in the database, we will then choose items for microfilming.

The Echols Collection cooperative project with the Mae Fah Luang Foundation exemplifies several important aspects in our mission to provide information to our patrons. More than once I have been asked the question: What's in it for Cornell? True, the monetary rewards, if any, will be modest. We will, however, have created a unique database on a topic of intense interest to those interested in international relations, minority peoples, development, and drug abuse. Copies of the database will be housed at Cornell and at the Opium Museum. This database will ease the search for finding publications on opium. It will also preserve a part of the library collection, ensuring the availability of possibly endangered items. Finally, it will strengthen our ties with a major Thai foundation, opening up the possibility of other cooperative ventures in the future.



Cornell, The Return

A colleague who graduated from the government department with me once remarked that he thought returning to Cornell would be like a high school reunion. I was more concerned about having to survive another winter in Ithaca.

I graduated from Cornell in 1992, and took up a position at Canterbury University in Christchurch, New Zealand, later that year. When I left Cornell, the Southeast Asia Program was in temporary offices in Rice Hall. We had just left 102 West Avenue the year before. The Echols–Wason collections were then still stored partly in the cramped basement of Olin Library, and partly in the annex library. But whatever the program lacked in amenities, it was rich in atmosphere, with a wealth of expertise in the faculty and a dynamic graduate community, augmented by the knowledge of its many visitors.

At Canterbury University, I found myself in a very different situation. Canterbury does everything it can to support its academic staff. Yet the university is not as old as Cornell, and there is no tradition of endowment funds in New Zealand, so resources are more limited. Visitors are relatively few. When I arrived, I found that the university has a good collection of journals, but an eclectic collection of books. Since the faculty order library books at the university, the collection is shaped by their cumulative interests. The Political Science Department had never had a Southeast Asianist, so the library holdings on this area were rather sporadic. A far cry from the Echols Collection! When I arrived, I was given a generous grant to purchase the materials I needed. Still, many of the older books were out of print, and ordering books in Thai at a university where Thai is not taught seemed improvident. To overcome this problem, the university has been generous in providing time and resources for visits to Thailand, where I can do primary research.

Many program graduates may find themselves in similar situations. Few universities have the resources of Cornell. Although my university has been very supportive of my research, I find that I have to work differently than I did at Cornell. I cannot just drop by Olin to check on a reference. Instead, it sometimes becomes a major effort to look up a simple if obscure date. And I find that I need to be very organized on my research trips to Thailand, so as to get all the necessary details during my time there.

This explanation of life at Canterbury should help to highlight the benefits of my visit to Cornell in the first semester of 1998. The library was one of the main reasons for my visit. While I can do primary research in Thailand during my frequent visits, libraries in Thailand are also badly underfunded, and so I came to Cornell, in part, to try to ground my work more firmly in current research. I could also do primary research at Cornell in the extensive collection of Thai language materials, and so I planned my leave to spend the first half at Cornell grounding the ideas firmly in the literature and in the sources available there, and the second half in Thailand, doing interviews and archival research. I found that the always impressive content of the Echols Collection is now more suitably housed in the new (to me) Kroch wing of Olin Library. I sometimes found it difficult to break away, even for a hurried lunch.

Of course I had other reasons for my visit to Cornell, in particular to discuss my research with the faculty. This included Ben Anderson, David Wyatt, Tom Kirsch, and Thak Chaloemtiarana, all experts on Thai politics, and also all the Southeast Asianists who turn up regularly for the brown bag lunches, now in the (again new, to me) Kahin Center. There I had the opportunity to catch up on current research on other areas of Southeast Asia, both through the talks and through the lively discussions that inevitably follow. At Canterbury, the number of Southeast Asianists can be counted on one hand, and these rich discussions fed my interest in Southeast Asia, providing new information and ideas.

I had found in my earlier time at Cornell that one can learn as much from the graduate students as from the faculty, and I found again that this was the case. Cornell attracts some of the best minds in the country to its program, and since they spend all their time studying and doing research, often students are even more attuned to current work than the faculty. During my visit to Cornell, some of the students established a Thai Studies group and kindly allowed me to attend. I benefited tremendously from those meetings and from less formal discussions with the students concerning their work and my own. Some even shared their work in progress with me, and took the time to read and critique mine.

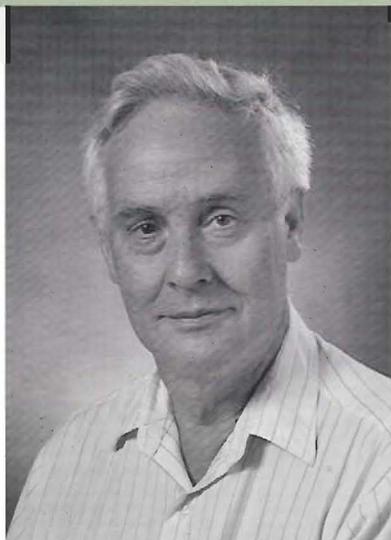
It was Achan Thak who had warned me nearly a decade ago that students of Thai politics often find themselves working backwards in time. In his case he worked back to the Sarit period, and then even earlier. In my case, to the Phibun period. In 1955, then–Prime Minister Phibun made his first trip abroad in nearly three decades. When he returned from his world tour, he announced that Thailand should have full democracy, beginning with weekly press conferences and with a Hyde Park speaker's corner, which he instituted at Sanam Luang, between the Ministry of the Interior and Thammasat University. Although Thailand's Hyde Park proved short-lived, its influence continued, as today campaign rallies are still called "Hyde Park." This "Hyde Park"–style democracy fascinated me, and eventually my obsession with it no doubt bored library staff, faculty members, and graduate students alike during my stay at Cornell.

When I made the arrangements for my leave, I had debated whether to spend part of it at Cornell, or whether to spend the entire time in Thailand doing primary research. In retrospect, it was worth suffering through another Ithaca winter, as I have saved much time and many mistakes through my discussions and research there. And I still arrived in Thailand in time for mango season.

Association for Asian Studies Award for Distinguished Contributions to Asian Studies

At the 50th annual meeting of the Association for Asian Studies, Benedict R. Anderson received the AAS Award for Distinguished Contributions to Asian Studies—the association's highest honor. AAS president James C. Scott, of Yale University, presented the award to Anderson at the Presidential Address and Awards

Ceremony on March 27, 1998. This marks the second time a member of Cornell's Southeast Asia Program has been awarded this distinction. Oliver Wolters, Goldwin Smith Professor Emeritus of Southeast Asian History, also received this award, in 1990. A reprint of Scott's speech follows.



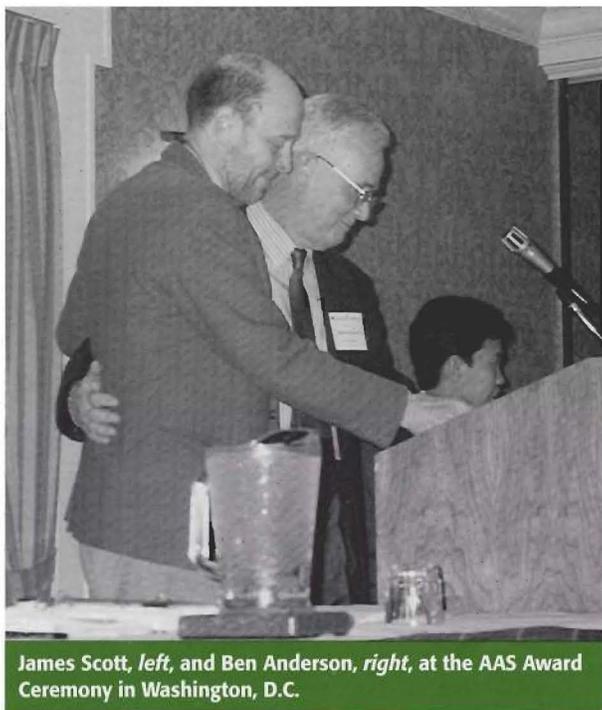
One measure of a scholar's mark on learning is the numbers of "ships" his work has launched. More ships have left more ports in the past twenty years bearing intellectual ballast supplied by Benedict Anderson's work, than any other Asianist or social scientist of his generation. Not a few of these ships have veered wildly off course and sailed to destinations Anderson would probably not recognize and might perhaps disavow. No matter, the originality and breadth of his work has altered, for good, the navigation charts which orient our intellectual work.

How many scholars have an oeuvre that rightly replays reading ten, twenty, or thirty years after publication? Know best for his *Imagined Communities*, the fact is that Anderson's work on charisma, on revolutionary Java, on Javanese ideas of power, on millennial movements, on cartoons and novels, on Thai literature, and on Philippine elite history still make powerful reading. Like all of Anderson's work, they glow with a rich wit and irony, with a breadth of scholarship, and always, a completely novel eye for the heart of the matter. A body of work as varied and subtle as Anderson's defies easy summary, but one of his abiding concerns is to demonstrate the historical power of the ideas that human actors have created and which shape their conduct above and beyond a rudimentary materialism. He has managed the rare feat, perhaps because of his own place at the margins of standard narratives, to see cultures from inside and outside simultaneously. His legendary graduate seminars are a reflection of this unique blend of sympathy and critique.

Scholars of Asia are the beneficiaries not only of his writing and teaching, but of his political courage as well. Banned for many years from Indonesia for his work on the coup of 1965 and his criticism of the Suharto regime, a trenchant opponent of the Vietnam War, and a constant advocate for human rights in East Timor, his role as a public intellectual is a moral example we would all do well to heed in a hyper-professional world.

James Scott
AAS President

Citation reprinted with permission



James Scott, left, and Ben Anderson, right, at the AAS Award Ceremony in Washington, D.C.

SEAP ALUMNI NEWS

This past year, two SEAP alumni, Merle C. Rickleffs (Ph.D. in history–Indonesia, 1973) and Antony C. Milner (Ph.D. in history–Indonesia, 1977), were appointed to serve on the Foreign Affairs Council of Australia, a recently formed consultative body for that government. This council was established as a means to provide independent advice to the Australian government on a broad range of foreign policy issues. Its work will supplement that of the Department of Foreign Affairs and Trade and other agencies. Both Rickleffs and Milner are currently members of the faculty at Australian National University, Research School of Pacific and Asian Studies, in Canberra.



Stan O'Connor, professor emeritus, history of art and Asian studies

Teresa Palmer Marks Twentieth Anniversary at SEAP



Directing traffic at the administrative crossroads of the Southeast Asia Program with unhurried efficiency, unflinching good humor, and imperturbable calm is Teresa Palmer. She has performed this miracle daily since 1977. During these twenty years there have been six directors of SEAP—David Wyatt, Stan O'Connor, Ben Anderson, Randy Barker, John Wolff, and Thak Chaloentiarana—all of them differing widely in temperament and experience but unanimously agreed on one thing: Teresa walks on water.

For the 243 students who completed their Ph.D. degrees, three hundred who fulfilled master's degrees, as well as numerous undergraduates since 1977, Teresa has personified SEAP—given it both a face and a voice. Prospective students found a letter sent by Teresa who oftentimes was their first contact with the Program and hers was doubtless one of the last faces they saw when turning in completed theses. Today she tracks their subsequent careers for our alumni records. Many of them remain her friends to this day, frequently stopping by the Uris Hall office for a chat when returning to Ithaca to use the Echols Collection. She has also established friendly relations with many visiting faculty members and fellows whom she has guided through the intricacies of settling in for residence and research in Ithaca.

It is a measure of Teresa's resilience and resourcefulness that she first came to a job mediated by typewriters, duplicating machines, and postage stamps, while today she nimbly negotiates computers, photocopiers, and e-mail as a citizen of the World Wide Web. Along with these changes, Teresa has expanded her responsibilities, and assumed a more diverse role in meeting the needs of the Program. In addition to these formal duties, Teresa now serves as SEAP's institutional memory and folklore specialist (albeit characteristically discreet in her choice of revelation).

Away from her work, and aside from her devotion to her family, Teresa's ruling passion is travel. She is always just back from somewhere and already planning her next journey. These expeditions have taken her throughout the U.S., and she is a veteran of European destinations. On this, the anniversary of her twentieth year with the Southeast Asia Program, her friends and colleagues extend warm best wishes for fair skies, warm breezes, and gentle roads with roses on them.

Golay Book Announcement

The Center for Southeast Asian Studies, University of Wisconsin–Madison, announces the posthumous publication of Frank Golay's last work: *Face of Empire: U.S.–Philippine Relations, 1898–1946*

As chair of Cornell's Department of Economics (1963–67), director of its Southeast Asia Program (1970–76), and president of the Association for Asian Studies (1984), Frank Golay had a varied and accomplished career. But above all, he remained a leading specialist in Philippine economic development. In his application to the National Endowment for the Humanities for the grant that sustained this volume, Golay wrote that his motivation for this study was a "dissatisfaction with the current state of historiography dealing with America's colonial enterprise." He believed that a small number of secondary sources on U.S. colonial policy in the Philippines were being recirculated to such an extent that, even in academic circles, they overshadowed primary and secondary sources of greater historical importance. After his retirement from Cornell in 1981, Golay devoted himself to this study, his last, building it into a monumental reexamination of Philippine-U.S. relations under colonial rule.

This volume is, then, the culmination of an extraordinary career and remarkable personal struggle against a cruel illness that ultimately forced him to leave this manuscript partially incomplete at the time of his death. Tracing the intricate development of U.S. colonial policy in the Philippines, Frank Golay probes the hidden forces behind American objectives that continuously transformed these two nations. This riveting historical account follows McKinley's administration through Philippine independence. In the moving final passage of this work, Golay concluded that the U.S., a country he dearly loved, had betrayed its own well-intentioned effort at colonial development by dictating dishonorable terms of independence on an infant republic.

Available through Center for Southeast Asian Studies, University of Wisconsin–Madison, 207 Ingraham Hall, 1155 Observatory Drive, Madison, WI 53706; e-mail: seapubs@maccc.wisc.edu; phone: 608 265-5759; fax: 608 263-3735; Web: www.wisc.edu/ctrseasia. \$59.95 (hardbound); \$27.95 (paperback).

Southeast Asia Program Publications

Nguyen Cochinchina: Southern Vietnam in the Seventeenth and Eighteenth Centuries. Li Tana.



A historical reassessment of southern Vietnam and its distinct culture. The author illuminates the resourceful qualities of the Dang Trong pioneers, develops a meticulous analysis of the Nguyen trade and taxation systems, and, in the process, redefines the chief cause of the Tay Son rebellion. SOSEA No. 23. 1998. 194 pp. ISBN 0-87727-722-2.

Paths to Conflagration: Fifty Years of Diplomacy and Warfare in Laos, Thailand, and Vietnam, 1778–1828.



Mayoury Ngaosyvatn and Pheuiphanh Ngaosyvatn. A reexamination of the historical relationship between Laos and Thailand authored by preeminent Lao historians who bring to light a wealth of previously untapped source material in their study of the Laotian leader, Chao Anou, and his tragic revolt against Siam in 1827. SOSEA No. 24. 1998. 270 pp. ISBN 0-87727-723-0.

Southeast Asian Studies: Reorientations. Craig J. Reynolds and Ruth McVey. Frank H. Golay Memorial Lectures 2 & 3.

Craig J. Reynolds and Ruth McVey each review Southeast Asian Studies as an academic enterprise and offer their proposals for adapting and revitalizing the academy's approach to Southeast Asia in particular and area studies generally. 1998. 70 pp. ISBN 0-87727-301-4.

INDONESIA 64, October 1997

List of articles:
"My Cell Mate," Prameodya Ananta Toer; trans. James T. Siegel
"Revolutionary Stink and the Extension of the Tongue of the People: The Political Languages of Prameodya Ananta Toer and Sukarno." Commentary on "My Cell Mate," James T. Siegel

"Beholding a Landmark of Guilt: Prameodya in the Early 1960s and the Current Regime," Ben Abel
"Peranakan Chinese Speech and Identity," John U. Wolff
"Languages of Gender and Neurosis in the Indonesian Struggle for Independence, 1945–1949," Frances Gouda
"Print Islam: Mass Media and Ideological Rivalries among Indonesian Muslims," Robert Hefner
"Making Waves: Private Radio and Local Identities in Indonesia," Jennifer Lindsay. ISBN 0-87727-864-4.

INDONESIA 65, April 1998

List of articles:
"Bob Hasan, the Rise of Apkindo, and the Shifting Dynamics of Control in Indonesia's Timber Sector," Christopher M. Barr
"From Oil to Timber: The Political Economy of Off-Budget Development Financing in Indonesia," William Ascher
"A Brief History and Analysis of Indonesia's Forest Fire Crisis," Paul K. Gellert
"The Timber Trade in Pre-Modern Siak," Timothy P. Barnard
"Sons versus Nephews: A Highland Jambi Alliance at War with the British East India Company, ca. 1800," Heinzpeter Znoj
"Home, Fatherhood, Succession: Three Generations of Amrullahs in Twentieth-Century Indonesia," Jeffrey Hadler
"The 7th Development Cabinet: Loyal to a Fault?," Michael Malley
"Current Data on the Indonesian Military Elite: October 1, 1995, to December 31, 1997," The Editors. ISBN 0-87727-865-2.

Catalogue

The new 1998 catalogue for Southeast Asia Program Publications is available on request. It includes all ordering and pricing information. To ask for a catalog or place an order, contact Southeast Asia Program Publications, Distribution Center, Cornell University, East Hill Plaza, 369 Pine Tree Road, Ithaca, NY 14850. Our e-mail address is SEAP-Pubs@cornell.edu. To order over the Internet, contact www.einaudi.cornell.edu/SoutheastAsia/SEAPubs.html.

Penny Dietrich, SEAP outreach coordinator

From South to Southeast: SEAP Outreach Collaborates with South Asia Program on Summer Teacher-Training Workshop



Dance photos by Robert Barker, University Photography



3 photos at right by Durga Bor.

Among the programs and services offered by SEAP Outreach annually to the public, programs for teachers are a priority activity. As a National Resource Center, the Southeast Asia Program, along with other area-studies programs at Cornell, strives to present programs that enhance educators' knowledge of world regions and provide them with primary resource materials to use in the classroom that augment core studies curricula. Because demands on teachers' schedules are rigorous during the academic year, it is a challenge to find the ideal dates and times guaranteed to attract teacher participants in substantial numbers to enroll in workshops on the Cornell campus. The last week in June proved itself to be one of those windows of opportunity.

Oftentimes Cornell area-studies programs, who, like SEAP, are also Title VI centers, team up to offer programs collectively, sharing the advantage of the window and isolating a theme that provides for cross-cultural study. So it was that the Southeast Asia Program and Cornell's South Asia Program presented

the one-day K-12 educator workshop, "From South to Southeast: An Asian Journey of the Epic *Mahabharata*."

Presentations geared to educators from a K-12 spectrum require themes that have broad appeal and numerous curricular applications. Teachers often ask for programs that focus on traditional and contemporary literature to help give students an understanding about different societies; the interpretation of stories is also a versatile tool used to enhance critical thinking skills at many grade levels. The June workshop focused on excerpts from the great literary epic *Mahabharata* (e.g., the Bhagavad Gita, the friendly dice game, the story of Kunti) as a means to examine concepts such as dharma and caste. It also addressed how the epic was adapted regionally and what influences contributed to its longevity in India and Indonesian societies. In comparison to its sister epic the *Ramayana*, there are less study materials available to teachers about the *Mahabharata*; this sparked the impetus that challenged us to present this workshop

theme in a one-day format—as a pilot for future collaborative programs on this topic.

A Cornell University graduate student in Asian studies, Roopali Phadke, agreed to undertake this initiative for the Programs. She designed and presented several of the program sessions, compiled primary resource study materials that included elementary and secondary classroom activities, and located numerous other resources—all while writing her master's thesis. Chris Minkowski, associate professor of Asian studies, developed and presented a session on Hinduism as related to the moral constructs woven into the fabric of the epic. Martin Hatch, associate professor of music and Asian studies, discussed performance arts traditions and the *Mahabharata*; and Dr. Sumarsam, adjunct professor of music, Wesleyan University, conducted a performance demonstration of Javanese wayang puppet theatre—both emphasizing how *Mahabharata* stories continue their influence within contemporary Indonesian culture. Also presented was a demonstration of *bharatnatyam*, the South Asian dance genre.

SEAP FACULTY 1998-99



Above, Professors Chris Minkowski (left) and Martin Hatch.

Left, Professor Sumarsam demonstrates Wayang Kulit (shadow puppets).

Evaluations of this program informed us that teachers want additional time to study this topic in greater depth, the chance to create and share their own lessons in conjunction with the material, and to explore philosophy in greater depth. Through this pilot we were able to determine that educators are eager to participate in an expanded version of "From South to Southeast" during the summer in the future. They also commented on how they'd like updates throughout the year on the Web to keep information about the topic continuous.

Additional workshop study packets are available in print to educators upon request. For more information about these materials, contact SEAP's Office of Outreach, 640 Stewart Avenue, Ithaca, NY 14850; phone: 607 275-9452.

Benedict R. Anderson, Aaron L. Binenkorb Professor of International Studies; professor of government and Asian studies; director of the Cornell Modern Indonesia Project

Warren B. Bailey, associate professor of finance

Randolph Barker, professor emeritus of agricultural economics and Asian studies

Thak Chaloemtiarana, director of the Southeast Asia Program; associate dean of Arts and Sciences; associate professor of Asian studies

Abigail C. Cohn, associate professor of linguistics

Paul Gellert, assistant professor of rural sociology

Martin F. Hatch, associate professor of music and Asian studies

Robert B. Jones, professor emeritus of languages and linguistics

George Mct. Kahin, Aaron L. Binenkorb Professor Emeritus of International Studies

A. Thomas Kirsch, professor of anthropology and Asian studies

Jennifer M. Krier, assistant professor of anthropology and Asian studies

Kaja McGowan, assistant professor of history of art and Asian studies

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

Allen Riedy, curator, John M. Echols Collection on Southeast Asia; adjunct assistant professor of Asian studies

James T. Siegel, professor of anthropology and Asian studies

Keith W. Taylor, associate professor of Vietnamese cultural studies

Erik Thorbecke, H. Edward Babcock Professor of Economics and Food Economics

Lindy Williams, assistant professor of rural sociology and Asian studies

John U. Wolff, professor of linguistics and Asian studies

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

David K. Wyatt, John Stambaugh Professor of Southeast Asian History

LANGUAGE TEACHERS

W. Graf Arndt, visiting lecturer of Indonesian

Elizabeth Chandra, teaching assistant of Indonesian

Ngampit Jagacinski, senior lecturer of Thai

Hannah Phan, teaching associate of Khmer

Theresa Savella, teaching associate of Tagalog

Thuy Tranviet, lecturer of Vietnamese

San San Hnin Tun, senior lecturer of Burmese

Doctoral Dissertations on Southeast Asia

May 25, 1997

Jamalunlaili Bin Abdullah (city and regional planning): "Urban Environmental Health in Developing Countries: A Case Study of Penang Island, Malaysia"

Douglas Kammen (government): "A Time to Strike: Industrial Strikes and Changing Class Relations in New Order Indonesia"

Masaki Matsumura (development sociology): "Community Characteristics, Individual Attributes, and Participation in Natural Resource Management Among Highlanders in Thailand: A Cross-Village Comparison"

Danilyn Fox Rutherford (anthropology): "Raiding the Land of the Foreigners: Power, History, and Difference in Biak, Irian Jaya, Indonesia"

Liren Zheng (history): "Overseas Chinese Nationalism in British Malaya 1894-1941"

August 25, 1997

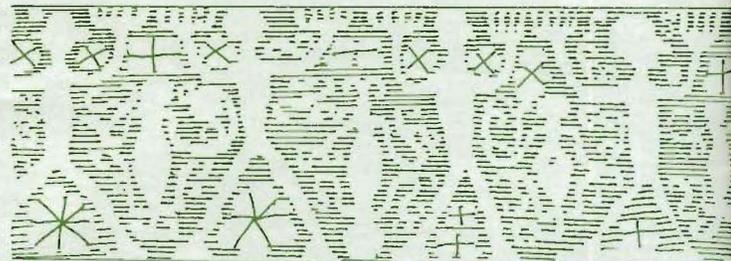
Patricio Nunez Abinales (government): "State Authority and Local Power in the Philippines, 1900-1972"

Siddharth Chandra (economics): "Essays on the Economic Development of Indonesia"

Ratree Wayland (linguistics): "Acoustic and Perceptual Investigation of Breathy and Clear Phonation in Chanthaburi Khmer: Implications for the History of Khmer Phonology"

January 14, 1998

Jan Mrázek (history of art and archaeology): "Phenomenology of a Puppet Theater: Contemplations on the Performance Technique of Contemporary Javanese Wayang Kulit"



MA THESES ON SOUTHEAST ASIA

May 25, 1997

Whitman Postman (linguistics): Special; no thesis required

August 25, 1997

David Bisbee (Asian studies): "Sino-Vietnamese Competition for Oil Exploration Rights in the South China Sea"

Karen Beth Brooks (Asian studies): "The Politics of Technocracy in Indonesia"

Larry W. Chavis (Asian studies): "Hiding English, the Money, and the Chinese: Building Unity through Language and Discipline in Indonesia"

Htun Aung Gyaw (Asian studies): "Student Movements and Civil Society in Burma"

Lesley M. O'Malley (Asian studies): "From SEATO to ASEAN: The U.S. Role in the Development of Regionalism in Southeast Asia, 1954-1966"

Marsha Oshima (Asian studies): "The Impact of Doi Moi on the Vietnam Women's Union, 1987-1992"

Van Vo Thang (Asian studies): "Ancestor Worship in Vietnam: A Study of Books of Rituals and Practices in a Village"

Niken Adisasmito-Smith (linguistics): Special; no thesis required

Yin Hlaing Kyaw (government): Special; no thesis required

Jun Totsukawa (city and regional planning): "Road Infrastructure and Economic Development: Policy Proposal for Vietnam Road Infrastructure"

January 14, 1998

Hannah Phan (international development): "International Development"

Bacharee Puengpak (Asian studies): "Thai Foreign Policy Towards Laos, 1941-1973"

Highlights of New SEAP Courses for 1998–99

FALL TERM 1998

Asian Studies 601/Govt 652 Southeast Asia Seminar: The Philippines

Professor B. R. Anderson. 4 credits.
Wednesday, 2:30–4:25 p.m.
This reading seminar will focus on the major scholarly works dealing with the modern social history, politics, cultures, and economic problems of the twice-colonized Philippines. The framework will be provided by theories of colonialism, nationalism, and decolonization, and by comparisons with other parts of Southeast Asia and Latin America.

Asian Studies 422/Near Eastern Studies 453/SocHum 430 Islam in China and Southeast Asia

Professor Jacqueline Armijo-Hussein, Mellon fellow. 4 credits. Tuesday and Thursday, 1:25–2:40 p.m.
At present the world's Muslim population is estimated to be 1 billion. And although many people equate Islam with Arabs, the majority of Muslims live outside the Arab Middle East. This course will concentrate on the history of the Muslim communities spread across Southeast Asia and China: their early history and development, as well as recent movements throughout the region to both revive and strengthen Islam. We will be concentrating on large Islamic communities including those in Malaysia, Philippines, Brunei, Cambodia, Myanmar, Vietnam, and Thailand. The issues we will be addressing include: the changing role of women in Muslim communities; the recent revival of Islamic education; and the increasing use of Islam as a political force. We will also examine the common belief that Islamist movements are inherently anti-Western, anti-democratic, and anti-modern.

History 244 Seminar: History of Siam and Thailand

Professor David K. Wyatt. 4 credits.
Thursday, 11:40 a.m.–12:55 p.m.
An examination of the long history of the central position of the Indochina Peninsula, based on close reading of the primary sources (in translation). This seminar is designed for undergraduates but open to all students. Enrollment limited to 15 students.
Prerequisite: permission of instructor.

SPRING TERM 1999

Asian Studies 602/Art History 580/Religious Studies 580 Water: Art and Politics in Southeast Asia

Professor Kaja McGowan. 4 credits.
Days to be announced, 2:30–4:25 p.m.
This seminar will focus on the significance of water—economic, religious, political, social—and its role in the art and architecture of mainland and island Southeast Asia. While India and China can be seen to provide aquatic themes and patterns for transformation, the emphasis in this course will be on local ingenuity and how technologies of water use and control at ancient sites in Southeast Asia can be seen to shape vivid visual symbologies, past and present.

Asian Studies 423/Near Eastern Studies 457 The Role of Women in Muslim Societies: Past, Present, and Future

Professor Jacqueline Armijo-Hussein, Mellon fellow. 4 credits. Tuesday and Thursday, 1:25–2:40 p.m.
Islam is often perceived as a religion inherently oppressive of women, and yet throughout the Muslim world today, it is often the most highly educated Muslim women who are the most ac-

tive supporters of Islamist movements. This course will begin with a survey of early Islamic history, including the important role played by women in the development of the mystical traditions within Islam, and will focus on close readings of Islamic texts. The role of women in Muslim societies will then be surveyed over time and place. As the vast majority of Muslims live outside the Arab Middle East, emphasis will also be placed on the Muslim societies of sub-Saharan Africa, southeastern Europe, Central Asia, the Subcontinent, Southeast Asia, and China. Other topics will include the role of education, the changing political and religious significance of the veil, and the depiction of women in popular literature and culture.

FALL 1998 AND SPRING 1999 TERMS

Vietnamese Literature 222/223 Introduction to Classical Vietnamese Literature

Professor K. W. Taylor. 3 credits. Monday, Wednesday, and Friday, 10:10–11:00 a.m.
This is a two-semester sequence of courses introducing students to Han (classical Chinese as written by Vietnamese) and Nom (vernacular Vietnamese character writing). Students will learn to read Han and Nom texts, mostly from the 17th through 19th centuries, including historical records, prose writings, and poetry. Prerequisite: qualification in Vietnamese or permission of instructor.

SEAP AREA-STUDIES COURSE LISTINGS, 1998–99

AMERICAN STUDIES

AM ST 262 Asian American Literature
see AAS 262

ANTHROPOLOGY

ANTHRO 275 Human Biology and Evolution

Credits: 3. Instructor: Kennedy. Term: F. *Also:* BIO 275/NS 275. Biology of *Homo sapiens* through an examination of human evolution, biological diversity, and modes of adaptation; Southeast Asia.

ANTHRO 322 Magic, Myth, Science, and Religion

Credits: 4 (var.). Instructor: Kirsch. Term: F. *Also:* REL 322. Surveys various classic anthropological perspectives on the role of religion as a cultural system in human life; Southeast Asia.

ANTHRO 335 Subsistence, Polity, and Worldview in Mainland Southeast Asia

Credits: 4. Instructor: Kirsch. Term: S.

ANTHRO 420 Development of Anthropological Thought

Credits: 4. Instructor: Kirsch. Term: F. Examination of the history and development of anthropological theory and practice.

ANTHRO 635 Southeast Asia: Readings in Special Problems

Credits: 4 (var.) Instructor: Staff. Term: F/S. Independent reading course where topics are selected in consultation with supervising faculty member; Southeast Asia.

ART HISTORY

ART H 280 Introduction to Art History: Approaches to Asian Art

Credits: 3. Instructor: McGowan. Term: F. Explores selected art traditions of Cambodia, Indonesia, and Thailand.

ART H 395 House and the World: Architecture of Asia

Credits: 4. Instructor: McGowan. Term: S. Examines the role of the house as a living organism in Asia and its function as a repository of sacred heirlooms; Vietnam, Thailand, Malaysia, Indonesia, Philippines.

ART H 490 Art and Collecting: East and West

Credits: 4. Instructor: McGowan. Term: F. Examines social life of things, focusing on "collection" as an organizing metaphor for cross-cultural explanation; Indonesia.

ART H 580 Water: Art and Politics in Southeast Asia

Credits: 4. Instructor: McGowan. Term: F. *Also:* REL ST 580/ASIAN 602. This seminar will focus on water and its importance in the art and architecture of Southeast Asia.

ASIAN AMERICAN STUDIES

AAS 110 Introduction to Asian American Studies

Credits: 3. Instructor: Staff. Term: S. Interdisciplinary, cross-cultural introduction to Asian American Studies focusing on contemporary issues.

AAS 262 Asian American Literature

Credits: 4. Instructor: Wong. Term: F. *Also:* ENGL 262/AM ST 262. Covers writing by Asian Americans; covers issues concerning production/reception of Asian American texts; Southeast Asia.

ASIAN STUDIES

ASIAN 208 Introduction to Southeast Asia

Credits: 3. Instructor: Chaloeintarana. Term: S. Introduces the basic historical/geographical framework of SE Asian studies and to particular disciplinary approaches to organizing knowledge about the region; Southeast Asia.

ASIAN 360 Buddhist and Confucian Cultures of Asia

Credits: 4. Instructor: Taylor. Term: S. Surveys historic themes in Buddhist and Confucian studies in Japan, Korea, China, Vietnam, Thailand, and Burma.

ASIAN 401 Asian Studies Honors Course

Credits: 4. Instructor: Staff. Term: F/S. For Asian Studies majors in undergraduate honors program to work with their advisor on honors thesis project; Southeast Asia.

ASIAN 402 Senior Honors Essay

Credits: 4. Instructor: Staff. Term: F/S. For Asian Studies majors in undergraduate honors program to work with their advisor on honors thesis project; Southeast Asia.

ASIAN 403/404 Asian Studies, Supervised Readings

Credits: 4 each. Instructor: Staff. Term: F/S. Tailored to students' needs; Khmer.

ASIAN 422 Islam in China and Southeast Asia

Credits: 4. Instructor: Armijo-Hussein. Term: F. *Also:* NES 453. Courses will concentrate on the history of Muslim communities across Southeast Asia.

ASIAN 423 The Role of Women in Muslim Societies: Past, Present, and Future

Credits: 4. Instructor: J. Armijo-Hussein. Term: S. *Also:* NES 457. Course will focus on role of Muslim women throughout Islamic history.

ASIAN 601 Southeast Asia Seminar: The Philippines

Credits: 4. Instructor: Anderson. Term: F. *Also:* GOVT 652. Examines modern scholarly works dealing with social history, politics, cultures, and economic problems of the Philippines.

ASIAN 602 Water: Art and Politics in Southeast Asia

See: ART H 580.

ASIAN 613 Southeast Asian Bibliography and Methodology

Credits: 1. Instructor: Riedy. Term: F. Methods of identifying and locating sources for the study of Southeast Asia.

ASIAN 676 Southeast Asia Research Training Seminar

Credits: 4. Instructor: Staff. Term: F/S.

ASIAN 703/704 Directed Research

Credits: 4 each. Instructor: Staff. Term: F/S. Individual graduate-level study program; content depends on person involved.

COMMUNICATION

COMM 685 Training and Development/ Theory and Practice

See: INTAG 685.

EDUCATION

EDUC 685 Training and Development/ Theory and Practice

See: INTAG 685.

ENGLISH

ENGL 262 Asian American Literature

See: AAS 262.

FOOD SCIENCE

FOOD 447 International Postharvest Food Systems

Credits: 2–3. Instructor: Bourne. Term: F. Explains the problems of postharvest food losses and methods available to reduce the losses; Southeast Asia.

GOVERNMENT

GOVT 652 Southeast Asia Seminar: The Philippines

See: ASIAN 601.

GOVT 692 The Administration of Agricultural and Rural Development

See: INTAG 603.

HISTORY

HIST 190 Introduction to Asian Civilizations

Credits: 4. Instructor: Peterson/Wyatt. Term: S. Brief introduction to the history of Asia in pre-modern times; Southeast Asia.

HIST 244 History of Siam and Thailand

Credits: 4. Instructor: Wyatt. Term: F. An examination of the long history of the central position of the Indochina Peninsula, based on close reading of the primary sources (in translation).

HIST 695 Early Southeast Asian History: Graduate Proseminar

Credits: 4. Instructor: Wyatt. Term: F. Graduate readings in pre-modern Southeast Asia.

HIST 796 Seminar in Southeast Asian History

Credits: 4. Instructor: Wyatt. Term: S. Graduate seminar; research in Southeast Asian history.

INDUSTRIAL AND LABOR RELATIONS

ILRIC 637 Labor Relations in Southeast Asia and the Pacific Rim

Credits: 3. Instructor: Kuruvilla. Term: S. Comparative survey of industrial relations systems of selected Asian nations; Southeast Asia.

INTERNATIONAL AGRICULTURE

INTAG 300 Perspective International Agriculture Rural Development

Credits: 2. Instructor: Everett. Term: F. General approach to issues including technology application, gender issues, problem solving, and financial issues (World Bank); Southeast Asia.

INTAG 403 Traditional Agriculture in Developing Countries

Credits: 1. Instructor: Thurston. Term: F. Traditional systems of agriculture used in underdeveloped countries; Southeast Asia.

INTAG 603 The Administration of Agricultural and Rural Development

Credits: 4. Instructor: Uphoff/Tucker. Term: S. Also: GOVT 692. Administration of agricultural and rural development activities in developing countries; Southeast Asia.

INTAG 685 Training and Development/Theory and Practice

Credits: 4. Instructor: Colle/Deshler. Term: S. Also: COMM 685/EDU 685.

INTAG 703 Seminar for Special Projects/Agricultural and Rural Development

Credits: 1. Instructor: Blake. Term: F/S. Low-income agricultural and rural development; Southeast Asia.

MANAGEMENT

NBA 554 International Finance

Credits: 3. Instructor: Bailey. Term: F/S. Basic issues of currency volatility and capital barriers applied to a variety of practical problems; Southeast Asia.

MUSIC

MUSIC 103 Introduction to the Musics of the World

Credits: 3. Instructor: Peraino. Term: F. Exploration of musical genres from selected regions of the world; examines elements of musical styles and societal features that influence music; Southeast Asia.

MUSIC 245 Gamelan in Indonesian Culture and History

Credits: 3. Instructor: Hatch. Term: F/S. A general introduction to Indonesian history and cultures and the socio-cultural context for the arts there; Indonesia.

MUSIC 445/446 Cornell Gamelan Ensemble

Credits: 1 each. Instructor: Hatch. Term: F/S. Advanced performance on the Javanese gamelan; tape recording provided; Indonesia.

MUSIC 604 Ethnomusicology: Areas of Study and Methods of Analysis

Credits: 4. Instructor: Hatch. Term: S. Major aspects of research into musical cultures of the world; Southeast Asia.

NATURAL RESOURCES

NTRES 615 Case Studies and Special Topics in Agroforestry

Credits: 2. Instructor: Lassoie/Buck. Term: F. Agroforestry practices in developed and developing nations; Southeast Asia.

NTRES 618 Critical Issues in Conservation and Sustainable Development

Credits: 3. Instructor: Schelhas. Term: F. Uses lectures and case studies to broaden students' awareness of the complexity of environment and development issues with an emphasis on lesser developed countries; Indonesia.

NEAR EASTERN STUDIES

NES 453 Islam in China and Southeast Asia

See: ASIAN 422.

NES 457 The Role of Women in Muslim Societies: Past, Present, and Future

See: ASIAN 423.

NUTRITIONAL SCIENCE

NS 306 Nutrition Problems of Developing Nations

Credits: 3. Instructor: Habicht/Latham. Term: F. Nutrition problems, causes of hunger/malnutrition; examines functional consequences of these problems and programs that could address these problems; Southeast Asia.

NS 680 International Nutrition Problems, Policy and Programs

Credits: 3. Instructor: Latham. Term: F. Major forms of malnutrition related to poverty and their underlying causes; Southeast Asia.

NS 698 International Nutrition Seminar

Credits: 0. Instructor: Haas/Habicht. Term: F/S. Speakers cover topics ranging from nutritional problems, policy, and programs in the non-industrialized countries; Southeast Asia.

PLANT PATHOLOGY

PL PA 655 Plant Diseases in Tropical Agriculture

Credits: 1. Instructor: Thurston. Term: F. Nature of tropics (emphasis on farming) and extensive coverage of diseases; Southeast Asia.



RELIGIOUS STUDIES

REL ST 580 Water: Art and Politics in Southeast Asia

See: ART H 580.

RURAL SOCIOLOGY

R SOC 205 International Development

Credits: 3. Instructor: McMichael. Term: S. Development strategies of SE Asian states and social movements in the region; Southeast Asia.

R SOC 214 Research Methods for Social Sciences

Credits: 3. Instructor: Williams. Term: F. Survey of approaches to conducting research in sociology; Southeast Asian content by example.

R SOC 630 Field Research Methods and Strategies

Credits: 3. Instructor: Williams. Term: F. Covers a variety of methods; Southeast Asian content by example.

VIETNAMESE LITERATURE

VTLIT 222/223 Introduction to Classical Vietnamese Literature

Credits: 3 each. Instructor: Taylor. Term: F/S. Students will learn to read Han and Nom texts, mostly from the 17th through 19th centuries, including historical records, prose writings, and poetry.

SEAP LANGUAGE COURSE LISTINGS, 1998-99

BURMESE

- Burm 103 Conversation Practice**
Credits: 2. Instructor: Tun. Term: F
- Burm 104 Conversation Practice**
Credits: 2. Instructor: Tun. Term: S
- Burm 121 Introduction to Burmese**
Credits: 4. Instructor: Tun. Term: F
- Burm 122 Introduction to Burmese**
Credits: 4. Instructor: Tun. Term: S
- Burm 123 Continuing Burmese**
Credits: 4. Instructor: Tun. Term: F
- Burm 124 Continuing Burmese**
Credits: 4. Instructor: Tun. Term: S
- Burm 201 Intermediate Burmese Reading**
Credits: 3. Instructor: Tun. Term: F
- Burm 202 Intermediate Burmese Reading**
Credits: 3. Instructor: Tun. Term: S
- Burm 300 Directed Studies**
Credits: 4 (var.). Instructor: Tun. Term: F/S
- Burm 301 Advanced Burmese Reading**
Credits: 3. Instructor: Tun. Term: F
- Burm 302 Advanced Burmese Reading**
Credits: 3. Instructor: Tun. Term: S
- Burm 303 Advanced Burmese Reading II**
Credits: 3. Instructor: Tun. Term: F
- Burm 401 Directed Independent Study**
Credits: 4. Instructor: Tun. Term: F
- Burm 402 Directed Independent Study**
Credits: 4. Instructor: Tun. Term: S

INDONESIAN

- Indo 121 Introduction to Indonesian**
Credits: 4. Instructor: Graf. Term: F
- Indo 122 Introduction to Indonesian**
Credits: 4. Instructor: Graf. Term: S
- Indo 305 Directed Individual Study**
Credits: 4. Instructor: Graf. Term: F
- Indo 306 Directed Individual Study**
Credits: 4. Instructor: Graf. Term: S

KHMER

- Khmer 101 Introduction to Khmer**
Credits: 6. Instructor: Staff. Term: F
- Khmer 102 Introduction to Khmer**
Credits: 6. Instructor: Staff. Term: S
- Khmer 201 Intermediate Reading**
Credits: 3. Instructor: Staff. Term: F
- Khmer 202 Intermediate Reading**
Credits: 3. Instructor: Staff. Term: S
- Khmer 203 Intermediate Composition and Conversation**
Credits: 3. Instructor: Staff. Term: F
- Khmer 204 Intermediate Composition and Conversation**
Credits: 3. Instructor: Staff. Term: S
- Khmer 300 Directed Studies**
Credits: 4 (var.). Instructor: Staff. Term: F/S
- Khmer 301 Advanced Khmer**
Credits: 4. Instructor: Staff. Term: F
- Khmer 302 Advanced Khmer**
Credits: 4. Instructor: Staff. Term: S
- Khmer 401 Directed Individual Study**
Credits: 4. Instructor: Staff. Term: F
- Khmer 402 Directed Individual Study**
Credits: 4. Instructor: Staff. Term: S

TAGALOG

- Tag 121 Introduction to Tagalog**
Credits: 4. Instructor: Savella. Term: F
- Tag 122 Introduction to Tagalog**
Credits: 4. Instructor: Savella. Term: S
- Tag 205 Intermediate Tagalog**
Credits: 3. Instructor: Savella. Term: F
- Tag 206 Intermediate Tagalog**
Credits: 3. Instructor: Savella. Term: S
- Tag 300 Linguistic Structure of Tagalog**
Credits: 4. Instructor: Savella. Term: F/S

THAI

- Thai 101 Introduction to Thai**
Credits: 6. Instructor: Jagacinski. Term: F
- Thai 102 Introduction to Thai**
Credits: 6. Instructor: Jagacinski. Term: S
- Thai 201 Intermediate Reading**
Credits: 3. Instructor: Jagacinski. Term: F

- Thai 202 Intermediate Reading**
Credits: 3. Instructor: Jagacinski. Term: S
- Thai 203 Intermediate Composition and Conversation**
Credits: 3. Instructor: Jagacinski. Term: F
- Thai 204 Intermediate Composition and Conversation**
Credits: 3. Instructor: Jagacinski. Term: S
- Thai 300 Directed Studies**
Credits: 4 (var.). Instructor: Jagacinski. Term: F/S
- Thai 301 Advanced Thai**
Credits: 4. Instructor: Jagacinski. Term: F
- Thai 302 Advanced Thai**
Credits: 4. Instructor: Jagacinski. Term: S
- Thai 303 Thai Literature**
Credits: 4. Instructor: Jagacinski. Term: F
- Thai 401 Directed Individual Study**
Credits: 4. Instructor: Jagacinski. Term: F
- Thai 402 Directed Individual Study**
Credits: 4. Instructor: Jagacinski. Term: S

VIETNAMESE

- Viet 101 Introduction to Vietnamese**
Credits: 6. Instructor: Tranviet. Term: F
- Viet 102 Introduction to Vietnamese**
Credits: 6. Instructor: Tranviet. Term: S
- Viet 201 Intermediate Reading**
Credits: 3. Instructor: Tranviet. Term: F
- Viet 202 Intermediate Reading**
Credits: 3. Instructor: Tranviet. Term: S
- Viet 203 Intermediate Vietnamese (Heritage Students)**
Credits: 3. Instructor: Tranviet. Term: F
- Viet 204 Intermediate Vietnamese (Heritage Students)**
Credits: 3. Instructor: Tranviet. Term: S
- Viet 300 Directed Studies**
Credits: 4 (var.). Instructor: Tranviet. Term: F/S
- Viet 301 Advanced Vietnamese**
Credits: 3. Instructor: Tranviet. Term: F
- Viet 302 Advanced Vietnamese**
Credits: 3. Instructor: Tranviet. Term: S
- Viet 401 Vietnamese Literature**
Credits: 4 (var.). Instructor: Tranviet. Term: F
- Viet 402 Vietnamese Literature**
Credits: 4 (var.). Instructor: Tranviet. Term: S

Southeast Asia Program Bulletin

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