

Southeast  
Asia  
Program  
1986 Bulletin

Cornell  
University



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Cover design after a woodcut of cloves from *Tratado das drogas e  
medicinas das Índias Orientais*, by Cristóvão da Costa

# Southeast Asia Program 1986 Bulletin

## Cornell University

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## From the Director

Dear Friends,

Last year I noted that the Southeast Asia Program was facing the daunting challenge of finding replacements for the generation of eminent scholars who, over the past thirty-five years, made the program the outstanding center of Southeast Asian studies that it is. I am happy, and thankful, to be able to report signal successes in this endeavor.

First, we have been fortunate enough to recruit John Badgley, one of the most distinguished of Old Burma hands, to assume the curatorship of the Echols Collection in Olin Library. Furthermore, in recognition of the unique national and international role played by the Echols Collection, the Cornell Libraries have agreed to expand the permanent Echols staff by hiring Lawrence Ashmun, from Northern Illinois University, as assistant librarian. In this way Cornell has recognized the need to continue the tradition of cooperation between devoted scholars and professional librarians exemplified by the long, fruitful collaboration between John Echols and Giok Po Oey. The current issue of the *Bulletin* focuses on this crucial development, on the importance of the Echols Collection to scholarship on Southeast Asia, and on new developments in recording and making available hitherto inaccessible materials.

I am also happy to report that despite complications revealing that the United States imposes tariffs on persons that are no less aggravating than those imposed by Japan on commodities, Takashi Shiraishi has finally arrived to join David Wyatt in teaching the history of Southeast Asia. While it is true that Takashi is in one sense a "grandchild" of the program (as the student of David Wyatt and Ben Anderson, themselves the students of Oliver Wolters and George Kahin), I would like to emphasize the honor done to the program by Takashi's relinquishing an assured and brilliant career at Japan's top university to join in the endeavor of making the Cornell Southeast Asia Program of the 1990s a worthy successor of the founders. Characteristic of the perspectives made possible by Takashi's arrival is a new program of translations of key works by outstanding younger Japanese Southeast Asianists that will be published by the program over the next few years. Supervised by Takashi and financed by the enlightened leadership of the Toyota Foundation, this enterprise will make possible a much more complex, diverse interaction among Southeast Asianists around the world.

Two other developments seem particularly worthy of notice. On the one hand, the strong support of the Fulbright-Hays Program is making it possible to institutionalize, as an ongoing part of the Southeast Asia Program's teaching capability, regular visits by some of the most distinguished of Southeast Asia's scholars. Last

year we were fortunate to have Professor Charnvit Kasetsiri, vice rector of Thammasat University, come to teach the Thailand Seminar. This year we are honored by the willingness of Professor Khin Maung Kyi to teach the Burma Seminar. And we have just received confirmation that in spring 1988 Professor Carolina Hernandez, chairperson of the Political Science Department of the University of the Philippines, will take over the Philippines Seminar. We strongly hope that this tradition can be continued as the best way to bring the latest research on Southeast Asia by Southeast Asian scholars to bear on our homegrown studies.

On the other hand, we have been fortunate to receive substantial endowment funds from the Mellon Foundation to enable more outstanding young Southeast Asian scholars to pursue graduate studies in the program. The program has a long tradition of intimate cooperation with both senior and junior Southeast Asian colleagues, and it is most encouraging that the prospect for maintaining this tradition seems so rosy.

Finally, let me conclude by underscoring some aspects of the program's scholarly productivity. The year 1986 saw the publication of two seminal works by program faculty members: George Kahin's definitive study of the American involvement in Vietnam, *Intervention: How America Became Involved in Vietnam* (Knopf), and Jim Siegel's pioneering *Solo in the New Order* (Princeton). We expect that 1987 will see publication of John Wolff and Hassan Shadily's devoted completion of the third edition of John Echols's classic Indonesian-English dictionary (which will be the most comprehensive Indonesian dictionary in any language). In addition, the program's efforts to bring the best recent Southeast Asian scholarship to the interested academic and lay publics are marked by the inauguration of two new series: (1) Studies on Southeast Asia (no. 1, *Symbolism of the Stupa*, by Adrian Snodgrass, 1985, \$14; no. 2, *Context, Meaning, and Power in Southeast Asia*, edited by Robert H. Taylor and Mark Hobart, 1986, \$16; no. 3, *Thai Radical Discourse: The Real Face of Thai Feudalism Today*, by Craig Reynolds, forthcoming 1987); and (2) Southeast Asia Program Series (no. 1, *Religious Cults of the Pai-i along the Burma-Yunnan Border*, by T'ien Ju-K'ang, 1986, \$7.50).

Cornellians can be proud of these initiatives. But the struggle to live up to the founders is far from over. Much remains to be done. We look forward to the support and contributions of all current and former members of the program.

Sincerely,



Ben Anderson  
Director  
Professor of Government and Asian Studies



## John H. Badgley Appointed Curator of the John M. Echols Collection



John H. Badgley, a writer and political scientist, has assumed the curatorship of the John M. Echols Collection. He returns to Cornell and Asian studies after a twelve-year leave during which he served as president of the Institute of the Rockies in Missoula, Montana. He was a visiting professor at Cornell in 1973–74, and he was also a postdoctoral fellow here in 1960–61 while studying Burmese. John calls this his fourth career incarnation, which suggests the range of experience he brings to us.

Although Badgley is best known as a Burma scholar, his interest in Asia began during his military service in Japan from 1953 to 1955. Enthusiasm for the study of Japanese culture led to his transformation from a career army officer to a graduate student in the Asian studies program at the Johns Hopkins School of Advanced International Studies (SAIS). At that time SAIS had centers at both Rangoon and Gadjah Mada universities, so he shifted his focus to Southeast Asia. In 1957 he won a Fulbright fellowship to Burma. His subsequent research on Burma's foreign policy led to his first monograph and provided a foundation for his doctoral dissertation, "Progress and Polity in Burma." John completed his Ph.D. degree at the University of California, Berkeley, and subsequently received a Foreign Areas Training Fellowship. He returned to Burma for a research project on leadership, which led to his next major publication, *Politics among Burmans*.

Teaching positions at Miami University (1962–66) and at Johns Hopkins SAIS (1967–73) and visiting professorships at Kyoto University's Southeast Asia Center

(1964–65), at Chulalongkorn University (1965), and at Cornell enabled him to pursue his varied interests in strategic studies, United States Asian policy, political development, and Southeast Asia. During this period he published *Asian Development*, two dozen articles, and chapters for various volumes on Asia and world affairs and also served on the executive committee of the Association for Asian Studies from 1970 to 1972.

In 1974 John and his wife, Patricia, returned to Montana to found the Institute of the Rockies, a public policy education association concerned with the future of the region. That move also offered the Badgleys a better situation for dealing with the terminal illness Patricia had contracted during their years in the tropics. With the support of several hundred members they created dozens of projects, publications, and films in the subsequent decade on topics ranging from education, water, and land policies to nuclear war and the role of art in public policy. It was in this last context that the Badgleys drew Barbara Hand, a weaver of national stature, into the institute's advisory board and a family friendship. After Patricia's death in 1984 John married Barbara the following year.

Writing fiction has been a long-term avocation for John, and he has two novels under way. He is also preparing a second edition of *Asian Development* and reshaping a study of Burma's key writers.

The conjunction of the Echols Collection's future with John's varied interests suggests for both a fertile time intellectually and organizationally. With some 190,000 volumes plus 50,000 titles in microfilm, the collection is the leading library resource on Southeast Asia in this country. Its staff consists of the curator, a Southeast Asia librarian, Lawrence Ashmun, and an administrative assistant, Mary Crawford, who are assisted by six country specialists and two regional assistants on a part-time basis (doctoral candidates in the Southeast Asia Program). In addition, four full-time catalog librarians, plus serials, acquisitions, and newspaper departments, provide critical technical services.

The Echols Collection is among the Cornell library system's most active departments in interlibrary loans; its vitality is measured by demands for its materials on a global basis. John reports that he is humbled by his task as manager as well as by the quality of the collection he has inherited. His immediate priority is to assimilate the talents of Larry Ashmun, who is joining the collection's staff in May to provide additional support in maintaining the collection's preeminent status. The six thousand new titles in fifteen major languages and many regional languages that are added annually pose a grand opportunity, from John's point of view, to assist in shaping the direction of scholarship on Southeast Asia through the next century. Meanwhile he welcomes your ideas about acquisitions, so write him at the John M. Echols Collection, Olin Library, Ithaca, New York 14853-5301, or call 607/255-7229.

# Filming Javanese Manuscript Collections in Surakarta

*Nancy K. Florida*

Nearly ten years ago K. R. M. T. Sanyoto S. K., an official of the Mangkunegaran palace in Surakarta, Central Java, asked me to investigate the possibility of microfilming the significant manuscript collection housed in the palace's Rekso Pustoko library. Having witnessed the near total destruction of the Mangkunegaran archives in the disastrous floods of 1966, Sanyoto was concerned for the safety of the manuscripts. I told him that I would do what I could and then left Surakarta for Cornell, where I was to begin my graduate studies in Southeast Asian history. At Cornell I discussed Sanyoto's request with members of the Southeast Asia Program, including the late professor of linguistics John Echols, professor of Southeast Asian history David Wyatt, and the then curator of the Echols Collection, Giok Po Oey. After considering the possibilities, Professor Wyatt and I submitted a grant application to the National Endowment for the Humanities.

In May 1980 the NEH awarded the Surakarta Manuscript Project \$42,068 to film and catalog the presumed 700 titles (207,000 pages) in the Mangkunegaran palace library. It had initially been proposed that six months would suffice to complete filming in the field, which would be followed by thirty months of processing and cataloging. Some three years later (June 1983), when field activities did come to an end, the Surakarta Manuscript Project had actually filmed and precataloged some 4,200 titles (nearly 700,000 pages in 2,135 volumes) in four Surakarta collections. In the meantime the Southeast Asia Program had contributed an additional \$23,541 to help fund the extended project. By that time the Ford Foundation was funding a training and conservation project (Manuscript Project of Surakarta) to preserve the original documents already filmed by the Surakarta Manuscript Project.

Arriving in Surakarta in August 1980, camera operator Alan Feinstein (a graduate student in music at the University of Michigan) and I were met by a host of surprises. The physical condition of the Mangkunegaran manuscripts was worse than had been anticipated. Many were in an advanced state of deterioration due to severe ink bleed-through. That meant, among other things, that

leaves in those volumes had to be repieced for filming. Other volumes were devastated by insect infestation and water damage. All of the volumes required leaf-by-leaf cleaning before filming. Another joy was the discovery that neither the Mangkunegaran shelflist nor the inscriptions on the covers of the volumes necessarily bore any relation to the text inside. Multiple-volume texts were split up and scattered, often under different titles, throughout the library. A single volume might bind together as many as sixty separate texts, none of which were provided with title captions. Hundreds of forgotten manuscripts lay in uncataloged stacks. Identifying texts from that puzzle of writing became for me an oddly pleasurable, albeit time-consuming, detective game. There were more surprises still. The workings of the field camera (a 35-mm "Gordon" Planetary) were idiosyncratic at best, and there were persistent problems with an undependable electric supply. In short, the project was blessed with its fair share of technical problems.

Nonetheless the filming continued, and its notoriety carried to those in charge of the other major manuscript collections in Surakarta. The late K. G. P. H. Prabowidjojo, of the Karaton Surakarta, and K. R. T. Hardjonagoro, of the Radyapustaka museum, invited the project to film their manuscript holdings. In addition, Hardjonagoro requested that the project film his own private manuscript collection. Cornell professor of anthropology James Siegel, who was conducting research in Surakarta at that time, was instrumental in negotiating the terms for this extension of filming. To facilitate filming, a 16-mm camera was made available by the Indonesian National Press Monument of Surakarta. R. Pranadi (a free-lance photographer from Surakarta) soon succeeded Feinstein as camera operator. By August 1981 the Surakarta Manuscript Project was active in all three major collections.

The physical condition of the karaton and museum manuscripts was comparable to that of the Mangkunegaran volumes; similar, too, in all three collections were the cataloging conundrums. And there was no shortage of new surprises to enliven and complicate the project's now very extended work. When the cameras finally stopped filming in June 1983, the many people who had contributed to the Surakarta Manuscript Project over the three years had reason to be pleased with the project's accomplishments.

A valuable resource for scholarly research on Java has been preserved for future generations on 230 hundred-foot reels of 35-mm film and 52 hundred-foot reels of 16-mm film. These films, totaling nearly 700,000 pages of





*Nancy Florida working in the Mangkunegaran palace library*

manuscript, comprise 1,275 titles from 696 volumes in the Karaton Surakarta, 1,819 titles from 939 volumes in the Mangkunegaran, 1,025 titles from 452 volumes in the Radyapustaka museum, and 83 titles from 30 volumes in the private collection of Hardjonagoro. The materials, mostly in verse, reveal a range of Javanese interests. They include historical chronicles and documents; political correspondence and extensive court diaries; classical poetry; erotic lore; treatises on divination, language, and Islamic theology; scripts for shadow-puppet plays; and agendas for royal ceremonial displays. Positive copies of all these films are available for use in both the originating collections and the Cornell University library. Microfilm readers have been provided to each of the three major Surakarta collections. Negative copies of the films are deposited at Cornell University and at the Indonesian National Archives in Jakarta. The originating collections retain the copyrights to all reproductions of their manuscripts. A project of the Indonesian Ministry of

Education and Culture is working at the Karaton Surakarta to restore and conserve the original documents as well as to make them available to a wider public through transliteration. This project continues work begun by Cornell's Surakarta Manuscript Project and extended with funds from the Ford Foundation. Cornell's contribution to the preservation of this wealth of writings is all the more significant in that it marks a beginning rather than an end.

I have prepared in draft a multivolume descriptive catalog of all the manuscripts filmed. Revision and publication of the catalog will realize the potential of Cornell's Surakarta Manuscript Project by making this array of Javanese materials readily accessible to an international community of scholars.

# Microcomputers and the Study of Southeast Asia

**David K. Wyatt**

Computers have been used in the scholarly world for more than a generation, but until quite recently they were tools peculiar to scientists, to which social scientists were occasionally apprenticed. Their uses in the humanities were for the most part limited to such bean-counting chores as trying to establish authorship or decipher lost scripts. But in the past five years increasing numbers of scholars in the humanities have been introduced to the use of computers, dubbed microcomputers for their small size but hardly for their computing power, which already exceeds that of the large mainframe machines of the 1950s. In the Department of History at Cornell twenty-six of the thirty faculty members now have computers in their homes or offices, and they are beginning to appreciate the possibilities opened up by a technological revolution.

For most microcomputer users these machines are merely better typewriters that simplify and speed up the production of drafts of lectures, reviews, articles, and books, though some have already discovered that they can also speed up publishing when major journals and university presses accept "manuscripts" on floppy disks. For those of us who do research on parts of the world where non-Roman writing systems are in use, however, microcomputers are far more than better typewriters. They make it possible for us to work easily and relatively painlessly with texts that can never be typewritten and seldom printed, and their usefulness is not limited simply to their ability to produce beautiful pages.

Several years ago I reached a scholarly turning point of sorts when I determined to stretch my research, teaching, and writing back in time to the period between the tenth and fifteenth centuries, for which there are still more unpublished than published sources. I decided to work intensively on some inscriptions and chronicles dealing with that period but had to face the daunting prospect of having few reference aids (indexes, dictionaries, locator-indexes, etc.) to lean on. My sons had introduced me to the potentialities of the computer to build databases—just the kinds of reference tools we lack—and to manipulate texts and produce publishable

texts and translations. I was determined not to start a major new research project on the trusty four-by-six cards on which I had relied for more than twenty years.

In the short run, during 1983 and 1984, the problems of producing even a relatively simple and typeable script like Thai on the computer were difficult, and progress was slow, though I was able to get a small piece of an early Lao chronicle to display on the screen and print out on paper. The advent of computers with graphics capabilities like the Apple Macintosh dramatically improved the prospects for serious scholarly work on Southeast Asia on the computer.

For me the most exciting recent development has been the development of the capacity quickly and easily to design new fonts (that is, new scripts/alphabets). Over one weekend, for example, I was able to design and implement two different fonts for the Cham language based on the styles of scripts used in inscriptions. Black Tai took only two hours to create, but very complex scripts like Javanese or northern Thai took many days. The result is that scholars can work on texts in the script in which they were originally written, that language textbooks can be easily produced, that dictionaries can be readily compiled for languages of which the scripts have never been printed, and that philological footnotes can now be much more dazzling than they could ever be in romanization. That there is a demand for such tools is demonstrated by the fact that I currently get several inquiries a week asking about fonts for particular languages.

Is it really all that useful? For me it certainly is. I have three versions of a particular chronicle, written in three languages (northern Thai, Lao, and Pali) and two scripts, and I need to establish a solid text. I can now do so on the machine in my study, displaying the two scripts on alternate lines on the screen before me, having the computer find all occurrences of particular words and phrases, and building a concordance and index. The power at my fingertips is more than I could have dreamed of a decade ago, when I finished a similar project with a text from southern Thailand. We are just at the beginning of some exciting adventures in scholarship, and perhaps a decade hence what now exhilarates me will appear like the quill pen did to the inventors of the typewriter!

[illegible]

*Javanese script from Layang Hanacaraka, a primer for learning the Javanese script, created on a Macintosh and printed on a LaserWriter*



## Celebrating Our Founder's Birthday

George McT. Kahin

*On Friday, March 20, 1987, the program held a surprise eightieth birthday party for its founder, emeritus professor Lauriston Sharp. The party was attended not only by program faculty and staff but by many other old friends, including Knight Biggerstaff and Harold Shadick, who, as colleagues in the former Department of Far Eastern Studies, helped Sharp create the Southeast Asia Program. George Kahin, his executive director during the 1950s and successor as program director, was unable to attend because of bronchitis but sent the following tribute.*

I'm sorry not to be here in person, but the croaking noises I'd be making would not have fallen tenderly on your ears. And so I appreciate Ben's willingness to convey a few thoughts I tried to put to paper this morning.

You are here primarily, of course, to congratulate Lauri on his eightieth birthday. But it's also fitting, I think, to note that few of us would be here or indeed in Ithaca if he had not, thirty-seven years ago, established Cornell's Southeast Asia Program and then steered it through that crucial first decade, when it took firm root.

There was no preordained path leading Lauri to establish the first Southeast Asia Program in the world. He didn't start out in search of Southeast Asia—it found him. It's true that early on, in 1930–31, he did study in Vienna with Heine Geldern, the great prehistorian of Southeast Asia. But his first fieldwork was not on Southeast Asia but among the Berbers of Algeria, and then there were two years of intensive fieldwork among the aboriginal inhabitants of Cape York in northern Australia. Out of that research came his Harvard doctoral dissertation and a series of substantial articles, some of which have become classics in the literature of anthropology—one of them having been republished in nineteen major collections.

And he also made intermittent forays into the living cultures of two North American Indian tribes—the Fox and the Potawatami.

Note well the Potawatamis! You must acknowledge that name has an arresting, euphonic ring. Not being physically present, I dare reveal that this term has become for Lauri a sort of secret weapon. He always introduces the Potawatami factor in the most sober fashion into discussions that have become too strident or simply boring. Who can deal with such laconically intoned statements as "well, the Potawatamis do it differently" or "the Potawatamis have a different point of view." Though often this verbal hand grenade is a complete nonsequitur, it throws people off stride, for nobody else knows enough about that remarkable Indian tribe either to challenge Lauri or to continue with the conversation previously under way. I know that in the early years Lauri's use of the Potawatami factor got us through many difficult discussions of the Southeast Asia Program faculty, and I



Professor emeritus Lauriston Sharp

would be surprised if it didn't help when he was chairman of the Department of Anthropology.

If Heine Geldern was the first milestone along Lauri's road to the founding of the Southeast Asia Program, surely the second was his arrival at Cornell in 1936–37, the same year in which he completed his doctoral dissertation. For he soon thereafter helped to establish and later headed the Department of Anthropology and Sociology, thereby creating a base on which he could ultimately build new ventures.

But the direction in which Lauri would go wasn't clear until he was seconded from Cornell in 1945 for a two-year stint as assistant director of the Department of State's newly established Division of Southeast Asian Affairs. That experience brought home to him the enormity of this country's ignorance of the Southeast Asian area. And it undoubtedly constituted the most salient milestone on Lauri's road to Southeast Asia.

While he was in this position, his anticolonial sentiments were frustrated by the fact that the European desks had the final say on foreign policy toward the colonial areas. But he found one significant opening. Policy toward Siam was encumbered by no significant

European considerations, and so it was there that Lauri left his mark. I wonder how many of the Thai students who pass through Cornell are aware of the role that Lauri together with Ken Landon and Abbot Low Moffat played in stopping the punitive sanctions that the Allies planned to exact from Siam and of Lauri's insistence that its people and their interests be distinguished from Marshall Phibun, their unloved dictator who had brought the country into the war on the side of Japan? If one seeks to understand Thai-American friendship, one must realize that its critical early roots owe much to Lauri.

But Southeast Asian studies, too, gained from this experience, for Lauri was determined to do something to help overcome this country's vast ignorance not only of Siam but of Southeast Asia as a whole. This led first to his decision to establish a Cornell Thailand Project and then, in 1948–49, to his first field research in Siam—an experience that reinforced his determination to establish a Southeast Asia Program at Cornell.

Fortuitously, in 1948, I was on the same ships with the Sharps, crossing the Atlantic to Southampton and then picking up the Dutch ship *Oranje* for the final three-week voyage to Singapore and Batavia.

It was through their young daughter, Sookie, that I met them then. She proudly announced at the large breakfast table, to which she had come on her own, that she was going further than anyone else—all the way to Singapore. I didn't challenge her, but after the meal discreetly informed her that since I was going to Batavia, I was in fact going further than she was. I've always thought that it was because she was so grateful I'd not one-upped her in public that she made a point of bringing me to her parents.

On that long voyage my friendship with the Sharps was well established—not the least because of Lauri and Ruth's noble attempt to rescue me from the six large Dutch ladies who were my sole table companions for that three-week voyage and who insisted every evening on dragging me to the lounge for the dancing. That harrowing experience I will be glad to recount on *my* eightieth birthday. The rescue effort was unsuccessful, but the sympathy Lauri and Ruth showed me during that interminable voyage helped sustain me.

It was soon after his year of field research in Thailand that Lauri, in 1950, with the backing of Cornell and financial support he had obtained from the Rockefeller Foundation, established an interdisciplinary graduate program for teaching and research on Southeast Asia. Undoubtedly his task was made easier because of the enthusiastic support given this venture by Knight Biggerstaff, chairman of the Department of Far Eastern Studies, and his successor, Harold Shadick.

Lauri's success should be measured not only by the strength and momentum that the Southeast Asia Program developed from 1950 to 1960, while he was its director. It must also be measured by the many students who worked with him at Cornell and became prominent scholars in the discipline of anthropology—and usually its application to Southeast Asia. It was fitting that on his retirement from teaching at Cornell his former students honored him with not one, but two festschrifts—books to which not only they, but some of the most prominent scholars of Southeast Asia in Europe and America, contributed.

And now, finally, I ask you to raise your glasses in four toasts: first, in congratulations to Lauri on his eightieth birthday; second, to Lauri's establishment of the Southeast Asia Program; third, to Ruth for the love and support she's given him in both these attainments. And finally, fourth, I ask you to drink to that all too little honored group—the Potawatamists.



## Interview with Dr. Hendrik M. J. Maier

*Hendrik M. J. Maier was a visiting professor in the Southeast Asia Program for the academic year 1985–86, offering courses entitled *Batavia 1900*, *Indonesian Discourse* (with Professor James Siegel), and *Traditional Malay Literature*. He returned to the Netherlands in August 1986 to succeed Andreas Teeuw as professor of Malay and Indonesian language and literature at the State University, Leiden. He was interviewed by Audrey Kahin on July 10, 1986.*

**AK:** Let's start with your background. You were born in Zeist, Holland?

**HM:** Yes, and I grew up with my mother in the eastern part of Holland, near Arnhem. I stayed there till I was eighteen, and then I went to Leiden. At that time I started to be interested in Indonesia. In 1968 the State University of Leiden began a new program on the language and literature of Indonesia, in which you studied Javanese, Old Javanese, and traditional Malay. Javanese and Indonesian were the main languages. We studied them very thoroughly, without speaking—just reading and reading.

**AK:** Who were your teachers?

**HM:** Teeuw and Uhlenbeck. Then I did my *kandidaats*, a sort of B.A., in 1971. But I was very restless. So at the beginning of 1972 I went to Indonesia for a year. Officially I was a student at the University of Indonesia, and I followed some classes there. But I was rather disappointed by them. So I started to travel. I had a room in a student house in Jakarta, and from there I made trips to Sulawesi, to Lombok, to Sumatra, and to Java.

Then, at the beginning of 1973, I went back to Holland. Before I finished my studies, I got a sort of assistantship at Leiden, teaching Indonesian historians about the history of Indonesia and about the writing of the great historians such as Pigeaud.

At the same time I was writing my thesis on the Lekra (Lembaga Kebudayaan Rakyat [Institute of People's Culture]) in Indonesia during the 1950s and early 1960s. I was very interested in Lukacs and Goldmann at the time, two literary theoreticians—Marxists. They tried to explain literature in terms of society, but in a very refined way, not by any crude Marxist idea of reflection. So I tried to apply their ideas to Indonesian literature in general, particularly during the fifties. But now, looking back on it, I don't think I was very successful.

After that I went to Indonesia again to teach Dutch. And that was really a full-time job—at Gajah Mada University, six hours a day, five mornings a week. Then I came back to Leiden, and they invited me to write a Ph.D. dissertation. At the time I knew some people from a publishing house who said, "Why don't you translate one of those traditional Malay texts to give the Dutch public an idea of what they are about?" I knew a very nice text, the *Hikayat Merong Mahawangsa*, from the northern part of Malaysia, which is said to be the history of Kedah. I liked it very much just as a text, as literature.

**AK:** When was it written?

**HM:** It isn't known; it was just there. The first mention of it was in 1840. And I thought, in my work for a Ph.D., why not translate this text? So that was the first thing I did. The text has a lot of elements that you can find in other Malay histories. It starts out with a variation of the Iskandar myth. It is the story of a man, Merong Mahawangsa, who came from Rum as an escort of the prince of Rum, who was supposed to marry the princess of China. On the way Merong Mahawangsa lost his son in a storm. Then, in Kedah, then called Lankaburi, he founded a state. He married a giantess, and before he died, he went back to Rum, leaving the state to his son by that giantess. So the contact with Rum was cut. And the rest of the story, as I interpret it in my thesis, is how the noble blood had to fight with the giant-type blood. The great-grandson of Merong Mahawangsa was a giant, and he killed many people. Everyone in the country fled, but in the end they ousted him.

**AK:** So the family was removed completely?

**HM:** Well, the interesting thing is that Kedah (as its name was by then) was without a king, and the ousted king had a son somewhere in the forest. One of the *menteri* [ministers] saw in a dream that they should summon an elephant and the elephant would show them the next king. So they summoned a magical elephant that showed them the house of the ousted king. The minister took the son to Kedah, and since no one knew he was the son of the ousted king, he became the new ruler. So there was continuity. And then Islam came, so everything was fine: the older blood was banished.

**AK:** But the son who became king was still part giant?

**HM:** Yes, he was still part giant, but you could interpret the text to mean that Islam is the savior from lust, desire, and all those kinds of things.

**AK:** There are some similarities with the Negeri Sembilan origin myths.

**HM:** Yes. It is my dream sometime to write a book on the myths of all those states—Negeri Sembilan, Patani, Minangkabau, Aceh. All the time you see the same elements occurring in a different pattern. It would be interesting to see why, for instance, they are reconstructed in a certain way. Because, for example, the elephant occurs again in the Patani story, in the Perak stories, and in the Johor story. But what is unique, I think, in the Kedah story is that the presence of Siam is very strong. The grandson of Merong Mahawangsa had four children—the

youngest stayed in Kedah, while the others went to Siam, to Patani, and to Perak. And later it turned out that Siam was the superior state. So it is also a political thing. Kedah considered itself the youngest of all those states but in a way superior, saying basically, "They are all from here." But I wasn't interested in the political and sociological aspects. I really wanted to read it as literature. . . .

At Cornell I have been giving a course on traditional Malay literature. I myself am very much interested in the problems of orality and literacy. Malay literature is an oral literature, and the whole problem of writing and speaking is a big thing in literary theory now: Is speaking more important than writing, or is writing a representation of speaking? And I got interested in that again because of the *Hikayat Merong Mahawangsa*—because there are reports, which I believe to be true, that in the nineteenth century it was considered by the Malays to be the real history of Kedah. They believed the story, but now nobody believes it anymore, and how come? I have tried to argue that it has to do with the change from orality to print. I have tried to give some sort of intellectual history, discussing the influence of the British and the setting up of the school system. Why did the British teach Malay and not English? And why did they teach English to only a very small elite? And what were the effects of that small elite's knowing English rather than Malay—the separation between the people and the elite, not only in terms of social differentiation, but also in linguistic terms.

**AK:** So then the elite tried to take over the traditional oral literature?

**HM:** They were the first to reject the *Hikayat Merong Mahawangsa*. In 1928 there was somebody in the court of Kedah who wrote a completely new history of Kedah that in no way echoes the *Hikayat*. It reads like a Western text. Facts. In Malay. The writer was English-trained, but in Malaysia, not in England. So finally they tried to make sure the *Hikayat Mahawangsa* was forgotten.

**AK:** In your articles that I've read on Indonesian literature you seem to be very preoccupied with theory. Is that still the case?

**HM:** Well, yes, and there is a rationale behind it in that in general Indonesianists are not very theory oriented, and they think it is very simple to write about literature if you just use common sense and, being educated in the British system, new criticism—close reading. What I believe is that it may be very useful to have a better knowledge of theory to be able to pose more-sensible questions, because what is striking, of course, is that most of what has been published, on Malay literature in particular but also on Indonesian literature, is not very exciting. Nobody would start to read Indonesian literature on the basis of what has been written on it so far. So I've always thought it is very important to have a theoretical framework in which to pose the central questions to make it sound more interesting.



**AK:** So you are thinking of conveying it to an audience outside Indonesia?

**HM:** Oh, yes. I think I am basically a Western reader, a Western scholar. And no matter how much I know about Indonesia, I grew up with Plato and so on. And you can't forget that. That's still the standard you are using. Both theoretically and practically it is impossible to forget that you've read Virginia Woolf and Hardy and that you've read James Joyce and Eliot before jumping into Indonesian literature. And I don't think it's a shame. I mean, all this going native and going Indonesian and trying to understand Indonesia on its own terms—it doesn't come off.

**AK:** Then, if you are writing criticism, you are writing criticism for a Western audience. Would you see it as having any value for Indonesians trying to understand their own literature as well?

**HM:** I would say I write for an audience. I would be happy, of course, if Indonesians understand what I'm talking about. But I'm not writing to be understandable mainly to Indonesians. I'm writing an interpretation, and I just leave it to people to say: "It sounds convincing. Let's try it too."

**AK:** But you want to understand Indonesian literature?

**HM:** Yes. Well, I want to make sense of it.

**AK:** In Western terms?



HM: In any terms. I believe in plurality to begin with. So I'm not shocked that my book *Merong Mahawangsa* caused a lot of anger. I don't care about that.

AK: It did cause a lot of anger? Why?

HM: Because I didn't try to understand the Malays.

AK: Can you understand the literature without understanding the Malays?

HM: I think I can, but not necessarily the way they do.

AK: Not necessarily the way the writer did?

HM: No, I don't care about the writer at all. It is a text, and I have to make sense of it. Basically I think the image that is often used is: This is text, silent, just words, and there's my mind, and my mind is reading it, and my mind has to make sense of it. And the next question is: Who's the boss? Is my mind the boss, or is the text the boss? Does the text steer your mind, or is your mind determined enough or independent enough to determine what it wants to find in the text? And a lot of conflicts, of course, take place about this polarity, and most people still think that the text should speak.

AK: So you see yourself as the boss. And the author?

HM: It doesn't matter, or it usually doesn't matter. You can make it matter, of course. But then it is your mind that determines that. And Pramudya is a good case. I know him personally, and I'm intrigued with his life history. But I can imagine people who say they don't care about those things. They're just reading the book and want to make sense of it, and knowing the author and knowing more about the background of the author is dangerous, too, because it does influence your evaluation of the text.

Most literary critics up to, say, 1960 believed that the text had an essential meaning and that all literary criticism should aim to find that basic essential meaning—that you must look for truth. But once you realize that the interpretations of those texts are changing all the time, the whole concept of truth becomes questionable. Of course the Malay case is a very interesting one because *Merong Mahawangsa*—this text—in the nineteenth century was considered by the Malays themselves as truth, as real. And nowadays the Malays say it is fiction. So how come? A text that was once considered to be history, reality, is in another period considered to be literature. It doesn't matter very much whether you are working with Dutch texts or English texts or Indonesian texts. It's the same. What is the relation between this language and reality? And why does language change? And of course what I'm very much interested in is the concept of power, because the Malays are a very good example to study, and probably the Indonesians too. As soon as the British came in, the power structure was changed. The *Merong Mahawangsa* was deserted because the British said, "This is a schoolbook; this is the history of the peninsula." And of course that was the British history of the peninsula, and that is what the children were taught. And once they were taught that, they went back to the *Merong Mahawangsa* and realized that couldn't be history. Either the British were lying or the text was lying, and because the British were powerful, of course the text was lying.

AK: What are you hoping to accomplish when you go back to Leiden?

HM: I think the main thing is that we should get rid of the very narrow concept of literature—that we should expand it to the study of discourses and newspapers. And what I want to do in the years to come is study the rise of the novel, because nowadays people say modern Indonesian literature starts around 1920, and in fact it started much earlier. What I am intrigued with particularly is not only the rise of the novel but also the link or the separation between Malaysian literature and Indonesian literature. Modern Malay—Malaysian—literature is so different from modern Indonesian literature, although they arose from the same language. And I think it will be very practical and very nice to study with groups of students with various newspapers to trace when it started. What's in those newspapers? What kind of stories? What kind of novels? What kind of serials? I have the impression that very realistic serials appeared in both Malay and Indonesian newspapers. There is the question why everything went so much faster in Indonesia than in Malaysia. Does it have to do with colonial rule, the colonial education system? I guess it does. And the role of the Minangkabau people, of course, who were very important in the development of Malay literature.

AK: You have translated from both Malay and Indonesian. Do you see different problems in each?

HM: Oh, yes. I think Malay is much more difficult than Indonesian because it is much more rigid and the language is much more Malay. I mean, Indonesian is much more Westernized, subject to Western influence. Maybe it's because I was trained in Indonesian and then jumped into Malay. From the beginning I was surprised at the huge vocabulary it has. I mean in active use; of course you can find all the words in the dictionary in Indonesian, too, but the authors in Malaysia really use all the strange Malay words.

AK: Finally, with regard to Cornell, you did say that you had some ideas about cooperation—how you envisaged such cooperation.

HM: Leiden has the tradition of philology, of careful reading, and, I think, in general a very thorough knowledge of the language, much more thorough than here. You could transfer that tradition through an exchange of people. You could think of it in terms of a staff exchange and a student exchange, but the problem would be that if Cornell students went to Holland, they wouldn't know the language, so they couldn't follow the classes.

My impression of Cornell Indonesianists is that they are much more playful, much more inventive or creative. It's partly because their control of the language is not all that impressive. I'm not talking about John Wolff and other faculty members, of course. But I see the students, for example, talking easily about words and about texts that are hard to understand. That's of course completely against the principles at Leiden. There you really have to

know the texts before you say anything about them. And you have to find a balance between the two approaches because the Leiden people are so tied to their texts and trying to figure out what's there that they never get outside them. Look at the publications of the Royal Institute, for example: text editions, text editions, text editions.

**AK:** So there would be difficulties with cooperation. Dutch students could come here and become more playful?

**HM:** Yes, I think that's very important. They could be more inventive and more daring, not inhibited by what's on the paper. I was surprised by the classes I taught here. The students had to write a paper afterwards, and, first of all, the subjects they chose would have been completely inconceivable in Holland. For example, one of them chose a travel book by one of the large travel agencies—Cook, I think it was—about how much fun it was to be in Indonesia. It was published about 1900. In Leiden nobody would ever think of that as being part of intellectual history. It's part of the system, I think.

**AK:** Do they speak Indonesian better here than in Leiden?

**HM:** Yes, that's for sure, and they *dare* to speak. That's probably more important. They have the courage, and they're very well trained in that here.

**AK:** Then what could Americans get from going to Holland?

**HM:** What would they get? They would become a little more careful, I think. It's good to be adventurous, but adventurousness should have a basis. I think American scholarship in general lacks a solid basis. And it would be useful to have some daring people around to get things moving. Though they couldn't attend classes, they could work in the archives and interact with other scholars.

The strength and weakness of the system at Leiden was that we only studied language and literature and no anthropology, or very little. The thing I really learned here and became sensitive to is a feeling for people's culture, for low culture. In Leiden, of course, we talk about *wayang*, but then we're looking at the courts, and it's a very limited view. I think it would be very good if some of the Leiden people came here.

## Retirements



*Professor emeritus R. B. Jones*



*Professor emeritus Milton Barnett*

This past year marked the retirement of a number of valued faculty and staff members. Professor O. W. Wolters retired from the Department of History in 1985. He took a trip to China and remains active in research and writing.

In 1986 Professor R. B. Jones retired from the Department of Modern Languages and Linguistics, where he taught courses in linguistics and supervised the teaching of Burmese and Thai for many years. He is currently traveling in Southeast Asia and doing linguistic research on the Karen.

Professor Milton Barnett retired from the Department of Rural Sociology. He is doing consulting and continues to advise students.



*Giok Po Oey*



*Professor emeritus Franklin Huffman*

Giok Po Oey retired after many years as curator of the John M. Echols Collection on Southeast Asia. He supervised a period of tremendous growth in the collection, making it the preeminent collection on Southeast Asia in the United States. Oey has gone into business.

Professor Franklin Huffman resigned from the Department of Modern Languages and Linguistics to pursue a career in the diplomatic service. He supervised the teaching of Cambodian and Vietnamese and wrote a number of language texts published by the Southeast Asia Program.

## Program Publications

### Indonesia

A multidisciplinary journal issued in April and October, *Indonesia* publishes articles in the humanities and social sciences, translations of fiction and contemporary documents, and data on contemporary Indonesian politics and changes in the military high command. Audrey R. Kahin is the editor. Annual subscriptions are available at \$16 per year; single issues at \$8.50 (plus \$2.50 overseas postage). They may be ordered from the Southeast Asia Program, Cornell University, 120 Uris Hall, Ithaca, New York 14853-7601.

### Accessions List of the Echols Collection

The monthly *Accessions List* is an important source of information on new acquisitions of the John M. Echols Collection on Southeast Asia. It contains information on books and serials in both Western and Southeast Asian languages. Those who would like to subscribe should write to the Southeast Asia Program office. Back issues from volume 20 (January 1980) are also available.

### New Publications

The Cornell Southeast Asia Program published two new volumes in 1986.

*Context, Meaning, and Power in Southeast Asia*, edited by Mark Hobart and Robert Taylor. Studies on Southeast Asia, no. 2. 1986. 156 pp. \$16. ♦ This collection of essays includes "The *Wayang* Controversy in Indonesian Communism," by Ruth McVey; " 'Good Omens' versus 'Worth': The Poetic Dialogue between Ton Tho Tuong and Phan Van Tri," by Jeremy H. C. S. Davidson; "Burmese Concepts of Revolution," by Robert H. Taylor; "*Kanpatthana*: Thai Views of Development," by Harvey Demaine; "The Deliberate Use of Foreign Vocabulary by the Khmer: Changing Fashions, Methods, and Sources," by Judith M. Jacob; and "Introduction" and "Thinker, Thespian, Soldier, Slave? Assumptions about Human Nature in the Study of Balinese Society," by Mark Hobart.

*Religious Cults of the Pai-i along the Burma-Yunnan Border*, by T'ien Ju-K'ang. Southeast Asia Program Monograph Series, no. 1. 1986. 144 pp. \$7.50. ♦ This is an important work of ethnography and history dealing with the Pai-i, a Thai-Lü people who live in Yunnan along the border with Burma. The author, a professor of history at Fudan University in Shanghai, studied the group in the early 1940s, when the Burma Road was being built in the area. The focus is on the Pai ceremony, a complex and

ostentatious ritual central to the lives of the Pai-i people. The book includes considerable information about the political and economic life of the Pai-i and the social organization of the state and village at a moment of transition. It is a valuable study of the interrelations between religion and social order, economics and values.

*Religious Cults of the Pai-i* is the first volume in a new low-cost series that will incorporate monographs, reports, translations, symposia, and bibliographies. The Southeast Asia Program Monograph Series is the successor to the earlier Southeast Asia Program Data Papers and is in addition to the Studies on Southeast Asia, which was begun in March 1985. These publications are available from the Southeast Asia Program.

Professor John Wolff revised two of his popular Indonesian language texts. They are available from the Southeast Asia Program, Cornell University, 120 Uris Hall, Ithaca, New York 14853-7601.

*Beginning Indonesian through Self-Instruction*, by John U. Wolff, Dede Oetomo, and Daniel Fietkiewicz. 2d rev. ed., 1986. 900 pp. \$25.

*Formal Indonesian*, by John U. Wolff. 2d rev. ed., 1986. 402 pp. \$12.50.

The Cornell Modern Indonesia Project brought out two related publications in its translation series dealing with Indonesia during World War II. These publications are available from the Cornell Modern Indonesia Project, 102 West Avenue, Ithaca, New York 14850.

*The Kenpeitai in Java and Sumatra*, translated from the Japanese by Barbara G. Shimer and Guy Hobbs with an introduction by Theodore Friend. CMIP Publication no. 65. 1986. 74 pp. \$8. ♦ This is a translation of the memoirs of the members of the Japanese military police who served in Java and Sumatra, excerpted from *Nihon Kenpei Seishi* [The Authentic History of the Kenpeitai] by the National Federation of Kenpeitai Veterans' Associations and published in Tokyo in 1976.

*Prisoners at Kota Cane*, by Leon Salim. Translated by Audrey R. Kahin. CMIP Publication no. 66. 1986. 112 pp. \$9. ♦ This is an account of the collapse of Dutch colonial rule in Sumatra in the face of the Japanese invasion of March 1942, written from the perspective of an Indonesian captive of the Dutch who accompanied them on their final retreat.



# 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 and graduate students reporting on their research. During the academic year 1985–86 these speakers included Benedict Anderson, George McT. Kahin, Jane Brass, Myo Myint, Anne Schiller, and Jiraporn Wilayasakpan, Cornell University; A. L. Becker, University of Michigan; Tham Seong Chee and Sharon Lee, National University of Singapore; Philip Courtney, James Cook University, Australia; Tony Day, University of Sydney, Australia; Bachtar Effendy, editor of *Mizan* and *Panji Masyarakat*, Indonesia; Thomas Gibson, University of Rochester; David Hicks, SUNY at Stony Brook; Thomas Kiefer, Harvard University; Hendrik Maier, State University, Leiden; Mittaya Maphungphong, American University; Elias Moning, State University of Colorado; Richard Robison, Murdoch University, Australia; William Roff, Columbia University; Marsillam Simandjuntak, University of California, Berkeley; Takashi Shiraishi, University of Tokyo; Motoko Shuto, Komazawa University, Japan; and Sudarmaji, Museum of Visual Arts, Jakarta.

## Faculty and Staff Publications

Anderson, Benedict R. "Current Data on the Indonesian Military Elite." *Indonesia* 40 (October 1985): 131–64.

\_\_\_\_\_. "Nationalism—Catalyst or Trap?" *Times Literary Supplement*, 28 March 1986, 333.

\_\_\_\_\_. "The United Nations and East Timor." *Indonesia* 42 (October 1986): 129–42.

Barker, Randolph, and R. W. Herdt with Beth Rose. *The Rice Economy of Asia*. Washington, D.C.: Resources for the Future, distributed by Johns Hopkins Press, 1985.

Boon, James A. "Between-the-Wars Bali: Rereading the Relics." In *History of Anthropology*, vol. 4, edited by George Stocking, Madison: University of Wisconsin Press, 1986.

Chaloemtiarana, Thak. "The Pacific Era Begins." *Look Japan*, 10 October 1985.

Coward, E. Walter, Jr., and Robert Y. Siy, Jr. "Structuring Collective Action: An Irrigation Federation in the Northern Philippines." *Philippine Sociological Review* 31:3–17.

\_\_\_\_\_. "State and Locality in Asian Irrigation Development: The Property Factor." In *Irrigation Management in Developing Countries: Current Issues and Approaches*, edited by K. C. Nobe and R. K. Sampath. Boulder, Colorado: Westview Press, 1986.

Fields, Gary. "Industrialization and Employment in Hong Kong, Korea, Singapore, and Taiwan." In *Foreign Trade and Investment: The Newly-Industrializing Asian Countries*, edited by W. Galenson. Madison: University of Wisconsin Press, 1986.

Fields, Gary, with Elaine Chan and Tim Gindling. *The Urban Informal Sector in Malaysia and Costa Rica: Linkages with the Formal Sector*. Report to the International Labour Office, 1985.

Hatch, Martin F. "Social Change and the Functions of Music in Java." In *Explorations in Ethnomusicology: Essays in Honor of David P. McAllester*, edited by Charlotte Frisbee. Detroit: Detroit Monographs in Musicology, 1986.

\_\_\_\_\_. "Southeast Asia," "gamelan," "gendhing," "slendro," "pelog," and "pathet." In *The Harvard Dictionary of Music*, 3d ed. Cambridge: Harvard University Press, 1986.

Hirschman, Charles. "The Making of Race in Colonial Malaya: Political Economy and Racial Ideology." *Sociological Forum* 1, no. 2 (April 1986): 330–61.

\_\_\_\_\_. "The Recent Rise in Malay Fertility: A New Trend or a Temporary Lull in a Fertility Transition?" *Demography* 23 (May 1986).

Huffman, Franklin E. *Bibliography and Index of Mainland Southeast Asian Languages and Linguistics*. New Haven: Yale University Press, 1986.

Jones, R. B. "Pitch Register Languages." In *Contributions to Sino-Tibetan Studies*, edited by John McCoy and Timothy Light. Leiden: E. J. Brill, 1986.

Kahin, Audrey R., translator. *Prisoners at Kota Cane*, by Leon Salim. Ithaca, N.Y.: Cornell Modern Indonesia Project, 1986.

Kahin, George McT. *Intervention: How America Became Involved in Vietnam*. New York: Knopf, 1986.

O'Connor, Stanley J. *Introduction to The Archaeology of Peninsular Siam*. Bangkok: The Siam Society, 1986.

Sharp, Lauriston. "A Footnote on Rhodesian Man." *Pan*, 4, no. 2 (1985) 23.

Siegel, James T. *Solo in the New Order: Language and Hierarchy in an Indonesian City*. Princeton: Princeton University Press, 1986.

Solnit, David. "Introduction to the Biao Min Yao Language." *Cahiers de linguistique Asie Orientale* 14, no. 2 (December 1985): 175–91.

Wolff, John U.; Dede Oetomo; and Daniel Fietkiewicz. *Beginning Indonesian through Self-Instruction*. Rev. ed. Ithaca, N.Y.: Southeast Asia Program, 1986.

Wolff, John U. *Formal Indonesian*. Rev. ed. Ithaca, N.Y.: Southeast Asia Program, 1986.

Wolters, O. W. "Possibilities for a Reading of the 1293–1357 Period in the Vietnamese Annals." In *Southeast Asia in the Ninth to Fourteenth Centuries*, edited by David G. Marr and A. C. Milner. Singapore: Institute of Southeast Asian Studies, 1986.

\_\_\_\_\_. "Restudying some Chinese Writings on Sriwijaya." *Indonesia* 42 (October 1986): 1–41.

\_\_\_\_\_. "A Stranger in His Own Land: Nguyen Trai's Sino-Vietnamese Poems, written during the Ming Occupation." *Vietnam Forum* 8 (1986): 50–90.

Wyatt, David K. "Asian Scripts and Microcomputers." *Asian Studies Newsletter* 31, no. 1 (October 1985): 4–5.

Wyatt, David, with David Steinberg et al. *In Search of Southeast Asia*. Rev. ed. Honolulu: University of Hawaii Press, 1985.

## The Lauriston Sharp Prize

Marina Roseman (Ph.D., anthropology, 1986) and Takashi Shiraishi (Ph.D., history, 1986) were awarded Lauriston Sharp prizes for 1985–86. The prize was created in 1974 to honor the founder and first director of the Cornell Southeast Asia Program. It is awarded annually to the outstanding graduate student in the program. In recognition of Roseman's and Shiraishi's achievements, the selection committee unanimously agreed to award two prizes. Roseman's thesis, "Sound in Ceremony: Power and Performance in Temiar Curing Rituals," deals with an aboriginal group in Malaysia; Shiraishi's thesis title is "Islam and Communism: An Illumination of the People's Movement in Java, 1912–1926."

Previous winners of the prize have been Barbara Harrison (1974–75), Anthony Diller (1975–76), William O'Malley and Tsuyoshi Kato (1976–77), Richard O'Connor (1977–78), Martin Hatch (1979–80), Christine White (1980–81), George Sherman (1981–82), Robert S. Wicks (1982–83), and Roger Downey, Edmund Edwards McKinnon, and Vincente Rafael (1983–84).

## Social Science Research Council Fellowships

Cornell-trained graduate students in the Southeast Asia Program swept all five doctoral research fellowships awarded for 1986–87 by the Joint Committee on Southeast Asia of the Social Science Research Council (SSRC) in association with the American Council of Learned Societies. Competition for these fellowships is open to candidates all over the world without respect to nationality.

The faculty of the Southeast Asia Program and the resources of the John M. Echols Collection in Olin Library are credited with attracting many outstanding graduate students. The close ties between the Cornell Southeast Asia Program and scholarly institutions in Southeast Asia are demonstrated by the fact that two of the SSRC fellowship recipients are Southeast Asian, one from Thailand and one from Indonesia.

Four of the 1986–87 SSRC fellowship holders are Ph.D. candidates for Cornell degrees. These SEAP members, who will use the fellowships for field research, are

- Grant Olson (anthropology), to Thailand for research on Thai Buddhist conceptions of life histories
- Budi Susanto (anthropology), to Indonesia for research on indigenized Catholicism among the Batak
- Thaveeporn Vasavakul (government), to France for research on a comparative study of the North and South Vietnamese states, 1955–1975
- Astri Wright (art history), to Indonesia for research on a culture-specific study of art and artists: contemporary painting in Indonesia

The fifth award winner, Webb Keane, is a doctoral candidate at the University of Chicago who came to Cornell in 1984–85 for intensive Indonesian language training in Cornell's FALCON (Full-Year Asian Language Concentration) under a Southeast Asia Program—administered Foreign Language and Area Fellowship. In the summer of 1985 he attended Cornell's Advanced Indonesian Abroad Program held in Malang, Indonesia.

## Resident Faculty

Benedict R. Anderson, professor of government, director of the Southeast Asia Program

Randolph Barker, professor of agricultural economics

James A. Boon, professor, chairman of the Department of Anthropology

Thak Chaloemtiarana, adjunct associate professor of Asian studies

E. Walter Coward, Jr., professor of rural sociology

Gary Fields, professor, chairman of the Department of Labor Economics

Martin F. Hatch, associate professor of music

Charles Hirschman, professor of sociology

George McT. Kahin, Aaron L. Binenkorb Professor of International Studies, director of the Cornell Modern Indonesia Project

A. Thomas Kirsch, professor of anthropology

Stanley J. O'Connor, professor of history of art

Takashi Shiraishi, assistant professor of history

James T. Siegel, professor of anthropology

John U. Wolff, professor of modern languages and linguistics

David K. Wyatt, professor, chairman of the Department of History

## Emeritus

Milton L. Barnett, professor of rural sociology

Frank H. Golay, professor of economics

Robert B. Jones, professor of modern languages and linguistics

Robert A. Polson, professor of rural sociology

Lauriston Sharp, professor of anthropology

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

## Visiting Faculty

Charnvit Kasetsiri, vice rector, Thammasat University, and executive director, Thai Studies Institute, was a visiting professor of Asian Studies during fall 1985. He taught an interdisciplinary seminar on Thailand emphasizing history, politics, religion, and culture.

Hendrik M. J. Maier, professor of Malay and Indonesian languages, State University of Leiden, was a visiting professor of Asian Studies for two terms. He taught two comparative literature courses: *Batavia 1900* in the fall term and *Malay Traditions: Orality and Literacy* in the spring term.

## Visiting Fellows

Tham Seong Chee, associate professor, Department of Malay Studies, National University of Singapore; research in politics and psychology.

Philip Courtenay, professor, Department of Geography, James Cook University of North Queensland, Australia; research on agricultural change in relation to government plans and demographic trends in Malaysia.

Jayashree Deshpande, lecturer, Department of History, Lady Shri Ram College, New Delhi, India; research on the American approach to Southeast Asia: a study of perspective and policy decisions during the 1950s.

Huynh Kim Khanh, Alfortville, France; research on Vietnamese communism.

Heng-Chee Lee Phillips, lecturer, Department of Sociology, National University of Singapore; research on stratification and mobility in Singapore.

Richard J. Robison, senior lecturer, Southeast Asian Studies Programme, Murdoch University, Australia; research on contemporary Indonesian political economy.

Dhida Saraya, chairperson, Department of History, Chulalongkorn University, Thailand; research on ancient and local history in Thailand.

Insun Yu, professor, Department of History, Korea University, Seoul; research on cooperation between the United States and South Korea in the Vietnam War.

## Graduate Students in Field Research

During 1985–86 fourteen students were conducting research abroad—thirteen in Southeast Asia and one in Spain. Seven were in Indonesia: John Ambler (rural sociology), Suzanne Brenner (anthropology), Stephanie Fried (agronomy), Jan Hostetler (anthropology), Geoffrey Robinson (government), Sjafrir Sairin (anthropology), and Gretchen Weix (anthropology). Three students were in the Philippines: Evan Antworth (linguistics), Karen Fisher (linguistics), and Ruth Yabes (city and regional planning), while another three were in Thailand: Bryan Bruns (rural sociology), Pornpun Futrakul (art history), and Edwin Zehner (anthropology). Jose Cruz (Southeast Asian history) was in Spain.

## Graduate Students in Residence, Spring 1986

Donna Amoroso, Southeast Asian history (Malaysia)

Benjamin Bagadion, development sociology (Philippines)

David Baldwin, anthropology (Indonesia)

Coeli Barry, government (Indonesia)

Jill Belsky, development sociology (Philippines)

Jane Brass, development sociology (Thailand)

Supot Chaengrew, Southeast Asian history (Thailand)

Anucha Chansuriya, government (Thailand)

Sunait Chutintaranond, Southeast Asian history (Thailand-Burma)

Arturo Corpuz, city and regional planning (Philippines)

James Coyle, Southeast Asian history (Vietnam)

Daniel Dhakidae, government (Indonesia)

John Duewel, development sociology (Indonesia)

Zahid Emby, anthropology (Malaysia)

Usep Fathudin, communication (Indonesia)  
 Nancy Florida, Southeast Asian history (Indonesia)  
 Hamzal Gafar, international agriculture (Indonesia)  
 Martha Ismail, education (Indonesia)  
 Fasli Jalal, nutrition (Indonesia)  
 Anita Kendrick, development sociology (Indonesia)  
 Paschalis Laksono, anthropology (Indonesia)  
 Lenore Launer, nutrition (Indonesia)  
 Judy Ledgerwood, anthropology (Cambodia)  
 Bruce Lockhart, Southeast Asian history (Vietnam-Thailand)  
 Kaja McGowan, art history (Indonesia)  
 Helene Magre, management (Indonesia)  
 Rizal Malik, communication (Indonesia)  
 Sarah Maxim, Southeast Asian history (Malaysia-Burma)  
 Adam Messer, entomology (Indonesia)  
 Myo Myint, Southeast Asian history (Burma)  
 Marthen Ndoen, sociology (Indonesia)  
 Grant Olson, anthropology (Thailand)  
 Patricia Pelley, Southeast Asian history (Vietnam)  
 Nancy Peluso, development sociology (Indonesia)  
 John Pemberton, anthropology (Indonesia)  
 Leslie Porterfield, linguistics (Indonesia)  
 Apinan Poshyananda, art history (Thailand)  
 Chiranan Prasertkul, Southeast Asian history (Thailand)  
 Seksan Prasertkul, government (Thailand)  
 Nicola Reiss, linguistics (Indonesia)  
 James Riker, government (Indonesia)  
 Marina Roseman, anthropology (Malaysia-Indonesia)  
 Sarah Ross, Southeast Asian history (Indonesia)  
 Efren Saz, development sociology (Philippines)  
 Steven Sherman, agricultural economics (Indonesia)  
 Stephen Siebert, natural resources (Philippines-Indonesia)  
 Kamala Soedjatmoko, development sociology (Indonesia)  
 Decha Sunguawan, special student (Thailand)  
 Kasian Tejapira, government (Thailand)  
 Kamala Tiyanich, Southeast Asian history (Thailand)  
 Chee-kiong Tong, anthropology (Singapore-Indonesia)  
 Thaveporn Vasavakul, government (Vietnam)

Edson Whitney, communication (Indonesia-Thailand)  
 Amrih Widodo, anthropology (Indonesia)  
 Astri Wright, art history (Indonesia)

## Full-Year Asian Language Concentration (FALCON)—Indonesian

Jerome James La Corte, lawyer  
 Joann S. Lewis, Lutheran Church of America  
 Phillip A. Lewis, Lutheran Church of America  
 Der-Hau V. Rau, linguistics  
 Elizabeth Tudor, anthropology, Rice University  
 Marsha Walton, city and regional planning

## Advanced Indonesian Abroad Program

Professor John U. Wolff (linguistics) is the United States coordinator for this program of Indonesian language teaching supported by a consortium of seven American universities: University of California, Berkeley; Cornell University; University of Hawaii; University of Michigan; Northern Illinois University; Ohio University; and University of Wisconsin. The eleventh summer session of intensive language training was held at the Malang Institute of Education and Pedagogy in East Java in summer 1986. The program is funded by a U.S. Department of Education grant to Cornell University and by contributions from the consortium members.

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 Mohammed B. Halib (development sociology). "The State, Rice, and Irrigation: Historical Development and Contemporary Cases of Small-Scale Irrigation Systems in Peninsular Malaysia" (1985).  
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 Daniel Sarewitz (geological science). "Geologic Evolution of Western Mindoro Island, Philippines" (1986).  
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