

Believing Women: Sexual/Textual Politics in Islam

Asma Barlas

Background

I applied for a postdoctoral fellowship from the AIPS in 1998 to conduct research in Pakistan in connection with a book I was then writing and which I have since finished. This work analyzes the nature of sexual/textual politics in Islam, specifically how orthodox-patriarchal readings of Islam shape our understanding of its position on women's rights. It also offers a re-reading from a non-sexist and liberatory perspective of the Quran's teachings on sexual equality.

While this is essentially a work of hermeneutics, I felt that adding an empirical component to it in the form of a case study of Pakistan would help to illuminate my argument about the role of the interpretive process in shaping our understanding of Islam.

The Project

The empirical and hermeneutical aspects of my work are closely related. Thus, at the interpretive level, I explore those of the Quran's teachings that challenge the themes of male privilege and dominance over women, themes that historically have been used to justify sexual inequality and discrimination in Muslim societies. I argue that the Quran's

teachings not only do not support sexual inequality but, on the contrary, advocate a view of the radical sameness and similarity (equality) of humans, while denying any special rights to males qua males. Among these teachings I locate the Quran's rejection of the patriarchal imaginary of God-as-Father, or prophets as fathers, its presentation of mothers and fathers, its non-sex specific account of creation and of moral individuality, and its views of the family, marriage, and sex/uality.

Reasons why Muslims have misread the Quran as advocating inequality and patriarchy, I argue, have to do with the nature and structure of religious knowledge and authority in Muslim societies. The historical narrative, then, explores the relationship between hermeneutics and the extratextual contexts of state, legal, and sexual power within which the interpretive process itself unfolded.

As a contemporary example of the state's involvement in shaping readings of Islam, I chose Pakistan where a process of Islamization has been underway since the 1980s when the Zia regime introduced measures that reduced the legal status of women. In particular, I wished to examine the exegesis provided by the

Editorial

In this issue I write not only as PSN Editor but as AIPS President, an onerous, and perhaps not ideal combination, but one that may continue for at least a couple of issues. The former role, of course, is not new; the latter is the result of election by the Board of Trustees last summer and is for a three-year term. The challenge of putting the two together partially explains the somewhat delayed appearance of this issue. But the work of transition is now behind us and the second issue of this academic year should be out by the end of May. Next year we shall be back on the regular schedule of: Fall issue in time for the Madison meeting, and Spring issue in time for AAS. We are also planning new features. Read on.

In September Craig Baxter completed his second term as President of AIPS. He had steered the Institute through a six-year period of some considerable challenge, resulting perhaps mainly from internal changes within the Institute, but also to some extent from the changing academic ecology of Pakistan Studies--which is as always largely a function of the place of Pakistan in international affairs and its relationship with the

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Editorial

affairs and its relationship with the U. S., which of course continues to evolve. Craig steered us with skill and wisdom, and we owe him a debt of gratitude for the commitment, energy and eminent good sense that he put into it. We hope he will continue to work closely with us.

Since I assumed the responsibility in October, despite momentous events at the governmental level in Pakistan, there is little to report. Both our Director, Charles (Hank) Kennedy, and our Treasurer, Wilma Heston, have visited Islamabad, enjoyed useful consultations with both public and private figures who we depend on to support our activities in Pakistan, and worked with the Institute's Islamabad Center Director, Mr. Nadeem Akbar, on strengthening our administrative procedures. The change of government has not in any way affected our ability to maintain and further develop support services for visiting scholars interested in pursuing their research in Pakistan.

Both AIPS and more obviously our Center in Islamabad, thanks to the energy of Mr. Nadeem, experienced increased local visibility in January (2000), when one of our post-doctoral fellows, Julie Flowerday (see the article elsewhere in this issue), was invited to give a seminar and mount a photographic exhibit of her work on Hunza at Lok Virsa. If our applications for additional funding are successful later this year, we expect to expand activities in Islamabad in the near future. Our applicant pool for fellowships remains strong, and the Government of Pakistan continues to encourage us in our activities. We continue to develop contacts with various disciplinary and institutional interests within Pakistan Studies, especially archaeologists and linguists, and in neighboring fields such as--not only Indian, but--Afghan and Central Asian Studies, from which our subject matter is

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THE ANNUAL OF URDU STUDIES #15 (2000)

This year's issue contains:

Articles:

Shantanu Phukan, "The Rustic Beloved: Ecology of Hindi in a Persianate World," Frances W. Pritchett, "The Sky, the Road, the Glass of Wine: On Translating Faiz," Tariq Rahman, "The Teaching of Urdu in British India," Daniela Bredi, "Urdu in Italy: Alessandro Bausani's Contribution," Carl W. Ernst, "Abu Nasr Muhammad Khalidi (d. 1406/1985): A Brief Memoir," Riyaz Latif, "Rashed and the Carnal Elegy," Raza Mir, " 'Voh Yar Hai jo Khusbu ki Tarah / Jis ki Zuban Urdu ki Tarah': The Friendly Association Between Urdu Poetry and Hindi Film Music"

Student Papers:

Amy Bard, "Value and Vitality in a Literary Tradition: Female Poets and the Urdu *Marsiya*," Christopher Lee, "Hit It With a Stick and It Won't Die: Urdu Language, Muslim Identity and Poetry in Varanasi, India"

The Urdu Dastan (Special Section):

Suhail Ahmad Khan, "The Symbolic Aspects of *Tilism*" (Translated by M. Salimur Rahman)

Frances W. Pritchett, "Kaukab's Magic Powers: Strategies for *Dastan* Translation"

Musharraf Farooqi, "The Simurgh-Feather Guide to the Poetics of *Dastan-e Amir Hamza Sahibqiran*"

Musharraf Farooqi, "*Dastan-e Amir Hamza Sahibqiran*: Preface to the Translation" *Dastan-e Amir Hamza Sahibqira* (Translated by Musharraf Farooqi)

Nonfictional Writings of Ismat Chughtai (Special Section):

Tahira Naqvi, "A Note on Ismat Chughtai's Nonfictional Writings"

Ismat Chughtai, "An Excerpt from *Kaghazi Hai Pairahan* (The 'Lihaf Trial')," "Communal Violence and Literature," "From Bombay to Bhopal" (Translated by Tahira Naqvi & Muhammad Umar Memon)

Fiction:

Javed Shahin, "If Truth Be Told," Ghulam Abbas, "The Gamblers," Asad Muhammad Khan, "Anger's Fresh Crop," and "Turrets and Peacocks," Intizar Husain, "The Account of a Senseless Upheaval: An Exemplary Tale," Sa'adat Hasan Manto, "For Freedom's Sake," Abul Fazl Siddiqi, "Gulab Khas," Zamiruddin Ahmad, "Unheard Lament" (Translators: Robert Phillip, Aquila Ismail, Elizabeth Bell, Moazzam Sheikh, Sagaree Sengupta, Shamoon Zamir, Muhammad Umar Memon)

Poetry:

By Agha Shahid Ali, Ghalib, Muhammad Iqbal, Faiz Ahmed Faiz, Javed Akhtar, Tufail Hoshiyarpuri (Translators: Knut Kristiansen, M. Salimur Rahman, Philip Nikolayev)
Documents, Review Article, Book Reviews, Bibliographic News, Letters, News and Events

The Urdu Section will include, among others, a fresh installment of Ralph Russell's memoirs, and an unpublished short story by Naiyer Masud.

Federal Shariat Court and the Council of Islamic Ideology in support of anti-women legislation. I also wished to interview members of the Women's Action Forum, who have been struggling for women's rights since the 1980s, on the current situation.

Research Experiences in Pakistan

If the way to hell is paved with good intentions, the path of ultimately successful research is littered with failed schemes, hastily abandoned in the face of actually existing realities. Not having lived in Pakistan for any length of time since 1983, I had forgotten how things--and time--function there. Unfortunately, it turned out that the heads of the Shariat Court and the Islamic Council were unconvinced of the advisability of letting me dig into their records and promptly declared them "secret." A longtime friend and former colleague who was at the time holding a cabinet position also failed to deliver on a promise to get me access to the archives and remained incommunicado for the rest of my trip in spite of dozens of calls to him. WAF, on the other hand, does not seem to believe in logocentrism and turned out not to have archives as an organization; whatever information I could glean was by interviewing those individuals who agreed to meet me. Insightful as these interviews turned out to be, they also failed to give me the information I needed in order to write the kind of chapter on Pakistan I had initially envisioned.

If, in one sense, my trip was a failure, in another it was enormously successful inasmuch as it has opened up exciting new opportunities for me by shutting off some doors. The most important of these is that I have been able to broaden and reconceptualize the research problem itself. While I remain interested in analyzing the intersection between sex, texts, and states in shaping readings of Islam, I now realize the need to do a less textually based, more contemporary study of the topic within the context of an analysis of state-civil society relations. I expect then, to write a paper or book chapter, on which I hope to begin work next summer when I'm not teaching, with a different focus than I had originally planned. I hope to ground this paper not only in a historical and theoretical analysis but also in the information I got from the interviews I was able to conduct with clerics and researchers at the International Islamic University, faculty and students in Lahore, Karachi, and Islamabad, civil rights activists, feminists, policy-makers, bureaucrats and writers. I also benefitted from discussions at meetings at the following organizations: Mahbub ul Haq Center, Sungi, Social Science Forum, Concerned Citizens Forum, Tabdali. Being summer, some people I wanted to meet were unavailable since it has been quite fashionable to leave Pakistan (for abroad or for the "hill-stations") during the hottest months.

The trip also provided me a unique opportunity to participate in a couple of panel presentations--one with Dr. Azizah

Al-Hibri--in order to present my own work to students and faculty at the Fatima Jinnah and Quaid-e-Azam Universities, the Social Science Forum, some women's NGOs, and at informally organized events at people's homes.

Additionally, the USIS commissioned me to give a lecture tour to three cities (Islamabad, Lahore, Karachi) to discuss "Women in the New Millennium" along with a series of shorter talks based on requests from citizens' groups in these cities. These talks allowed me to present my work, both completed and in progress, more broadly than I would have been able to on my own. They also made it possible for me to meet a cross-section of civil society I might not otherwise have met.

The people I spoke with and who came to my talks were both interested in and also suspicious of my perspective, which emphasizes the centrality of egalitarian readings of the Quran to the struggle for women's rights in a Muslim society like Pakistan, specially on the eve of a new century that is witnessing a growth in religious extremism. I cautioned that the failure to do so could expedite the so-called "Talibanization" of Pakistan which I blamed not only on the state and clerics but also on the unwillingness and failure of the liberals to engage the latter on their own terrain, thus yielding up the field to them by default.

Obviously, many people did not respond well to this line of thought since they are convinced that Islam has nothing to offer other than repression and that one is better off speaking the language of human rights and democracy. Others, however, realized the need to locate such discourses within the larger rubric of progressive readings of Islam. A number of people, notably Dr. Kaniz Yusuf (a former vice-chancellor) and Brig. Nazir Ahmed (whose own work on the Quran has been well-received by progressives and attacked by the mullahs) asked for my help in setting up a citizen's group in Pakistan that can publish a high-quality, progressive journal on Islam that counters the mullahs who have become inordinately powerful in the state in part because of their financial clout and independence. Unfortunately, however, while I am sympathetic to such a project and feel that it is urgently needed, I am not in a position to raise the funds necessary to support it. I guess that is the bane of the liberal intelligentsia in many Third-World societies; more often than not it is unorganized and where it does organize, it often lacks the economic resources necessary to acquire an effective institutional and ideological presence within state and society.

Among other opportunities opened up by this trip is the possibility for me to teach on a regular basis (during

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winter break) at the National College of Arts, Lahore, in their newly introduced program on cultural studies. If this materializes, it would give me an opportunity to engage in ongoing research in and on Pakistan.

Finally, I was able to (re)establish ties with important segments of the intelligentsia both within Pakistan and outside it (like Dr. Rifat Hassan) who continue to be actively involved in efforts to ameliorate the status of women in the country. It is amazing that I had to go all the way to Pakistan to meet Dr. Al-Hibri and Dr. Hassan, both of whom are doing path-breaking work on readings of the Quran that, hopefully, will help us to re-think our approach to the Scripture's teachings.

Immediate and Long Term Goals

In the short-term, I expect to write up a report of my trip for the Middle East Women's Studies Review, edited by Jennifer Olmsted. I also will draw on the research I conducted in a paper I have been asked to present at the annual Round Table to be held at Macalester College next year whose theme is international feminisms. (Papers presented at the roundtable are eventually published in a high quality journal that is circulated to research libraries and major institutions.)

In the longer-term, I hope to draw on the conceptual framework of my talk "Women in the New Millennium" to analyze the contemporary situation in Pakistan in the form of a paper or a book chapter, as noted. And, over the very long term, I would like to broaden my research by doing a comparative analysis of Pakistan, Algeria, and Turkey.

Usefulness of Research to my Professional Development

My approach to Islam and women's rights so far had been textual and historical in nature and I was in some ways unprepared to deal with the situation "on the ground," which is rather messier and less manageable than reading texts or historical records. People often did not return my calls, or share my sense of urgency, and professionalism turned out to mean different things to different people. Many interviews turned into diatribes, usually on the part of clerics who were unwilling to listen to counter arguments, or to answer difficult questions, though some feminists also seemed to thrive on anti-dialogical modes of conversation. However, it was perhaps the very unmanageability of the subject that taught me an important lesson that other scholars working in the field must have learned years

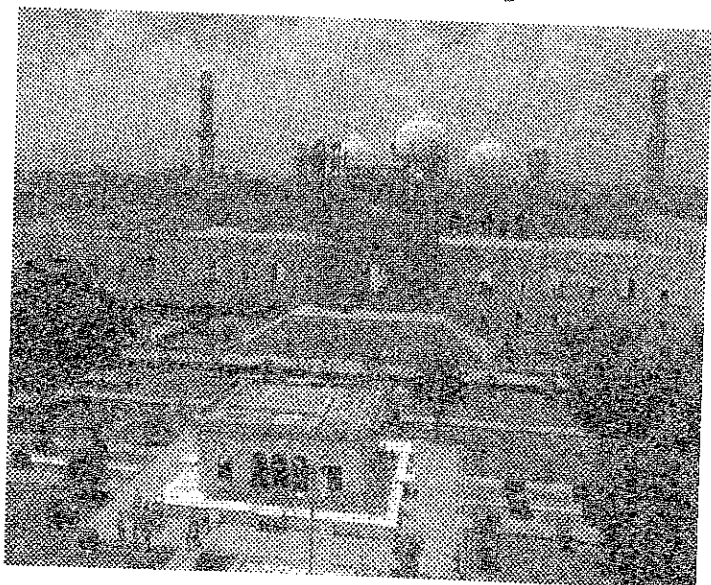
ago: that there are no substitutes for real-life experiences; that the existential knowledge they help one develop of one's subject is much deeper than "purely" textual knowledge.

I feel then, that the benefits of this trip extend far beyond writing a paper or chapter. No amount of digging in archives or reading texts could possibly have allowed me to understand the complexity of Pakistani politics as much as speaking with people, living in the country, reading papers and magazines, following controversies as they broke out, and struggling to survive in the daily chaos myself, did. Never having had a chance to work in the field before, I learned some truly amazing lessons. I also learned what it means to be both insider and outsider simultaneously not only in my adoptive country, the US, but also in my country of origin.

In conclusion, if one of the objectives of AIPS grants is to foster ongoing dialogue between US and Pakistani citizens and also mutual education, then the trip was eminently successful. I believe I was as instrumental in getting people to rethink their positions on certain issues as they were in getting me to rethink mine. It was, in other words, a reciprocal process in which I learned a lot and taught something valuable to others; at least, that is how I interpret the several invitations to me to return again, perhaps this time to teach a course at QAU, FJU, or NCA on women's rights.

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Ithaca College

Scene from Lahore



Pakistan on the Web

The official World Wide Web Virtual Library for Pakistan Studies is a massive subject-classified and annotated collection of the best internet resources on Pakistan.

Edited and maintained by Professor Gene Thursby of the University of Florida, it is available on the web at:

<http://www.clas.ufl.edu/users/gthursby/pak/>

This Pakistan Virtual Library is, in turn, an authorized subdivision of the main World Wide Web Virtual Library for South Asian Studies, which is known as SARAI (South Asia Resource Access on the Internet).

SARAI is edited and maintained by Dr. David Magier of Columbia University, and is accessible on the web at:

<http://www.columbia.edu/cu/libraries/indiv/area/sarai/>

All suggestions for additions to the Pakistan Virtual Library should be forwarded directly to Prof. Thursby at gthursby@ufl.edu

Browsers might find the following of special interest or use:

users.sedona.net/~strand/index.html#TOP

ias.berkeley.edu/southasia/bulpipfaq.html

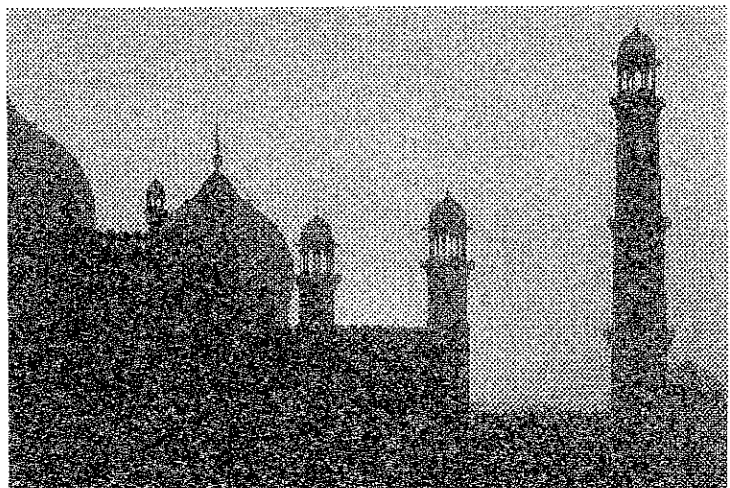
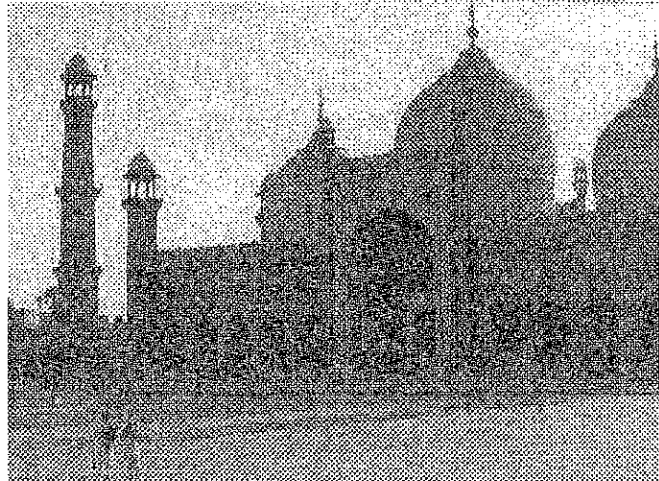
www.paknews.org/books/index.html

www.urduweb.com

A.I.P.S. Website:

<http://jsis.artsci.washington.edu/programs/soasia/AIPS/aipsapp.htm>

Scenes from Lahore



Visiting Scholar: Dr. Shemeem Abbas

historically inseparable. We also support and work closely with the Annual of Urdu Studies (AUS) and with the Berkeley Urdu Program in Pakistan (BULPIP), and we are putting new energy into the development of our website. At the same time we are expanding our relationships with national research institutes in Pakistan, and with academic institutions outside Islamabad, such as the Lahore University for Management Sciences, with results that increase our ability to offer useful services to our members.

Organizations like AIPS, however, should depend as much on their members for participation and ideas, as their members depend on the Institute's services. I hope that the Newsletter will continue to develop as a forum at two levels: firstly, to help all of us to keep in touch with research in fields related to their own; but also, and no less importantly, to air ideas about trends in the field and what AIPS should be doing. The next issue is planned as a review issue and will contain guides to the interest value of publications announced in the current issue, as well as others. It will also launch more detailed sections on current bibliography and on course and program offerings relating to Pakistan in the U.S.

In this issue you will find two letters, held over from the past issue, responding to questions about the field of Pakistan Studies that I posed in Issue no. 2. Let me conclude this column by encouraging you to participate in this debate. Make this *your* newsletter. Write letters to the editor. If you would like back issues, a few are still available and will be sent to members on request free of charge. If you are not yet a member, consider joining. The field of Pakistan Studies is expanding and is becoming a major hub for academic interests in the eastern Islamic world. There are now regular meetings for members twice a year, at the Madison South Asia Conference in mid-October, and at the annual meeting of the Association for Asian Studies in March. I look forward to seeing you there.

Brian Spooner
President, AIPS
Editor, PSN

Professor Shemeem Abbas, Chairperson of the Department of English Language and Applied Linguistics of the Allama Iqbal Open University in Islamabad is currently affiliated with the Department of Anthropology and the Center for Asian Studies at the University of Texas at Austin, to work on her book, *The Female Voice in Sufi Ritual: An Ethnography of Speaking*, for the University of Texas Press.

The project investigates performance and context in the singing of Sufi mystical poetry in Pakistan and India. The research is a sociolinguistic/linguistic anthropological study that focuses on the interfaces of the oral and written traditions of Sufi poetry. The author discusses the many female voices in Sufi narratives sung by women performers like Abida Parvin, Reshma, Surriya Multanikar, Mai Bhagi, Mai Jeevani, Begam Faqirani and a host of female musicians at the grassroots level in Pakistan, who have sung the poetry in the indigenous languages, such as Sindhi, Siraiki, and Panjabi, sometimes mixed with Arabic, Persian and Urdu.

The book further includes narratives sung by Ustad Nusrat Fateh Ali Khan, the Sabri Brothers, Pathana Khan and male qawwals who sing Sufi mystical texts in the feminine gender, as part of a long established tradition that goes back to Hazrat Amir Khusrau, perhaps even earlier. The book additionally investigates Sufi women as mystics, poetesses, researchers, mentors, preserves, and patrons of Sufi discourse, such as the Princess Jahan Ara, daughter of the Mughal Emperor Shah Jahan.

The work looks at the linguistic resources that the performers use, such as the written poetry of the Sufi poets like Hazrat Amir Khusrau, Shah Abdul Latif of Bhit, Khawaja Ghulam Farid, Bulle Shah, Sultan Bahu, Shah Hussain and Waris Shah. All these poets use female myths in the regional languages and references to the ecology in their mystical texts.

In September of this year, the American Institute of Pakistan Studies sponsored Dr Abbas to talk about her research at: the South Asian Seminar of The University of Texas at Austin; the University of North Carolina course on Muslim shrines; the Duke University course on Muslim Networks; Duke University course on South Asian Music; Seminar at Southern Asian Institute of Columbia University in New York; and Seminar at the Department of South Asia Regional Studies at the University of Pennsylvania. The author used extensive footage of live performances on video and audiocassettes that she has collected during her research over the last fourteen years, together with linguistic maps and transcriptions of the live speech in the performances of the musicians, to talk about her work. The author talked about her data collection from archival sources such as the Institute of Folk Heritage in Islamabad, the Institute of Sindology in Hyderabad, Sindh, the School of Oriental and African Studies at London University, and the University of Texas at Austin, Asian Studies Archives.

Letters

From Dr. Aslam Syed:

Professor Brian Spooner wrote a thought-provoking editorial on "The Changing Face of Pakistan Studies" in issue no. 2 of this newsletter. He has raised a number of important questions about the way Pakistan is perceived and studied in America. This brief comment is inspired by his statement--I would like to share some of my own concerns with those who are working or intend to work on Pakistan in future.

Much of the problem lies in over-simplification. A popular joke in Pakistan goes like this: "If you want to understand what is going on in Pakistan, you need to know only A. A. A.--Allah, America, Army!" During the administration of Mr. Nawaz Sharif, [this letter was written in May, 1999--ed.] some bards have added two more A's--Abbaji (Nawaz Sharif's father, whom the Prime Minister consults in the times of crisis) and Atombomb! While professional bards make a living out of the laughter and applause that they receive from the audience, ironically most of us who work on Pakistan, do not see anything beyond Islam, politics, Cold War, and the regional tensions in South Asia. It is indeed the prerogative of the scholar or for that matter the funding organization to have their own priorities, but then we go back to where the question started. Why do we want to study a society: to understand its present contours as well as to develop and improve our research tools. But if we look at the research done on Pakistan, with a few and indeed impressive works, the questions that this nation faced fifty years ago, are still being repeated, albeit with different tones and emphases.

One of the reasons for this academic dialogue is that not only post-1947 Pakistan but also the historical landscape of this country is viewed from the politically charged and disturbingly traumatic event of the Partition, which even today is considered nothing more than a deal between the Congress, the Muslim League, and the British (Gilmartin, 1998). The second problem is deeply connected with the timing and the interests of the academicians when area study centres were established. The State Department needed experts to brief them about a particular area more or less from the political and strategic angle. And if a country was established in the name of religion, could it be used against the atheism of the Communist block. Pakistan was a perfect case for this model. Therefore nothing sounded better than the interplay between religion and politics. This also led to seeking the services of those scholars who were more inclined to develop such models and not only to prove already drawn conclusions but also to generate such discussions. Then, of course, we cannot ignore the situation in which Pakistan was located. It was useful to study Pakistan as a frontline state, but in order to learn more about South Asia India was the ideal place; and if it was Pakistan's Islamic

identity that was of interest, surely it would be better to study a Middle Eastern society--from there one could understand more about Muslims in general, whether in Pakistan or elsewhere. Thus torn between two "lovers", Middle Eastern religion and South Asian culture, Pakistan was considered to be not sufficiently different from the Middle East in religion or from India in culture to deserve any separate attention.

Again these generalisations should not be considered as aspersions on those scholars who have contributed more meaningfully in Pakistan Studies. Before I respond to some of the questions that Professor Spooner asks, let me share with you my own view or identity, if you like, of Pakistan. As a political entity with the present appellation it came into existence in 1947, but it will be unfair to say that before this event, it was culturally, socially and economically identical with the rest of the subcontinent. Its prehistoric civilisations, rich heritage of the Indus Valley, Iranian connection, Hindu culture, Greek influence, home of Buddhist learning, seat of Gandhara civilization, made it a meeting place for pilgrims and traders from China, Iran and Central Asia, and a unique society for Islam to spread into and to grow in. Even here, the territories of Pakistan received different flavors or colours of Islam from Arabs, Iranians, and Central Asians. All these colours were absorbed by the local soil to give it its own identity. So much so that even Iqbal had to warn us to stay away from Arab imperialism, or the Arab brand of Islam. Therefore, even if we are naive enough to believe that the political event of 1947 erased all the pre-Islamic heritage of Pakistanis, even popular Islam (as distinct from official Islam) would testify to the existence of the rainbow colours of its cultural heritage. Thus, to answer Professor Spooner's question, Pakistan is indeed both ancient and modern, non-Islamic and Islamic, ethnic and national, social and literary, cultural and political, historical and development-oriented, provided it is seen beyond the parameters of politicians both at home and abroad.

Finally, the question of defining this relationship with history. Why don't we let its history define it? provided its history is perceived, as history usually is, with all its facets from culture to economy to music to dances to folk songs to rituals to customs to shrines to mosques and to parliaments.

Aslam Syed
Quaid-e-Azam University
and
University of Pennsylvania

Letters, continued:

From Jonah Steinberg
To the Editor:

In your recent editorial on "The Changing Face of Pakistan Studies," you bring to attention an identity crisis in the field. It seems that there is some question as to how "Pakistan" should be defined in Pakistan Studies--as a state, a loosely defined territory, or an idea. Increasingly, the idea of what constitutes and relates to "nation" is becoming fluid and shifting. I believe that "Pakistan Studies" need not follow borders (whether national, British, or Mughal). Rather, it should account for everything Pakistan is, or has been, or contextually relates to. Pakistan is not simply its constituent provinces, but it is the Pakistani diaspora; it is the peoples, like Wakhi or Baluch, who fall both inside and outside of its boundaries; it is not simply the history that took place on its soil, but all the history which affects what is now its soil.

Contemporary Pakistan is also constituted of a multitude of peripheries, whether ethnic, religious, geographic, or class-bound. I am particularly eager to see increased prominence given to studies of the margin, to "subaltern" voices, in Pakistan Studies. In your editorial, you point out that those researchers "who work on the modern life of the Pakistani outback" are not highly "integrated" into the discourses of Pakistan studies. This is a shame. Every effort should be made to change this, to facilitate discussion between these scholars and others involved in Pakistan studies. What these people study relates deeply to the nation-state of Pakistan--inextricably built into the quotidian realities of the peoples of these "margins" is their relationship to the state and to other peoples living within the current boundaries of Pakistan. They are bound to the study of Pakistan by their histories, and by their relationship to the many bodies of political power which have incorporated their territories. Periphery cultures often give definition to states, and states, in turn, may define themselves in relation to their peripheries.

My own research has, in the past, been on relationships between sociocultural groups in Gilgit, and on changing occupations in market towns of Hunza, Astore and Ghizar. Further research will be on ethnohistory and mobility in Chitral and Badakhshan. My greatest area of interest is of this northern "borderland" of the Karakoram and Hindu Kush. I feel very strongly that these topics cannot be divorced from consideration of their context in Pakistan. I have often felt that investigators focusing on such is-

ues have no common, centralizing Pakistan-related forum for discussion. I look forward to meeting other scholars involved in studying Pakistan's margins, and to increased forums for such meetings.

Jonah Steinberg
University of Pennsylvania

Recent Publications

Afghan Communism and Soviet Intervention, by Henry S. Bradsher, 1999.

The American Papers, Secret and Confidential India-Pakistan-Bangladesh Documents 1965-1973, compiled and selected by Roedad Khan, introduction by Jamsheed Marker, 1999.

Ethnicity, Islam and Nationalism, Muslim Politics in the North-West Frontier Province 1937-47, by Sayed Wiqar Ali Shah, 1999.

The Indus River, Biodiversity, Resources, Humankind, edited by Azra Meadows and Peter Meadows, Linnean Society of London, 1999.

An Evening of Caged Beasts. Seven Postmodernist Urdu Poets. Poetry from Pakistan. Selected and Introduced by Asif Farrukhi, Translated by Frances W. Pritchett, Asif Farrukhi, 1999. \$20.

Social Development in Pakistan. Annual Review 1999. Social Development in Economic Crisis. Social Development and Policy Centre, Karachi, 1999. \$17.

Issues in Pakistan's Economy, by S. Akbar Zaidi, 1999. \$25.

Pakistan Leadership Challenges, by Lt.-Gen. Jahan Dad Khan, 1999. \$17.

Come Brother, Lie Down. Multicultural Short stories. Moin Ashraf. Karachi: OUP, 1999. \$7.

Climbing the Development Ladder with NGO Support. Experiences of Rural People in Pakistan. Mahmood Hasan Khan. Karachi: OUP, 1998.

Colours of Loneliness. Short Stories from Urdu and the Regional Languages of Pakistan. Edited by Muzaffar Eqbal, Karachi: OUP, 1999. \$17.

A Shattered Dream. Understanding Pakistan's Underdevelopment. Ghulam Kibria. Karachi: OUP, 1999. \$16.

Mughal India and Central Asia. Richard C. Foltz. Karachi: OUP, 1998.

Language, Education and Culture. Tariq Rahman. Karachi: OUP, 1999. \$15.

Research Reports from Pakistan

Narratives and Photographs

by Julie Flowerday

A.I.P.S. Research Scholar

Anthropology, University of North Carolina, Chapel Hill

I am not a folklorist and, at first, I did not recognize the problem I faced in combining photography and narrative as a field method. I had in my hands almost 175 photographs made for a small community in the Hunza Valley of the high Karakoram Mountains of present-day north-east Pakistan. The photographs, taken from glass lantern slides held at the University of London, School of Oriental and African Studies, were created by the late Col. David L. R. Lorimer during a fifteen month research period, 1934-35. They were arranged catalog fashion as an account of landscape, local rulership, and annual activities of people Lorimer referred to as the Burusho. In the 1990s I used the photographs to explore the relationship between changing landscape and shifting knowledge.

My field methods were two-fold: documenting as many of Lorimer's photographs in the 1990s as possible; and using these same photographs in an album for narrative interviews. I did this, first, to verify the proportion of topics and objects recorded in the 1930s that were yet visible on the landscape in the 1990s and, second, to learn how people understood these features in a changing landscape.

Since the 1930s, for example, there have been many changes to the landscape. Innovations included an alternative trans-communication network. Formerly, the main road in Hunza was on a colonial loop that started from Srinagar, Kashmir, and returned there. In the 1990s, Hunza was on the Karakoram Highway, an international thoroughfare that linked Islamabad, the capital of Pakistan, with Beijing, the capital of China. Secondary roads, called link roads, were also new. They contributed to alternative systems of public and private vehicular service throughout the community. *Shungs*, narrow footpaths, that followed water channels, were increasingly neglected.

Besides roads, a complex of new technologies --represented by radio, television, satellite dishes, and computers--was increasingly a part of community life. Such things were earlier unknown to the larger community.

In the 1990s an alternative political infrastructure was also in place. Whereas, authority in the 1930s was symbolically tied to a local rulership, in the contemporary period it was linked to the State of Pakistan. Contrasts to the 1930s were significant. In every village of this community there were new global hallmarks and landmarks such as projects sponsored by Non-Government Agencies (NGOs), government supported and private centers of formal education, as well as medical services. State, religious, and private business or aid groups all reflected international networks that

had drastically altered the landscape recorded for the 1930s.

Yet, in spite of these changes, in the 1990s I could document more than eighty percent of Lorimer's photographs. Though most of the people had since died, a high proportion of the earlier topics and objects were yet verifiable. Eighty percent is reasonably significant. Very different results, however, were produced from the narrative interviews. Among people aged in their thirties and younger, I faced discontinuity, incongruity, and disassociation of knowledge for the earlier landscape. Features, which were visible to older people and to me, were increasingly ambiguous and indistinguishable to younger people.

The problem I faced was manifested in the interplay between vision and visibility. Methodologically, the difference was made evident in the use of photography with narrative. Theoretically, the problem revealed dynamic aspects of changing landscape and shifting knowledge in the use of an evolutionary model.

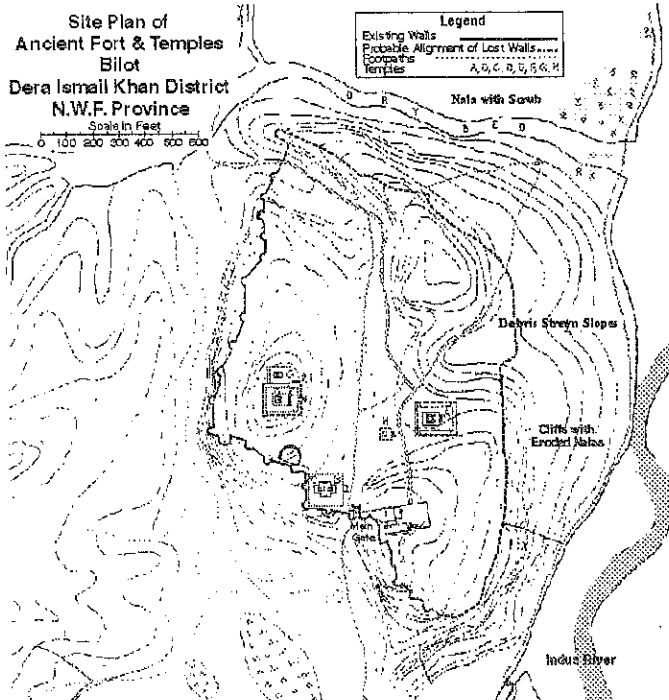
According to a common model of the Evolutionary Present, events evolve in a sequence that is accountable and, retrospectively, rational. The model is based on sequential continuity, accountability, and rationality. The logic of such a model has dominated Western academic disciplines--soft and hard sciences alike--for several centuries. My research design was a product of it.

I had anchored my research to a unique set of photographs made at a specific time and in a particular community in order to make rational comparisons and contrasts to the 1990s. The design, therefore, implied *continuity*, in its use of *accountable* materials that could be *rationally* analyzed.

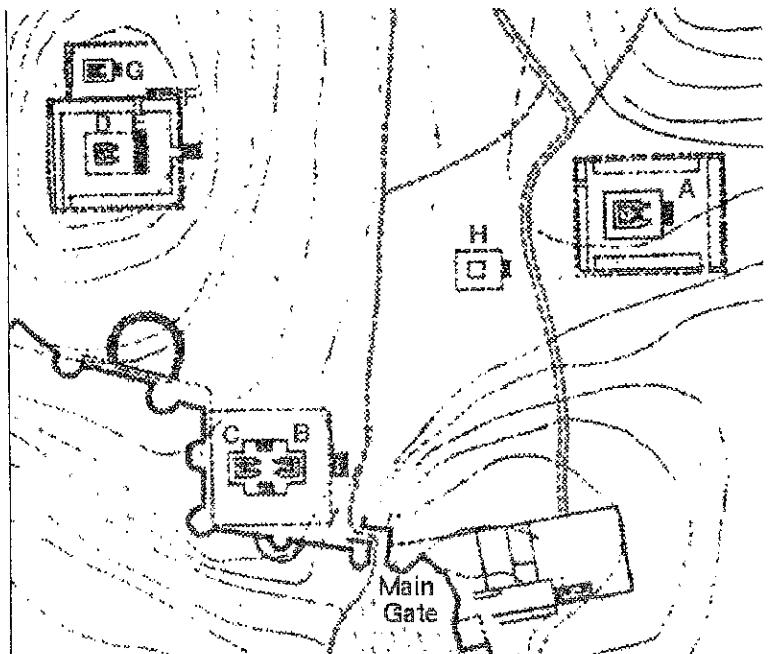
As already noted, in just sixty years the community had changed a lot. It was significant, too, that the changes had occurred under ordinary conditions. There was no violent political revolution nor any radical social upheaval to people's lives. I discovered that unless there is a dramatic shift--in the case of a natural or social cataclysm--changes on the landscape were barely perceptible to people on a day to day basis. People absorb changes in their routine patterns. They make accommodations to innovations. And, people familiarize differences so that they become ordinary in their daily lives.

It is a gradual process with intrinsic incongruities. People are born at different times. They are out of step with one another because the different times at which they are born are incongruent. What is, therefore, natural to one person--what is taken for granted and "normal" at one time--is not the same for someone born at a different time or under altered social circumstances. The evolutionary model does not take into account the way people change. It is not a uniform process. It is full of gaps. The best way to demonstrate this is by way of a narrative example.

(continued p. 16)



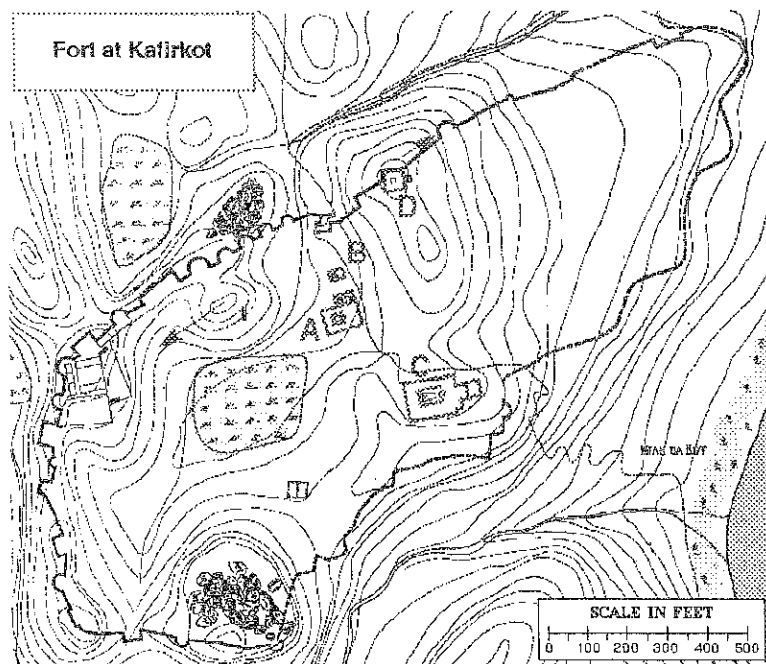
Site Plan of Bilot (South Kafirkot)



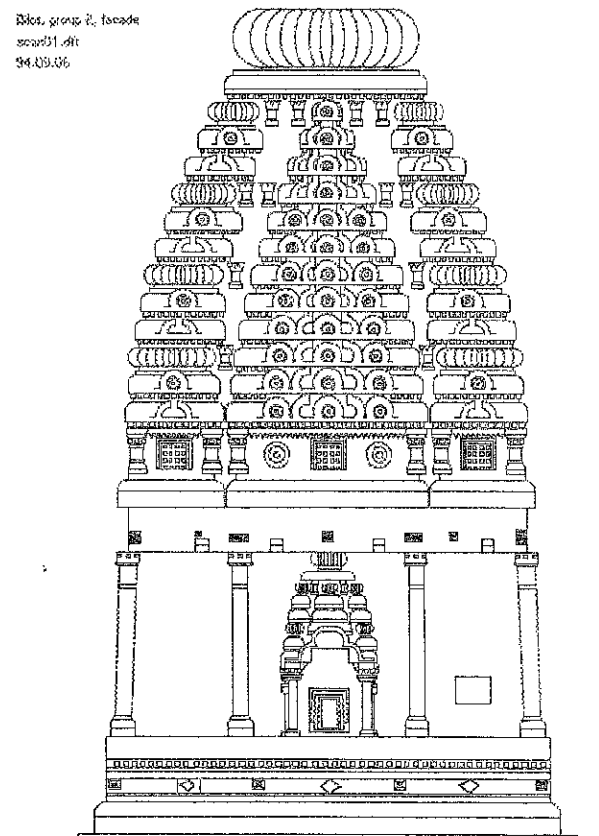
Site Plan of Bilot, Temple Area

Plans from Salt Range Temple sites from continuing research by
University of Pennsylvania Professor of the History of Art Michael Meister,
AIPS supported research scholar. Plans and photographs are available on his website:
<http://ccat.sas.upenn.edu/arth/meister/pakistan.html>

Plan of Kafirkot Fort



Bilot: External: Temple D elevation



BOOK REVIEW:

Ian Talbot and Gurharpal Singh, eds. *Region and Partition: Bengal, Punjab and the Partition of the Subcontinent*. Karachi: Oxford University Press, 1999.

Talbot and Singh have been the general editors of the *International Journal of Punjab Studies* since its first publication in 1993, and it should come as little surprise that four of the thirteen articles of the anthology under review have been reprinted from a 1997 issue of *IJPS* on the theme of partition. Several of the articles originated as papers presented to the 14th European Conference on Modern South Asian Studies. Talbot's introduction stands as the feat of the experienced conference discussant, binding together papers of diverse disciplinary and empirical concentration. For this reason, the volume as a whole would make a poor candidate for undergraduate coursework, yet for the same reason the volume is a major contribution to the research methodology of partition studies. Scholarly conceptualizations of partition no longer can be limited to historical studies terminating in 1947.

Perhaps most important, though, is the contributors' contention that 'national' and nationalist narratives alone are insufficient for explaining the phenomena and representing the perspectives of those most profoundly affected by the phenomena of partition. Regional and even more local foci must be the direction of future scholarship, particularly if comparative work is to be relevant, as the contributors contend. Comparisons may be blunt and heavily dependent on empirical detail, as in Mohammad Waseem's article, or subtle and couched in abstract theoretical language, as in Singh's contribution. Combined with Talbot's emphasis on history from below (as begun in his monograph *Freedom's Cry*), the emphasis on comparative study provides readers with the main themes of the volume.

It also proves the subtitle of the volume to be somewhat misleading. Two of the articles discuss partially or exclusively Kashmiri or Mirpuri identity, which one doesn't expect in a volume ostensibly dealing with Punjab and Bengal--and only four of the articles deal with Bengal. Yet it is precisely the strength of the volume's regional-level methodological argument which makes the current volume seem as though it were an introductory volume, or perhaps the first of a series. Scholars of South Asia, whatever their discipline, should investigate the causes and effects of partition in any region or local area and bring the results of that research to a forum such as the volume under review. We should consider partition as something affecting not only Bengal and Punjab but also Sindh, Orissa, NWFP, Ma-

harashtra, and a substantial number of princely states. Partition was not simply a matter of people moving from one side of Punjab or Bengal to the other. People traveled great distances within the subcontinent in 147, and, if we agree with the contributors' contention that partition is an ongoing event, then there needs to be some theoretical language to link smoothly these new partition studies with the existing literature on the South Asian diaspora.

In addition to suggesting indirectly this research agenda, the volume also raises an important research methodological issue. A few of the articles, e.g. by Gurdit Singh and Carol C. Fair, Shinder S. Thandi (discussing the work of Holly Sims), and Talbot, provide substantial data gathered from fieldwork in both India and Pakistan. But some of the other articles reveal a limitation to data-gathering in only one state. For scholars who are citizens of one of these states, research limitation is a consequence of political inconvenience, and it is the responsibility of scholars worldwide to attempt to change this frequently voiced frustration.

For scholars who are citizens of other states, particularly the United States, research limitation is a matter of funding. Particularly in the era of the slow death of area studies, having research funding tied to state-based organizations (i.e. AIBS, AIIS, and AIPS) makes funding multi-state comparative research projects (much less multi-state integrated research projects difficult if not impossible to fund. The contributors to this volume are well aware of this problem, as are most scholars of Punjab and Bengal generally. This volume, then, should stand as a reminder that scholars in the future need to find or *create* funding sources to facilitate the best kind of comparative and historical research.

Brian Caton
University of Pennsylvania

Pakistan Universities and Colleges

A short list (some entries with incomplete addresses) from Worldwide Classroom.

<http://www.worldwide.edu/ci/pakistan/pakistan.html>

Punjab Group of Colleges

A group of training schools and colleges that are oriented toward new technologies.

<http://www.pgc.edu/>

New Volume:

PAKISTAN 2000

Craig Baxter and Charles H. Kennedy, eds.
Publishers: Lanham, MD: Lexington Books, 2000;
Karachi: Oxford University Press, 2000)

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Conference on Balochi

The Department of Asian and African Languages at Uppsala University has announced an international symposium on "Linguistic Contact in Balochistan in Historical and Modern Times" to be held at Uppsala August 17-20, 2000. We hope to have news from the symposium in a future issue.

Private Research Institute

(adapted from H-Net posting)

The **Gohar Research Institute (GRIP)** is organized and administered by the Pakistani scholar, Dr. Ahmad Saleem.

The Gohar Research Institute is of particular value to scholars whose time in Pakistan is limited and who would like to expedite the collection of specific materials. Dr. Saleem is a dedicated archivist and resourceful scholar.

The GRIP is country's first resource and documentation centre in the not for profit private sector, which serves as a unique repository of the wealth of knowledge from maximum possible sources on the history, politics and socio-economic developments which shaped and are influencing the course of history in the subcontinent.

The GRIP has preserved, classified and developed vital information data, fact-sheets and has documented unpublished material, manuscripts and policy papers. Almost all important newspapers, periodicals, books, reports and published documents since the birth of Pakistan are preserved under one roof. The GRIP covers a wide range of subjects including politics, human rights, minorities, development issues, environment, culture, literature, labour etc.

The GRIP caters to the needs of international and national research scholars, university students, research and professional organizations, politicians, investigative journalists, social workers, and governmental/non-governmental organizations. For more information:

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Publications you may have missed

Recent articles and dissertations:

John Mock, "The Discursive Construction of Reality in the Wakhi Community of Northern Pakistan", Department of South and Southeast Asian Studies, University of California, Berkeley, 1999.

The author maintains an interesting website at www.monitor.net/~jmko/karakorum, which includes an abstract of this dissertation.

This dissertation reviews previous ethnic, linguistic, and historical representations of Wakhi people and offers new information through original translations from transcriptions of recordings made during research in the Shimshal, Avgardh, and Chapursan Wakhi communities in the Gojal area of northern Pakistan from 1995 to 1997 explaining their current geopolitical situation. The dissertation contributes to the understanding of Wakhi phonology and using Wakhi categories of genre, discusses Wakhi poetry, narratives and legends to present their perceptions of place and identity.

Carina Jahani, "Persian Influence on some Verbal Constructions in Iranian Balochi", *Studia Iranica* 28/1 (1999):123-143.

David Gilmartin, "A Magnificent Gift: Muslim Nationalism and the Election Process in Colonial Punjab", *Comparative Studies in Society and History* 40/3 (1998):415-436.

David Gilmartin, "Partition, Pakistan, and South Asian History: In Search of a Narrative", *Journal of Asian Studies* 57/4 (1998):1068-1095. This paper was originally presented at the AIPS workshop on The State of Pakistan Studies in Washington, September 19-22, 1996. It is a particularly interesting reappraisal of Partition in its historical context, proposing research towards a more productive perspective (ed.).

AIPS in Islamabad

On July 1, 1996 AIPS opened up a new wholly independent administrative center (AIPS Overseas Research Center) in Islamabad. Prior to this time 1973-1996 AIPS administrative activities had been subcontracted to the United States Educational Foundation in Pakistan (USEF/P). The AIPS ORC was located in leased office space from the Punjab College of Commerce. At that time a Manager of the ORC and an Assistant Manager of AIPS were hired as well. Owing to financial and other considerations, the AIPS ORC shifted its operations back to the USEF/P in Islamabad on September 30, 1997. Since that time AIPS has leased office space from the USEF/P. The current Manager of the AIPS ORC is Nadeem Akbar. The AIPS ORC is responsible for looking after AIPS affairs in Pakistan, most notably administering the American Fellowship Program in the field.

THE COUNCIL OF AMERICAN OVERSEAS RESEARCH CENTERS

AIPS is one of some fifteen American organizations which are based on consortia of universities and research museums whose major purpose is to promote research and academic dialogue by Americans in a particular country or region of Africa or Asia. These organizations are all members of the Council of American Overseas Research Centers (CAORC), which functions as a consortium or consortia and represents our interests in a variety of matters that relate to U. S. Government funding and other support. From time to time we shall include in PSN news from CAORC which applies to AIPS along with its sister organizations in CAORC. We recently received the following announcement:

The American Overseas Digital Library

The Council of American Overseas Research Center (CAORC) and the American Institute for Yemeni Studies, on behalf of the CAORC membership, have been awarded a major grant from the United States Education Department to create, expand, and maintain the American Overseas Digital Library. The American Overseas Digital Library, housed at the University of Utah's Marriott Library, will make accessible electronically the library catalogues of each center as well as unique archival materials, photographs, maps, and recordings currently available only to scholars physically present at the centers. The project will also serve as a mechanism to make other host country materials accessible electronically.

In addition to the American Institute of Pakistan Studies and the American Institute of Yemeni Studies, the American Academy in Rome; American Center of Oriental Research, Amman; American Institute for Maghrib Studies; American Institute of Bangladesh Studies; American Institute of Indian Studies;

American Institute for Sri Lankan Studies; American Research Center in Egypt; American Research Institute in Turkey; American School of Classical Studies at Athens; Cyprus American Archaeological Research Institute; West African Research Association; and W.F. Albright Institute of Archaeological Research, Jerusalem, will be participating in the project. The project capitalizes on the interdisciplinary and multi-regional nature of the centers and derives its value from the strength of their library and archival collections which are vital to the research needs of American, host-country, and third country scholars. By upgrading bibliographic, full-text, and multi-media delivery services of the center libraries to electronic form, creating a standardized format for those services, and making them available on a central server operated and maintained by the University of Utah, the project will generate the infrastructure necessary to serve the international scholarly community and attract new information and materials for future inclusion.

CAORC and CIES

The Council of American Overseas Research Centers (CAORC) is pleased to announce a new partnership with the Council for International Exchange of Scholars (CIES), the organization which directs the Senior Fulbright Program. Within this partnership, Fulbright lecturers and researchers will be affiliated with American overseas research centers in their host-countries and thereby profit from the centers' local and area expertise, facilitation services, libraries and archives, and advice and assistance. Each center serves as a place of contact and exchange between American researchers and their host-country counterparts and offers programs including conferences, lectures, seminars, concerts, courses and exhibitions, all of which inject the visiting scholar into the host culture and make his/her stay more enjoyable and productive.

As part of the CAORC-CIES agreement, CAORC constituent centers will offer three categories of membership to Fulbright researchers and lecturers depending on the type and scope of services provided. Centers in countries which have no Fulbright commissions-the Centre d'Etudes Maghrebines a Tunis in Tunisia (part of the American Institute for Maghrib Studies), the American Institute of Bangladesh Studies, and the American Institute for Yemeni Studies-will offer full membership including orientation to the country and its academic and research resources, specialized assistance, as well as receipt of publications and access to libraries and programs. Two centers- the West African Research Association and the Mexico North Research Network (not yet a CAORC member)-will offer an intermediate membership in which they will explore their developing relationships with the Fulbright Program.

The remaining CAORC members: the American Academy in Rome, the American Center of Oriental Research in Amman, The American Institute for Maghrib StudiesTangier American Legation Museum, the American Institute of Pakistan Studies, the American Institute of Indian Studies, the American Research Center in Egypt, the American Research Institute in Turkey, the Cyprus American Archaeological Research Institute and the W. F. Albright Institute of Archaeological Research in Jerusalem will offer basic membership in which Fulbright awardees will be invited to all intellectual and social activities and be provided services and courtesies normally provided US scholars. The American School of Classical Studies at Athens has had a formal relationship with the Fulbright Program for some years. The American Institute for Sri Lankan Studies will join when its permanent host country presence has been established. It is anticipated that Fulbrighters will be affiliated to the American Institute of Iranian Studies once the Fulbright Program is reestablished in Iran.

Contact: Dr. Mary Ellen Lane, Executive Director
Council of American Overseas Research Centers

CAORC and ECOSOC

The United Nations Economic and Social Council (ECOSOC) Committee on Non-Governmental Organizations granted Special Consultative Status to the Council of American Overseas Research Centers (CAORC) on July 28, 1999. As CAORC members, all constituent research centers share in this status which enables and encourages individual centers to begin pursuing relationships with UN organizations within their host country and region with a view to creating new programs and collaborative projects. CAORC is in the process of designating official representatives to the United Nations who will maintain a regular presence and implement effectively the provisions for the consultative relationship with ECOSOC.

Consultant Janet Greenberg developed the application to ECOSOC and with CAORC program and finance assistant Julia Pilson represented CAORC at the ECOSOC meeting in New York. Several center-affiliated scholars helped immensely by writing letters on behalf of CAORC to the foreign delegates of the ECOSOC Committee. CAORC will send member centers information received directly from the UN and will look forward in turn to receiving progress reports from members.

October 1, 1999

Contact: Julia Pilson, Program and Finance Assistant
Council of American Overseas Research Centers

AIPS Fellowship Application Information

The American Institute of Pakistan Studies annually offers three types of Fellowships:

AIPS Post-Doctoral Fellowships: Two or more two- to nine- month fellowships awarded to post doctoral scholars. Awards include travel expenses (up to \$2,500) and a \$3,550 per month stipend. Topics should contribute to scholarship in Pakistan Studies. Subject to Funding. US citizenship required. Most Recent Application Deadline: February 1, 2000.

AIPS Pre-Doctoral Fellowships: Four or more four- to nine- month fellowships awarded to pre-doctoral students (ABD). Awards include travel expenses (up to \$2,500) and a \$2,750 per month stipend. Topics should contribute to the completion of a dissertation on a topic related to Pakistan Studies. Subject to funding. US citizenship required. Application Deadline: February 1, 2000.

AIPS Graduate Student Fellowships: Four or more two- to four-month fellowships awarded to graduate students who have yet to complete course work toward a Ph.D. Students must have completed one or more years of graduate study towards an MA or Ph.D. degree and demonstrate interest in topics related to Pakistan Studies. Awards include travel expenses (up to \$2,500) and a \$1,750 per month stipend. Subject to Funding. US citizenship required. Application Deadline: February 1, 2000.

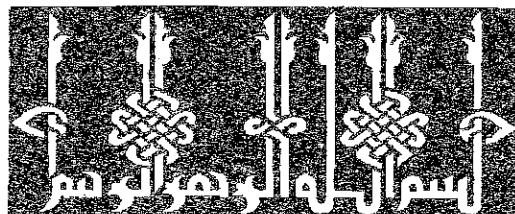
For further information, contact:

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Phone: (336)758-5453/5449; Fax: (336)758-6104.



Kharum Bat was a boulder located in the vicinity of the oldest villages of the community. Prior to the 1930s, this boulder was connected to a political history of the local ridership and was the dwelling place of supernatural beings known as "Pfut". In the last fifteen to twenty years, however, *Kharum Bat* was being blasted out of the ground. Two versions of a tale related directly and indirectly to the boulder are presented below. The first version was collected by Lorimer in 1930s and the second by me in the 1990s.

Version One

One day a goat belonging to a man got lost. [As he went on] looking and looking for it night came down on him. He was returning to his home without having seen it and as he came along there was a light in the *Buri Bun* [a boulder like *Kharum Bat*] and there were *Pfuts* [spirits in the nature of men] dancing. He also went in, they say, and mixed with them, and danced, and then sat down among them.

After dancing, the *Pfuts* brought food for a wedding party and at the end when they had eaten they brought a skin. Then they demanded from all the bones of their shares of the meat, and collected them. There was one rib short. That rib the man to whom they had given it as his share, had hidden from them. Then they (the *Pfuts*) made a rib of wood and threw the bones into the skin, and on shaking it up the goat came to life. When the man looked he saw that it was his own goat. The *Pfuts* drove it out and then they went off as a wedding party to the house of the *Sughuralo Phut*.

When the man, having departed thence, came to his home that goat of his was there at the door. On the morrow, when he slaughtered it, one rib was missing and in its place was a wooden rib.

Besides this, the man, had brought a dance tune from the *Pfuts'* house. They still call that the *Pfut's Tune* and they play it even at the present day (D. Lorimer 1935, H: 234-35).

In the 1990s a man, aged in his thirties, was looking through the album of Lorimer's photographs. When he reached the photograph of *Kharum Bat*, I asked him if he knew any stories about it. He lived amongst the communities that abutted it. At first he denied knowing any such tales, but then he told a story that he attributed to a tailor who had come to his house on the occasion of his sisters' marriages. The following tale of *Kharum Bat* (Split Boulder) was told by Mr. Udin as he heard it heard from a tailor,

Version Two

I had some goats and sheep many years ago. And one time some sheep didn't come back home. And I went to look for my sheep before winter time. And when I came near the *Kharum Bat*, my senses were normal but I felt dream-like. (Then Mr. Udin interjected that the tailor had learned this story from his grandfather.) He said (that is, the tailor said his grandfather said) it was at the time of the wedding of a *pfut*. He [the tailor's grandfather] saw the other *pfutu* (pl.). They were slaughtering his sheep for the wedding ceremony. He saw one sheep with two broken ribs (yal. mu.yo). When the ribs broke, the *pfutu* said, 'Oh, two ribs were broken.'

At that time one *pfut* made

these ribs from the juniper tree for the sheep. While the one *pfut* was making the ribs from the juniper tree, the man who was in a dream-like state (i.e., the tailor's grandfather) decided he had to leave that place because he would get into trouble with the *pfutu*. He backed away slowly, slowly (and escaped).

In the morning the people shouted a lot. 'Oh that man's sheep have been killed by an urk (a wild variety of cat smaller than a snow leopard). The people went there and looked at the two sheep. They were already dead. In the one sheep the ribs included two wooden ones.

The tailor's grandfather [saw the excitement] went to look at the sheep and asked, 'What happened to the sheep?' The people said that the sheep were killed by the *urk*.

He (the tailor's grandfather) responded, 'No. I saw yesterday that the *pfutu* slaughtered the sheep.' 'Mat man then looked at the ribs and saw the two ribs of wood. He knew that this had happened by the *pfutu*. And then the people said, 'Human and *pfutu* nature are the same.' The people know that the *pfutu* give us losses. This was the *Kharum Bat* story (Mr. Udin, Hunza, 1994).

Differences between the two versions included the location of the narrator and the time of the events. In the version recorded by Lorimer, the narrator was located in the tale. It was the teller who said, "Besides this (the evidence of the wooden rib), the man had brought a dance tune from the *Pfuts* house. They still call that the '*Phut's Tune*' and they play it even at the present day." In the second version, the tale was accredited to someone who was not present. It was not the narrator who personally knew of the event. It was the

(Research continued from p. 12)

tailor who knew the story as he had learnt it from his grandfather. The narrator located himself outside the events being narrated.

Besides the location of the narrator, the time of the events was different. It wasn't simply that the narrator was not present in the second version of the tale, but the ascribed narrator was someone who lived two generations earlier. The narrator closed his tale by saying, "This was the *Kharum Bat* story."

A friend, aged twelve, also knew a tale about a boulder. His version was abridged. After the *pfutu* discovered the man at the *pfutu* wedding, a *Khalifa* (religious leader) of the *pfutu* was called. This *pfutu* then made a paper effigy of the man and cut the paper-man's ear with a knife--so to warn the man not to interfere with the *pfutu*. The man's ear bled. The man escaped. My friend explained that his father had told him this true tale. In response to my question of where the boulder was located, he said, "There is a rock from ancient times where the *pfuts* live. We don't know where the *pfuts* put their name."

This was relevant. The boy did not know the name of the boulder and he did not know *Kharum Bat*. Rather, some boulder where *pfuts* lived was ancient and lost to obscurity. (*Kharum Bat* is not the only such boulder.)

Kharum Bat was only one of many such examples that demonstrated the dynamics between changing landscape and shifting knowledge. Earlier features, which had lost their power and held no future, were increasingly invisible and inconsequential to younger people. Children, those who made up the fastest growing sector of the population, did not recognize earlier landscape features and, importantly, they did not care. Their vision was directed to the future as they saw themselves in it.

The ordinary model of an Evolutionary Present was inadequate. It did not satisfactorily accommodate my field methodology or the dynamics that characterized the theoretical transition of changing landscape and shifting knowledge. There was no sequence of events known to everyone. The scheme could not account for meaninglessness as part of a process of changing vision. It could not address variability. What was verifiable, for example, to older residents or to me was not verifiable to everyone else, especially younger people. Most important, what is not rational in the simple model of an Evolutionary Present is shifting power, a primary source of vision. In the absence of crises and catastrophes, shifting power is almost imperceptible on a daily basis. Accountability, verifiability, and rationality are, therefore, a small part of the process of changing landscape and shifting knowledge. It was the combination of photography and narrative that made this perspective valuable.

Recent Publications

The Making of Modern Sindh. British Policy and Social Change in the Nineteenth Century. Hamida Khuhro. Karachi: OUP, 1999. \$25.

50 Years of Pakistan's Economy. Traditional Topics and Contemporary Concerns. Edited by Shahrukh Rafi Khan. Karachi: OUP, 1999. \$27.

G. M. Syed. An Analysis of his Political Perspectives. M. S. Kuregi. Karachi: OUP, 2000. \$13.

Waziristan. The Faqir of Ipi and the Indian Army. The North West Frontier Revolt of 1936-37. Alan Warren. Karachi: OUP, 2000. \$18.

Sukkur, Then and Now. Muhammad Siddique G. Memon. Karachi: OUP, 2000. \$15.

Poems from Iqbal. Renderings in English Verse with Comparative Urdu Text. Translated by V. G. Kiernan. Karachi: OUP, 1999 (1955). \$15.

Razia, Queen of India. Rafiq Zakaria. Karachi: OUP, 1999 (1966). \$12.

The Storm's call for Prayers. Selections from Shaikh Ayaz. Translated from Sindhi by Asif Farrukhi and Shah Mohammed Pirzada. Karachi: OUP, 1999.

Sherbaz Khan Mazari. A Journey to Disillusionment. As told to Shehryar Khan Mazari. Karachi: OUP, 1999. \$30.

Chief Justice Cornelius of Pakistan. An Analysis with Letters and Speeches. Foreword by Nasim Hasan Shah. Ralph Braibanti. Karachi: OUP, 1999. \$17.50.

Justice in Practice. Legal Ethnography of a Pakistani Punjabi Village. Muhammad Azam Chaudhary. Karachi: OUP, 1999. \$13.

Indian Muslim Perceptions of the West During the Eighteenth Century. Gulfishan Khan. Karachi: OUP, 1998. \$17.

The Pakistani Voter. Electoral Politics and Voting Behaviour in the Punjab. Andrew R. Wilder. Karachi: OUP, 1999. \$20.

Pakistan, The Barren Years. The Viewpoint Editorials and Columns of Mazhar Ali Khan, 1975-1992. Karachi: OUP, 1998. \$26.

Pakistan. The Economy of an Elitist State. Ishrat Husain. Karachi: OUP, 1999.

Pakistan, Islam and Economics. The Failure of Modernity. Izzuddin Pal. Karachi: OUP, 1999. \$11.

The Taliban Phenomenon. Afghanistan 1994-1997. Kamal Matinuddin. Karachi: OUP, 1999. \$15.

The New Development Paradigm. Papers on Institutions, NGOs, Gender and Local Government. S. Akbar Zaidi. Karachi: OUP, 1999. \$18.50. 1999.

Berkeley Urdu Language Program In Pakistan

Academic Year 2000-2001

The purpose of the 28th 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.

Requirements

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.

Costs

All participants must pay a \$25 application fee and a program fee of \$2200 for the full academic year or \$1,700 for one term. Participants must pay all fees and expenses in the U.S. prior to departure for Pakistan.

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 States 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: February 1, 2000. New & Earlier!!!

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

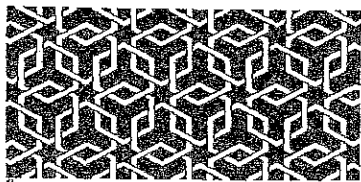
Fax: (510) 643-5793

Email: bulpip@uclink4.berkeley.edu

Internet: www.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.



Syed Razi Wasti (1929-1999)

Pakistan lost one of its most noted historians and many Americans who study Pakistan lost a friend and colleague with the death of Dr. Syed Razi Wasti in Lahore on November 21, 1999. He had suffered from heart disease for a number of years and had undergone bypass surgery. He was hospitalized for heart problems in November and contracted pneumonia from which he died at home.

Dr. Wasti received the Ph.D. from the University of London under the direction of K.A. Ballhatchett for his study of the role of Lord Minto in the reforms of 1909. This was published as *Lord Minto and the Indian National Movement* (Lahore: People's Publishing House, 1976). Among other publications are two collections of his articles published earlier in journals: *The Political Triangle in India* (Lahore: People's Publishing House, 1976) and *Muslim Struggle for Freedom in British India* (Lahore: Book Traders, 1993). He also published two studies on the life and writings of Syed Ameer Ali. In addition, he prepared the *Biographical Dictionary of South Asia* (Lahore: Publishers United, 1980). He and I often talked of doing jointly a revision of this, but, alas, it never seemed to fit into our schedules.

He was for many years professor of history at Government College, Lahore and served on numerous academic committees and other bodies in Pakistan. He retired from Government College in 1989, but continued to teach there as an emeritus professor.

Dr. Wasti visited the United States many times. In 1969-70, he was a visiting Fulbright lecturer at several institutions including LaSalle University and Wake Forest University.

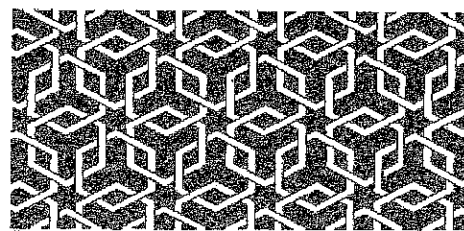
From 1983 to 1988, he was Quaid-i-Azam Distinguished Professor at the South Asian Institute of Columbia University. During that time he visited many other campuses and attended many of the conferences dealing with Asia, including the South Asia meetings at the University of Wisconsin. He also organized two conferences specifically on Pakistan at Columbia in 1984 and 1987. He and I edited a selection of the papers from the latter conference as *Pakistan: Authoritarianism in the 1980s* (Lahore: Vanguard Press, 1991). He taught summer courses at Columbia most years since leaving the Quaid-i-Azam position.

In 1996, he received a grant from the American Institute of

Pakistan Studies to lecture in the United States. He began that trip by attending an AIPS conference held at the Smithsonian Institution in Washington.

Dr. Wasti is survived by his wife, Helen, who is the librarian of the Lahore American School, and two sons, Khalid and Tariq, both of whom live in the United States with their families.

Craig Baxter
Juniata College



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The American Institute of Pakistan Studies

Pakistan Studies News

The American Institute of Pakistan Studies is managed by elected officers, an Executive Committee, and a Board of Trustees. The incumbent officers are Brian Spooner (President), Charles Kennedy (Director), Wilma Heston (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 meetings 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).

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

The details of how to achieve these objectives will no doubt evolve from year to year as we learn more about the work of colleagues and gain experience in the solicitation of 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.

American Institute of Pakistan Studies welcomes new members

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Please send check for \$25 annual dues payable to Dr. Wilma Heston,
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