Cover photos (by Bill Stafford): Seven sequential views (from upper left to lower left) of a brass vessel that depict “The Abduction of Sita by the Demon King Ravana,” inspired from the Indian epic tale, Ramayana. 

Artist: Made Sekar, Banjar Kamasan, Klangkung, Bali, Indonesia. 
Materials: Embossed and chased shell-casing for a U.S.-manufactured M48 B-1 76mm recoilless rifle. Dimensions: height: 64.5 cm; diameter at the base, 4.5 cm. Made in 1995. 

Using a hammer and a punch with a rounded edge, Made Sekar outlines figures in a stylized landscape with a series of overlapping indentations. Then with a variety of handmade tools, he fills in and shades the design. Employing a technique called “chasing” on this highly polished covered vessel, Sekar reveals how each implement leaves its mark from a profusion of tiny pinpricks to deeper impressions. After heating sheets of brass until they are pliable, one of Sekar’s young apprentices can be seen here shaping a series of cones (Figure 1). Utilizing a special anvil, they are uniquely fabricated for the purpose of returning the already spent casings to the “ghosts” (hantu) of their formerly lethal incantations—quite literally “chasing them back” with petalled incisions into tight lotus buds (Figure 2). Sekar’s name, by the way, means “flower” in high Balinese.

About the photographer: Bill Stafford is the photographer for the College of Architecture, Art, and Planning and the Department of the History of Art in the College of Arts and Sciences at Cornell University. Besides his duties at the university, Stafford is a documentary photographer who works in upscale New York.
Dear Friends,

I am extremely saddened to report to you that Professor George M.C. Kahin passed away peacefully at Strong Memorial Hospital in Rochester, New York, on the morning of Saturday, January 29, 2000. I am sure that all of you will agree that we owe George Kahin a very large debt of gratitude. As alumni, students, and friends of the Cornell Southeast Asia Program, we are what we are today because of the vision and leadership of George Kahin. He, more than any other scholar of Southeast Asia, was responsible for building and shaping our field of study. Not only was George an exemplary scholar, he was the consummate teacher, the Master Teacher who attracted colleagues and students to this most unlikely place—isolated, cold, upstate New York—to learn about tropical Southeast Asia. The majestic George M.C. Kahin Center for Advanced Research on Southeast Asia, and the sturdy oak tree planted squarely on the Arts Quad, will serve as constant reminders of George’s legacy to Cornell and the world region that he loved.

Just last November and December, many of us who teach and write about Southeast Asia met in New York at the Social Science Research Council to talk about the field that George had pioneered. As I now recall the faces around the meeting table and read the list of names, it strikes me that eight of the twenty-four participants and one of the observers were trained in George’s Southeast Asia Program, while many others were taught by George’s students. Their presence affirmed the influence and longevity of his contributions as an educator.

Professor Anthony Milner, the dean of Asian studies at the Australian National University, in his Colay Lecture given last April 7 on “Southeast Asian Studies as a Resource: An Australian Perspective,” foreshadowed the working conference on “Reassessing Resources: Teaching, Writing, and Civic Action” that took place over the following weekend. You will find details of this symposium and the annual Graduate Student Symposium in this Bulletin.

Our ongoing self-study, which includes the Colay lecture series, talks, symposia, and meetings of standing committees to review the curriculum, publications, outreach, budget, and administration, is punctuated by external reviews and reports to the U.S. Department of Education. Every three years, we invite colleagues from other institutions to provide us with a critical review of our program. This review also provides important points of departure for our reapplication to be designated a National Resource Center. Guided by our own self-evaluations and the report conducted by Daniel Chandler, we submitted our proposal to the federal government this past fall. Although the results of the competition will not be known until May, I want to share with you some of the initiatives we have planned for the next three years.

Because we are convinced that language is an essential tool in area studies, we have requested federal support for graduate student scholarships for cost-effective collaborative teaching programs such as the Southeast Asian Studies Summer Institute and other intermediate in-country summer studies, and for the development of new language-teaching materials—especially those that deal with Indonesian, Burmese, Thai, and Vietnamese. For the past twenty-four years, the SEAP has played a national role in meeting the need for training in Indonesian for non-Cornell students through its FALCON full-year intensive language program. Under the leadership of John Wollf, Cornell has taught Indonesian to 127 scholars from other institutions.

Now that several universities teach Indonesian, the role of this program is not as vital as it was at its inception. This year’s four students will be John’s last FALCON graduates. Not one to let sti still, John has already developed an interactive, course in Indonesian on CD-ROM that is a far cry from the mimeographed lessons that I used with John some thirty years ago! Unlike many of us, John has mastered modern teaching tools.

Over this past six-and-a-half years, our outreach activities have blossomed. We have been able to fulfill our mission as a National Resource Center: promoting the teaching and dissemination of knowledge about Southeast Asia. Teacher-training workshops on “Traditions of Women’s Roles in Asia,” “Democratic Transitions,” “Teaching Cambodia,” and an examination of the Paris Talks are planned for the near future. The SEAP is also engaged in putting together curriculum packets for college teachers. In addition to units on “Patterns of Islamization in Indonesia,” “Departed Spirits of the Viet Realm,” outreach will produce units on “Trade and Trade Ceramics in Southeast Asia,” “The Storied of Prasemodya,” “The Chinese in Southeast Asia,” and “Buddhism in Southeast Asia.” And, as a new outreach initiative, we will soon institute the Regional Faculty Associates Program to increase and enhance interaction between SEAP faculty members and colleges in the New York State region. Regional faculty associates will be given access to the Cornell University Library and will be invited to SEAP-sponsored events, such as collaborative summer workshops that focus on common pedagogical concerns. Another major theme that we plan to cover in some detail over the next three years is the Chinese in Southeast Asia. We will organize a library exhibition and a museum show, and plan for and hold a conference on the subject.

I want to end with an update on our plans to renovate the faculty. The deans of the College of Arts and Sciences continue to support our quest. Next year, we plan to conduct searches in government, and, perhaps, Asian studies. The search for a Southeast Asian anthropologist has concluded and I am happy to announce that Andrew Willford, a specialist on the Tamil and Malay will join us in the fall. I am sure that the faculty and students are excited about the coming academic year when Eric Tagliacozzo and Andrew Willford will be teaching new courses that together with other recent offerings will set the future path for our program.

George, we will not let you down.

Sincerely,

Thak Chaloemmaratana
Conducting Research on Politics in Burma: A Burmese Researcher's View

After I completed the demanding university course work and the traumatic comprehensive exams, my thesis advisor granted me permission to return to my homeland, Burma, to conduct my dissertation research. Many friends at Cornell asked me how I felt about going back home. I told them that I was both excited and nervous; I was very happy and looked forward to meeting friends and family I hadn’t seen for about three years, but at the same time, the tense political situation and the nature of my research made me worry about my safety. The research I was planning to do on state-business relations in post-colonial Burma, was political by any definition. To obtain the data for my study, I needed to interview businesspeople, government officials, and politicians, and conduct archival research. In Burma, politics has long been considered a sensitive subject, and the ruling junta has been known to be adverse to western researchers or western-trained local researchers investigating sensitive political subjects. In one case, a Burmese local who was conducting research on Burmese politics was detained and arrested at the airport on his way back to his school in Singapore. Although I searched certain of the specific reasons regarding his arrest, I was still worried that I might run into a similar misfortune. My concern was compounded when my family heard from an old friend that a former college classmate was spreading rumors, in Burma, suggesting that I was attempting to sell secret political information to foreign journalists and government agencies. I had no idea what my former classmate’s aim was, as we had never been rivals of any kind, but clearly what he was doing could be conducting research in my homeland more difficult. However, in spite of my growing concerns, I did not want to let anything persuade me from going home. I hoped that I would be able to convince my teachers and friends that I did not plan on doing anything but my dissertation research during my stay in Burma. On September 7, 1997, I found myself homeward bound.

Many of my worries went away when security personnel at the airport did not detain me or ask me any strange questions. My remaining worries dissolved once I met my old professors and friends, who welcomed me warmly and cordially and asked me to let them know if I needed any help in doing my research. An old professor of mine invited me to come and stay at his home in Rangoon when my research took me there. Only one friend was worried that I was involved in antigovernment activities in America, and tried to distance himself from me. But once he learned that I had devoted my time in the U.S. to academic studies, he was treatyly, and offered to help me with my research.

I did not start my research right away but traveled through western Burma with my two visiting mentors, Professors Benedict Anthonsen and Mary Cellarham, until they fulfilled a wish to walk around an ancient Burmese city wall under the full moon. Once they left the country, I started my research by looking through the catalogs of official documents and secondary literature at the university library in my home town, Mandalay. On my first day of my research, I ran into the problem of not being able to check out books from the library because I did not have formal permission to do research from the Ministry of Education. However, I was lucky enough to know members of university faculty who, in the wake of a student protest in 1996 that suspended all classes, were free and willing to do all the library research for me. They readily turned themselves into a team of researchers who, for eight months, conducted lengthy newspaper research for me. Their help allowed me to spend more time conducting interviews and doing archival research in other parts of the country. After conducting a number of interviews in Mandalay, I made a few trips to Rangoon and to other major cities to interview politicians, government officials, and businesspeople, and to conduct some archival research.

Doing research outside Mandalay was not as easy as doing research inside Mandalay, as I did not personally know most of the people I wanted to interview as the officials of the archives and libraries. In addition, due to the sensitive political situation, people did not want to share their political knowledge with me if they did not know me very well. Some businesspeople and government officials bluntly told me that they did not want to answer my questions because they did not.
not trust me. Many others politely refused to answer my questions, saying that they did not know the answers. I was also not welcomed at the library I visited in Rangoon; library staff members were instructed to keep an eye on me as well as a German student who was doing research on the economic history of the late Konbaung (the last Burmese kingdom) period, as we were suspected of being electronic thieves (because we collected data by typing it directly into our laptop computers). All of this was enough for me to realise that I needed to get to know the people I wanted to interview and the officials of the libraries where I wanted to conduct research. Just as image (connection) plays a crucial role in getting things done in China, having a good a-he-tat-e-htat (connection) is essential in trying to get things done in Burma. I, therefore, had to try to establish good a-he-tat-e-htat with the people I wanted to interview and with the officials of the archives and libraries. With the help of some friends, I obtained permission to do research at the archive of the Burmese Historical Commission and at the library of the Institute of Economics. The officials there were very helpful and granted me unlimited access to the materials stored at their respective institutions. I spent most of the time I had allocated for archival research examining two collections that were immense mines of information. My friends and acquaintances also helped me converse with many businesspeople, government officials (mostly retired), and politicians that was safe to share their political and economic knowledge with me. Thanks to the help of friends, acquaintances, and family, I successfully completed my research at the end of 1998, and returned to Cornell to start writing my dissertation in January 1999.

In spite of initial concerns about my safety, I was never harassed by security officials or interrogated by intelligence officials during the course of my research. In fact, I even had a very pleasant conversation with an intelligence officer two weeks before I came back to Cornell. I presented a paper on the political economy of hmaung-kho (smuggling) in Socialist Burma at a conference organized by the Burmese Historical Commission. Although the paper did not touch upon the current period, it talked about the corrupt socialist officials, many of whom held high-ranking positions in the current government. I was a bit worried that my paper might offend some of those present, but I was happily surprised to find myself being praised by an intelligence officer who came and talked to me after my presentation.

Lastly, the rumors that were spread by my college classmates against me did not have an impact on my research and I never found out why he did it to me. On my part, I just tried to convince my teachers and friends that I was a scholar who would never let himself become an informant for a foreign government or organization. The fact that my friends helped me with my research to the best of their abilities allowed me to collect a large amount of interesting data for my dissertation. And, what’s more, I met more good and helpful people than ones who were uncooperative or moved by it during the course of my research in my homeland.

The Milton L. Barnett Scholarship Endowment

This endowed fund in honor of Milton L. Barnett is initiated by the generous gift of Shrewdin Chen (Cornell ALUM, 1953). Designed to promote Malaysian scholarship at Cornell, the fund is used to provide financial support for Cornell students, either Malaysians enrolled in Southeast Asian studies or other students whose focus is on Malaysia. A portion of this fund is also used to purchase books related to Malaysia.

1999 MILTON L. BARNETT SCHOLARSHIP RECIPIENTS

Beresse Savelova—To study Bahasa Malaysian–English Code switching at the University Kebangsaan, Malaysia (Summer ‘99).

Asla Toda—To research "The Use of Telecommunications Apparatus and Consumption of Computerized Information among Malaysian Youth and How This is Asimilated into their Own Cultural Logic," in Petaling, Jaya, Putra Jaya, and Shah Alam with Dr. Sumit Mandali and Dr. Shamsuddin Arifi Badhunadi, both of the National University of Malaysia (Summer ‘99).

Ren Bo—To research "Political Interests, Financial Markets, and Investor Behavior in Southeast Asia" in Kuala Lumpur and Singapore at the Malaysian and Singaporean Stock Exchanges (Summer ‘99) and to purchase office supplies and capital market literature.

The Lauriston Sharp Prize Award

The Lauriston Sharp Prize is awarded annually to an outstanding student of Southeast Asian Studies at Cornell University. The award is made on the recommendation of the faculty at the Department of Government and the Department of Near Eastern Studies.

The Lauriston Sharp Prize is awarded to

Lan Huong—For research "Political Interests, Financial Markets, and Investor Behavior in Southeast Asia" in Kuala Lumpur and Singapore at the Malaysian and Singaporean Stock Exchanges (Summer ‘99) and to purchase office supplies and capital market literature.

The Sharp Prize Committee:

Martin Halper (Chair), Paul Gellert, Kaya McGowan
A Memoir

Anthony Thomas Kirsch, a distinguished student of Thai Buddhism, Professor of Anthropology and Asian Studies, and a member of the Cornell Southeast Asia Program since 1970, died on 17 May, 1999. He was born in Syracuse, New York, on 29 May, 1930, into a family that, on his father's side, came from Germany. His mother was Florence Sheehan; her family was Irish. His grandfather owned a large dairy, dairy shop, and potato farm on land that included or was near the site of Syracuse's Hancock International Airport. Tom and his cousins would be recruited to help harvest potatoes, and he is remembered as a somewhat reluctant toiler on the land; sometimes his absence was noticed and he would be found reading in an apple tree. Working in the yard never became one of his preoccupations in later life.

He was brought up in a devout Catholic family that donated land in Mattydale for the original St. Margaret's Church and convent and also the first public library in the area. His relatives were numerous. They farmed together and went to the same schools. Each summer they still celebrate reunions of a hundred or more of all ages on the shores of Onondaga Lake, where their custom is to consume half an ox. Tom and Yokiko, his wife, habitually attended these gatherings. In his pre-Harvard days he was regarded as being quiet and reserved; though he also fancied himself behind the wheel of an MG. His relatives may never have quite understood their eccentric kinsman and why, when a student at Harvard, he should have decided to go to the other end of the world and live in a Thai village.

He was educated at the Christian Brothers Academy, Syracuse, and received what today would be regarded as a traditional education. He studied "Religion" and "English" for four years, "History" for three, and "Latin" for one. Unfortunately, in view of what lay ahead for him, details about the range of his religious studies are not available. His parents urged him to read as much as possible and consider a career away from the farm. After leaving school and spending a year as an "inspector" on an assembly line in a factory producing TV sets (one of the first of its kind), he decided to become an electrical engineer, but soon realised that he had no mathematical and calculus skills. He then considered a career in professional geography, entered Syracuse University, was advised to study some anthropology, and became "enraptured," as he wrote years later, and now knew where his interests lay. Administrative circumstances required him to take a joint anthropology/sociology major with a painful consequence: he was introduced to the influential theoretical work of Talcott Parsons and a number of sources such as sex roles and kinship that were one day to occupy his attention.

He received a B.A. cum laude in 1952, was drafted into the U.S. Army, and there he underwent medical and psychiatric work from 1953 to 1955. He recalled many years later that his military experience provided him with an environment in which he could read and study cultural, social, and psychological matters. Thereafter, having worked briefly in his family's business, he returned to Syracuse University because he knew that academe was where he really wanted to be. He took an M.A. in 1959 before proceeding to Harvard for graduate studies in anthropology. His earliest connection with Cornell was in 1961–1962, when he began studying the Thai language. Unfortunately, why Thai should have been his country of choice is not known for certain, though the choice had been made before he went to Harvard. He once disclosed that he was fascinated by Thailand's geographical shape and especially by how it lunged into southern China and the Malay Peninsula. Geography had been one of his earliest adult interests.

He would have arrived in Cambridge feeling independent as never before. He was probably unusually well educated, inquisitive, and with plenty of ideas in his head. His fellow graduates remember him, as we who knew him subsequently do, as a friend who gladly shared his knowledge with anyone who talked to him. He had come to Harvard at an exciting time in the history of social anthropology, when the dynamic relations of culture and society was a focus of inquiry. He had already been influenced by Talcott Parsons's emphasis on social systems and their dependence on cultural orientations, and he became convinced, as he later wrote in his classic Reasing and Social Oscillation: Religion and Society in Upland
Southeast Asia, "that religion is the repository of cultural values and conceptions which provide the cognitive and effective framework within which social action takes place." This view was being taught at Harvard when Tom was there, and his achievement later would be to elaborate it in the context of Theravada Buddhism in Thailand, the core beliefs of which he knew thoroughly. A fellow anthropologist has praised Tom's success in being able to link Parsian theory with empirical data.

His lifelong intellectual concerns were announced in a daringly ambitious doctoral outline of May 1964, pruned to become a study of Pancha Thai religious syncretism in north-eastern Thailand. During 1962-1964 he lived with a village schoolmaster in Ban Nong Sung, a remote and largely unknown village in the District of Khamna-ee and in what today is the province of Mukdahan. A few years ago an old monk in Washington, D.C., recalled how Tom—the only Westerner not only in the village but in that part of the northeast as well—had impressed the population. Perhaps his youthful years on a farm in upstate New York helped him settle down in the Thai countryside, and his Catholic upbringing may have accustomed him to a way of life that respected authority, discipline, and ritual, and enabled him to understand similar elements in the Theravada Buddhist way of life practised in his village. At any rate, his affection for his village meant that thereafter he was always eager to teach that the surest basis for ethnically grounded conduct was village Buddhism rather than the rational Buddhism of the metropolis or versions of Buddhism without "Asian trappings" which usually appealed to Westerners. The village of Ban Nong Sung became the personal adventure and intellectual influence that remained with him until the end. Unless his village is borne in mind, not much sense can be made of Tom's subsequent life.

His doctoral outline, written after he returned from Thailand with tropical sprue, reads today as though he was already drawing up the research programme that occupied him throughout his career. It comprised no less than the study of the hill tribes of mainland Southeast Asia, the "sandakan" peoples of lowlands of mainland Southeast Asia, and the Theravada Buddhist countries of Southeast Asia. Not surprisingly, the outline was more than thirty pages in length.

Still at Harvard, he wrote graduate papers on these topics against the day when he could return to them, as indeed he did. Professor Holger Triska, who came to Cornell because he was attracted by Tom's interest in the Highland peoples of Maryand Southeast Asia and was among the last students to complete a doctoral dissertation under his supervision, is introducing a collection of Tom's influential writings for publication under SEAP auspices. Two items remain unpublished. The collection will illustrate the range and coherence of Tom's intellectual preoccupations and also how he approached Southeast Asia as a field of study. In several instances he seems to have anticipated research directions anthropologists followed later.

The writer of this memoir owes Tom much. Tom honoured him by attending and participating in his lectures and sought to persuade him that there was more to be done to "History" when cultural and social influences were borne in mind. He was a historian's anthropologist. There he was continually at one's side, quietly proposing, by way of speculation or hypothesis, new ways of looking at the past and advancing reasons for doing so as a result of his anthropological insights. Three of the essays in the projected collection of his works concern Thai and Khmer history, and they read, among other things, as written from the perspective of a scholar alert for signs of movement and maybe change beneath what he called the "surface" of a text. In his essays on history he mobilised his anthropological expertise to challenge conventional wisdom on, for example, the significance of king-slaying systems or on the rise and fall of cultural and social systems. He paid attention to contingencies such as warfare, succession disputes, and manpower needs rather than following rigid models of social organisation. He always sought to identify human agency and motivation as factors influencing the course of events.

With a lifetime of research goals in his notebooks, he left Harvard in 1966 to become an assistant professor at Princeton and worked there until, in 1970, he began his Cornell career of nearly thirty years, where by all accounts he undertook every responsibility that could be asked of him, and had the reputation of volunteering to do whatever needed to be done. Only a year after arriving, he had already begun to serve the first of these terms as chairman of the anthropology department and by 1990 had completed more than nine years of service. Those close to him remember that he managed to take the ups and downs of office in his stride and always with a twinkle in his eye. He served on heaps of departmental committees. Some will remember him as having a propensity for dashing off on his typewriter ('No infernal word processor for me!') long and forcefully argued memoranda addressed to those in authority whom he thought had treated his department without proper consideration. Yet he seems to have been the obvious choice for a series of college deans when they had to appoint faculty members to serve on committees. From time to time he was a member of the Faculty Council of Representatives. And this is not the limit of his miscellaneous services to the academic community. In 1969 he was one of several scholars asked to create a program for the study of religion at Cornell. He served on the program's steering committee until his death and chaired its curriculum committee. At the same time, he lectured on "Magic, Myth, Science, and Religion." As a member of the Executive Committee of the Southeast Asia Program, he would exhibit his familiarity with the regulations of the college and his expert experience with the moods and whims of deans. When necessary, according to a colleague, he would utter the group's conscience and remind it of what it was supposed to be doing. He was a stickler for the rules of academic life. He made himself responsible for organizing the annual film series on Southeast Asia. But, much more important, he was a favourite chairman
of graduate committees and was also in demand as a "minor" member of these committees. He sponsored the publication of manuscripts written by scholars visiting the program and wrote forewords and prefaces for them. He coedited a festschrift in honour of Laureston Sharp, the program's founder, and coedited in planning a festschrift in honour of Jane and Lucien Hanks. Away from Cornell, he served on the Thailand Council of the Asia Society and the Southeast Asian Council of the Association for Asian Studies (AAS). Between 1965 and 1992 he attended numerous seminars, symposiums, and panels organized by the American Anthropological Association, the Association of Asian Studies, the Asia Society, and centers of learning in various parts of the country and in Thailand. He regularly wrote book reviews. From time to time he refereed book manuscripts and journal articles. In 1985-1986 he served as a Fulbright scholar and consultant at Khon Kaen University, Thailand. In 1992 he received a Fulbright Hays Faculty Research Abroad Award and became a Visiting Senior Scholar at the Chulalongkorn University Social Research Institute. In 1984 he married Yohko Tsujii, a fellow anthropologist and a joy to him as well as a helconmate in times of need if ever there was one. They were a happy, hospitable pair. She amused him, as he did her. They were together in Thailand in 1985-1986 and 1992. On the latter occasion, Tom was preparing materials for a "Social History of Two Thai Families: 1960-1990," concerning the families with whom he had kept in touch since his Harvard days. His intention was to epitaphe the qualitative and human effects of the profound changes that had occurred in Thailand during this period. But he returned from his last visit to Thailand in discomfort, and shortly afterwards, in October 1992, his lenses had to be removed. The disaster occurred only two years after he had given up the chairmanship of his department, and he had been looking forward to fewer duties. He now had to converse by means of an electrotyanoz. For a less brave man, the disaster could have meant the end of a useful career, but the contrary happened. Without showing a trace of self-pity even when he was often required to undergo further and disagreeable medical treatment in Syracuse, and supported by his courageous wife, Tom responded to his predicament with admirable endurance and carried on uncomplainingly. He may even have been grateful that he was still a teacher and student advisor and relieved at last of what he was to describe as "extraordinary administrative responsibilities that adversely influenced my time, thought, and energy." In his last years he was perhaps at peace professionally as never before and could write that "I know that I enjoy my teaching and advising more now than I did previously". He never behaved as though he were handicapped. His colleagues readily took his composure for granted, and he wanted nothing else.

With a new "voice", and determined to be active, he was now known to be almost furiously busy lecturing and revising lectures to make them, he said, more relevant to the state of contemporary theory and the state of regional developments. At the same time, he was always seeing students, holding examinations, and attending endless departmental meetings. As a result of this sudden whirl of activity, his friends often found it difficult to get in touch with him. In 1994-1995 he took a great deal of trouble to compose an authoritative and affectionate memorial statement in honour of Laureston Sharp, whom he admired and often quoted. In 1995 he participated in conferences in Leiden and Lund and was a panel-discussant at the 1995 and 1996 AAS meetings in Hawaii and Washington, D.C. In 1997 he traveled in the British Isles and visited Oxford, where he enjoyed examining the "utterly overpowering" Pitt-Rivers Ethnological Museum. In 1997 he accompanied Yohko to Japan. Also in these post-1992 years, his resolve to carry on in spite of his disability meant that he grasped an opportunity to return with passion to an earlier intellectual interest, which was a concern for the future. The "opportunity, as we shall see, came in the form of the Southeast Asia Program's "Galay Memorial Lectures." Tom’s concern with the future was derived from his long-standing interest in the past and, therefore, with what came next. When travelling in Britain, he was well-informed about and relished heritage sites. Three articles in the project of his writings are on historical subjects. Perhaps his interest was originally awakened as a result of his education at the Christian Brothers Academy in Syracuse. Certainly long ago at Harvard he had encouraged his peers not to neglect history. His doctoral outline included what he called "an evolutionary dimension" and involved a detailed historical approach to the "sanskritic" civilizations. Not many years later he coauthored the Human Division: An Evolutionary Introduction to Social and Cultural Anthropology. History and evolution seem to have been interchangeable notions.

His interest in history also led him to study the history of his discipline, and this had become a sufficiently lively interest that he spent 1974-1975 at the Peabody Museum at Harvard University, working on what he came to define as paradigmatic changes in anthropological theory. In 1982 he published an important article titled "Anthropology: past, present, future; Toward an anthropology of anthropology" and noted that anthropologists had created their discipline by studying origins and today were studying the present with an ethnological focus. But, he insisted, humans had always been interested in the future; an awareness of the future shaped and affected their lives. He therefore proposed, as others were beginning to do, that the future should become a legitimate focus for a new generation of anthropologists. An unexpected circumstance gave him the opportunity to reaffirm this concern. A series of annual lectures had been endowed by the Galay family in honour of Frank Golay, a distinguished economist and one of the earliest members of the Southeast Asia Program, and Tom played an enthusiastic role in launching the series. His correspondence in these years (1994-1998), occasionally in the form of the long
memoranda he favoured, reveals him as urging vigorously that the implications of the dramatic pace of change in Southeast Asian studies and therefore an appropriate focus for the "Goley Memorial Lectures."14

Evidently, he had been thinking earnestly on these lines during the upsurge of energy in the final years of his life. He was well aware of remarkable changes overtaking Thai society and elsewhere "out there" and was also, of course, mindful of the direction that he had long urged anthropologists to take. In his opinion, changes in the region represented fundamental dimensions of daily life such as “space, time, proximity, distance, affections (e.g., love and hate), and health and well being, the essential quality of life for Southeast Asian peoples, past, present, and future.” A few before his death, he summed up the urgency of the situation in an uncertain language:

It strikes me as inescapable that the religious, political, economic, social organizational and familial (orders in Southeast Asia) (the rest of the world) have already undergone transformations that might only a short time ago have been deemed too fantastic even to contemplate.

So convinced was he that priority should be given to these developments that he would not accept that other and more recent academic pursuits—which he dismissively referred to as the “post-totemists”—should be allowed to steal a scholar’s attention. In a somewhat letter written to an overseas friend in February, 1997, he insisted that one must not be diverted from “thinking about, addressing, or even perceiving (much less engaging) the pervasive disjunctions and transformations that affect the lives of the peoples of Southeast Asia, or anywhere else, or the social and cultural forms that are being transformed and changed”. Furthermore, he realised to his grief that the global market was today the latest instance in world history of a large-scale transformation and that it was accompanied by moral decay and frequent violence. What it is ahead of this globalising and deplorable situation was the future” that needed to be studied, and to do so meant that one had also to take into account the past and present, “a trajectory” of historical experience. He was fond of the expression “trajectory”.

In this way a new paradigm for regional studies could emerge, and “globalisation” was his obvious candidate. But, as he wrote to the same friend, it should be studied:

for the future—not today “but tomorrow.” And, unlike the preferred model of previous area studies [i.e., “traditional” politics], any new perspectives cannot privilege us” as models of what tomorrow will be like but must incorporate “us” as both actors and acted upon along with all those “others.”

The Goley Memorial Lectures probably gave Tom pleasure by providing him with an unexpected context for voicing ideas developed earlier in his life and also, perhaps, for racing against time when doing so, for he was perfectly aware of the gravity of his physical condition. But an event that took place not long before he died undoubtedly brought him comfort, and this was when friends of Harvard days, colleagues, and former and present students came together at Cornell from many centres in the United States and several disciplines. On 19–20 February, 1999, the anthropology department, with the cooperation of several other Cornell departments, centres, and programs, organized a two-day interdisciplinary symposium to celebrate his career.15 The theme chosen was an appropriate one: “Religion, Society, and Popular Culture,” Professor James L. Peacock, of the University of North Carolina in Chapel Hill, introduced the symposium with a moving address: "Applied Weber/Krisch/ Parsons.” Eight papers were delivered, and the proceedings were notable for the deference accorded Tom and his career. A friend commented that "no big egos were involved on this occasion. The sincerity of the homage and the depth of affection displayed were striking. A reception was held in the Kahan Center, and guests declared their feelings for him. One speaker went so far as to attribute to him qualities associated with a Bodhisattva. Later that evening Tom was overheard to murmur: "I would have liked to have known that guy". The timing of the symposium was perfect. About a month later his condition began to deteriorate rapidly. He never recovered and was transferred to the Ithaca Hospice Care Center, where he endured his suffering with characteristic tranquility. Never, drive, he sometimes bewailed his visitors by speaking Thai. Students were at his bedside to the end. A Westerner in Thailand had asked one of Tom’s former students why the Thudong monks (forest monks) of Thailand, about whom she had written, were prepared to undertake dangerous risks. This student, always with Tom in his final days, consulted him. Tom asked for his electrolysts and taught for the last time.

To understand why Thudong monks are not afraid of death, we need to examine their beliefs in karma, or rebirth in multiple lives. So strong was their faith that they believed that if they got killed, say by being attacked by a tiger or wild elephant, they still had another chance to be reborn and in their next life try to make progress toward enlightenment. In other words, if they did not succeed in this life, there is always a next life in which to try again. By contrast, Westerners generally do not believe in rebirth; they think that they have only one life to live. The typical Western Buddhist is determined to mediate his or her way toward enlightenment in this life. As a product of the prevailing culture (belief in one life), they tend to be more cautious. You can’t be reckless because you might blow your only chance to get enlightened.16

He died peacefully on 17 May. This memoir is written by a friend and program colleague but not by an anthropologist. Others will be qualified to judge Tom’s scholarly status, and it is hoped that they will acknowledge that he left behind a substantial body of
writings in spite of heavy administrative duties and the tragedy that prevented him from completing what he intended to achieve: a study of the changes over the years that affected his two Thai families. He also intended to write a commentary on his collected articles that would, as he put it, identify “what I think their ‘trajectory’ is.”

He was a reserved person, but observant and with a sharp analytic focus. His was a complex personality. He was inclined to keep to himself and never sought the centre of the stage. Sometimes he may have been unassuming to the point of self-effacement. In his last years he confessed that he seemed to find himself to be “cranky” and in the unchristened role of “hasbeen”. He was always quiet even before 1992. A friend of many years has observed how Tom would tend to “whisper” words of wisdom when commenting on current issues. He was, however, always ready to be consulted and would answer enquiries with magisterial handwritten notes, accompanied by references, comments, and sometimes regrets that a subject had so far received insufficient attention. He gave the impression that he had mastered a canon of invariable literature to be shared whenever an opportunity arose. He had a very sense of humour, mischievous eyes, and an impish smile. A friend has said of him that his smile was gentle, “but I always felt that I needed to prepare myself for a droll remark when I saw his smile”. Tom was unquestionably considerate and is gratefully remembered as a friend in time of need.

Some may have imagined that he was passive, but this does not mean that he did not influence others. On the contrary, his influence, albeit subtle, was profound. One reason was that he invariably attended the annual meetings of the AAS and the American Anthropological Association. He was a convention aficionado and knew every German restaurant on the convention circuit. He therefore had ample opportunities for informal conversation with friends and colleagues, often his former students, and his comments on what they were doing would be sought, remembered, and treasured. His silence was never lightly ignored.

Tom’s summing up of the ground covered during a panel in honour of the late Lucien Hanks may give a glimpse of how it felt to have an informal conversation with him. One would soon gather that one was being “encouraged” or assured that one’s work was “food for thought” and might even be “ambitious”, “intriguing,” or providing “a germinative hypothesis, worthy of further consideration”. Yet perhaps something more was at stake, and Tom would then begin to think aloud and wonder whether “it might be that...” At the same time one would be gently reminded of insights of other and earlier scholars. Eventually, one would be offered suggestions and maybe recommendations for considering additional aspects of one’s study. But he would always be courteous and perhaps sometimes even playful, and he would certainly disclaim the right to make “assertions”, even though one would probably end up with having to acknowledge that further research was still necessary. In the meantime, Tom’s distinctive approach would have come into the “social and cultural aspects” of whatever was being studied new to be taken into account. Moreover, if the subject impinged on Buddhism, one would be reminded that substantial research had indicated the “dynamic role of Buddhist values, ideas, and institutions” among Tai peoples. And so one would go away with the feeling of having received warm encouragement and useful hints for further lines of investigation from a learned but modest scholar. A friend, who, still a young Thai student, first met Tom at an AAS meeting, recalls that “he never made me feel as if I was a struggling student, or that I were Thai for that matter. He treated me as a fellow traveller in quest of a better understanding about Thai society. He made me feel that I belonged in that group of scholars.”

Another and major reason for Tom’s influence was that his students could readily spot a teacher who had much to offer and would take trouble with them. A colleague who shared courses with him remembers his delight in his students’ creativity and how they would respond by outing themselves in meeting their own standards. Their tribute on the occasion of the symposium in his honour explains convincingly why they held him in esteem. In spite of his disability, he had won their attention and affection by sheer intellectual integrity, and they expressed their debt in personal terms. He had “opened our eyes”, “pointed us forward”. He respected “our idea, our work, and our individual projects in a way that encouraged us and challenged our intellectual horizons.” He guided us to become our own anthropologists in order to sustain the discipline and keep it vital. They had no difficulty in recognising his qualities as a teacher: his encouragement of creative projects; his love for and skill in introducing them to their discipline’s intellectual foundations, upon which their projects rested; encouragement to explore new areas of anthropology, even if they were “trendy”: “You point, but you never push; you question, but you never cross out.” Other and characteristic glimpses of him were recalled: how, for example, he would put notes and clippings into their brows by way of carrying on an interrupted conversation; how he would have an eye on the future “when issues would be resolved one way or another, or all ways imaginable—and some unimaginable”; and his fondness for guppies. He would explain that the candy on the seminar table was evidence that “God is in the details” or would counsel that “in the grotto garden of anthropology we should let a hundred flowers bloom. However, we should probably recognise that there is a difference between flowers and weeds.”

Tom may not have visited Thailand very frequently, and yet his rapport with Thai was remarkable. It was as if he did not have to go to their country to become close to them. One former Thai student has even suggested that one could forget that he was not there. Here, then, is the final source of his enduring influence. He has sometimes been described as a revered teacher, and this he was to his Thai students in a special way. He exemplified what for them was the powerful
and enduring teacher (apron) and student (likat relationship).
He had jai yen ("a cool heart"); he possessed equanimity
and could meet all situations. They could see him as a
selfless and compassionate being who practiced the ethical
standards of a Buddhist. He was a good and kind man who
studied by personal example just as the Buddhist teachers
he had known in his village did. He listened to those who
approached him and always had something helpful to say.
According to one Thai friend, he had the reputation of having
manee (a "good disposition"); he was jai dene ("kind"), his
was the heart of a monk ("ca phyo)
and he had jai suar
far (spacious heart) ("a beautiful smile and was always smiling").
The same friend visited Tom in the hospice and observed
how he exuded good will, kindness, and aniable serenity.
He was close to visiting one's favorite monk at a temple. It
was good therapy.
The Thai poet, Sujit Wontrath, receiving the news that
Tom had just died, immediately wrote:
Apin [the teacher] Kirsch was born and died in the West.
Then he went to the spirit [the Province of]
Mukhahan, Where on the banks of the Memong the human
world links to the world below.
His spirit has now made its way to the highest
heaven in the skies.
When he was in the hospice, Tom had asked that his
friends in the village where he studied long ago should be
told that he was dying and that he had requested his ashes
to be taken to the village Wat. The poet knew this.
Yoko honored Tom's wish. His ashes were deposited in
a cloud erected inside the Wat Traiphum compound,
a privilege usually reserved for deceased monks.

9 ISAW BULLETIN Spring/Summer 2000

NOTES
1 I thank a number of Tom's friends, and especially his wife, Yoko
Kirsch Traji. Without their willing assistance, this memoir could not
have been written.
2 For these and other historical details concerning Mattadyee, see
3 His MA thesis was on "Factors Influencing the Relations of
Married Siblings." It was basically a sociological one and somewhat
influenced by Talcott Parsons's essay on social stratification
in industrial societies. Noting the interesting circumstance that a
brother of the head of General Motors had been employed in that
firm for an hour paid worker, he developed the hypothesis that the
hypothetical difference in occupational roles is the least close ties
will be close relatives. He conducted his research among members of the "weeds"
club of the engineering staff of a large manufacturing plant in the area.
4 A. Thomas Kingsley, Peasant and Social Tension: Value and Society in
5 The Bishop of Trang visited Tom in Tom's hospital, held in
February, 1999, suggested that Tom's understanding of the
influence of Theravada Buddhism on Thai women was
"unparalleled in demonstrating the force of religion in the
social order".
6 His spiritual fulfillment of what he regarded as Thai gender
roles received a significant amount on his ability to gloss the Thai
"Blessings of Ordination" text in order to read it an encoding.
Theravada teachings. He rejected the suggestion that, in Buddhist
terms, anyone could be "naturally good". All were human beings
caught up in a world of ignorance, desire, and illusion ("theand Contex: Buddhist sex-races/cultures of gender revisited", American
7 Language such as "responsible", "actor", "activating", "mobilizing",
"reaching", "causing", "initiating", "promoting", "purifying", "recruiting", "to resort to",
"taking a claim", and "calling on" to support
gains the matter-of-fact but actual happenings
that interested him.
He called behind the author's intellectual attempt to organize an
interregional seminar on the status of women. An extract from his
presentation will appear in Professor Janet's collection of Tom's works.
He served briefly as acting chairman of the Department of Asian
Studies.
9 One day, evening bok to mickel Ham with after a SPEF
meeting, the author told him casually that he had recently noticed a
new book about the work by an anthropologist. Within
half an hour of Ham's inquired a three-page note to the author's desk
to thank him for the book's helpful tendencies.
10 Four of his students were awarded a "Laurence Young" prizes
for scholarly excellence. He served on the committees of six other
prize winners. Cited in ISAW, 1975, and Tom was
closely involved with a third of the prize winners.
At Harvard he recommended that his friends should read E. H.
in 1975, he wrote that he offered the essay in the spirit of a remark
by Carr, the more sociological history becomes, and the more
historical sociology becomes, the better for both.
12 The Human Directive: An Evolutionary Introduction to Social and
Cultural Anthropology (with James L. Evans) (New York:
Appleton-Century-Crofts, 1950), and now in its third and revised
edition, was translated into Japanese in 1975 and has also been
translated into Thai and awaiting publication.
13 Anthropology, Past, Present, Future: Toward an Anthropology of
Anthropology, in E. A. Hoebel, R. Carman, and S. Keates, eds., Cohn
in Anthropology: View from Spring Hill (New York and London,
14 It was his suggestion that the fifth College Lecture should be
accompanied by a conference. At school he was top of his class in
"drama", and it is tempting to believe that our undergraduate
colleges had been long ago endowed with a lively social
conscience.
18 Two pages of untitled hyperstes, addressed to the writer of this memoir, were found among Tom’s papers. He had decided to make some biographical observations as well as note “some of the thematic notions that run through the several essays the program might consider bringing out”. He added that “for all this, this is not the greatest story ever told and can, under any circumstances, always be changed”. He may have reservations that others might have to edit the final version. Also! The hyperstes got no further than his M.A. and never explained why he chose Thailand. All he says, and rather mysteriously, is that, when students ask him how he “happened to choose Southeast Asia as the region where I would work, the answer is not so clear as how I got into anthropology as a discipline. The path to birth was not especially straightforward.”

19 Memories of Tom need not suppress his appreciation of good food and his own culinary skills. He enjoyed discovering friends with a homing description of the sensation that accompanied the consumption of Japanese-style “dancing (drunken) chirups”.


21 “I am grateful to Tom’s students for sharing their fine tribute with me.”

22 The poet’s wife, Pranee Wongthes, was among the first group of Tom’s students, and his daughter Tom’s last Thai student. Professor Pranee organized a symposium at Chiang Mai University to express the gratitude of the anthropologists for Tom’s contribution in encouraging the discipline of anthropology in their country. The symposium, titled “Friends in the Field: Four Decades of Anthropological and Sociological Studies in Thailand”, was held on 28 January, 2000, and about fifty scholars were present to honor Tom.

23 The poet is invoking the Thewada teaching of the three levels of existence, well-known in Tom’s village in the Irau, or northeastern Thailand. According to Lao belief there, the world beneath the earthly plane is where the powerful Pha Na, or devas live. The Lao have special access to that world, and the poet is conveying an aura of impression of Tom and seeks to link him to his beloved northeastern Thailand. “The highest browns in the skies” is reserved for those who have only done good deeds. “I am grateful to Dr. Kamala Tyavanich for bringing the poem to my attention and for discussing it with me, and I am also grateful to Dr. Craig Reynolds and two of his Thai friends for a translation that gives effect to the Lao animists belief that the river links the three different levels of existence. The poem appears in “Kirsch of Cornell: A Death that left us speechless”, Jiri Ratnaberthorn (Art and Culture), 20, 9 (July 1999), 130–131.

KIRCH SYMPOSIUM IN THAILAND

On Friday, January 28, 2000, a day-long conference in honor of Tom Kirsch titled “Friends in the Field: Four Decades of Anthropological and Sociological Studies in Thailand” was held at Chiang Mai University in the Women’s Studies Building. Approximately fifty people attended.

Preparers and organizers of the Chiang Mai conference pictured here (front row: left to right) Charnrit Kesetesshi, Chiranan Prasertthai, Pranee Wongthes, Kamala Tyavanich, David K. Wyntt, Sitthan Than-Nan-Yang, Suwanus Kriangkijjop, Jiraporn Wityanakkhin (back row: left to right) Lanny Ashman, Peter Vail, Anan Gajjanapan, Jowaya Abhakorn, Chalansai Ramitened.
To become aware of it is to realize that the line between mode of representation and substantive content is an undrawable in cultural analysis as it is in painting; and that fact in turn seems to threaten the objective status of anthropological knowledge by suggesting that its source is not social reality but scholarly articles.1

Clifford Geertz.

The focus is not just the visual appearance of the work of art, but also the relations between the descriptor and that work. In other words, an awareness of the scene and context and agent of the description is brought to our attention. An ekphrasis is thus to be both a clear representation of visible phenomena, and also, in Clifford Geertz's fine phrase, "thick description."2

Andrew Sprague Hecker

On October 12, 1999, Nobel Peace Prize laureate, Bishop Carlos Belo gave a speech in the yard of his burned-out home near the seashore capital of Dili, East Timor. Having just returned twelve days earlier from a brief forced exile, and standing before an elated crowd composed largely of refugees recently returned from refugee camps in West Timor, Belo remarked that soon priests would be returning to their parishes, and teachers to their classrooms.3 Until then, he added, "schooling in the Portuguese language would begin again in early November under the mango trees in the yard behind his home."4 Belo's speech was given only a week after Indonesian troops had opened fire on Australian troops at the border town of Malark in the north coast of the province. The incident was later explained as only confusion on both sides.5 While the Australian troops were consulting a 1992 map of Indonesia in general use by interdict forces, the Indonesians were reportedly referring to a map drawn up by the Dutch in the 1930s.6 This singular collision of cartographies, well documented for political purposes, though comparatively insignificant in terms of either destruction of property or number of casualties, would appear to trivialize or render invisible what has been a continuous and devastating debasement of local East Timorese mapping systems since 1975. Whether Portuguese, English, or Tetum is ultimately taught under the steady trees in Bishop Belo's backyard, new maps must be drawn up by the East Timorese themselves, now with the language(s) chosen for the new republic, "Timor Leste's."7 Ultimately shape these emerging cartographies?

John Taylor has argued convincingly that, contrary to colonizist assumptions, the secret to the resistance of East Timorese over four-and-a-half centuries can be found in part in the oral histories supplied in ethnographic and anthropological accounts.8 He suggests that it is the resilient systems of exchange, stimulated by goods, persons, and sacred objects, and not the colonial narrative, which will equip us today with a more adequate means for understanding twentieth-century developments. Though it is ill-advised to think of any one ethnography as being indicative of beliefs held by all of East Timor's various ethnic groups, there does emerge a pervasive theme in the literature where the idea of history as a product of genealogical memory is more often mapped on objects than on persons or texts. Elizabeth Traube provides a vivid example in her study of the Mambai of East Timor. She writes, just as houses do, heirlooms have their own names, personalities, and histories, and the memorizing of their movement from house to house (called "the walks of sacred objects") is frequently used as a substitute for genealogical reckoning.7

From gathered testimonies, Traube discerns a pattern for determining ancestral authority, where junior informants, speaking of their own heirlooms, describe them as first "going out" of a designated senior house. Elsewhere, she recounts how certain heirlooms had the power to return to their place of origin on auspicious days, often literally "dragging" their own houses behind them.8 The cyclical of these objects and the signs they invoke to compensate the observation made by anthropologist Janet Hoskins, on the Kodi of Sumba, an Eastern Indonesian society similarly steeped in exchange. Hoskins notes that a "person-centered" ethnography has to be rethought as one that uses objects as metaphors to elicit an indirect account of personal experience.9 The image of the Mambai being guided by their ancestral heirlooms can perhaps enhance our perceptions of the repeated pronouncements made by journalists surrounding the August 30 referendum, namely that East Timorese were said to "vote with their feet."10 Descending from the hills in record numbers, and braving the ruthless militias, as if propelled by some unexplained force. During the violent outbursts that followed East Timor's vote for self-determination, serious violations of human rights occurred. These included widespread intimidation, brutal massacres, rape, humiliation, and torture. Due to the overwhelming destruction of property and the large-scale displacement of persons, not only has the basic infrastructure of East Timor been demolished, but the very spirit of the
people, now so traumatized by violence and destruction, will require an effective and sensitively attuned process for healing, one which respects the rights of East Timorese to speak and to know the truth, and, in time, to achieve some semblance of restitution. What will be the role of objects in mapping these emerging testimonies, particularly in cases concerning sexual abuse, where victims are too intimidated to speak for fear of continuing social stigmatization? How will the new language(s) that are chosen determine which cultural artifacts will emerge to speak out about the gross injustices that have occurred? How can teachers help the younger generation—many of whom do not remember a time before Indonesia’s violent annexation—to come to terms with their painful pasts to make the most of newly promised opportunities for the future? Arguably objects will play an important role in the healing process; as silent vessels, can they be relied upon to “tell in full” under the mango tree?

In the context of Elizabeth Cowell’s vision of the university (“an institution where any person can find instruction in any study”), Bishop Belo’s backdrop with its fruit arbor, much like quadrangles filled with grandly spreading trees, can be seen to constitute a topically powerful location for learning, or what he called a “site of strength.”10 Ask any student upon graduation about their most meaningful memories of Cornell, and you will find that it is rarely the electronic classrooms that are remembered, but rather those rooms-out-of-doors, mobilized as if magically on sun-filled days, when students are invited to sit on the cool grass beneath a shady oak, surrounded by an already familiar family of vine-covered stone buildings. According to the historical model for Plato’s Academy, founded in 338 B.C., disciples lived and learned under the trees in a garden with adjoining huts, a shrine to the Museus, and lecture halls. Plato’s disciple, Porace, expressed the ideal of “searching after truth in the groves of Hellademos.” Hellademos was reputed to be the first ancestor or founding hero, later known as Academus (from whom is derived the word “academe”). J. V. Walter describes how the site of the first academy

acquired its earliest identity, meaning, and feeling from prehistoric traditions—through the legend of a mythical person. His bones in the soil grounded the spirit of the hero as lord of the place and guardian of the mortals who dwell there.11

In many East Timorese myths, fruit-bearing trees likewise come to symbolize the sacred world of knowledge—the origin house—composed from the body of the first ancestor and, therefore, the symbolic womblike vessel for the accumulation of exchange valuables.12 What happens when the cartographic strategies of more powerful nations collide ineluctably with the various local mapping systems of the East Timorese, resulting in the splitting and felling of the island’s proverbial fruit trees: the raging, looting, and annihilation of ancestral homes, schools, and churches? According to José “Kanan” Gusmão, popular leader of the resistance, these selamin house/trees will bear fruit again as the free republic of Timor Loro Sa’e begins to engage in international exchange, not only importing goods from overseas and developing tourism at home, but through the exportation of coffee, vanilla, sandalwood products, oil, and gas. Surely the more recent tragic experiences of the East Timorese, both on the land and in the surrounding sea that currently holds so many scattered bones of innocent victims, should come to qualify in its immediacy as an academic center, not only a local but a global “site of strength,” where all countries involved must address their respective roles and responsibilities in what should be remembered as one of the worst crimes of the twentieth century.13

Richard Poirier has remarked that “reading is nothing if not personal.”14 It is by grasping a sense of place, feeling it on our skin, and carrying its confluence of forces in our memory, that we are better prepared to understand who we are and where we are going.15 This vital interchange provides a dialogue between the self and located experience. How can we make comparable personal exchanges “happen” repeatedly in the classroom, while simultaneously expanding students’ horizons by introducing Southeast Asian artifacts as “seats of experience,” fully activated objects capable of generating and regenerating compelling cross-cultural biographies of their own?16 One effective way to make these visual connections occur is through the use of artifacts whose social lives, once mapped, reveal the dynamic force of what Zhengyi Wsiwakuhas called a “global/local interface.”

These potentially far-flung toposic connections are not always evident in an object’s original design and construction, but may be seen to accrue in their ultimate consumption, destruction, and/or reconstruction. I made Sekar’s brass vessel depicting “The Abduction of Sita by Ravana,” a provocative case in point (see inside front cover for details).

When asked, Sekar describes his embossed shell casings as reconfiguring “the detritus of war to decorate a peaceful situation” (also sapa porang untuk menghisat susuama pedestal). Originally trained as a silversmith to carve ceremonial bowls in Kamasan, Klangkung, Sekar embarked on his comparatively lucrative shell-casing industry (penggajian selawang pelawang) in 1972, when the wife of the national hero, Joseph Sudano brought a previously fired naval shell casing to his workshop. (Born in Salatiga in 1925, Sudano was commemorated by Sukarno’s New Order regime in 1973 for his involvement in the campaign to seize Irian Jaya from the Dutch.) Accompanied by a lieutenant colonel of the Indonesian armed forces, Mrs. Sudano commissioned Sekar to depict the story of her husband’s heroism in the face of adversity, when he and his crew on the naval frigate known as KRI Macan Tutul were fired upon from above by Dutch planes. Moments later, the ship foundered and sank beneath the waves in the Aiu Sea. Finding himself unable to compose a more contemporary battle, Sekar turned to what he knew best, a scene from the Bhatakulya War in the Mahabarama.
One afternoon in 1991, I visited I Made Sekar at his home and workshop in Kamasan, Klungkung (Figure 3). During my stay, he spoke repeatedly of Jakarta as the source of his good fortune (neyen), first in the guise of Mrs. Sudarmo and then through General M. Jusuf. In the 1980s, Jusuf began inviting many of his elite military cronies to see Sekar at work, and to commission a flurry of commemorative shells. As part of the payment, Sekar described how frequently these military officials would bring boxes of shell-casings in a variety of sizes for Sekar’s use. He reported that one naval shell had not been fired prior to its arrival in Kamasan. Sekar’s older apprentices pointed to the extensive scars on his torso and neck as a consequence of being the one to first apply heat to the still-loaded cartridge. Sekar recalled how the roof of the workshop had been entirely removed by the explosion. When asked if the vast majority of spent shells, stockpiled in a back room, probably came from the ongoing war in East Timor, Sekar maintained that the generals had always assured him that these shells were left over from military exercises (kolinan militer sipil). A flurry of commemorative shells were commissioned in the 1980s and early 1990s. Sekar remarked with a wistful smile that suddenly it was “taking bullets” (dibujap peluru). He immediately began to renovate his house. He then resurrected and expanded his workshop, hiring more local apprentices to help him carry out his commissions. Sekar insisted that part of what made these vessels so desirable to his Jakarta clientele was their limited availability.

With new orders streaming in, Sekar was inspired to extend his repertoire to include scenes, not only from the Mahabharata, but from the Ramayana as well. One image frequently invoked on traditional Balinese offering bowls and painted on Hindu ancestral seats, shaped much like miniature palanquins (jempono), is that of Sita being abducted by Ravana, the demon-king of Langká. As the story goes, while exiled to the Dandaka forest, Rama, accompanied by his brother Laksmana and his beloved bride, Sita, takes up residence in a house adjoining a hermitage. Charmed by a golden deer, Sita encourages first Rama, and then Laksmana, to follow the creature into the forest. Once away from the house, Ravana, disguised in a wandering Brahmin priest, galas admittance. When Sita spurns his advances, Ravana changes back to his demonic form, overpowering Sita, who bravely resists. Sita is abducted and carried off to Ravana’s island kingdom of Langká. As they fly away, Jatayu, the faithful garuda bird, flies after Ravana to defend Sita’s honor to the end. Jatayu is mortally wounded and Sita, in final desperation, drops a curse, which is picked up by some monkeys. This information is presented later to Rama, who then prepares with similar forces to build the causeway of stone and storm the ramparts of Ravana’s mighty fortress. Why did Sekar select this image for depiction on the shell casing? Does the narrative of Ravana’s flight over the ocean to Langká, with Sita as helpless victim in tow, confer symbolic movement upon this recycled projectile, which, once discharged from a recoilless rifle either positioned on the deck of a naval frigate in DIll’s harbor or, one round at a time, from the back of a military jeep, likewise whizzed through the air taking out unsuspecting victims in its wake? A single bullet from a 76mm M48 B-1 U.S. naval gun, shot from a recoilless rifle at close range, can knock out an entire building or level a bunker. As these bullets strike the walls of houses in DIll, for example, their properties disengage, resulting in an explosion capable of shattering homes beyond recognition. The spent casings, collected by the army, are immediately removed from the crime scene before they can be evaluated as potential forensic evidence. Brought to Ball by the thoughtful casings are physically modified as trophies of war, souvenirs commemorating not only the making of generals (many Indonesian military careers were established on East Timor), but also renewing their sense of fraternity with American military might and power. The capacities for objects to serve as traces of authentic experience is, in fact, exemplified here by what is salvaged and reconstituted in the sake of nationalist memory.
As the tragic testimonies of East Timorese begin to emerge in print in the absence of the immediate fear of reprisals, I would like to encourage a cross-culturally comparative approach in the classroom, where the perverse recontextualizations of the shattered life of war-ken women can be forced to partake in a dialogue. Oliver Wolters has encouraged a process for "reposing the effects of foreign fragments when they retreat into local cultural ambiances," arguing that the term "localization" has the merit of calling our attention to something beyond the foreign materials. He is a language where foreign elements are seemingly sickle, forever "retreating" or "advancing" in intractable ways into local statements. Alien materials either "enhance," "amplify," "intensify," or have the opposite effect of "shrinkling" to the status of the purely decorative; I would like to expand Wolters's idea to explore a visible collision of cartographies, where the foreign element—in this case, a 76-millimeter U.S.-manufactured bullet—eploids on the local scene, annihilating itself as it pulverizes its surroundings, reducing the immediate global/local interface to scattered fragments that must be salvaged forensically in parts and pieces to be understood. In any collision, one strikes while the other is struck. What of the dustbins of war remains profoundly foreign, and what is localized? What fragments are retrieved, and recycled; and what is discarded, deemed disposable? Who makes these decisions? What parts and pieces are inscribed with epic narratives, transformed into monumental trophies housing military service, and placed proudly on pedestals for public consumption; while other fragments, accommodating local accounts, dissolve into ephemera with the coming of the rainy season, or are humbly buried in shallow graves? Whose bruised bodies are exonerated, while the wounds of others are concealed? Whose battered house walls are left in ruins, while others are swiftly sparked, put out, and repainted? Can the monumental and ephemeral, the visible and invisible, the foreign as "global," and the ever-shifting and multiplying sites called "local," secure common ground for their mutually emerging narratives? And finally, can such an artifically reconstituted juxtaposition in the classroom help to encourage a shared sense of responsibility?

While charting these cartographies in collision, I would like to render problematic the tendency for theoretically oriented scholars to either read a work of literature spatially as one might view the bas-reliefs depicting the Ramayana at Angkor Wat, for example; or decode this Angkorvian relief semiotically as if it were a text. Both of these adventures in close reading tend to limit and level the playing field to a clever textual excess; which looks for possible localized variants, oral and/or literary, carefully attempting to analyze those points where perhaps a later rendition of a text either departs from or converges with, in the case of the Ramayana, Vâlmîki's original [for more in-depth discussions of origins of the Ramayana, see Holt (1967) and Fontein (1990)]. More promising from the perspective of a potentially gendered reading is an ethnographic approach, which explores the dynamic struggle between text and image. James Heffernan offers an invaluable discussion of the development in the West of ekphrasis (from the Greek ephrasisin: "to speak out," and "to tell in full"), originally one of the more advanced rhetorical exercises in a Socratic handbook of style entitled the Progymnasmata. From Homer's Iliad to John Ashbery's 1934 poem, "Self Portrait in a Convex Mirror," Heffernan reveals how ekphrasis continually stages what he refers to as "a contest between rival modes of representation: between the driving force of the narrating word and the stubborn resistance of the fixed image." The earliest classical examples of ekphrasis describe shields from epic literature: Homer's shield of Achilles in book 19 of the Iliad; the Helenic fragment entitled "Shield of Herakles," and, of course, Vergil's description of Aeneas' shield in book 6 of the Aeneid. What is most persuasive about these early descriptions of objects is that they are not nominally words of art but more often utilitarian things, simultaneously biographical and portable—shields, cups, cloaks, and woven tapestries. Ekphrasis is intratextual. To borrow W. J. T. Mitchell's pun, it is as much about "citing" artworks as it is about "sizing" them. I would add a third element to the wordplay here, by suggesting the importance of grasping a sense of place, thereby "sizing" the object as well within its various cartographic domain(s) of desire. Most conducive for a cross-culturally comparative approach is Heffernan's discussion of the struggle between text and image as a "duet between male and female gazes." He describes the ambivalence of the gendered context of power as one where the voice of male speech is "driving to control a female image that is both alluring and threatening, of male narrative striving to overcome the flatizing impact of beauty poised in space." The Shadow of Mount Ramelau: The Impact of the Occupation of East Timor, George J. Adnindro likens the relationship of East Timors to Indonesia as "the gagged and bound victim of a rape," which is "deemed to have enjoyed its own violation." The symbolic meaning of rape in this context is as powerful as the act itself. Sekar's image of Sita on the shell casing comes to mind. There is little trauma in Sita's facial expression as depicted by Sekar. She does not seem to struggle, or even break a sweat. In fact, she almost appears to be smiling as Ravana sweeps her off her feet and route to Langka. As Virginia Sapiro has pointed out, the control over women's sexuality has often been played out in intergroup conflict through the dynamics of rape. What we might call "the politics of honor" [is] played out between groups through the medium of women's sexuality. The assault on the enemy involves a wide range of physical and psychological tactics, but one of the most notable means of assaulting the honor or pride of a nation or community is to assault the honor of its women through rape. It is in the ambiguities of this global/local interface, the junctures between the iconicophobic and the iconicophilic aspects of rape as either referencing Indonesia's male honor and vitality or East Timor's loss thereof through the victimization of its women, that Sekar's chained shell casing can be read in multiple ways. But who and what is being glorified in Sekar's brass vessel? If we call on it as an object to
"Will in full," how many versions of the story can it be told? As we literally chase the images around and around and circle with our eyes, who is being honored here and what are we being asked to remember? Made Sekar assured me repeatedly that it was he alone, and not his wealthy Javanese patrons, who chose which themes to depict on these brass vessels. If so, I ask again, why did Sekar choose this particular image? Can his thematic choices be interpreted either as direct complicity with his patrons, or as a subtly scathing critique (albeit unintended) of the Indonesian military in their treatment of women? Sekar would emphatically deny either interpretation. His repeated statements to me when I suggested the possibility of such diverse readings, was that he was only attempting to turn something lethal and violent into something peaceful and beautiful. In his search for inspiration, Sekar turned to what he knew best, namely to his training as a carver of sacred bowls for Balinese ceremonies. To understand Sekar's provocative choice of subject matter, we must try to divine what Sita's abduction might mean within the sacred domain of Balinese ritual.

Beyond the earlier symbolic connection made between Ravana's urgent flight and the movement of a speeding bullet, traditional Balinese ceremonial bowls and sacred ancestral seats are likewise transported through the air, carried in rituals where circumambulation often occurs as a patterned response to group prayer. Like the body of Sita, the sacred bowl and/or ancestral seat is repeatedly lifted and carried across the landscape. On ceremonial occasions, these containers for ancestral forces may be transported from the comfort of a house to a new landscape, the sea for example, where the ancestral figures can be cleansed and purified before they are returned to their sacred domain in the house or village temple. More interesting to reconsider is the choice of theme, where Sita's abduction (or rape [jenkosa]; as it is often referred to in Indonesia), as depicted on the vessel, is juxtaposed with themes related to the harvesting of certain crops, rice in particular. Rice in Bali is connected symbolically to the goddess Sri; it is also indirectly tied to Sita through her connection with agriculture. The Balinese terms for the development of a rice crop are synonymous with those for the development of a child in the womb. When the rice is ready to be harvested in Bali, the knife (anggapan) must be concealed in the right hand so that the ripe plants will not be afraid as they are cut and harvested in tied bundles. As I mentioned earlier, within many epic traditions, the theme of rape is frequently associated symbolically with the harvest. The image of the fertile woman's body as "harvested," refers not only to the land through the various myths of the rice maiden, or the suffering nation as an allegorical symbol; but, in the case of Bali, perhaps can be seen to allude to the presence of ancestral gods, who when invited to descend into offerings in sacred bowls, are said to "beg for rice" (nunes no); On the shell casing, the symbolic meaning of rape and abduction in this, Made Sekar's simultaneous production and staging of metal, text, and world, can be seen to be as powerful as the act itself. And yet, when I asked Made Sekar, it was clear that the generals from Jakarta had not commissioned or requested this theme as indicative of male honor or bravery. Sekar had selected it because it was a traditionally depicted segment of the Ramayana, one he knew well. When asked, Sekar appeared ill-informed or even ignorant of any relationship to the abusive activities of soldiers stationed in East Timor. His sole desire was to "decorate" (menghias) something lethal into something peaceful, a lotus bud. By turning to his repertoire of themes from sacred vessels, Sekar unwittingly sets into motion a powerful ambiguous message, which can be read in its cyclicity as either an exacration of Indonesian male virility or as evidence of a brutal pattern of sexual practice, damming in its confessional serenity. The image can also be read as one of ultimate victory or a return to safety for East Timorese villagers in that, as Sekar repeatedly pointed out, the form of the bullet will never allow Sita to experience the complete brutality of Ravana's abduction because the narrative is incessantly vanquished by the bullet's return to the lotus. In the virtual multiplicity of possible readings, depending entirely upon who is witness to the cyclic patterns of intended or aborted flight. Sekar's brass vessel reveals a complex interface of global and local encounters in a proliferation of possible places.
Can Sekar's lidded weasel, once opened, speak out for East Timorese concerns? In the emerging testimonies from East Timor, there appears to be a direct correlation between the threats to women's bodies and to their houses. Many East Timorese women are now coming forward to relate how, in the hours prior to the August 30 referendum, they were threatened with rape and the loss of their identity cards if they voted for independence. These threats were similarly directed toward the house as a symbolically female domain. An American Associated Press correspondent in Dili writes:

In a hopeless gesture of home-making, Nica Sousa has pinned a magazine image of Diana, Princess of Wales, to the wall of her former living room in suburban Dili. . . . Apart from the picture, debris is all the house contains. . . . In 23-year-old Ms. Sousa's former bedroom, the militia who destroyed her house left a message in red chalk: "If you had voted for autonomy, we would not have destroyed your house."

Here the body of the woman mapped on the house, as in the Carabaulo Tetum origin myth collected by David Hicks, encourages a reexamination of Sekar's narrative selection. Sita's abduction from her home at the hands of Ravan, when read and re-read in its abrupt and abortive cyclicity, suggests the repeated threats and intimidation tactics of the Indonesian army-backed militias. Jataya, on the other hand, barely lifting a feather to assist Sita in her torpor, can perhaps be interpreted as Indonesia, whose symbol is the proud garuda bird, here revealing its full complicity with the activities of the Ravan-like militias. Note the elaphroistic quality of Nica Sousa's testimony as constituted by the AP correspondent. It is as if the photograph of Diana, Princess of Wales, serves as the visual mooring (according to Heffernan, a female image in confrontation with a male narrative gaze): the moment of stasis in an otherwise chaotic description of an interior. Many of the house narratives emerging from East Timor seem to utilize the elaphroistic device of describing a single object—a photograph, a statue of the Virgin, a candle that has been blessed, an overturned child's sub—as a mooring around which to visualize the indeterminate rubble and debris.

While the profits from Sekar's new patronage led to the renovation and expansion of his house; the bulletins, once deployed, resulted in the shattering of East Timorese houses. These demolished-house narratives can be read in relation to Sekar's success, both reflecting "localizations" that have been altered significantly by their encounter with Indonesian military greed and ambition. Since I began this discussion of "collision of cartographies" with Bishop Belo's October 17, 1999 speech, given in the yard of his burned-out home, I will conclude with the following detailed testimony offered by a witness who had sought refuge in Bishop Belo's courtyard on Saturday, September 4. Two days later, the witness describes how the Aitarak militia arrived, aided by police and Indonesian military: He relates how the bishop's compound was razed to the ground, utilizing a mixture of automatic weapons and homemade water-bottle bombs filled with gasoline. Ordered to vacate the bishop's priestries, the refugees were forced to sit in the sun as they watched the unfolding event.
Next to the attack was the Sister of Canosian's house. The militia began to shoot in front of the sisters, yelling that all of you (sisters) don't get out of the house we will burn all of your houses along with you. Hearing this the sisters ran outside carrying objects used for mass such as chalices, etc... Those sisters joined us. After making us sit in the sun for two hours, they ordered us to take our things inside. After taking our things inside, they threatened us to leave the bishop's residence because if we didn't leave, they would attack all of us later at 5:00 in the evening (17:00). We ran outside carrying as much of our things as we could...

Here the chalice in the arms of a Sister of Canosian, being carried in and out of the sacred house as the militias repeatedly threaten, reveals a cyclical pattern, simultaneously intimate and terrifying in its ambiguity. The brave Canosian Sister carrying the receptacle for the symbolic blood of Christ, when viewed in relation to Sekar's vessel depicting Sekar's abortion—both descriptive portrayals of symbolic sacrifice, invoking women transporting and being transported by vessels (active and being acted upon) argues for the relevance of looking to the ephiphatic power of silent vessels to "tell in full" under the mango trees.

Last semester, in a course entitled "The Arts of Southeast Asia" (ART H 596), I began an exploration of ephiphasia in the classroom to see whether this contentious rivalry between word and image in the West could be found to echo in any way the marked preference for evoking silent objects in Southeast Asian personal narratives, whether orally and/or textually transmitted. This piece for the SEAP Bulletin represents a preliminary attempt at such an analysis, one that includes in closing a selection of ephiphasic exercises written by both graduates and undergraduates enrolled in my classes. Assigning to students the writing of vivid descriptions of places, persons, or things requires the complexity of rendering a visual portrayal through the power of a verbal representation. Students responding with an ephiphasic exercise must harness various rhetorical strategies to enliven objects and to persuade the audience (readers or listeners) that they are in its presence. One strategy employed by many ephiphasic writers, first inspired by Homer in his description of Achilles' shield, is that of invoking the power of the artist, in Homer's case the smiths, Hephaestus, in the process of forging the object itself. Students were encouraged to describe Sekar's shell casing in the molten moments of its reconstitution from lethal object to lotus bud. Each student's description, distinct in its interpretive focus, steers the reader through a revealing narrative of filmed abductions, revealing students' changing processes of awareness. As the salvaged and recycled, object-oriented testimonies begin to emerge from survivors in East Timor, a longer and more balanced paper is being developed, which seeks to evaluate these two divergent streams of object-oriented narratives, forcing the imagined visual ambivalence of both Indonesian (chiefly Javanese) military elite and East Timorese survivors a chance to approach some kind of convergence through the disparity of salvaged devastation of war. This longer paper, entitled "Building Bridges to Langka: Silent Objects 'Speak Out' on a Global/Local Interface in the Classroom," was presented in a panel on "Teaching" for Cornell's Southeast Asian Working Conference: "Reassessing Resources: Teaching, Writing, and Civic Action" (April 7-9, 2000).

In conclusion, what kind of audience does ephiphasia encourage us to be? The poet's responses to visual objects can be seen as a model for the audience's response. It is important to stress that these "thick" descriptions should serve as reminders to those in attendance that they are witnessing a human response, one of many possible responses, to depicted phenomena, and not the phenomena themselves. Since this battle is fought on the field of language itself, it would be mismatched except for one thing: ephiphasia exposes a profound ambivalence toward the visual image, a concurrent feeling of adoration and anxiety. To try to comprehend the shattered world of the East Timorese through their words is to try to come to terms with the images they select for their personal narratives, the power for objects—Christ's chalice in the arms of the Canosian Sister, for example—to fix, astonish, excite, disgust, devastate, or regenerate the viewer: Kenneth Gross writes,

Ephiphasia would entail not just translating a statue's language into our own, finding a place for its imagined words in the given world. It would also involve retelling the words which the statue speaks unsettle or recreate the words we already seem to know.12
SITa ON FIRE

Sita, do I know you? Held tight in Ravana’s grip, Soaring above the forest, Exiled and stolen. How can you be smiling?

Does your grace in a moment of despair Hide regret or terror. Knowing that you were enchanted, Let astray by the beauty of a golden deer? I see you in the forest’s dappled light, Eyes caught on the flick of a tail. The kick of a leg.

Heart racing in the chase after the sublime. Oh, Sita, Must our love of these things, Our impulse to pursue beauty, Place us in the grip of an ogre with Wit and charm?

And yet you smile!

Perhaps it is a gift for Jatayu, The noble bird who understood your flight. As he too has wings.

Perhaps it is simply the elegance of your soul, Which has never known to dwell upon bitterness or remorse.

And surely it is in your honor, That a bullet is rendered a lotus, a flower.

The golden bullet, archetypal mate, Surrender to your spirit . . .

The lotus bud, the yoni, The icon of feminine endurance and power of creation.

But it does not end here.

Just as my eyes play tricks, and I see both the phallic and the flower.

So will you also be tested by fire, To prove the sincerity of your intentions.

And yet you smile.

Alexandra Dienes

EKPHRASTIC RAMA

A golden bullet, shiny and strong Its outer shell covered with details of lotus leaves, textures, and patterns

A monstrous demon is depicted stealing a beautiful woman

Then fleeing for safety in the sky

Where is Rama on this vessel

Of vengeance, justice, precession, and strength?

The hero who rescues the beautiful woman

He is the vessel.

The shiny strong impenetrable bullet

The beautiful woman is his to take home to his kingdom

Where their love is sustained by what lies inside

The shiny golden impenetrable bulletlama

Derrick Meads

Chutima Chaturnwong

POEM

Burnished and golden, the glowed etchings blaze
And burn in our memory the sight of Rama’s Sita.
Ravana’s withered chasm is etched around and around.

his ceiling lungs glistening in anticipation.

Hidden in the lotus bud lies an element of destruction.

Brave Jatayu, waddle Jatayu,
With feathers like flying arrows

In the sky with granulated hammers,

I can hear Sita’s cry as she reaches for safety,
Yet meets danger again and demis again.

Michele Bertus

ICONOGRAPHICAL READING OF THE OBJECT

The narrative surrounding the object is an excerpt from the Ramayana: Ravana is grasping and carrying off Sita into the air. Ravana is then attacked by Jatayu, a brave bird who tries to save Sita. They fight but Jatayu is unfortunately wounded. Sita waves good-bye and asks Jatayu to let Rama know of her abduction. The main character is Sita. Sita is normally the model for Indian women; pure, affectionate, and faithful to her husband. She also is the goddess of the Earth and of agriculture; as such, she dies by sinking back into the earth from whence she came. She is also an incarnate of Lakshmi, the consort of Vishnu. The shape of the object resembles Siva’s phallic emblem—the linga—but it is also like a Buddha statue, a budding flower, or a bamboo shoot growing up from the earth. While the shape suggests Rama’s presence, he is nowhere in evidence. Instead, a budding lotus at the top can be seen to represent Ravana’s wilding chasm around and around. The object represents the Goddess of the Earth, Sita, the deity who usually creates life and prosperity in the land, but here she is depicted in the moment of being ravished by the demon king of Langkua, Ravana.

[UNTITLED]

So uninterrupted, this flame-like bullet, standing direct, as if charged into the air while aligned still, unaltered, unaltered.

its story, a revolving meditation of sorts.

its contour, a destruction of the slick surface.

How strange that fire becomes flower and jointly bids forward, metenically.

arm becomes limb, becomes tree, becomes leaves, the feet of Sita rest lightly unlashing the earth, arms no longer her own.

So luminous the beauty of the creature that is quite familiar to the bodies of earth and limbs and yet frightful, inevitably settling into the yielding petals again and again, executing this flight of Sita, and meeting limbs to limb corned into the blossoms of Siva’s creation.

Rebecca Foster
EN ROUTE

Rash. Shush, reach!

Pandemonium reigns in your brain,

shiny splendor is no vice.

Can you breach of the verve of

the venomous

when a bullet may not have reason?

Ravana’s cruel cartridge for corruption,

looted in mutual gaze?

Ephemeral leather of succor tests hope.

Point It’s haunting hostilities make your feet cold.

It is all a matter of moments.

Sire! Open your eyes back up!

Assess the disaster!

Have you keeled unharmed?

Figure out why

the bullet always remains intact.

Chantil Swan

[UNTITLED]

I would like to believe that the mercenary soul of the bullet’s past

was excoriated by the flames and that the gatekeepers of the

underworld came to claim its carcass, catching wind of the scorching

reek of its bronze skin.

I would like to believe that the metal smith and medium, his skin

slick with the sweat from performing this sacred ritual of purification

by fire, had the magic to banish history’s demons to bring forth the

promise of new life in the form of the lotus bud.

But I turn the object on this axis of history’s recollection, and for

a moment I see criminals gloating over their booty. I catch a glimpse of

uniforms hiding small men with inflicted chests; men who think them

themselves eternal and immortal in their reenactment of the

Mahabharata’s epic battles. I envision women glorifying their

husbands’ hollow valor, polishing the old story of war to a new

shrine. I see a long line of deities to the shrine of nationalist might

and righteousness, each awaiting the encapulation of their honor in the

perfect symbol . . . the bullet becomes art with a modern pun, a

cunning contextual twist, a subtle historical allusion.

It turns again, and now the fire erases those dark shadows. This

is the game of myth-making, in which no one has the luxury of

standing apart. I am American and I am implicated, drawn into the

smelter’s fire, identity recast, reborn among steep rice terraces and

carried proudly to the homes of Indonesia’s hegemons. Which

side are any of us on in this global flux of symbols, meanings, and

stories?

Where we gopil to fix the moral allegiance of elusive symbols

like the uniform, the bullet, the hero, and the warrior, the

smelter plays with fire. As the gatekeeper of mythological

reinvention, do we hold him responsible for history, or approach him

for how he reminds us of history’s place in the present through art? As

the medium between the realms of the dead and the living, does

the smith have a choice in how he shapes his vessel and for whom?

Heroic myths poured into metal legitimate power and give

credence to the necessity for war. There is always someone on the

other end of a bullet: a target somewhere in its range. For those

whose stories were silenced, would the narrative of sacrifice and

redemption efface the crime? How many meanings would the

caved shell casting have in their respective living rooms?

Alexandra Dennen

Figure 5—Balinese Lotus

[UNTITLED]

Brilliant golden weapon of war, shining under light of

sun and moon, how you dazzle us!

Preeminently bearing the sacred tale of victory for the just,

how your scene commands our attention!

But is there not something just a little sympathetic to

your depiction of the holy struggle?

Is it not a fight needed and wanted by both parties,

locked in mutual gaze?

Delighting teacher, warm us with the message of your story,

etched into cold metal: that good and evil in our realm are

equally of your gracious bestowal.

By the hardship of the necessary and glorious struggle

born of this gift.

Let our sight rise slowly from this tale, so oft-repeating as it spins

in our hands and before our eyes, to the things above.

For here you show us higher, more perfect levels of forms

Where geometric shapes calm our sight, and drops of blood and

tears mold us into divine beings.

When our sight arrives finally at that single perfect point

atop the lotus flower,

Let our minds rest in unencumbered concentration, for only here the

revolution of your forms shows us nothing new.

Send us speedily off to your divine target, then, Lord Siva,

Expounding under the epigam that attaches us to this captivating

world of change.

Destroying "us" so that we may become "you."

Brian Ostrowski

The bullet casing with the casing of Sita’s abduction, made by

the Balinese artist Made Sekar, is not only an art object that refers to a

mythic past whose relevance is confined to the immediate locality of

the author and his environs. This work of art is also implicated in the

local penetration of global forces. As such, despite its "epic" quality, it is

well connected with present issues. For instance, the bullet itself is an

essential component of the system of modern western weaponry

whose appearance in the Indonesian archipelago was (and continues to

be) fraught with violence and a disruption of daily life. Thus, the

western world has also been involved in the "making" of this object.

Since the war between Rama and Ravana symbolizes the war

between truth (justice) and ignorance (evil), the violent scene on this

object can be seen to mirror current situations, such as the ongoing

tragedy in East Timor. East Timor and her people have been ravaged

by "outsiders" for centuries, first the Portuguese and now the

Indonesians. Even today, in order to achieve her independence and

freedom, she must continue to fight and struggle, threatened as she is

by ceaseless insecurity and violence. The East Timorese can be

compared to Sita—a struggling and seemingly helpless victim. As

such, Sekar is perhaps creating a "universal victim," a "victim

heroine/hero." This shell casing represents a contemporary interface

between the global and the local, made vivid through an epic

narrative born of the past.

Yun-seon Sung
13 Since Ford and Kissinger gave Suharto the go-ahead to invade East Timor in 1975, the U.S. has sold to Jakarta about $1 billion worth of military equipment. Not only did 50% of the weaponry utilized in East Timor since 1975 come from the U.S., but America is also responsible for granting diplomatic support and military training for Indonesia’s special forces, many of whom claim to have made their careers in East Timor. Given Indonesia’s weakened economy, if U.S. funds had simply been withheld, Indonesian troops would have been forced to scrounge and much of the bloodshed and property damage could have been avoided. The prospect of offshore oil has prompted more powerful countries to ally with Indonesia at the expense of East Timor. The insidious presence of foreign investors can be described as arising first in the guise of ballistic calling cards, sold to the Indonesian military, and deployed so that their personnel would be inconspicuous on the streets, shattering everything in their wake. In the aftermath, powerful countries like Australia, Britain, and the U.S. can move in, and by offering a hand in the recovery efforts of a fledging nation, attempt to come to some of their potentially abundant resources (Shalom, Chomsky, and Albert, 1999).


15 See WBly (1957) and Walker (1968, 132–145) for an integrated discussion of what it is to “keep a sense of place.” By “grasping,” both authors mean a more full-bodied response than can be experienced with the hands alone.

16 Referring to Plato’s Timaeus, Walter (1988, p. 130) asserts that metaphysics represent place as a “seat of experience.” Igor Kopytoff’s “cultural biographical” method argues for a processual approach to studying objects. Charting a biography entails observing an object’s transmissions from, for example, sacred status to commodity and back again; a fluid trajectory often revealing dynamic fluctuations in value, and a variety of encounters, simultaneously global and local, that attend and transform an object over time. See Kopytoff (in Appadurai, ed. 1986, 64–91).


18 I was shocked in 1991 by how little Made Sekar, or any Balinese I asked for that matter, seemed to have been going on in East Timor since 1975. Misinformation abounded, particularly regarding the exaggerated importance of Indonesia’s weakened military presence, and the supposedly heroic attempts at containment of the so-called “resentful and most antipodal addition to the nation.” Around the military barracks in Denpasar, stereotypes proliferated of the relentless East Timorese guerilla fighters, whose unquenchable pugnacity and ability to evaporate as if into thin air in their mountainous settings was almost legendary.

19 The Balinese Romo crashing is not derived directly from Vairiki’s version, but rather by borrowing off of an Old Javanese Romance, known by name after its poet, Bhatayaka. See Holt (1963, 267–269), Kobrin (1980, 5–17), or Pocock (1966, 43–47).

20 From descriptions with naval personnel at Cornell’s HSTC, I learned that the U.S. sold off their outdated rococotte rifles from WWII to many Asian countries, Korea and Indonesia included. The Indonesian military purchased these rifles and their corresponding cartridges in the late 50s and early 70s. Rococotte rifles were intended as anti-aircraft weapons, most often mounted on the decks of ships, and targeted planes overhead or strategic buildings on land. Once on land, however, rococotte rifles are easily loaded onto the back of a military vehicle, one soldier operating the gun while the other fires.

21 Nicholas Thomas describes a similar process of appropriation occurring in the Western Solomon Islands during the nineteenth century, where the decoration of imported U.S. guns and hatchets with ornate shell relay wreaks, through their physical modifications, distinctive processes of assimilation. A highly embellished gun, for example, might no longer be prized by Western Solomon Islanders for its functional capabilities alone, but for its commerative potential, i.e., as a symbol of their alliance with the U.S. Navy, made historically manifest through the biographical connection with a certain Captain David Porter. See Thomas (1991, 100, 105–115).
The Photographs in the Hedda Morrison Collection at Kroch Library's Rare and Manuscript Collection

Hedda Morrison and her husband, Alastair Morrison, moved to Sarawak in November 1947. The couple arrived in Kuching (today’s capital city of the state of Sarawak) where he was to serve as a service cadet with the British colonial government. Once they arrived, Alastair was posted at government stations throughout Sarawak. These included Sarikei, Kenowit, Lawas, and Baram, and the final post was Kuching. As a result, the couple were able to witness life all over Sarawak until their departure in 1966. During their time there they were reported to have made long-term friendships with the locals wherever they went.

Hedda’s greatest legacy to Sarawak was her photographs of people, families, and everyday life in the countryside from the late 1940s through early 1960s. Some can be found at the Rare and Manuscript Collection at Cornell’s Kroch Library. Her photographs are particularly significant because they depict what was typical of Sarawak and the lives of its people decades ago. They are truthful and faithful records of the everyday life of people in their natural settings. There are numerous photographs of people tending to their daily affairs—social, economic, or political activities—in their villages and longhouses, in the jungle, the river, or other places. Her photographs reveal a deep connection with the subjects she captured on film. Some of her best collections that were typical of the people then were her photographs of the Iban longhouse community in Rumah Gans, located along the Ngerahak River near Sibau. Starting in 1951,1 she visited the community frequently, and most of her photographs of the community were published in her book, Life in a Longhouse. Her images document the many aspects of life that were fast disappearing due to the effects of modernization and development.

Hedda’s photographs reveal her own happy life in Sarawak—showing places and people that she enjoyed. She put this clearly when she said, “I hope these photographs will help others to understand what I have enjoyed.”2 She also wrote, “Sarawak is a happy land and particularly happy for those Europeans who are fortunate enough to reside there and who find themselves freely accepted as equals and friends by the people of the country. These are the highest privileges which a person can confer on their visitors and I am deeply conscious of the honour done us.”3

Hedda was a keen traveler and had a passion for jungle trekking. She traveled into parts of Sarawak where few European wives of colonial officers would venture. In fact, her husband took the initiative to obtain formal permission for him to take her with him on his travels. According to Alastair, the move had greatly increased Hedda’s photographic range.4 While he was busy with his official duties, she often wandered on her own with her camera, which is how she managed to photograph such a broad variety of activities in Sarawak. She was also granted the opportunity—sometimes as the official photographer—to accompany other government officers on their official visits. Once she accompanied the then Governor of Sarawak to a variety of locations, which gave her an opportunity to photograph ceremonies performed in the longhouses.

She had a unique ability to capture the nature of Sarawak society on film. Her images portray a deep and personal interest in the people of Sarawak and sensitivity to the diverse nature and mixtures of Sarawak society. Her photographs display the Sarawak society then, a multiracial society with a mixed population of Malays, Chinese, Kayan, Iban, Kenyah, Lun Bawang, Kelabit, and various other indigenous communities. Her compelling portraits of young and old women and men from various ethnic groups demonstrate her skill with the camera. It is very clear that she had a good understanding of the different types of people and daily life in Sarawak. Malcolm MacDonald writes,

Their varied characters and capacities are suggested in Hedda Morrison’s photographs. Her affectionate understanding of different types of people, her deep interest in their problems, their indescribable zeal as a jungle traveller and her superb skill with a camera combine to make this picture book a brilliant image of Sarawak life.5

Hedda’s photographs are now part of Sarawak heritage, which will help future generations to look back at the past in order to understand their present. As I was flipping through some of Hedda’s collections on the Muruts and Kelabit, my

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1 The guide to the Hedda Morrison collection reads as follows:
3 The photos are uncatalogued, and the images are unidentified.
father exactly pointed in a photograph of my late granddame, whom I never met or saw, but about whom I had heard more than a dozen stories. I appreciate these stories more after seeing the image of him in a photograph. I am also able to understand how much social transformation has taken place in Sarawak. I end with a word of appreciation to the photographer. Thank you, Helida.

NOTES
1. Helida (Monson 1962, 5) implied that this particular longhouse community always welcomed her. She writes, "It was a house where I always felt much at home and a part of the family."
2. Ibid.
3. H. Monson (1962, 10).
5. H. Monson (1962, 7).

REFERENCES CITED

The fall 1999 SEAP Bulletin featured an article and series of translations of the Vietnamese scroll painting donated to the SEAP by Gabriel Kollo. Vo Van Thang, (Asian Studies '97), and friends in Vietnam submitted an additional translation of the poem that appears on the painting. Their translation follows:

Autumn, year Mau Thin, Tu Du reign (1868)
He contemplates his life without regret.
It has changed but he is still at one with humanity.
As an old man, he must pass things on.
For there is little time remaining to him.
On the shelves in his spacious room
are displayed bundles of classical scrolls.
He preserves the bright light of honorable study.
Admires and follows the ideas bequeathed by the poem
"Hanging Anh-Duong."**

Vo Van Thang, Ministry of Culture, Da Nang Province

Our readers responded positively to hearing comments from SEAP alumni about their career paths in the Fall 1999 SEAP Bulletin. In response, additional remarks have been included in this issue. These were gathered from a recent alumni survey that was developed in preparation of a new SEAP alumni directory.

"My studies at Cornell led me to a position at the Asia Society and my continued involvement with the Southeast Asia Program (however limited) has encouraged me to pursue a graduate degree in either Asian Studies or International Relations."

Charlotte McNight, B.A., Asian Studies - Southeast Asia 1997

"After four years at GIA I returned to the Department of State in 1996 where I was the special coordinator on war crimes in Bosnia and Rwanda in the Bureau of Intelligence and Research. In 1997 I became assistant inspector general at the Department of State, an unusual occupation for a Burma watchdog. I remain a trustee for the Burma Studies Foundation."

Jon Waist, Assistant Inspector General for Security and Intelligence Oversight, U.S. Department of State

"The SEAP has been very important in my academic training and for my continued engagement with Asia, which has involved work with the Ford Foundation over a period of nearly ten years in Indonesia, India, Nepal, Thailand, and Vietnam, and in eastern Asia with the Social Science Research Council. I will soon be taking up the position of Asia Regional Director for CAUSE USA, to be based in Bangkok, and I am sure that the SEAP experience will continue to stand me in good stead there as well."

John Ambler, Ph.D., Development Sociology, 1989; Director, East Asia Program Development, Social Science Research Council, New York

New SEAP Faculty

Iwan J. Aciis, professor of city and regional planning, who recently joined the Southeast Asia Program, has addressed topics such as macroeconomic forecasting, economy-wide modeling, income distribution, and financial crisis. Since coming to Cornell in 1992 as a visiting professor, he has taught courses on policy modeling in city and regional planning and regional science, and on economic development (with emphasis on South/West Asia) and the macroeconomics of financial crisis at the Johnson Graduate School of Management (IGSM). From 1984–1995, he served as a chairman of the Department of Economics at the University of Indonesia, and director of a World Bank-funded Inter-University Center (IUC) for Economics. He has conducted research for the United Nations, USAID, the World Bank, and the Asian Development Bank (ADB). For the last nine years he has been economic forecaster in the LINK World Economic Group, and the Pacific Economic Outlook (PEO) team under the Asia Pacific Economic Cooperation–Pacific Economic Cooperation Council (APEC/PECC) umbrella. He has done consulting and research work for a number of institutes, including Research Triangle Institute, United Nations University, and ADB Institute. One of his latest works on impact analysis has been adopted by the U.N. General Assembly on the "Implementation of provisions of the Charter related to assistance to Third States affected by the application of sanctions." In early 1998, he was requested to speak before the Joint Economic Committee (JEC) of the Congress of the United States (along with the deputy prime ministers of Thailand and Korea), on the Asian crisis.

He was visiting professor at the Japanese Ministry of International Trade and Industry's International Institute for Training and the ADB Institute in Tokyo. His 1999 publications include "Exchange Rate, Capital Flows, and Reform Sequencing." "How Much Do We Know About the Real Causes of the Asian Financial Crisis?" and "Simulating Economy-wide Models to Capture the Transition from Financial Crisis to Social Crisis." He recently coedited the book, Method of Interregional and Regional Analysis, and is working on a new book, Modeling Policy Analysis. He is editor of several journals, including Reviews of Urban and Regional Development Studies (Tokyo).
NEW BOOKS

THE HADRAMI ARRIVALEERING: COMMUNITY AND IDENTITY IN THE NETHERLANDS EAST INDIES, 1800–1942
Nofikah Medini-Keesee

A ground-breaking study of the immigrant Hadrami community in Indonesia. The book considers the evolution of Indonesian Arab identity in the context of the rise of nationalism throughout Southeast Asia during the early twentieth century.

STUDIES IN SOUTHEAST ASIAN ART HISTORY:
ESSAYS IN HONOR OF STANLEY J. O'CONNOR
Edited by Nora Taylor

This wide-ranging collection of essays examines the arts of Southeast Asia in context. Contributors study the creation, use, and local significance of works of art, illustrating the many complex links between an art object's aesthetic qualities and its origins in a community.

ORIENTATIONS: WORLD VIEW AND SOCIAL DYNAMICS IN MAINLAND SOUTHEAST ASIA
A. Thomas Kirsch, edited by Hjørnulf Jonsson

A collection of anthropological essays by A. Thomas Kirsch exemplifying his approach to Southeast Asian studies in general, and including a number of his essays on Thailand, splendour culture, and ancient Cambodian society, some of which have never before been published.

JAVANESE LITERATURE IN SURAKARTA MANUSCRIPTS:
MANUSCRIPTS OF THE MANGKUNAGARAN PALACE.
VOLUME 2 OF THE SERIES
Nancy Florida

An annotated bibliography of Javanesian manuscripts housed in the Rekus Puwatka library in Surakarta, the first institutionalized library in the Indies founded and administered by native Javanese.

FORTHCOMING:

VIOLENCE AND THE STATE IN INDONESIA
Edited and introduction by Benedict R. O’G. Anderson

A collection of essays on institutionalized violence in New Order Indonesia and the ongoing legacy of Suharto’s dictatorship has confounded on the nation. Includes papers on East Timor, Aceh, police, and the Indonesian military, among other topics. A number of these essays first appeared in the Journal, Indonesia.

KEYNOTE ADDRESS—MARCH 31, 2000

"Violence, Culture, and the Indonesian Public Sphere: Some Ethnographic Tasks"

Ken George, assistant professor of anthropology, University of Wisconsin–Madison

APRIL 1, 2000

Introduction

David Chandler, visiting professor of Asian studies, Southeast Asia Program, Cornell University

"The Invisible War: Violence Encounters in the Gulf of Sam, 1970–1990"

Richard A. Ruth, Ph.D. candidate, Department of History, Cornell University

"Mediated Insurgency: Expression and Control in the Karen Resistance"

Eric J. Haanstra, Ph.D. candidate, Department of Anthropology, University of Wisconsin–Madison

"Sweetness and Violence: The Politics of Nostalgia in a Thai Province"

Thamarin Fishel, Ph.D. candidate, Department of Anthropology, Cornell University

"Gambling with State Borders: Casinos and Murder in Thailand and Cambodia"

Tyrone W. Sires, Ph.D. candidate, Department of Anthropology, University of Wisconsin–Madison

"Propaganda and the Face of War: The Legitimization of Rule through the Depiction of Victory"

Jennifer Foley, Ph.D. candidate, Department of History of Art, Cornell University

"Vietnam, Anthropology, and Ethnographic Authority through Time and War"

Erick Harms, Ph.D. candidate, Department of Anthropology, Cornell University

"Manipulating Justice: An Analysis of the Events Leading to the Trial of the Khmer Rouge"

George Chijias, M.A., Asian Studies, Cornell University

"Violent Ambiguities"

Elizabeth Dexter, Ph.D. candidate, Department of Anthropology, University of Washington
The Fifth Golay Memorial Lecture

FRIDAY, APRIL 7, 2000
4:30 p.m., B-14 Hollister Hall
Southeast Asian Studies as a Resource: An Australian Perspective
Presented by Anthony Miller, Dean, Asian Studies, and Bahram
Professor of Asian History, Australian National University

Opening Remarks:
Thak Chalomiliwane, director, Southeast Asia Program

Comments:
Sherman Cohen, professor of history and faculty member,
East Asia Program, Cornell University

"History's Future: Virtual Southeast Asia on the Web"
Tamara Loos, assistant professor, Department of History, Cornell
University
"A Pedagogy of Postmodern Asian Studies"
Laurie J. Sears, assistant professor, Department of History, University of
Washington

Panel Discussion: Writing Southeast Asia
Opening Comments:
David Chandler, visiting professor in Asian studies, Southeast Asia Program,
Cornell University
Moderator:
K. W. Taylor, professor of Vietnamese and Asian studies, Cornell University

Presenters:
"Amphora, Whisper, Text: Ways of Writing Southeast Asian History"
Eric Tagliacozzo, assistant professor, Department of History,
Cornell University; Killam
Postdoctoral Fellow, St. John's College, University of British
Columbia

"From the East to the West. My Personal Experience on Research and Writing"
Li Tana, lecturer, history and politics program, University of Wollongong,
Australia

"Native Informants: Interviews as Transformative In the Writing of Southeast Asian History"
Albert W. McCoy, professor of history, University of Wisconsin–Madison

SUNDAY, APRIL 9, 2000
Panel Discussion: Civic Action Southeast Asia
Opening Comments:
Nancy Peluso, professor, Environmental Science Policy and
Management-Resource Institutions, Policy and Management, University of
California–Berkeley
Moderator:
Martin Hacht, associate professor of music and Asian studies, Cornell
University

Presenters:
"After the Crisis: Reflections on Forest Resources and Development in Indonesia" and the Philippines
Paul Gellert, assistant professor, Department of Rural Sociology,
"Siamese Mapped and Mapping in Cambodia: Boundaries, Sovereignty, and Indigenous Conceptions of Space"
Jeff Fox, senior fellow, East-West Center, University of Hawaii
"For Reasons of Nature: Racism, Conservation, and Southeast Asia"
Larry Lohmann, researcher, The Corner House, United Kingdom

FALL SEMESTER 1999

September 16
"Thai History, Local Narrative, Monuments, and Civil Community in Khonkaen" Thah Chaloemtian, director, Southeast Asia Program, Cornell University

September 23
"All Talk and No Factions: Class, Patronage, and the Discourse of Civil Society in Thai Studies" Thaynora Fishe, Ph.D. candidate in anthropology, Cornell University

September 30
"Mahayang dan Main Patri" Raml Braham, visiting Fulbright Fellow, Department of Theatre, Film and Dance, Cornell University

October 7
"The Culture of Ecology in Malaysia" Alberto Gomes, senior lecturer, School of Sociology, Politics, and Anthropology, La Trobe University, Bundoora, Victoria, Australia

October 14
"The Unpaid: Photography in the Philippines 1899–1920s" Vince Rafael, associate professor, Department of Communication, University of California at San Diego

October 21
"Worthless Drugs in a Prosperous Society: Tamils in the Making of Modern Malaysia" Andrew Wilford, Mellon Predoctoral Fellow (1999–2000), Department of Anthropology, University of California at San Diego

October 28
"Beyond Belief: The Revival of Religious Self- Mortification in Southeast Asia" Nick Barker, research fellow, Program on International Cultural Studies, East-West Center, University of Hawaii

November 4
"Pramoedya Ananta Toer at Cornell University" A premiere of the recently released fifty- minute videotape that highlights the April 1999 visit to Cornell University by Indonesia's greatest living author, Pramoedya Ananta Toer. Includes an overview of his life and literary accomplishments. Pramoedya was imprisoned by the Dutch and Indonesian governments, exiled to a penal colony and held under house arrest because of the influence of his writings; despite these circumstances, Pramoedya was able to write a large quantity of novels and short stories. To this day, his books are banned in Indonesia. This documentary features readings from two of his recently published books, recognition by Cornell's President Hunter R. Rawlings III and librarians, as well as formal times with students. Directed by Martin Hatch and produced by Jan Perry.

November 11
"Endgame—Jakarta–Dili" Benedict Anderson, Aaron L Binenbrok Professor of International Studies, and professor of Asian studies and government, Cornell University

November 18
"Tepeng Dance of Bali" Ivan Askovic, Ph.D. candidate, Department of Dance and Theatre, University of Hawaii

December 2
"Loos and the Mekong River Friendship Bridge in the Course of Globalization" Takeko Linuma, Ph.D. candidate, Department of City and Regional Planning, Cornell University

December 9
"Whose Art are We Studying?: Reflections on the Writings of Contemporary Southeast Asian History" Noa Taylor, assistant professor in the humanities, Arizona State University and alumna of the Southeast Asia Ingram (Ph.D., History of Art, 1997)

SPRING SEMESTER 2000

February 3
"The Politics of State–Society Relations in the SPDC's (State Peace and Development Councils), Burma" Kyan Yin Hlaing, Ph.D. candidate, Department of Government, Cornell University

(continued next page)
February 10
"The Place of Power: Syncretic Practices at Mount Banahaw, Philippines"
Smita Lohia, Ph.D. candidate, Department of Anthropology, Cornell University

February 17
"Boodle Kuyu: A garment worn by a bride who has become pregnant."

March 2
Rosalind Morris, visiting assistant professor of anthropology, Cornell University; associate professor of anthropology, Columbia University

March 7
"Institutional Sangha in Crisis: Wut Dhammaday and Reform-Venerable Samaeng Bhikkha, Abbots of the Dhammikaram Thammon, southern Thailand"

March 9
"Comparative Histories of Southeast Asia"
William O'Malley, SEAP alumna, Title Office of National Assessments, Nova Scotia, Canada

March 15
"Censorship and Propaganda in Contemporary Burmese Society"
Cindy Castfield, Ph.D. candidate, Department of Political Science, University of Northern Illinois

March 30
"Revitalization, High Modernism, and the Catholic Church in the Philippines"
Alex Hinton, assistant professor of anthropology, Rutgers University

April 18
"Policing Opium in Colonial Southeast Asia!"
Anne Foster, assistant professor of history, St. Anselm College, Manchester, New Hampshire, and SEAP alumna

April 27
"National Formation, Identity, Construction, and the Internet: Culture Courses On-line"
Priscilla Pelletier Legato, professor of comparative literature and Philippine studies, University of the Philippines-Diliman, and dean of the faculty of social sciences, and Humanities, University of the Philippines Open University

May 4
"Violence, Beauty, and the State in Southeast Asia"
Anthony Day, visiting professor, Department of History, University of North Carolina at Chapel Hill

The SEAP Student Committee at their annual banquet in April 2000. From left to right (back row): Jennifer Foley, Richard Ruth, Amanda Ruth (chair), Yun-ween Sing, Ling Ming Hsu, Alexandra Demes; (front row) Chotima Chaturawong, Erik Harris.
SEAP Faculty Members
1999–2000

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

Iwan Asis, professor of city and regional planning

John N. Badgley, adjunct associate professor of Asian studies

Warren B. Bailey, associate professor of finance and Asian studies

Randolph Barter, professor emeritus of agricultural economics and Asian studies

Thak Chaloemtiara, director of the Southeast Asia Program; associate professor of Asian studies

David Chandler, visiting professor of Asian studies

Allgail C. Cohn, associate professor of linguistics and Asian studies

Paul K. Geller, assistant professor of rural sociology

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

Robert B. Jones Jr., professor emeritus of linguistics

Sarah Kowolla, associate professor of industrial and labor relations and Asian studies

Tamura Lynn Loos, assistant professor of history

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

Rosalind C. Morris, visiting associate professor of anthropology

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

Allen J. Reddy, Curator, John M. Echols Collection on Southeast Asia; adjunct assistant professor of Asian studies

James T. Siegel, professor of anthropology and Asian studies

Eric Tagliacozzo, assistant professor of history (in residence beginning fall 2000)

Keith W. Taylor, professor of Vietnamese cultural studies and Asian studies

Erik Thornbrough, M. Edward Babcock Professor of Economics and Food Economics

Lindy Williams, associate professor of rural sociology and Asian studies

John U. Wolff, professor of linguistics and Asian studies

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

David K. Wyatt, The John Stambaugh Professor of History, and professor of Asian studies

LANGUAGE TEACHERS

Elizabeth Chandra, teaching assistant of Indonesian

I. Krishna Dharma, teaching associate of Indonesian

Ngamit Jajakunski, senior lecturer of Thai

Theresa Savella, teaching assistant of Tagalog

Sophok Son, teaching assistant of Khmer

Thuy Tranviet, lecturer of Vietnamese

San San Hnin Tun, senior lecturer of Burmese

SEAP VISITING FELLOW
