

Pakistan Studies News

Newsletter of the American Institute of Pakistan Studies

Spring 1998

Indus Valley Civilization

Asia Society Exhibition, New York

Great Cities, Small Treasures: The Ancient World of the Indus Valley

Asia Society (New York)

February 11-May 3, 1998

This unique exhibition introduces American audiences for the first time to the important and virtually unknown archaeological remains of the Indus Valley Civilization (dating from 2600-1900 B.C.). Featuring many masterpieces that have never before been exhibited in the U. S., one of the primary purposes of the exhibition is to underscore the importance of this region and the vast achievements attained in this cultural tradition. A fully illustrated catalogue, written by guest curator, Professor Jonathan Mark Kenoyer, has been published by Oxford University Press and the American Institute of Pakistan Studies. The exhibition will be traveling to the Elvehjem Museum of Art, Madison Wisconsin in September 1998 and to the Pacific Asia Museum in February 1999.

The curator, Jonathan Mark Kenoyer, who is Associate Professor of Anthropology, teaches archaeology and ancient technology at the University of Wisconsin, Madison. His main focus is on the Indus Valley Civilization and he has worked in Pakistan and India for the past 23 years. Dr. Kenoyer was born in India and lived there until he came to the U.S. for college. He has a BA in Anthropology from the University of California at Berkeley and completed his MA and PhD (1983) in South Asian Archaeology from the same university. He speaks several South Asian languages and is fluent in Urdu, which is the major language used in Pakistan.

Dr. Kenoyer has conducted archaeological research and excavations at both Mohenjodaro and Harappa, two of the most important early sites in Pakistan. He has a special interest in ancient technologies and crafts, which has led him to study a broad range of cultural periods in South Asia as well as other regions of the world. Since 1986 he has been the Co-director and Field Director of the Harappa Archaeological Research Project, a long-term study of urban development in the Indus Valley.

Kenoyer's book *Ancient Cities of the Indus Valley Civilization* presents a refreshingly new perspective on the earliest cities of Pakistan and western India (2600-1900 b.c.). Through a careful examination of the most recent archaeological discoveries from

excavations in both Pakistan and India, the author provides a stimulating discussion of the nature of the early cities and their inhabitants by looking closely at Indus architecture and civic organization, along with the distinctive crafts and technological developments that accompanied the emergence of urbanism. Indus trade and economy as well as their political and religious organization are illuminated through comparisons with other contemporaneous civilizations in Mesopotamia and Central Asia as well as through ethnoarchaeological studies in later cultures of South Asia.

The book is written as an introductory text on the Indus civilization along with a catalogue section that illustrates some of the most important objects recovered during the most recent excavations at Harappa, as well as earlier finds from excavations in the 1920s and 1930s. The abundant maps and line drawings, along with illustrations in color and black/white, make this an optimal teaching tool for high school and college teachers.

President's Column

In 1998, the American Institute of Pakistan Studies completes twenty-five years of promoting the study of Pakistan by American scholars, both pre- and post-doctoral. Many, if not most, American scholars currently engaged in the study of Pakistan in many disciplines have been grantees of the Institute.

From its founding by a small group led by Hafeez Malik of Villanova University, the Institute has expanded to more than twenty institutional members and about twenty-five individual members. This expansion in membership has been accompanied by an expansion of programs and sources of funding.

Today, besides grants to Americans to study in Pakistan, the Institute brings Pakistani leaders in academic disciplines and from other leadership positions on short-term visits to lecture at American universities, holds conferences on Pakistan studies such as the one in September 1997 at Wake Forest University, publishes a biennial volume on current issues in Pakistan (see p. 2), and, beginning this fiscal year, gives short-term grants to American scholars at the pre-dissertation level for exploratory work in Pakistan which may later lead to dissertation research in Pakistan.

Funding was originally from surplus PL-480 rupees. This has been discontinued and replaced by funding from the United States Information Agency (USIA) through the Council of American Overseas Research Centers for general programs, from USIA for the pre-dissertation program, and from the Government of Pakistan for general programs. A small grant was also received from the Department of Education for the operation of the Institute's center in Islamabad.

The Institute now has its own office in Islamabad, as just noted, but had earlier used the Fulbright Foundation in Islamabad as its representative in Pakistan. Now the Institute's

center is located at the office of the Fulbright Foundation but on a rental basis and operates with its own staff.

The Institute has enjoyed very close relations with the Government of Pakistan and the academic community in Pakistan. It has received consistently strong support from the Pakistan embassy in Washington. These relationships are especially important in carrying out the objectives of the Institute.

The twenty-five years have not been without problems but two groups that had separated have now been reunited under the Institute and funding from United States Government sources that had been discontinued has been restored. We confidently expect that the Institute will continue to work to increase the knowledge of Pakistan in the United States into the future.

Craig Baxter
President

The AIPS Record This Year

This year has been particularly productive for the Institute. Apart from the conference to celebrate fifty years of Pakistan and Pakistan Studies, which is reported elsewhere (p. 13), and important projects pursued by individual scholars closely associated with the Institute, the following formal AIPS activities are noteworthy:

Publication

The volume *Pakistan: 1997*, edited by Craig Baxter and Charles H. Kennedy, Boulder: Westview Press, 1998, is expected to appear in March. Oxford University Press (Karachi) has contracted to publish *Pakistan at Fifty* in 1999, which will include selected papers from the conference.

Fellowships and Grants

In addition to the established annual fellowship program, AIPS expects this year to award 3 four-month grants for graduate students who have completed at least one year of graduate study but not taken Ph.D. examinations. This new program is designed to increase the number of students entering the field. This year AIPS also contributed to travel expenses for participation in the Wisconsin South Asia conference in October and Oxford University conference in November. The Pakistan Lecture Series has continued to provide Pakistani speakers to a number of campuses. Finally, the Institute made a significant contribution to the budget of the publication that accompanies the exhibition on *The Ancient World of the Indus Valley*, currently at the Asia Society in New York (see separate report page 1).

Charles Kennedy
Director

University News

The University of Michigan has been awarded a Mellon grant that together with funding from the U.S. Department of Education has facilitated (among other things) the launching of a new program in Urdu language instruction under the direction of Professor Peter Hook and Dr. Elena Bashir.

Urdu Poetry Appreciation

If you live in the San Francisco Bay area, this may interest you. Anjuman-e-Urdu (Association of Urdu) is a student group at the University of California at Berkeley. The group plans to meet once every week during this semester (Spring 1998) to appreciate and discuss different aspects of Urdu poetry and literature.

The Anjuman is not limited to students. Members of the community at large from the San Francisco Bay area are welcome to attend and participate. Knowledge of Urdu script is not necessary as the poems read and discussed would be provided in both Urdu and Devanagari scripts. A knowledge of Hindustani/Urdu/Hindi will help in appreciating the poetry better.

The Anjuman welcomes connoisseurs of Urdu as well as people with a more casual interest. If you have always wanted to know more about Urdu and its literature but were unable to satisfy that curiosity, this would be an excellent opportunity for you.

The Anjuman will be led by Mrs. Hamida Banu Chopra. She has conducted Urdu classes at Berkeley before. She has recited Urdu poetry in mushairas and social gatherings earlier and is well known to the Bay area Urdu connoisseurs.

The first meeting was held on Thursday, 29th January, 1998, at 125 Dwinelle Hall in the UC Berkeley Campus. If you are interested and would like to attend in the future, or if you would like to know more about the group, send email to: ski@eecs.berkeley.edu or call Mrs. Hamida Banu Chopra at 510-254-9275.

Pakistan on the Net and the Web

A major source of news about Pakistan, that includes odds and ends relating to Pakistan Studies, is the Pakistan News Service (PNS). Check out its websites at <http://www.paknews.org/> and <http://www.paknews.org.pk/>. They recently won a "Best of Pakistan" award. Apart from news, they have an archive of old issues and articles, and they plan to add a number of features including ones on Pakistan Culture, Heritage and History. The Pakistan News Service, which is a community service organization founded in 1991, has over 30,000 subscribers spread over five continents.

To subscribe, email: listserv@asuvm.inre.asu.edu with the message: "SUB PAKISTAN Your_Full_Name"

You can also download an Urdu newspaper (updated Hourly) from <http://www.urduinternet.com/>

Temples Along the Indus

(Each issue of PSN features a current research project. The project featured here was begun in 1992 with a grant from the U. S. Department of Education and the American Pakistan Research Organization, which has since merged with the AIPS. -ed.)

High above the mighty Indus, on hills streaked red with salt, forts with citadels, habitation sites, and temples were built from the sixth to the eleventh centuries A.D. (for illustrations, see URL <http://ccat.sas.upenn.edu/arth/meister/pakistan.html>). Largely ignored by scholarship in this century, and orphaned since partition, these structures form an important missing link in the history of architecture in South Asia (Mumtaz 1989). A new integrated archaeological study of these sites, undertaken by this author with colleagues in Peshawar, has begun to recover new aspects of this important period of South Asia's antiquity.

The far northwest in ancient India what now is the Panjab and Northwest Frontier provinces of Pakistan, Swat, and parts of Afghanistan is better known for the presence of eclectic cross currents over many centuries, at important archaeological sites such as the city of Taxila (Marshall 1951), and for the massive numbers of Buddhist sculptural and structural remains we associate with the region of Gandhara (Ingholt 1957). These Gandharan remains already show visually a local vocabulary that lets architectural traditions from India, Central Asia, and the classical world stand together, as in many Gandharan Buddhist narrative steles or as ornament on the famous shrine of the double-headed eagle or the Dharmarajika stupa at Taxila. The Chinese pilgrim, Hsian Tsang, visiting Gandhara in the seventh century A.D., noted hundreds of Hindu structures as well as many declining Buddhist sites in the region (Watters 1904-5).

If there is a Gandharan legacy in Hindu temple architecture, however, it takes two paths: one, a unique tradition of pyramidal pent-roof temples built in Kashmir from before the reign of Lalitditya in the eighth century A.D. (Kak 1933; Meister, et. al., 1988:351-93), and a separated tradition in Gandhara itself, along the upper Indus, and onto the high plateau and escarpments of the Salt Range in the Panjab (Lohuizen-De Leeuw 1959).

As an example, I might contrast the eighth-century (or earlier) temple at Loduv in Kashmir (Meister, et. al., 1988:361-3) and one of the surviving masonry sub-shrines at the Hindu pilgrimage site of Katas in the Panjab Salt Range. The square Kashmir shrine's circular interior space and hemispherical dome, for which a Gandharan prototype, a masonry structure at Guniar in Swat, is sometimes cited (Kak 1933:55-6; Meister, et. al., 1988:362), once was covered by a simple peaked pyramidal pent roof, as indicated by the pent-roofed frame decoratively surrounding its doorway.

The temple at Katas, on the other hand, while sharing the formula of a simple square plan with plain masonry walls and cantoned corner pilasters, struggled to give height to the

temple by quite different means. The Katas sub-shrine's elevation can be reconstructed as a series of cornices with intermediate tiny rows of pillars and a crowning ribbed stone (amalaka), a type of "pre-Nagara" tower I have labeled "bhumi-prasada" after its use of many multiple stories. This early type of simply storied structure can best be paralleled at Sarnath, in Saurashtra, and elsewhere across northern India and the Deccan in the sixth century A.D. (Meister 1986; Meister, et. al., 1988: passim).

By contrast, the distinctive mode of monument that became the signature for Lalitaditya's powerful dynasty in Kashmir used a gabled pent roof, as is well preserved on temples at Narastan, Pandrethan, or Payar from the eighth to tenth centuries (ib id.: 351-93), a form already marked on the doorway of the earlier temple at Laduv. Antecedents for this gabled roof-type already can be seen in the architectural vocabulary of Gandhara, as can be suggested by the "classical" niche-pediments represented on the shrine of the double-headed eagle at Taxila as early as the first century B.C. (Harle 1986:74), or by the split pyramidal pediments in sculpture and on stupas from Gandhara.

At the northern Kafirkot ("foreigners' fortress") in the North West Frontier Province near the Chashma barrage north of Dera Ismail Khan, however, a true local experiment with Nagara architecture - the curved temple form of northern India - had already begun. The two earliest temples in this fort can most closely be related to early Garulaka or Maitraka dynasty temples in Saurashtra (coastal western India), at sites like Bhanasar and Dhank, from the sixth and early seventh centuries A.D., and Sindhava-dynasty temples from the same region in the eighth century (Nanavati and Dhaky 1966; Meister, et. al., 1988:167-206). Even the name of the little understood "Saindhava" dynasty seems to indicate their link with the Indus.

Scholarship in the past century including that of Aurel Stein (1937), Alexander Cunningham (1872-3:87-8), and Ananda Coomaraswamy 1927:108, 143) focused primarily on one particular temple in the Salt Range, however, that from the tenth century at Malot and on its links to the architecture of Kashmir. This whole group of temples in the northwest scholars have tended to date "post Islamic contact" because of the use of mortar, rubble-fill between masonry walls, arches, and squinched interior domes (Archaeological Survey of India Annual Report, 1920-1:6-7).

Percy Brown (1942), in his history of Indian architecture, placed these temples as a branch of Kashmir architecture, as also did James Harle (1986: 197-8) in his Pelican History of Art volume. Harle, however, takes notice briefly, but only in his chapter on Kashmir temples, that "another group in Dera Ismail Khan ... forms an extension of post-Gupta Madhyadesa" (ibid.:198) rather than of Saurashtra as I suggest.

The early tenth-century temple at Malot does indeed mimic peak-roofed temples in Kashmir at a time of marital alliance between the Utpalas of Kashmir and the Hindu Shahi kings of Hund in Gandhara (Rehman 1979). It signals its difference on its walls, however, by placing curvilinear Nagara shrine models that mimic local Gandhara-Nagara temples at other contemporary Hindu Shahi sites in the tenth century, such as a pair of temples in a second important fortress, Bilot (south Kafirkot), to the west of the Indus

near Dera Ismail Khan. Sources for this Indus group of temples, Malot excepted, can much better be found in the Gandharan substrata and in the ferment of Nagara formation in other areas of north and western India (Meister 1981) than in Kashmir. Whether in the domed Buddhist compounds at Takht-i-bahi or the fifth-century moldings facing the Dharmarajika stupa at Taxila, antecedents are close at hand. Certainly the basic molding sequence of Gandhara-Nagara temples begins as early as Taxila, compared to those from the later temples at Bilot and Kafirkot. The typical slender pseudo-corinthian pilasters at Kafirkot as well as true arches can be seen also on the second/fourth-century Buddhist stupa at Guldhara in Afghanistan (Harle 1986: 73). The characteristic sloping batter of niches and doorways (and sometimes walls) on these temples has its clear antecedents in Gandharan conventions. Even the use of interior squinches and masonry domes is not new to the region, nor is much of the architectural ornament in these temples unfamiliar in the Gandhara region.

What is new is the Nagara modality of superstructure as it had developed in North India for the first time in the fifth and sixth centuries A.D. (Meister 1986, 1988). One might compare the shrine model on the wall of temple D at Bilot with the much better known proto-Nagara shrine model represented on the early sixth-century doorway to the "Gupta" temple at Deogarh in Central India, for example, or one on a brick stupa-base at Nalanda in Eastern India (Meister 1986:46-7).

Remarkably, this region preserves an almost continuous record of temples that define the evolution of a distinctive school of Gandhara-Nagara architecture. In this preliminary report and stylistic analysis of these monuments, let me give a brief review of these remains to frame this local and continuous craft tradition.

At northern Kafirkot, temples B and A represent the earliest experiments in this region with the developing Nagara formula. The much larger temple D at Bilot awkwardly formulates a Nagara tower on a square base, much like the pre-Nagara temple at Bilevara in Saurashtra in the seventh century (Meister, et. al., 1986:181-4), then marks its walls with a model of a proto-Nagara shrine. Temple C at north Kafirkot and temple A at Bilot, with damaged Nagara towers, project one central offset on each wall and modulate ornamental elements of their superstructures in a more integrated way compared to Bilot temple D, marking new confidence and knowledge of Nagara formulas late in the seventh century. Temple C at north Kafirkot for the first time tentatively introduces a version of north India's common vase-and-foilage capital for its corner pilasters, while retaining the local neo-Corinthian type for the central offset.

Two striking temples, located on hills east of the Indus opposite Kalabagh at Mari--which I would date in the eighth century--continue but refine this local Nagara tradition, but still with only a single central offset on their walls. Temple A places thin pilasters on the corners of each offset, while temple B pairs pilasters for the first time on its corner buttresses. Temples in this sequence in turn seem to provide a central shrine-model on each wall to represent a slightly preceding local experiment with the formula for a Nagara temple. Each also seems to carry some architectural element forward, as in the

trefoil arched niches at Bilot, trefoil doorway at Mari-Indus, and five-cusped entry to the smaller temple at Amb in the ninth century.< /P>

The first temple in this tradition that can have its date confirmed by any evidence other than style and decorative context is the elegant fired brick structure at Kallar. Its layering of five offsets making up its walls, and its developed ornamentation with vase-and-foilage pilasters and other distinctive details, place it parallel to temples in central and western India from late in the eighth and early in the ninth century A.D. (Meister, et. al., 1991), a date suggested also by a single coin found near the foundations. This comes from the reign of the first Hindu Shahi ruler, the beginning of whose dynasty can now fairly firmly be dated to ca. 821 A.D. (Rehman 1993). Only further archaeological explorations, however, and perhaps carbon-14 dating of wood beams used to support the interior domes of some of these temples, can fix the dates and historical frame suggested here more firmly.

Sub-shrines that were added above the eastern corners of the platform supporting temple D at Bilot perhaps early in the eighth century echo but re-orient two domed cells sunk into the front corners of the temple's platform. The small temple D at Kafirkot, built near the north gateway to that fort late in the ninth century, mimics some distinctive details of these sub-shrines.

In the spectacular fortress at Amb, on the southern edge of the Salt Range; at Bilot in the tenth century; and at Nandana, larger temples began to be built under the patronage apparently of the Hindu Shahi kings. These still were Latina temples, with curvilinear single spires, but they had a stairway within their walls leading to an interior ambulatory corridor surrounding an embedded upper chamber, in this respect unlike any other Nagara temples elsewhere in India.

This remarkable regional experiment with multiple levels folded within a Latina tower came to an end when the great fortress at Nandana on the eastern flank of the Salt Range fell to Mahmud of Ghazni, who sought to control the significant routes across the Panjab toward Multan and Delhi early in the eleventh century. The Hindu Shahi kings then took refuge with their cousins in Kashmir. In this sequence, only this last temple built at Nandana suggests corner turrets on its single-spired tower. These suggest, however, the multi-spired shrine-models placed on the walls of the tenth-century temple at Malot, even as they reflect a multi-spired convention common in central and western India by the tenth century (Meister, et. al., 1991).

That these forts and temples survive along the Indus must be a reminder to us of how untouched many of South Asia's traditions are; of how insular scholarship can become; and of our task as scholars to weave a comprehensive image of the past, even as we reproblematicize colonial scholarship and its assumptions.

I might end this preliminary report with a footnote to demonstrate the mighty weight of finding a new monument in the field. At the site of Mari, in addition to the two eighth-century temples already discussed, there also are two mounds higher up the hill to the

west, badly ravaged by treasure hunters, that past reports have labeled primarily as places of residence (Cunningham 1879:25-26; Mumtaz 1989: 32). These in fact are ruins of two large temples placed on high platforms. One still preserves remains of an inner sanctum and an enclosing ambulatory wall. On the north side, this wall preserves a central niche with a distinctive "Kashmiri-style" pent roof, but the shattered remains of the temple's superstructure suggest instead a complex multi-spired tower with curvilinear Latina spirelets. This temple seems, in fact, to have been almost a reverse response to the unique local experiment with Kashmiri style found at Malot, and an answer to it.

The forts, temples, and archaeological sites associated with the Turk Shahi and Hindu Shahi kings will be investigated over the next three years by a team led by Professors Abdur Rehman, Farid Khan, and Michael W. Meister under the auspices of the Pakistan Heritage Society, Peshawar, with a license from the Department of Archaeology and Museums, Government of Pakistan. Preliminary excavations will begin this season in the fort at north Kafirkot.

ACKNOWLEDGMENTS

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Michael W. Meister

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Annual of Urdu Studies

The *Annual of Urdu Studies* (AUS) is edited by Professor Muhammad Umar Memon and produced at the University of Wisconsin (Madison) Center for South Asia with support from the American Institute of Pakistan Studies. The next issue of the Annual, No. 13, will contain:

Articles:

Shamsur Rahman Faruqi--Unprivileged Power: The Strang Case of Persian (and Urdu) in Nineteenth Century India

Ralph Russell--Urdu, Khurshidul Islam, and I

Frances W. Pritchett--Introduction (to the translation of Ab-e Hayat)

Muhammad Husain Azad--Excerpts from Ab-e Hayat

Sagaree Sengupta--Objects in Naiyer Masud's Fiction: Evocation and Obsession

Mahmood Hashmi--The Story of Mashriq

Prem Kumar Nazar--A Conversation with Shamsur Rahman Faruqi

Afroz Taj--Innovative Methods in Foreign Language Pedagogy: Urdu through Interactive Televideo (A Case Study)

Muhammad Salim-ur-Rahman--Classics Revisited:

(1) Heroes Without Glory

(2) The Travel Books Azad Didn't Write

Shamsur Rahman Faruqi--Saraswati Samman Award Acceptance Speech

Student Papers:

Witnessing Violence: Perspectives on Sa'adat Hasan Manto's "Khol do" and Rajinder Singh Bedi's "Lajvanti" by Michael Jauch Ambiguity in "Scorpion, Cave, Pattern" by Keith Severns

Short Stories:

Naiyer Masud-- Glassy Dock, Elizabeth Bell "Afterword"

Fahmida Riaz--Pink Pigeons-Was it They Who Won?

Asad Muhammad Khan--Ma'i Dada

Altaf Fatima--When the Walls Weep

Intizar Husain--Needles

Bano Qudsia--Within the Circle of a Wave

Poetry:

Jamailuddin Aali--Some Couplets

Ifti Nasim--Five Poems

Faiz Ahmed Faiz--A Few Days More

Along with:

Book Reviews, Bibliographic News, Letters, News, Events, Notices, Inquiries, and Notes on Contributors

The Urdu Section contains:

Ralph Russell--Khusham az Zindagi-e Khish (autobiography)

Raza Ali Abidi--Tin ka Khali Dibba, Dari, Ek Qatar ki Kahani (short stories in light vein)

Gopal Mittal--Lahaur ka jo Zikr Kiya (selections from autobiography)

Syed Muhammad Ashraf--Andha Unt (short story)

Fahmida Riaz--Zaujain (poem)

Ahmad Fuad--Poems

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Recent Publications of Note:

Studies in Pakistani Popular Culture, edited by William L. Hanaway and Wilma Heston, Lahore: Sang-e-Meel Publications and Lok Virsa, 1996.

This book is an unusual and valuable contribution to the study of Pakistan. Seven scholars, working in various fields in the humanities, with experience in Central and South Asia, were funded under a single grant from the Smithsonian Institution to work in Pakistan between 1987 and 1990. They include an art historian, a folklorist, three linguists, and two specialists in folk literature.

Apart from the length of the articles the book bears more resemblance to an issue of a journal than a unitary volume. But while this peculiarity may restrict its interest to a relatively small band of specialists, for such people it contains much that is of great interest and on subjects that are rarely treated. An unexpected bonus is in the personal detail of some of the authors' mini-biographies that precede their articles. By far the longest contribution is one that may also ensure the volume's future as a valuable (though perhaps somewhat recondite) work of reference. It is a thorough documentation of chapbook publishing in Pakistan--by William L. Hanaway and Mumtaz Nasir--followed by an interesting discussion of the phenomenon.

-B. Spooner

Language and Politics in Pakistan, by Tariq Rahman, Karachi: Oxford University Press, 1996.

This excellent volume deserves wide circulation. The author documents the political dimension of language use in each of Pakistan's language communities from their historical emergence to the present. It is surprising that this should be the first full-length publication to deal comprehensively with a subject which is so crucial to the history of Pakistan. The work is based on highly competent original research, meticulously balanced in its judgments, and well written. It is likely to serve as the major reference on the subject for some time to come. Rahman begins by listing the major languages of Pakistan in order of the number of confessed primary speakers (from the 1981 census): Punjabi, Pashto, Sindhi, Siraiki, Urdu, Balochi, Hindko, Brahu i. Minor languages including (also in order of numbers) Gujrati, Potohari, Shina, Burushaski, Khowar, Kashmiri, Wakhi, Domaki, Kohistani, Kalasha and Balti are briefly characterized. Punjabi accounts for just under half of the total (48.17%), well over three times the number of the next contender, Pashto, which accounts for 13.14%. Urdu, at fifth place, is claimed by 7.6%, just under ten million speakers in 1993 figures, or less than one sixth of the Punjabi figure, but its overwhelming significance in national life is made clear. Of the remaining languages Baluchi is strongest at 3.02%.

There are thirteen chapters in all. The first three are introductory. Chapter one presents the objectives and organization of the volume. Chapter two deals with theoretical and comparative context, especially language policy, the issue of power, and the relation of language to ethnicity. The language struggles of Belgium, Canada, South Africa, Guam, Ireland, Spain, Liberia, and Sri Lanka are adduced for comparison, as are the political implications of enforced changes of script in Turkey and the Soviet Union. These are generally useful in establishing the distinctiveness of the Pakistani experience and the nature of the challenge confronting the scholar who would present a useful analysis and assessment of it. The third chapter deals with language policy in the British period, both the administrative record and the evolving controversies that underlay it. Here again other imperial situations are adumbrated to some advantage, especially those of other British territories, but also the Spanish and the Portuguese cases in the New World, and the French in Africa. But the greater part of the chapter is taken up with discussion of the implications for Urdu of the "Orientalist" and the "Anglicist" worldviews among the British, the debate between them, and their contribution to policy.

The remaining chapters--the body of the book--deal with the political history of particular languages from their historical emergence up to the present: the Urdu-Hindi controversy, the Bengali Language Movement, the Sindhi Language Movement, the Pashto Language Movement, the Language Movements of Balochistan, the Siraiki Movement, the Punjabi Movement, Minor Language Movements, and finally the Urdu-English Controversy--each receive a chapter-length treatment. Although other writers, both Pakistani and non-Pakistani, have dealt with aspects of this story, nowhere else is all the basic case material brought together systematically with this explicit focus on the political dimension.

-B. Spooner

Also worth noting:

Abdullah Hussein: *Stories Of Exile And Alienation*. Edited and translated by Muhammad Umar Memon. Karachi: Oxford University Press, 1998.

Hasan Manzar: *A Requiem For The Earth: Selected Stories*. Edited by Muhammad Umar Memon. Karachi: Oxford University Press, 1998.

An Epic Unwritten: The Penguin Book Of Partition Stories. Edited and translated by Muhammad Umar Memon. Delhi: Penguin Books, 1998.

Intizar Husain: *The Seventh Door And Other Stories*. Edited and with an introduction by Muhammad Umar Memon. Boulder, Colorado: Lynne Rienner Publishers, 1998.

Additionally, a revised and enlarged edition of an earlier work is underway:

The Colour Of Nothingness: Modern Urdu Short Stories. Edited and translated by Muhammad Umar Memon. Karachi: Oxford University Press, 1998.

Professor Memon is General Editor of the OUP (Oxford University Press-Karachi) Pakistan Writers' Series. A number of volumes are in preparation under contract, featuring work by Saadat Hasan Manto, Fahmida Riaz, Ghulam Abbas, Hajira Masroor, Ahmed Nadim Qasimi, Khadija Mastur, Intizar Husain, Hasan Manzar, Abdullah Hussein, and Shaukat Siddiqi. Professor Memon also presented a lecture on "Urdu Fiction on Partition-An Assessment," at the Center for South Asia, University of Texas (Austin, 6 November 1997), and gave a talk on Urdu literature for the BBC Urdu service (broadcast on Sunday, 18 January, 1998).

Of special interest:

Secluded Scholars: Women's Education and Muslim Social Reform in Colonial India, by Gail Minault. Delhi: Oxford University Press, 1998.

This work is a detailed and thoroughly documented account of the individuals, organizations, and institutions that were influential in the promotion of education for Muslim girls in colonial India. Minault uncovers debates over the question of girls'

schooling in their historical context, placing emphasis on the colonial situation, Islamic reform movements of the time, and the expansion of the print media, especially in the form of magazines and books for and about women. She provides details of the arguments that raged in print and in public speeches over questions of whether girls should be educated and how. She reveals the efforts of Muslim women and men in various parts of India to establish schools for girls of their community. She delineates the all-India network of linkages among these individuals and considers some of the 'products' of the schools discussed and the effect that Westernized education had on their lives.

Secluded Scholars provides a wealth of information culled from a variety of sources in Urdu and other languages. In placing this material within a framework related to the construction of gender within Islamic societies, the book will interest all who study women's history, gender relations, Islam and the cultural history of the colonial period. - ed.

BOOK REVIEW

The Destruction of Pakistan's Democracy, by Allen McGrath, 1996, 310 pp. and *State Society and Democratic Change in Pakistan*, edited by Rasul B. Rais, 1997, 284 pp. Both published by Oxford University Press, Karachi and New York.

Pakistan's return to democracy after a long spell of military rule has evoked much interest in the study of the causes and circumstances that undermined the participatory political process in the past, and Pakistan's prospects of staying on a democratic course. The two books under review provide useful insights into the failure of democracy and its revival. The first is an in-depth study of the first eight critical years and the second covers the post-independence period, dealing with the dimensions of the state, nation-building, failure to evolve democratic institutions, authoritarian and military rule, and the current transition to democracy. These volumes are products of the intellectual and academic life at Columbia University. The first work grew out of a doctoral dissertation and the second book includes the papers presented at a conference on Pakistan organized jointly by the Southern Asian Institute and the Pakistan Center.

Allen McGrath's painstaking research, based on primary and secondary sources and marshaling a vast array of detail, analyzes problems and difficulties Pakistani leaders faced in creating a federal government and why they faltered in constitution-making. The perceived threats to the security and survival of the state, the problems of pulling together a new administration, the particular problems of placing East and West Pakistan "within the framework of a single nation," the crisis of leadership, the failure of the Muslim League to emerge as a consensus-building political machine, and the authoritarian legacies of the British rule, created strong temptations in the rulers to adopt authoritarian solutions. They disregarded parliamentary principles and conventions, particularly in their dealings with the provinces.

While not absolving the political leaders of their responsibility for political incoherence and unnecessary delay in constitution making, McGrath makes two important comments on the failure of democracy in Pakistan. First, he rejects the view that democracy was unable to take root because the people were not ready for it, and that democracy did not suit their genius. Second, he holds the bureaucratic-military elite, and the two controversial judgments of the Federal Court in 1955 and 1958, responsible for what he describes as the destruction of democracy.

The leaders who destroyed democracy in Pakistan were not elected by the people, he asserts. A small group of bureaucrats, supported by the top brass of the Army, were able to occupy the top positions in the polity and manipulate divided political leaders and weak political parties. They made sure that a democratic and participatory political process did not develop. When the Constituent Assembly took steps in 1954 to put a check on the powerful Governor General (a former bureaucrat of the Indian Audit and Accounts Service) and prepared the draft of a constitution that reduced the head of state to a titular office in the British parliamentary tradition, the Governor General retaliated by dismissing the Constituent Assembly before it could adopt the constitution, thereby paving the way for authoritarian dictatorial rule. These trends were strengthened when the Federal Court upheld the action of the Governor General whose Chief Judge had close links with the dominant bureaucratic-military elite. The same Chief Judge endorsed the declaration of martial law by Ayub Khan in 1958. These developments sealed the fate of democracy and set the authoritarian tone of the political process.

The volume edited by Rasul Bakhsh Rais includes 12 articles written by well-known scholars of Pakistan politics that address the same issue of democratic derailment and the consequent rise of authoritarian military regimes. The authors cover a wide spectrum of history and pull together a great deal of data - relating to history, politics, the economy and ethnic-linguistic diversity - to deal with past failures and the problems of the revived democratic process. Khalid B. Sayeed, Lawrence Ziring and Anwar Syed highlight the essentials of democracy and discuss how and why these could not be operationalized in Pakistan. Paula Newberg attributes judicial activism mainly to the failure of the political institutions and processes in handling societal conflicts and political issues. The judiciary is being asked to deal with the issues which should have been settled by political institutions. Syed Vali Reza Nasr, Kavita Khory and Iftikhar H. Malik explore the role of Islam, ethnicity and nation-building and show how these have influenced in various ways the nature and direction of political change for the future of democratization. Mustafa Kamal Pasha and Holly Sims explore connections between democratization and the civil society and underline the need to build civil society if democracy is to be strengthened. Leo E. Rose, who examines the role of political parties, maintains that Pakistan has been gradually moving towards a two-party system since the electoral process was revived in the 1980s. This theme is also reflected in the articles of Saeed Shafiqat and Rasul B. Rais who deal with political developments mainly since 1985, when martial law was withdrawn and Pakistan began its slow march on the road to democracy.

Writing against the backdrop of the global trend towards democratization, these writers are conscious of the difficulties Pakistan faces in the current democratic transition.

Pakistan has no doubt made significant gains since it embarked on the democratic path. However, it is too early to suggest that democracy has become irreversible.

Hasan Askari Rizvi
Columbia University

RESEARCH REPORTS

(In order to illustrate the wide range of research interests in Pakistan Studies and to alert members to developments in disciplines not directly related to their own, each issue of the Newsletter will feature a number of brief reports of recent field research and related publications. -ed.)

Dr. Kurt Behrendt (Temple University)

Dr. Behrendt last year completed his fourth research trip to Pakistan, where he has been collaborating with his wife Pia Brancaccio (see below) on a project investigating early contacts between South Asia and the Mediterranean Basin funded by the Getty Research Institute. His dissertation (UCLA, 1997) focused on Gandharan architecture. Entitled the "Architecture of Devotion: Image and Relic Shrines of Gandhara (1st - 6th c. CE)," it was the result of field work conducted in the winter of 1993-94 with the support of a Dickson Research Fellowship. He surveyed 1st to 5th century Buddhist architectural remains at Taxila, in and around Peshawar and in Swat in an effort to better understand the changing use of image and relic shrines. A portion of his dissertation research appeared in an article entitled "The Development of the Buddhist Monastery at Takht-i-bahi, Pakistan," in *Living a life in Accord with Dhamma: Papers in honor of Jean Boisselier's 80th Birthday*. Published by Fine Arts University Bangkok, 1996.

Dr. Behrendt teaches in Temple's Art History Department. This semester his courses include a seminar on trade contacts between peninsular India and Gandhara and the West with the goal to look in detail at trade links and to examine how and why certain classical forms became popular in South Asia.

Dr. Kurt Behrendt may be reached at kbehrend@nimbus.ocis.temple.edu.

Dr. Pia Brancaccio

Dr. Brancaccio did her graduate studies at the Istituto Universitario Orientale (Naples, Italy). For her thesis (*The Representations of Heretics on Gandharan Art*, 1989) she conducted an iconological analysis of representations of non-brahmanical ascetics in the Buddhist reliefs. Parts of this research were published as two articles in the journal *East and West* (1989, 1991). After one year at the Metropolitan Museum of Art as Whitney fellow, in the Fall 1996 she joined the Italian Archaeological Mission in Swat, Pakistan, where she was responsible for the documentation of the Gandharan sculptures excavated

at the Buddhist sites of Saidu and Butkara I. Next fall she will again join the Italian Archaeological Mission in Pakistan for the excavation of the Indo-Greek/Kushan citadel of Barikot, in Swat. Dr. Brancaccio may be reached at D104345.337@compuserve.com

Dr. Michael W. Meister (University of Pennsylvania)

Along the Indus river and in the Salt Range mountains a number of temples survive which date from the sixth to the early eleventh century. A joint project with Professors Abdur Rehman, past Chairman of the Department of Archaeology, University of Peshawar, and Farid Khan, founder of the Pakistan Heritage Society, has begun to analyze and document these monuments, which are of particular significance in the history of South Asian temple architecture. A preliminary discussion, taken from Dr. Meister's webpage, is featured on page 3.

Archaeological excavations undertaken in the northern Kafirkot fortress in Pakistan recently revealed a completely unknown new temple (now designated temple E), which shows clear evidence of two phases of construction--one probably early in the seventh century A.D., the other a reappropriation of this structure by the newly established Hindu Shahi dynasty in the ninth century A.D. (A similar phasing was found last season in the excavation of temple C.) The most remarkable feature of this new structure are the bold cusped niches in the first-phase platform that were revealed when part of the fabric of the second-phase construction was taken away. Excavations continue. This project has been supported by the American Pakistan Research Organization, the University of Pennsylvania Research Foundation and South Asia Regional Studies Department, and the American Institute of Pakistan Studies. Further details and excellent photographs are available on Professor Meister's webpage at

<http://ccat.sas.upenn.edu/arth/meister/pakistan.html>

Drs. William L. Hanaway and Brian Spooner (University of Pennsylvania)

Following on from a project dealing with the problems of reading difficult handwriting in the Nasta'liq script in Persian and Urdu, William Hanaway and Brian Spooner have developed a larger project focusing on the various ways information is structured and presented in written materials in these languages. Although the project is not restricted to a particular period, the major current focus is on the recent past from about 1850 to the present.

Their *Reading Nasta'liq: Persian and Urdu Hands from 1500 to the Present*, which was published by Mazda in fall 1995 (recently revised for a second printing), dealt with problems of reading and analyzing what was actually written in various types of documents since about 1500 in the eastern Islamic world, in the languages which used the Nasta'liq style of the Arabic script. This is a style of writing that developed in Persian in the fifteenth century, and quickly spread especially into South Asia. It was later adopted for writing other languages, particularly Urdu, whose speakers had acquired their first literacy in Persian. Out of some eighty documents selected for the volume, thirteen were in Urdu; the remainder were in Persian, of which twenty were written in South Asia.

The analysis of the handwriting in these documents raised a number of questions about the interpretation of their contents, in particular how their function and tone were conveyed by the organization of the writing on the page. These questions had to do with the formal aspects of the use of materials, the allocation of space on the page and the manner of addressing, signing and dating the text. The study of these questions is well known in European mediaeval studies under the title of Diplomatics, where it is highly developed. Derived from the Greek word "diploma," meaning a "doubled" or "folded" piece of paper, it deals primarily with documents of legal and administrative import, but also includes the study of other records such as bills, reports, cartularies, registers and rolls, in short all documents of an administrative or commercial nature, whether formal or informal. The discipline of diplomatics investigates not only the formal nature of documents but also their cultural context relative to other written forms and, more broadly, to other forms of symbolic behavior.

Documents exhibit various degrees of formality, depending on their function and context. The major elements in the organization of information in Persian documents are set out in such manuals of secretarial practice as *Dastur-e Dabiri* and *Dastur al-Ka teb*, but the implications of this organization have not been investigated in any detail. Diplomatics in the Islamic world and beyond has received a modest amount of systematic attention, but has not been developed. We hope that when it is developed it will produce an important new dimension to the history of Islamic civilization, particularly as it relates to South Asia.

A preliminary workshop on the subject was held in Philadelphia October Sept. 29 - October 1, 1995, for the purpose of identifying the most promising ways to approach the subject, and the most productive materials to focus on. The workshop was attended by distinguished scholars from each of the major parts of the vast area in which Persian served as the administrative and literary koine right up to the present century. Besides Hanaway and Spooner, South Asia and its Central Asian hinterland were represented by Shamsur Rahman Faruqi, Mehrafshan

Farooqi, and Dr. Richard Cohen (respectively Adjunct Professor, Visiting Lecturer, and Associate Director, South Asia Regional Studies Department, University of Pennsylvania), Robert McChesney (New York University), Senzil Nawid (University of Arizona) and Maria Subtelny (University of Toronto). A second workshop, held in Arizona in August 1996, focused on a collection of documents from early modern Afghanistan which is in the hands of Professor Senzil Nawid, and brought A. G. Rawan Farhadi (U. C. Berkeley) into the project. A third workshop was held this past summer in New Hampshire, focusing once again on materials dating from the end of the 19th and beginning of the 20th centuries. The discussions that arose from the readings this year revolved around the role of the munshi, especially under the Mughal Empire and the later Princely States, and the importance of this profession for the study of the structure of documents and the organization of their production. We began to raise questions about recruitment to the profession, as well as a range of issues concerning standards and methods of training--the contribution of the profession as a whole to the bureaucratic and administrative process.

The sense that retired munshis must represent a rich source of information on the general subject of diplomatics, especially in South Asia, set us on course for a fourth workshop, which we plan to organize somewhere in South Asia in the near future, in which we shall attempt to draw on this resource. As we prepare for this meeting, we are seeking to identify retired munshis, whether in Pakistan (Lahore, Bhawalpur and Kalat are, we imagine, the most likely locations), or India or the diaspora, who may be able and willing to recollect their training and professional practices. To this end, we appeal to any readers of the Newsletter who may be able to offer leads. Please write to:

Brian Spooner
University of Pennsylvania Museum
Philadelphia, PA 19104-6398
or email to: spooner@pardis.sas.upenn.edu

The overall objective of the project is to clarify a number of issues in the bureaucratic and literary use of Persian and Urdu in the history of South and Central Asia, and to show parallels between the conventions of documents and patterns of behavior and interaction in other dimensions of public life. In all of this, the starting point is the form of the document rather than its contents. We are interested in investigating the ways in which the form conditions or contributes to the message of the contents. In the long term we expect also to compare the relationship between form and content in documents to similar relationships in other spheres of interaction.

Pakistan At Fifty

An AIPS conference to mark the Jubilee

In addition to its regular activities the Institute last year organized a special conference to mark the fiftieth anniversary of Pakistan's statehood.

The Conference was held at the Graylin Conference Center at Wake Forest University, Winston-Salem, NC, August 28-31, 1997. Thirty papers were presented in ten panels covering a wide variety of subjects, representative of the full breadth of the field: the Constitution and National Identity, Demography and Economics, the Local in Larger Worlds, Land Use--Past and Present, Regional and National Loyalties, Pakistan and Its Neighbors, Literature and Media, Domestic Politics, the State and Religion, and Modern Pakistani Culture.

There was also a special opening evening session devoted to a discussion of the latest research on the Indus Valley Civilization, a Sitar and Tabla Performance, and a presentation and discussion of a recent film on Jinnah. The Conference ended in a roundtable discussion that was interdisciplinary.

Contributors in order of Presentation at the Conference:

Ian Talbot, Coventry University:
Back to the Future? Pakistan, History, and Nation Building

Rasul Bakhsh Rais, Wake Forest University:
Building State and Nation in Pakistan

Iftikhar H. Malik, Bath College:
Islam, Muslim Nationalism and Nation-Building in Pakistan: Issues of Identity

Nasim Hasan Shah, Chief Justice, Supreme Court of Pakistan, rtd.:
The Role of the Judiciary in Maintaining the Rule of Law in Pakistan

M. Nizamuddin, United Nations:
Population and Development in South Asia with Particular Reference to Pakistan

Katherine Pratt Ewing, Duke University:
Islam and Local Culture
David Gilmartin, North Carolina State University and Michelle Maskiell, Montana State University:
The Folk and the Modern State: Re-visioning Punjabi Folk Culture in Pakistan and India

Brian Spooner, University of Pennsylvania:
Anthropology and Pakistan at Fifty: Local Experience and National Culture

Anne T. Sweetser, USAID:
Expansion of the Nation-State: Social Change in Kaghan Valley since 1970

Frank C. Spaulding, Ohio State University:
Islamabad or Ethnicity: Alternative Conceptualizations of the Modernist Project of Nation Building

Jonathan Mark Kenoyer, University of Wisconsin and Richard H. Meadow, Harvard University:
Fifty Years of American Archaeological Research in Pakistan: The Prehistoric Periods

Christopher Shackle, University of London, SOAS:
Provincial Dreams and Federal Nightmares: the Urdu Short Stories of Mazhar ul Islam

Robert Nichols, University of Pennsylvania:
Challenging the State: 1990s Religious Movements in the Northwest Frontier Province

Paul Titus, University of Canterbury and Nina Swidler, Fordham University:
Ethno-nationalism in Postcolonial Balochistan

Rodney Jones, Policy Architects International:
Pakistan's Nuclear Posture

Richard Newell, University of Northern Iowa:
Pakistan's Afghan Policy: Losing the Chance for a New Foreign Policy Dimension

Robert G. Wirsing, University of South Carolina:
Pakistan and the Kashmir Dispute

Wilma L. Heston, University of Pennsylvania:
Regional Literatures and the Pashto Ghazal Tradition: What's in a Name

Suchi Kothari, University of Auckland:
From Genre to Zanaana: Urdu Drama Serials and Women's Culture in Pakistan

Robert LaPorte Jr., Pennsylvania State University:
The Governance of Pakistan: Fifty Years, of Trial and Error

Hasan-Askari Rizvi, Columbia University:
Post-Withdrawal Civil-Military Relations: 1985-1997

Mohammad Waseem, Oxford University:
Electoral Democracy in Pakistan

Omar Qureshi, University of Michigan:
The Women's Question and the Origins of Civil Society in Pakistan

Jamal Malik, Bamberg/Bonn University:
The Dynamics Between State and Mulla

Kathleen McNeil, Wake Forest University:
The Changing Location of Islam in the Pakistani Women's Movement

Anwar H. Syed, University of Massachusetts:
The Sunni-Shia Conflict in Pakistan

Afak Haydar, Arkansas State University:
The Sipah-e-Sahaba Pakistan

Marcella Sirhindi, Oklahoma State University:
Painting in Pakistan: 1947-1997 Celebrating Fifty Years

Regula Qureshi, Edmonton University:
Fifty Years of Building, Contesting, and Negotiating through Culture: The Sonic Arts

Vazira Zamindar, University of Michigan:
The Sacred and the Sacrilegious: A Search for National Culture in Pakistan

Kathleen McNeil, Wake Forest University
The Changing Location of Islam in the Pakistani Women's Movement

Anwar H. Syed, University of Massachusetts
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Vazira Zaminda, University of Michigan:
The Sacred and the Sacrilegious: A Search for National Culture in Pakistan

The Program Committee is in the process of preparing a volume for publication by Oxford University Press, Karachi, which will organize revised versions of selected papers from the Conference around a specific theme.

The Conference was well attended by scholars at all levels of seniority, from a wide variety of disciplines, and from universities in Pakistan and England as well as North America. The excellent accommodations and service of the Graylin Conference Center were particularly conducive to productive discussion. There is little doubt that the Conference was the largest, most comprehensive and most intensive meeting that the field has yet enjoyed.

Brian Spooner
U. Penna Museum--Anthropology

The American Institute of Pakistan Studies

The American Institute of Pakistan Studies is managed by elected officers, an Executive Committee, and a Board of Trustees. The incumbent officers are Craig Baxter (President), Charles Kennedy (Director), Afak Hayder (Treasurer) and Gail Minault (Secretary). The Board of Trustees is composed of representatives from each of the institutional members, plus one elected trustee to represent every twenty individual members. Individual membership is open to all Pakistanists--all students and scholars of Pakistan and related subjects in whatever discipline. Annual membership dues are \$25.00, payable before the beginning of the academic year. Members receive the Newsletter and participate in the Institute's programs, including panels at the annual mee

tings of the South Asia Conference at the University of Wisconsin, Madison, in October, and the Association of Asian Studies in March.

Funding

In addition to the dues of institutional members AIPS currently receives substantial annual funding from the Council of American Overseas Research Centers, the Near and Middle East Research and Training Act (NMERTA), and the Ministry of Education (Government of Pakistan).

Pakistan Studies News

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

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

Pakistan Studies News
University of Pennsylvania Museum
Philadelphia, PA 19104-6398

1997 AIPS Grant Recipients

Post Doctoral

Shahla Haeri, Anthropology, Boston College:
Religion and Reformations: Women and Social Change in Pakistan

Dennis Kux, History, Woodrow Wilson International Center:
History of U.S.-Pakistan Relations

Pre Doctoral

Scott A. Kugle, Religion, Duke University:
Discipline of Devotion: Hadith Revival in South Asian Islam

Carrie LaPorte, Art History, University of Pennsylvania:
Displaying the Empire: Architecture and the Development of Museums in South Asia

John Mock, Linguistics, University of California, Berkeley:
The Narrative Construction of Reality in the Wakhi Community of Northeastern
Pakistan: Esthetic Expression in an Oral Culture

Jonathan Mitchell, Geography, University of Colorado:
Clinical Diarrheal Disease and Primary School Performance

Thomas Overton, Anthropology, University of California, Berkeley:
Local Hegemony, National Power: The Feudals of the Punjab

Berkeley Urdu Language Program In Pakistan

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

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

The Academic Program

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

Complementing instruction in the classroom is the experience gained by living with a Pakistani family. Furthermore, the program arranges interesting and enjoyable field trips

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

Eligibility

All applicants must be citizens or permanent residents of the U.S.

Completion of at least two years of Urdu and/or Hindi, or the equivalent, and a good knowledge of the Urdu script. Students who have been instructed in one year of Urdu and/or Hindi are eligible if they intend to take an intensive second-year Urdu/Hindi course during the summer prior to their intended program stay.

All participants must pay a \$25 application fee and a program fee of \$2000 for the full academic year or \$1,300 for one term. Participants must pay all fees and expenses in the U.S. prior to departure for Pakistan.

Advanced language students can pay their tuition, housing, round-trip transportation to Pakistan, a maintenance allowance, and, health insurance in one of the following three ways:

USIA/NMERTA funding: Upon acceptance to the program, U.S. citizens who are registered students in a graduate program will be considered for a full fellowship sponsored by the United State Information Agency. This fellowship covers all costs of the program except the application and program fees. No provision is made for dependents.

Other fellowships: Alternate sources of funding include fellowships sponsored by Foreign Language Area Studies, Fulbright, and the Social Science Research Council.

Private Funding: Students may participate in the program using their own funds. Ask us about total costs.

Deadline: March 1, 1998

Request applications and additional information from:

Berkeley Urdu Language Program in Pakistan.

Center for South Asia Studies

University of California, Berkeley

10 Stephens Hall

Berkeley, CA 94720-2310

Tel: (510) 642-3608

Fax: (510) 643-5793

Email: bulpip@uclink4.berkeley.edu

Internet: <http://ias.berkeley.edu/southasia/bulpip.html>

The University of California actively promotes equal opportunity. All qualified students regardless of race, sex, color, creed, age, handicap, sexual orientation or national origin

are welcome. The Berkeley Urdu Language Program in Pakistan is supported by the AIPS.

Pakistan Studies News

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