Farewell to Dietmar Rothermund
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All quiet on the water front?
EDITORIAL
by Axel Michaels

Afghanistan - the crisis in this tortured country does not only deeply concern all of us but also influences our professional work in South Asia. Many colleagues at the SAI have worked in the region that is now the focus of the world’s attention. What they have told us has always been fascinating, but nowadays it is partly frightening and mostly sad.

Is there any hope in these bleak days, in this period which might rightly be called Kaliyuga? I am as much at a loss as anyone else, but I wish that for once and all the world could accept a (South) Asian value as a universal right: ahimsa or non-violence. Why should this ethical norm not be included in a new declaration of human rights? Further problems could and should be solved afterwards.

However, my fear is that the hegemony of Western values will continue in the far too rapid process of globalisation and the sometimes disgusting clash of religions, civilisations and cultures. This makes our modest contribution in this institute to an understanding of each other more necessary than ever.

Farewell to Dietmar Rothermund: Three Decades of German Research on India

On January 20th, Dietmar Rothermund celebrated his 68th birthday and retired after serving for 33 years as Professor of Modern South Indian History. Born 1933 in Kassel, he studied History and Philosophy at the universities of Marburg, Munich and Philadelphia where he graduated in 1959 with a Ph. D. thesis on the social and religious history of 18th century North America. After a long stay in India, he finally arrived at Heidelberg where he became Assistant Professor at the newly established Chair of South Asian History. After finishing his habilitation - the thesis on „Die politische Willensbildung in Indien, 1900 to 1960“ is a standard in this field to-date – he was appointed Full Professor of South Asian History on August 1st, 1968. For many years, he also served as Executive Director of the South Asia Institute, a task that more than once required his full attention in order to ensure the survival of the institute against attempts of restructuring or budget cuttings.

The academic oeuvre of Dietmar Rothermund is impressive. He has authored no fewer than 38 monographs in addition to 20 books edited by him and of course numerous articles. He also founded and edited the Journal of Non-European History Periplus which serves as a platform for German historians in this field. An updated version of his masterly History of India, which he wrote together with Hermann Kulke appeared in 1998; the book was also translated into Italian and into English (third edition 1999). Other books by him were translated into Indian languages (Bengali, Telugu), Turkish and Chinese. It was his particular concern to spread knowledge and information regarding South Asia, not only in teaching students or through publications, but also through the German media. In order to promote an image of South Asia beyond catastrophes such as nuclear tests, airplane hijackings or earthquakes – the usual occasions when German media turn their attention towards South Asia – he consistently gave radio and television interviews. In recent years, his department has become a reliable and commonly used source of information for journalists. His concern to bring South Asia into the consciousness of the German public also led him to establish the Heidelberg South Asia Forum which serves as a platform of exchange between scholars, businessmen and politicians. The 11th meeting, „The Industrialization of India“ was held at Heidelberg in July 2001.

Dietmar Rothermund made his experience and knowledge available to numerous organizations and institutions. He is member of the Board of Directors of the German Asian Society (Deutsche Gesellschaft für Asienkunde), member of the Indo-German Consultative Group, and, since 1996, he is President of the European Association of South Asian Studies. On a European level, the European Conference of Modern South Asian Studies deserves special mention as it emerged from a symposium initiated by Dietmar Rothermund in 1966. In September 2002, the 17th edition of this conference will return to its place of origin, Heidelberg. In India, his name is a synonym of „German research on India“ – and it is even said

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that for many years the South Asia Institute was commonly known in India as „Dietmar’s Institute“. A more formal appreciation of his work on the history of India was the award of the Hemchandra Raychaudhury Gold Medal by the Asiatic Society of Bengal in 1994.

The retirement of Dietmar Rothermund did not mean that he was tired of academic work. During the past summer term he held classes on Indian History at the University of Vienna, and he will of course continue to look after „his“ students of history at the South Asia Institute until his successor will have taken over in spring 2002. His friends, colleagues and pupils wish him continued academic productivity as well as good health and all the best for the future.

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**The Sanskrit Summer School**

**Speaking Sanskrit in Heidelberg**

*By Christoph Emmrich and Srilata Müller*

The Sanskrit Summer School first came into existence in Autumn 2000. The idea was to enable those interested in Sanskrit Studies to approach the language not just as a literary one but also as a spoken one.

The Sanskrit Summer School 2001, which is jointly organized by Prof. Axel Michaels, Christoph Emmrich and Dr. Srilata Müller, took place from August 8 to 31 with a total of 14 students. The Department of Classical Indology plans to hold the course every second year in future. In contrast to last year, this year’s group included nationalities on an almost global scale with participants from Sweden, Switzerland, Austria, Italy, China, Vietnam and, of course, Germany. A further change in respect to last year’s course was the high number of postgraduates (60% as compared to none last year) and comparatively advanced students (70% above the 6th semester as compared to 20% last year). This shows that spoken Sanskrit not only is felt to be a welcome addition to a student’s curriculum, but that researchers too may profit from this experience for their work. Comments by applicants have shown that the attraction of the course offered lies, firstly, in the positive response to last year’s performance, secondly, in the reputation of Shri Sadananda Das and, last but not least, in the international appeal of Heidelberg and the South Asia Institute in particular to students and researchers alike.

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It was felt that to learn to articulate oneself in Sanskrit would also make it possible for students to feel less self-conscious about their pronunciation in class and be able to internalize the syntax of the language in a natural way. As it was explicitly stated in the poster the main aim was to make the study of Sanskrit „a playful experience and demystify it“. The teacher, Shri Sadananda Das, is a Junior Research Fellow at the Indira Gandhi National Centre for the Arts and was a DAAD Research Fellow at Tübingen. He has an M.A. in Sanskrit and is currently working on his Ph.D. while holding an assistantship at the Alice Boner Foundation, Varanasi. He has had many years of experience in offering such courses and this, above all, guaranteed the success of the Sanskrit Summer School. In 2000, we had over 45 applicants from which we chose 16 students (mainly German) with a minimum of 3 semesters of Sanskrit Studies. The course was structured in such a way that they had a definite course plan - including grammar - during the first part of the day. This included a revision of and oral exercises on declensions and conjugations as well as the introduction of new vocabulary through dialogue. The exercises were frequently repeated not just during one particular lesson, but also on subsequent days and a certain level of memorization was encouraged as part of the language training. There was practice in the recitation of vedic hymns or sūbāsītīs as well as the reading of stories from the Purāṇas in the afternoon. The course culminated with a play staged by the students in Sanskrit, which was a great success.

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Intensive Hindi Course

By Lila Hüttemann

In the winter semester 1998/99 an intensive Hindi course for beginners was introduced in the curriculum of Modern Indology. The course, co-ordinated by Lila Hüttemann, is conducted once every year in an extended winter semester from the beginning of October to the end of February with 18 hours of instruction a week and is obligatory for all students with Hindi as their language option. The course is structured as follows:

- A two-hour lecture per week gives a basic introduction to various aspects of South Asian life and culture, e.g. geography, history, politics, religions, languages and literatures.
- During the first two weeks of instruction students are taught the Devanagari script and the Hindi sound system in detail. In addition to phonetics and phonology, elements of morphology and the basics of Hindi syntax are introduced.
- This is followed by a systematic study of Hindi grammar and syntax based on dialogues and short texts with emphasis being placed on the intensive practice of new structures and vocabulary. Translation from Hindi to German and vice versa, various writing tasks in Hindi, elementary conversation are all integral to the curriculum.
- Short tests every week and a more comprehensive examination each month monitor the students’ progress during the semester.

At the end of the course the level of language achievement is roughly equivalent to two semesters of 4-6 hours of instruction per week. Since its introduction three groups of students have successfully completed the course and the overall results have been very encouraging.

Asied for their opinions about the intensive course, the students were generally positive in their assessment of both the content and the quality of teaching. They also felt that compared to normal courses at other universities the intensive introductory course had enabled them to acquire a more solid basis in Hindi. However, due to the demanding and exhausting nature of such a course, they suggested a regular use of audiovisual materials, preferably in the middle of the week, to relieve the monotony of normal classroom teaching. We are confident that we will improve the situation in time for the next course.

Sruti: A Discourse on Nature of Orality and Its Transmission

Dr. Molly Kaushal

The past decade has witnessed a renewed interest in the orality of speech and oral traditions. Scholars of culture, language, human psyche and history have delved into areas they term as pre-literate, non-literate and pre-historic. Although the discourse on orality has deepened our understanding of its nature, functioning and relationship vis-à-vis the written word, it has also problematized it further by advancing a series of dichotomous categories: oral-verbal; oral-aural; oral-literate; primary orality – secondary orality; pre-literacy – literacy and so on. How useful are these categories in understanding the dynamics of orality? How legitimate is the European hermeneutics in the context of other cultures, specifically South Asia? To what extent do studies of orality and oral traditions represent/misrepresent the perspectives of the participants and bearers of these traditions?

The international workshop on Sruti – Transmission of Oral Tradition, was an attempt to bring to focus various debates relating to Orality and to raise relevant methodological and epistemological issues. The workshop was jointly organized by the Indira Gandhi National Centre for the Arts and the South Asia Institute, University of Heidelberg from 19-23 November 2000. In a way this workshop was in continuation of a previous dialogue on ‘Sruti: Transmission of Sacred Tradition; Concept of Sruti in Music; Listening to the Oral and Transmission of Knowledge’. Papers in the first and second sessions explored the multiple ways in which orality expresses itself. The first session concentrated on the relationship between the ‘written’ and the ‘oral’ word and stressed the primacy of the oral word in transmission and preservation of different religious traditions, the written word notwithstanding. These papers also explored the concept and the hidden essence of the ‘sound’, which in many traditions is seen as a ‘manifestation of Being’.

The next four days were devoted to themes: Sruti; Transmission of Sacred Traditions; Concept of Sruti in Music; Listening to the Oral and Transmission of Knowledge. Papers in the first and second sessions explored the multiple ways in which orality expresses itself. The first session concentrated on the relationship between the ‘written’ and the ‘oral’ word and stressed the primacy of the oral word in transmission and preservation of different religious traditions, the written word notwithstanding. These papers also explored the concept and the hidden essence of the ‘sound’, which in many traditions is seen as a ‘manifestation of Being’.

The papers under these sections also explored the relationship that exists between the performer and his audience,
When Mr. A.G. Noorani’s article „Behind the ‘basic structure’ doctrine: On India’s debt to a German jurist, Professor Dietrich Conrad“ appeared in the Frontline (vol.18, No. 9, April 28-May 11, 2001, pp. 95-96), little did anybody know that Dieter Conrad would soon be no more in our midst. Much to the sorrow of his wife Anne, and other family members and friends, Dieter passed away unexpectedly in the early hours of June 1, 2001. Although his long indisposition was causing anxiety to everyone known to him, his sudden departure was taken with disbelief and immense grief. He was a devoted scholar and a gentleman par excellence, having many human qualities and virtues. His passing away has created a void not only within his family and among his circle of friends, but also in the field of Indo-German legal research and academic exchange.

German scholars have made remarkable contributions to a number of disciplines on the Indian subcontinent that could be subsumed under the rubric of Indology. As Indologists they have contributed to Indian law too. Dieter Conrad was one who started with the discipline of law and stayed in it all his life. His scholarship was, of course, not confined to law and extended to other disciplines also including music. Not every aspect of his life and scholarship can be encapsulated in this brief memorial tribute. I will try to focus only on his contribution to law and legal research in India. Such contribution could be noted in three spheres – law in general, Gandhi’s legal philosophy and academic exchange.

Dieter Conrad headed the programme in law at the South Asia Institute of the University of Heidelberg from its inception in 1963 until his retirement from it in 1997. In the absence of any substitute for him, he was looking after the programme for some time even during his retirement. Unfortunately, no replacement could be found during his lifetime and even until today. This was a matter of concern for him because he wanted the programme, which he had founded and nurtured with so much care, to flourish and move ahead in the direction which he gave to it. Well before his retirement he had started encouraging young German scholars to pursue an interest in Indian law so that one of them could be appointed to take charge of the programme after his retirement. Unfortunately, it did not happen during his lifetime. It may hopefully happen in the near future. Along with the South Asia Institute, Dieter was also associated with the Max Planck Institute for Comparative Public Law and International Law at Heidelberg as an expert on South Asian law.

In his article Mr. Noorani drew our attention to the most seminal contribution of Dieter Conrad to our constitutional jurisprudence, namely the basic structure limitation on the power of amendment of the Constitution. This limitation, though brought to the notice of the Indian lawyers by Dieter as early as 1965, was not only an innovation in the Indian Constitution when introduced by the Supreme Court in the Kesavananda case in 1973, it was almost unheard of in the common law world. It was unprecedented. But since then besides becoming part of the common law it has also travelled to our neighbours who either like Nepal have expressly mentioned it in the constitutional text or like Bangladesh have found it implied in it. Pakistani courts are still wavering but are fully familiar with the limitation and have applied it in a few cases without expressing it in so many words.

The basic structure limitation was, however, known to the civil law countries and was, among others, expressed in the German Constitution – the Basic Law of 1949. By bringing it to the notice of the lawyers in India and convincing them about its natural existence in the Indian Constitution, or for that matter any Constitution, Dieter Conrad bridged the common law and the civil law traditions in a major way. To ensure the durability and smooth operation of the bridge he continued to supervise it. After its completion in Kesavananda (1973) and use in Indira Gandhi (1975)
cases but before the Minerva Mills (1980) case Dieter thoroughly appraised it in an article published in the 6-7 Delhi Law Review 1(1978-79). Reiterating that the basic structure doctrine has sound theoretical foundations and is of great practical utility, inasmuch as it tamed the constituent power and minimised the chances of its frequent exercise, he supported the idea based on the civil law model of enacting the basic structure doctrine into the constitution. Such enactment, he suggested, would give it greater certainty and reduce the chances of the judges going astray or being blamed of misuse of their power to strike down constitutional amendments for violation of the basic structure.

Much later, after the bridge was in operation for over two decades in India and was also opened to other neighbouring countries, Dieter Conrad re-examined it and found that it was sound in all respects and was reinvigorated by its use and expansion on the Indian sub-continent as well as in the civil law countries. He was satisfied that the basic structure doctrine was shaping into a standard measurement of constitutionality of the behaviour of different organs of the state in India as was evident in its application in the Bommai case (1994). The case did not involve any constitutional amendment, yet the Supreme Court held that secularism was part of the basic structure of the Constitution and, therefore, if a state government acted against secularism it could be said that a situation had arisen in which the Government of the state could not be carried on in accordance with the Constitution and, therefore, that state could be brought under the President’s rule. In this case Dieter also noted another strand of the bridge, which is an important aspect of the civil law system, that there are, beyond the wording of particular provisions, systematic principles underlying and connecting the provisions of the Constitution ... [which] give coherence to the Constitution and make it an organic whole. In the light of these developments he also pointed out that emergency powers were not intended to be used for improving the economy of the country, that the provision for imposition of emergency in any part of the country introduced by 42nd amendment and not removed by 44th amendment was unsound and its use would lead to the generation of feeling of alienation among the people of that part of the country and that greater autonomy must be conceded to the states and the use of Article 356 must be curtailed. Further, tracing the concept of the rule of law he said that it could not be attained in India unless the judicial machinery was reformed to provide expeditious and effective remedy against the violation of laws. Again, he argued for a right to basic necessities of life capable of being judicially enforced, that certain canons like the basic structure doctrine must be recognised even though they are incapable of being expressed in terms of positive law, that the existence of different personal laws must be re-examined in the light of the right to equality under the Constitution, etc.

But neither the bridging of legal traditions nor Dieter Conrad’s contribution to Indian law is exhausted by the basic structure doctrine. He did original writing on diverse legal issues taking into full account history, politics, economy, culture, religion, society and other mores of India. For example, examining the emergency provisions of the Constitution and their use he pointed out that emergency powers were not intended to be used for improving the economy of the country, that the provision for imposition of emergency in any part of the country introduced by 42nd amendment and not removed by 44th amendment was unsound and its use would lead to the generation of feeling of alienation among the people of that part of the country and that greater autonomy must be conceded to the states and the use of Article 356 must be curtailed. Further, tracing the concept of the rule of law he said that it could not be attained in India unless the judicial machinery was reformed to provide expeditious and effective remedy against the violation of laws. Again, he argued for a right to basic necessities of life capable of being judicially enforced, that certain canons like the basic structure doctrine must be recognised even though they are incapable of being expressed in terms of positive law, that the existence of different personal laws must be re-examined in the light of the right to equality under the Constitution, etc.

A selection of his writings between 1970 and 1990 has been compiled under a German title „Zwischen den Traditionen” published by the Franz Steiner Verlag, Stuttgart, in 1999 under the auspices of the South Asia Institute of the University of Heidelberg. Many other writings of Dieter Conrad published during this peri-
od and later still remain scattered. I wish that all of them could be easily accessible to Indian and other readers.

The third and the most important strand of Dieter Conrad’s contribution to Indian law and legal system was his promotion of academic exchange. Unlike that famous German Indologist Max Mueller, Dieter did not study Indian society and its laws from a distance. He tried to be as much and as often as he could a participant in the Indian legal system. His physical contacts with India date back to 1964 when in his maiden visit to the country he established contacts with lawyers in different parts of the country and also delivered his ground-breaking lectures on the limits of amending power. Later in 1978-79 he was a Visiting Professor at the University of Delhi for one academic year. My association with him started with this visit. We taught together a course on administrative law to LL.B. students. Apart from sharing similar teaching experience with other colleagues, he gave a few seminars at the Faculty and also at other academic and research institutions. He also associated himself with the Faculty journal the Delhi Law Review and wrote an excellent paper for it about which I have already spoken above. He continued to contribute to the Review in later years. All these contributions are used as required readings for the LL.B. and LL.M. classes at the University of Delhi. He visited the Faculty again in 1996 for a few months. During this visit we taught together constitutional law and comparative law to LL.B. classes. In between he had been on several short visits which were either combined with his visits to other South Asian countries or were exclusively for India. Some time in late 1980s he was also nominated as Honorary Professor at the Indian Law Institute, New Delhi, which position he held until the end.

Not only did Dieter Conrad visit India and have exchange with Indian scholars, he also encouraged Indian scholars to visit Germany and learn about it and its legal system. Before his initiative in this regard a few Indian scholars had contacts in Germany in the field of international law but not in any other field. He started perhaps with the visit of Professor M.P. Jain in the late 1960s to the South Asia Institute for a few months. But because of language barrier not much advance could be made on the expected lines. In a chance academic exchange after his return from Delhi in 1979 Dieter asked me whether I would be interested in studying something about the German legal system for which learning of language was sine qua non. I agreed and on his recommendation I was of no use. Intellectualism which does not bring succour and delight to the crying among humanity is no more than a wasteful, even rather harmful, exercise. This brief glimpse of Dieter Conrad’s contribution to Indian law and legal system remains incomplete without pointing out that more than his intellectual qualities and hard work he was full of humanism. Like a seer in search of truth he conducted himself unassumingly, almost to the extent of self-negation and self-effacement, and with an open and free mind. He never assumed that all wisdom flows from the West to the East or vice versa. Nor did he adore the West and condemn the East. On the contrary he saw the East with concern, sympathy and compassion. He knew that mere intellectualism without concern to human feeling was of no use. Intellectualism which does not bring succour and delight to the crying among humanity is no more than a wasteful, even rather harmful, exercise.

from: Frontline, Sept. 14, 2001

Youth in Sri Lanka
A Focal Research Area of the South Asia Institute

By Hans-Georg Bohle

Although the ongoing civil war is generally considered to be the most urgent national problem of Sri Lanka, another equally unsolved problem is the violent youth unrest.

Radical youth movements, rooted in problems such as unemployment and frustrated expectations, have already lead to youth rebellions between 1968-1971 and 1987-1989, were violently suppressed by the authorities and cost ten thousands of lives. Currently, in addition to extremely high youth unemployment rates, new problems such as cultural disruptions through globalisation, nationalism in the course of ethnic conflict and rising drug addiction have added to the youth problems of the country.

In the light of this situation, the South Asia Institute, represented by its Branch Office in Colombo, has initiated and supported a number of research activities that focus on youth in Sri Lanka. Three such projects are briefly described in this article which is based on the „Brochure 2001“ of the Colombo Branch Office of the SAI National Youth Survey of Sri Lanka (1998-on-going).

The National Youth Survey was implemented by the South Asia Institute, University of Heidelberg, and the Centre for Anthropological and Sociological Studies, University of Colombo. The project was supported by the United Nations Development Programme (UNDP), Friedrich-Ebert-Foundation (FES), Jaffna Rehabili-
The National Youth Survey is the first comprehensive island-wide opinion poll since the outbreak of the ethnic conflict in 1983, covering aspects of social, political, economic and cultural issues. The objective of the survey is to enlarge the understanding of the grievances and aspirations of the young population of the country in order to solve their problems, contributing to the improvement of policy and development activities in regard to youth. The quantitative survey, covering 3000 households, is accompanied by various qualitative case studies, representing special target groups. The basic results of the entire survey consist of eight volumes amounting to more than 2000 pages. An overview report and an extended data set were released at a public presentation in December 2000. A further dissemination of the available data is recently being promoted. In summer 2001, three young scholars from Colombo University spent six weeks in Heidelberg for further analysis of the survey. A conference on „Sri Lankan Youth: Profiles and Perspectives“ is scheduled to be held in November 2001 in collaboration with the Friedrich-Ebert-Foundation, the Goethe-Institut/Inter Nationes (GCI) and the Improving Capacities for Poverty Research Program (IMCAP) of the University of Colombo. The papers presented at this conference will be based on selected topics such as youth and politics, youth and conflict, and youth and education that will be elaborated based on the survey data, focusing on gender, ethnic and regional disparities. A publication will follow the conference.

Youth Livelihood Promotion Project (YULIP) (1999-2001)
The Youth Livelihood Promotion Project was implemented by the Centre for Anthropological and Sociological Studies (CASS), University of Colombo in collaboration with the South Asia Institute, Colombo Branch Office, supported by the German Technical Co-operation (GTZ). YULIP is an action-research project with the objective to open up employment avenues for youth, helping them to improve their life chances in the Hambantota District. The project employed young graduates from the University of Colombo as researchers/facilitators. The branch office provided guidance and supervision for research activities as well as facilitation of networks with government institutions, NGOs and International Agencies. The SAI was also involved in monitoring and evaluating project activities. The project was concluded in May 2001.

Impact of Electronic Media on Youth
(September-November 1999)
The research project on the Impact of Electronic Media on Youth was implemented by the South Asia Institute, Colombo Branch Office and the Centre for Anthropological and Sociological Studies (CASS), University of Colombo. It was supported by the Goethe-Institut/Inter Nationes (GCI). This qualitative research study on youth focused on the opinions of young people on electronic media. The in-depth interviews focused on the impact of TV, although comparative aspects on the meaning and influence of other electronic media such as radio, video, internet, etc. were considered. The results were presented at a conference and a book is being published.
Medical Anthropology at the SAI

By William S. Sax

Since the arrival of Professor Sax in August 2000, the Department of Anthropology at the South Asia Institute has been working intensively on developing a programme of teaching and research in the Medical Anthropology of South Asia. We are working closely with the School of Public Health and the Anthropological Institute at the University of Heidelberg.

In Summer Semester 2001, we employed Medical Anthropologist Dr. Karina Kielmann to help develop the programme. Subsequently Dr. Kielmann accepted a position at the Institute for Tropical Medicine at the University of London. We are very fortunate to have been able to replace Dr. Kielmann with Stefan Eggs, currently finishing his PhD at the Department of Anthropology, University of London, on the topic „Digesting Modernity: Body, Self and Medicine in Kolkata, West Bengal.“

From Summer Semester 2000 to Winter Semester 2001/2002 we offered the following courses: Introduction to Medical Anthropology, Introduction to Cross-Cultural Psychiatry, Ritual and Healing in the Himalaya, Health in the Cultures of South Asia, Gender and Health in South and Southeast Asia, Research Techniques in Medical Anthropology, Ayurveda: anthropological approaches, and Tibetan Medicine.

On the research front, Prof. Sax has been awarded a grant from the German Research Council for two to three years, in order to document and analyze a healing cult in the Central Himalayas in terms of „Critical-Interpretive“ Medical Anthropology and Performance Theory. One of our doctoral candidates, Ms. Karin Polit, will be involved with this research, concentrating especially on issues of gender and healing in the Central Himalayas. Another doctoral candidate, Ms. Brigitte Merz, is completing her PhD dissertation on traditional female healers in Nepal. One of our MA students is presently preparing to do a „Praktikum“ in Tibetan Medicine in Sikkhim.

Two MA students from the Department of Public health recently returned from a short research trip in the Central Himalayas. Further research projects are planned in the fields of Health Exchange, Tuberculosis, and traditional healing.

Early in 2001, we plan to hold the first in a series of annual conferences (invited participants only), on topics related to medical anthropology in South Asia. The theme of this conference will be „Gender, Health, and Politics in India."

All quiet on the water front?
Sharing a river remains difficult, even among friends

By Matthias Paukert

With the signing of the much praised Indus Waters Treaty in 1960, the major roadblock for the development of the sub-continent’s vast water resources seemed to be removed. Twelve years of internationally mediated negotiations had finally resulted in a detailed set of regulations guiding water policy-makers in India and Pakistan. Yearly meetings of the Indus Water Commission, an outcome of the treaty, have so far succeeded in settling most of the problems without letting them drift into the wider arena of bilateral conflict. Politically, even though some questions, like the Indian schemes near Wular Lake and on the Chenab River at Baglihar, remain open, this treaty, with its high degree of institutionalization, is widely considered a success, both by most Indian and Pakistani and also foreign observers.

Having survived several ‘hot’ clashes over Kashmir before and after its signing, this treaty today stands out as a symbol of peaceful, issue-oriented cooperation.

Viewed from a comparative angle, the fact that water was never seriously considered a potential weapon in the India-Pakistan context, as against the many quite different scenarios known from other world regions, is indeed remarkable. With the main obstacles to many large national water development projects and regional cooperation per se removed (the second major transnational dispute, over the Ganges, was settled by Bangladesh and India in 1996), the focus is now on the subnational level. Inter-provincial and inter-state disputes over common water courses, like between the Pakistani provinces of Sindh and Punjab and the Indian states of Tamil Nadu and Karnataka, pose manifold challenges to political decision-makers and legislators alike. At a glance, this problem appears similar to the transnational, upstream-versus-downstream riparians setting. While the international legal discourse has so far resulted in the establishment of a set of principles securing the physically dependent lower riparian’s share of the common water source based on the perception of rivers as a natural entity, against the earlier principle of territorial rights, a similar rule applicable to subnational cases is the need of the hour.

The federal system in these countries has put the authority over, and utilization of, a province’s (or a state’s) rivers in the hands of the respective governments thereby delegating dispute settlement to provincial negotiators. In the absence of constitutional provisions, it is up to the concerned parties to negotiate a water sharing arrangement. The case of the Cauvery River dispute has vividly shown the consequences of failed settlements. Similarly, the Indus dispute has a potential to escalate into a violent confrontation, thereby putting at risk the nation’s much needed agrarian and industrial development projects and the coherence of the nation itself. Weak institutions with unclear responsibilities, political in-fighting and
poor legislative control have added to an atmosphere of uncertainty. The commonly cited ‘water crisis’ - illustrated by frequent riots in many cities (like recently throughout Pakistan) - indicates that time is running out for short-term, ad hoc policies that easily fall victim to water politics.

At the SAI’s Department of Political Science, a group of researchers will look at this issue from a comparative perspective, analysing similar cases in several South Asian countries. A concept proposal for this study is currently being reviewed by the Ford Foundation’s Delhi office under the Water Management and Policy Programme.

Royal Rajput Murals – as taught at the SAI

By Joachim K. Bautze

By the time Ananda Kentish Coomaraswamy, the most important art historian on India of the last century, coined the term „Rajput Painting“ by publishing two large volumes on this subject in 1917, few people outside South Asia in fact cared for these „Indian miniatures“. Times have changed and today, no collection of South Asian art is complete without paintings commissioned by Jain and Hindu patrons between the 15th and 19th century. When Coomaraswamy worked on the subject, many of the Rajput states, especially those in Rajasthan - formerly known as Rajputana - and Himachal Pradesh, were still in existence and their art collections greatly unknown. These collectors would show their art treasures exclusively to members of their family or other persons of royal descent. As a result, Coomaraswamy had but little access to these treasures which were collected and valued for centuries by the members of the Rajput nobility, the Maharajas, Maharanas, Maharas and whatever their titles were. Coomaraswamy’s access to the living quarters within the palaces of the Rajput sovereigns was probably even more restricted, as he, with but few exceptions, only referred to transportable paintings - the so-called miniatures - thus ignoring the enormous wealth of existing royal Rajput murals.

Coomaraswamy’s main concern in reproducing these paintings was to show their great aesthetic qualities. Besides, he attempted to date and to localize the production of these outstanding pieces of art, almost entirely unknown prior to the publication of his own books and articles. Coomaraswamy soon realized that very few paintings mention the place of their production, even fewer give a date and still less information is given as to the artist(s). The scarcity of artist’s names in connection with these paintings led to the classification of so-called „schools“. These schools of painting were either called after a region (Marwar, Mewar) or a place (Kangra, Jammu) wherever Coomaraswamy presumed their origin to be. This classification - often a mere conjecture in the absence of contemporary records directly linked to the painting - is more or less used to this day.

Coomaraswamy did not live long enough to witness the formation of independent India between 1947 and 1949. The Rajput rulers merged their states with Bharat or India, thus giving up the age-old independence of their kingdoms. Whatever changes the creation of the new united India effected, the royal Rajput collections were left almost untouched. All this dramatically changed in 1971 when the then Indian Prime Minister, Shrimati Indira Gandhi, after an earlier serious attempt finally effected the „de-recognition“ (Constitution 26th Amendment Bill) of the former Indian rulers, many of which were „the co-architects of Indian independence“ only 22 years earlier.

„Now began a steady flow of India’s material wealth from her proud palaces: jewellery, Mughal to Cartier; paintings, miniatures to Ravi Varma to Stubbs‘ to European masters; weapons, swords and daggers to fliptlocks to custom-made Purdeys; priceless artefacts, manuscripts and even cars. Their loss was incalculable. For a Prime Minister who professed a deep reverence for her country’s culture, Mrs. Gandhi hurt it like no one else“ (Dhananjaya Singh: The House of Marwar, New Delhi: Roli Books, 1994: 209f).

Thus, the greatest chance with regard to a more detailed classification of traditional Indian painting on transportable medium was lost: In order to conceal the precise origin of the innumerable paintings that flushed the Western art market in the early 70s - their export was as illegal as keeping the title „Maharaja“ - any evidence of their former owners was destroyed. The scibal remarks following the colophon of illustrated manuscripts for example, were erased or painted over in black ink. The scibal remarks, when intact and readable, would have provided information as to the scribe of the manuscript, the painter, place of production and date of its completion. An unspoiled royal Rajput collection would necessarily have given sufficient evidence about the time and places of the production of its miniature paintings. Since the former Indian rulers were stripped of their titles and other privileges, they also saw no more need to maintain their ancestral homes. Many former Maharajas shifted into appartments in large cities to live the life of a „Mr. Singh“. In consequence, their ancient palaces fell into ruins, and with them the Royal murals inside.

In art-historical context, royal Rajput mural paintings have an advantage when compared to their brethren, the miniature paintings on transportable medium (paper, textile): they can practically never be removed from their place of origin without being seriously damaged. Thus, the question of their provenance never arises and one of the major problems of art-historical classification is solved at the very start. Besides, a Rajput mural never appears isolated as a rule. There are always premises like assembly halls or bed-rooms fully painted, allowing us to see side by side a great number of paintings offering more clues as to their date, should relevant inscriptions not be present. The inscriptions on Rajput mural paintings were not erased on purpose, as they were unsuitable for export.
Generally, the same artists in royal employment produced paintings on paper as well as paintings on the walls of the palace. Contemporary paintings done for a particular patron, no matter whether executed on transportable medium or on walls, are hence stylistically homogeneous. A proper study of royal murals in situ allows us to determine the precise origin of the better known but less precisely locatable Indian miniature paintings.

This technique of locating the geographical origin of isolated Rajput miniatures by comparing them to stylistically homogeneous murals has been taught at this South Asia Institute for almost a decade. Although the art-historical advantage of this technique is evident as it is convincing, it is demonstrated exclusively at the South Asia Institute of the Heidelberg university, making it the only institution in the world where coloured slides of miniatures are shown side by side with coloured slides of their respective murals. It is also to be understood as tribute to my predecessors in the line of the programme of art history, Dr. Heinrich Zimmer, Dr. Hermann Goetz, Prof. Heimo Rao and Prof. Anna Dallapiccola, all of whom considered Rajput (miniature) painting in their works and thoughts.

However, the disadvantages of this effective comparison should also be mentioned. Publications on royal Rajput murals are almost non-existent, especially when compared to the large number of publications on Rajput miniature paintings. As a result, anybody interested in Rajput mural paintings has to travel to the respective palaces, which one may find either abandoned and locked or open but well guarded and thus also inaccessible. And when repeatedly after requesting access to the palace - in some cases this had to be done for several years - one finally walks through the old zenana portions and assembly halls only to find that many Rajput frescoes have already fallen into decay. A decay caused by the neglect of their rightful owners, a neglect initially caused by the government itself. Several old palaces were transformed into hotels to suit Western standards, but their murals, if not totally hidden under whitewash, greatly suffered under the brush of the modern restorer.

For obvious reasons, royal Rajput frescoes can generally not be presented in museums, much in contrast to their brethren on paper or textiles. The exodus of Indian miniatures did not necessarily effect their destruction, quite the contrary: many of them ended up in air conditioned museums outside India. However, these paintings were never meant to be seen in vitrines or pinned to the wall sandwiched in Western mounts.

By looking at photographs taken decades ago, students at the South Asia Institute had, and for a limited time still have, the opportunity of employing the art-historical method mentioned before. Many of these earlier photographs show palace murals which have since disappeared. Photographs of royal Rajput frescoes taken twenty years ago or even earlier, may still reveal the beauty that Coomaraswamy once saw in Rajput miniatures. But just as India was unable to retain these treasures due to financial and political constraints, so the SAI has so far been unable to retain the programme in Art History. However, I hope that a way will be found to ensure that this treasure does not also become „history“.

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Agricultural transformation and ecological sustainability in a Western Himalayan District: Mandi (Himachal Pradesh, India)

By Wolfgang-Peter Zingel

This is a long-term project jointly undertaken with the Department of Economics, Himachal Pradesh University, Shimla, India. Dr J. P. Bhati, Professor of Economics, came to the SAI Department of International Economics in the mid 1980s as an Alexander-von-Humboldt fellow. Having specialized in resource economics he had been looking for a German counterpart working in that field. It was the beginning of more than a decade of fruitful academic interaction. In 1989, after Dr Bhati had returned to Shimla, Dr Wolfgang-Peter Zingel of the Department of International Economics went on a University Grants Commission (UGC), Government of India, fellowship, co-funded by DAAD, to Shimla and taught public finance at the Department of Economics. He went again to India, this time as the head of the SAI branch office in New Delhi from 1990 to 1992. The project could be worked out and field research started in 1992, thanks to a research grant of the Friedrich-Ebert-Foundation. Further visits to India were possible in connection with other assignments and by private initiative.

The project aims at working out recommendations for an economical, social and ecologically sustainable agricultural development in the Western Himalayas in general and in Himachal Pradesh in particular. Specifically the objectives are (i) to evaluate the development of the main economic, social and ecological characteristics of agriculture in the Western Himalayas, (ii) to review the main policies and programmes of agricultural transformation and rural development with respect to eco-stability, poverty eradication and self-reliance, and (iii) to draw conclusions for the framing of future strategies and instruments for a sustainable development in hilly areas.

Agricultural transformation and ecologically sustainability are examined in the region of analysis, the heads of 240
households in four villages at different altitudes were interviewed; the quantitative analysis is going on, data are to be compared with secondary material and to be discussed in a seminar planned in India (Shimla).

Preliminary results: Himachal Pradesh in general and Mandi District in particular show the transformation of a region still characterized by agriculture but clearly improving its living conditions, surprisingly without much urbanization and industrialization. Income transferred from other regions plays a major role: India’s most prosperous regions (Delhi, Punjab, Harayana) are near and major water and power projects in Himachal Pradesh brought large scale investment and incomes. The deforestation of the mountain slopes, however, has a negative impact on the hills (depletion of forest resources, land slides, erosion) and on the plains (floods, siltation, climate); the same holds true for road and dam construction. Due to the large water works at the foothills of Himachal, however, flash floods and siltation hardly reach the plains. For the near future a drastic deterioration in Himachal is not to be expected; tourism is no (major) threat as yet. The future of Himachal’s economy rather depends on the developments in the plains. By the late 1990s Himachal Pradesh became a text book case of successful transition from a backward agricultural to a well developed, although neither urbanized nor industrialized, hill state. One of the reasons seems to be the smallness of the state. The recent split up of three of the larger Indian states has been in the hope, that subsidiarity may help to develop backward areas also elsewhere. The study has led to new questions, especially the role of transfer income and the links between the economies of the hills and the plains.
SAI-REPORT 2001

India, Perspectives for the New Millennium
Monday, October 30, 2000, Internationales Wissenschaftsforum Heidelberg

Opening - Dr. Axel Michaels, Executive Director, SAI
Address by the Ambassador of India to Germany, H.E. Ranendra Sen

Ravinder Kumar, Nehru Memorial Museum, New Delhi: „Rethinking Swaraj”
T.N. Ninan, Editor Business Standard, New Delhi: „India - the Prospect of Prosperity”
William Sax, Department of Anthropology, South Asia Institute, Heidelberg: „Future Sociologies of India”
Dietmar Rothermund, Department of History, (SAI): „Indian Federalism and its Problems”

Sruti - Transmission of Oral Tradition
19-23 November 2000, Indira Gandhi National Centre for the Arts, New Delhi

Indo-German Workshop organized by Molly Kaushal (IGNCA) and Monika Boehm-Tettelbach (SAI)

Welcome Address - N.R. Shetty, Member Secretary, IGNCA
Introduction - Molly Kaushal
Address - Monika Boehm-Tettelbach

T. N. Dharmadhikari: Oral Tradition of the Rgveda
S. Ranganath: Oshadhi sukta
S. Mukhopadhyaya: Oral Transmission in Buddhist Traditions
Farhat Tizvi: Azadari in Islam
Shernnaz Cama: Monajats
Monika Boehm-Tettelbach: Listening as Transformation
Shrivatsa Goswami: Speaking of Love - Transmission of Srimadbhagavata Tradition
Molly Kaushal: Experiencing the Performance: Beyond the Oral - Textual Debate
C. P. Zoller: Continuation of Oral Tradition in Bangan
Sumati Mutatkar: Concept of Šruti in Indian Music
C. A. Sreedhara: Šruti in Karnatic Music
Aditya Malik: Creating Divine Presence: The Oral Narrative of Devnarayan
Kavita Singh: Illustrated manuscripts for Oral Worlds
Sarala Krishnamurthy: Sumadhurabashhini: A Glimpse into the Female Oral Tradition of Karnataka
Shail Mayaram: State, Community and Gender: Narrativizing Resistance in a nineteenth Century Kingdom
Roma Chatterji: Voice and Personal Experience in Oral Tradition
S. C. Malik: The Relevance of Šruti and The Crisis of Modern Man: Touchstones of Experience
Martin Gaenszle: The Social Process of Transmitting Oral Ritual Text Among the Mewahang Rai in East Nepal
Chodamani Nandagopal: ‘Sruti’ – Its Relevance in Bhutaradhane

D. P. Agrawal: The Relevance of Traditional Knowledge Systems Today
Vibha Tripathy: Triveni at Prayaga: Force of a Tradition
D. S. Pokharia: Traditional Technological Methods of Kumaun Himalayas

11. Heidelberger Südasiengespräche
Friday, 6 July 2001, Akademie der Wissenschaften, Heidelberg

Opening - Axel Michaels, Executive Director, SAI

Dietmar Rothermund, SAI: Die Industrialisierung Indiens - ein historischer Überblick
Prasad Chandran, BASF India: The Chemical Sector and the Industrialization of India
Rudolf Weiler, DIGISOUND-Electronics, Norderstedt: Die indische Wirtschaft: Erfahrungen des deutschen Mittelstandes
Maren Bellwinkel-Schempp, SAI: Zeigt her Eure Schuhe - Globalisierung und Stigmatisierung der Dalits am Beispiel der Schuhproduktion in Kanpur
Michael von Hauff, Universität Kaiserslautern: Das Wirtschaftspotenzial Indiens - Zwischen Anspruch und Wirklichkeit
Wolfgang-Peter Zingel, SAI: Indien auf dem Weg zur postindustriellen Gesellschaft: Infrastruktur, Dienstleistung und Deregulierung
SAI-REPORT 2001

Obituary
The members of the SAI are mourning Dr. Dieter Conrad, who died on the 1st of June 2001. Until his retirement in 1997, he had been almost three decades head of the Department of Law at the South Asia Institute.

Appointments, Resignations and Retirements

1st July 2000:
William Sax took up his appointment as head of the Department of Anthropology.

Margret Frenz took up a three-month appointment as temporary substitute for Rosemarie Feller in the Department of History.

1st August 2000:
Brigitte Merz took up an appointment as Wissenschaftliche Mitarbeiterin in the Department of Anthropology.

1st October 2000:
Eleonore Schmitt took up an appointment as head of the Central Library as successor to Siegfried Schwertner.

Stephen Lemcke took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Geography.

Christine Bigdon took up an appointment as successor of Markus Mayer as head of the branch office in Colombo.

Jaydev Jani took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Classical Indology.

16th October 2000:
Christoph Emmrich took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Classical Indology.

31st October 2000:
Indra Sengupta-Frey took up an appointment as temporary substitute for Rosemarie Feller in the Department of History.

Harald Fischer-Tiné, Department of History, resigned.

1st December 2000:
Susanne van Dillen took up an appointment as Wissenschaftliche Assistentin in the Department of Geography as successor to Markus Mayer.

31st December 2000:
Hannah Büttner, Wissenschaftliche Mitarbeiterin in the Department of Geography, resigned.

1st January 2001:
Karina Kiellmann took up an appointment as Wissenschaftliche Angestellte in the Department of Anthropology.

Elisabeth Seitz, Department of Political Science, resigned.

15th January 2001:
Jutta Schmid, Chandrika Weischer and Jürgen Kemptner took up an appointment as cleaning staff.

28th February 2001:
Heinz Kemptner, caretaker, retired.

15th April 2001:
Annegret Steinmetz took up an appointment as Wissenschaftliche Angestellte in the Department of International Economics.

1st May 2001:
Roland Hardenberg took up an appointment as Wissenschaftlicher Angestellter in the Department of Anthropology.

1st June 2001:
Christina Bommas, secretary in the Department of Geography, resigned.

1st July 2001:
Aditya Malik, head of the branch office New Delhi, resigned.

Manuela Wirschke took up an appointment as secretary in the Department of Geography as successor to Christina Bommas.

15th July 2001:
Karina Kiellmann, Department of Anthropology, resigned.

Martin Raithelhuber took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Geography.

Stefan Eggs took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Anthropology.

31st July 2001:
Stefan Klonner, Wissenschaftlicher Mitarbeiter in Department of International Economics, resigned.

Ramona Schrepler took up an appointment as Wissenschaftliche Mitarbeiterin in the Department of International Economics as successor to Stefan Klonner.

15th August 2001:
Annegret Steinmetz, Wissenschaftliche Angestellte in the Department of International Economics, resigned.

Marco Veselka took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of International Economics.

1st September 2001:
Alessandro Buffarini took up an appointment as Network Administrator.

1st October 2001:
Mona Schrempf took up an appointment as Wissenschaftliche Mitarbeiterin in the Department of Anthropology.

31st October 2001:
Helga Nischk, Department of Geography, retired.

Mike Enskat, Wissenschaftlicher Mitarbeiter in the Department of Political Science, resigned.

Clemens Spieß took up an appointment as Wissenschaftlicher Mitarbeiter in the Department of Political Science as successor to Mike Enskat.
FORTHCOMING EVENTS

International conference Visualized Space: Constructions of Locality and Cartographic Representation in Varanasi
21-24 May, 2002
(for further information see also http://www.sai.uni-heidelberg.de/ind)

17th European Conference on Modern South Asian Studies
9-14 September 2002
(for further information see also http://www.sai.uni-heidelberg.de/his/euroconf.htm)

European Summer School in South Asian Politics
July 2002 (for further information contact Clemens Spieß, email: sclemens@sai.uni-heidelberg.de)

RESEARCH PROJECTS

Interdisciplinary Research Projects

Memory, Agency and Violence
Project Coordinator:
Martin Fuchs (Modern Indology)
Research Team:
Javeed Alam (CIEFL Hyderabad)
Dr. Maren Bellwinkel-Schempp
(Moder Indology), Monika Boehm-Tettelbach (Modern Indology)
Roma Chatterjee, Deepak Mehta

Visualized Space: Constructions of Locality and Cartographic Representation in Varanasi
Research Team: (all SAI)
PD Dr. Joachim Bautze, (History of Art), Hans-Georg Bohle, (Geography)
Niels Gutschow, Abtsteinach, Axel Michaels, speaker, (Classical Indology)
Martin Gaenszle, (Anthropology), Joerg Gengnagel, (Classical Indology)
Steffen Lemke and Stefan Schütte, (Geography)

National Youth Survey of Sri Lanka
Research Team:
Hans-Georg Bohle, (Geography), Mike Enskat, (Political Science), S.T. Hettige, University of Colombo
(Sociology), Markus Mayer, SAI (Geography), Subrata Mitra, SAI (Political Science)

Ritual Dynamics - Sociocultural Processes in Historical and Comparative Perspectives
Coordinators:
Dr. Dietrich Harth, Dr. Axel Michaels
(Classical Indology)

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Department of Development Economics
Clive Bell:
– Child Labour, Education and Economic Growth
Clive Bell and Stefan Klonner:
– Long-term Movements in Rural Output and Income Distribution
Ralf Tresch:
– Applying Game-theoretic Concepts to International Relations
Clive Bell:
– Rural Credit Markets and Interlinking
Rahel Falk:
– Industrial Sickness in India
Stefan Klonner:
– Rotating Savings and Credit Associations (Roscas)
Oliver Kopp:
– Dynamic Impacts of CDM Projects
Annegret Steinmetz:
– Informal Water Markets: The Role of Share Contracts

Ansgar Wohlschlegel:

Department of Anthropology
Roland Hardenberg:

Alexander Henn:
– 1. Dynamics of Ritual.
– 2. Comparative Perspectives on Coloniality/Modernity from Goa to India and Brazil.

Karina Kielmann:
– Gender and Health Transitions in South India.

Monika Krengel:
– Customs, Law and Moralities: Continuance and Change.
(Kumaon/Himalaya).

William S. Sax:
– „The Cult of Affliction“ of the god Bhairava, in the new state of Uttaranchal in north India.

Dr. Anna Schmid:
– Globalization and Communal Response.
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Department of Geography

H.-G. Bohle:
– Urban Development under the Impact of Globalization. The Case of Bangalore/India
– Food Security of Urban and Peri-Urban Systems in Developing Countries
– A Geography of Bathing. Social Space and the Perception of Water in Banaras
– The Impact of Conflict on Livelihood Security in the Eastern Province of Sri Lanka

Elvira Graner:
– Migration and Sustainable Development in Nepal. Workers in Kathmandu’s carpet manufactories
– Mapping Human Development in Nepal: a regional and gender-based geography of education

Markus Mayer:
– Promotion of Appropriate Livelihoods Among Unemployed Rural Youth in Sri Lanka
– Globalization, Regional Development and Social Conflict in Southern Sri Lanka

Susanne van Dillen:
– The ‘Spheres of Livelihood’: Vulnerability, Livelihood Security and Mobility in a South Indian Village.
– Natural Disasters and Social Vulnerability

Michael Köberlein:
– Solid Waste Management and Informal Sector. A Case Study from Delhi

Martin Raithelhuber:
– The Impact of Urbanization on Rural Livelihoods in Nepal

Dietrich Schmidt-Vogt:
– Land use and Land Use Change in Northern Thailand

Department of History

Dietmar Rothermund:
– Economic Liberalization in India
– Transformations of European Expansion from the 15th to the 20th Century

Tilman Frasch:
– The Emergence and Development of History Writing in Early Sri Lanka

Department of Classical Indology

Axel Michaels:
– Contested Priesthood at the Paśupati-nātha Temple in Deopatan (Nepal).
– Edito princesp of the „Wright“ chronicle.
– The price of impurity: The Dharmādhikārīn in the legal tradition of Nepal.
– Visualized Texts: Religious Maps of Benares (with J. Gengnagel)

Johannes Beltz:
– Philosophy and Religion of the Mahāmā Dharma in Orissa

Christoph Emmrich:
– Addhan kāla khaṇṭa samaya. Temporal terms and expressions in the dogmatic passages of the Sutta-piṭaka

Jörg Gengnagel:
– Visualized Texts: Religious Maps of Benares (with A. Michaels)

Ute Hüskens:
– The Samskāras of the Vaikhānasas. Priests of South India

Jaydev Jani:
– Guṇasaurabha or Guṇasāgarasurī śvaracarita
– Kālantra-bālāvabodha-vṛtti

Birgit Mayer-König:
– Mental Disposition as Criterion of Initiation

Srilata Müller:
– The Life and Works of Rāmalin. Ga Swāmigal (1823-1874)

Department of Modern Indology

Monika Boehm-Tettelbach (interdisciplinary project in cooperation with scholars from India and New Zealand):
– Interactive CD-ROM: Temples of Jaipur
– The militant Rāmānandīs of Jaipur

Barbara Lotz:
– Language Movements in Orissa: Emancipation and Interdependence of National, Regional and Marginal Languages and Literatures

Aditya Malik:
– Multimedia Project on the oral epic Deu Nārāyana (in co-operation with IGNCA, Delhi)

Ulrike Stark:
– Diffusing the printed word: The Newal Kishore Press of Lucknow and the promotion of vernacular literature in Hindi and Urdu (1858-1895)

Claus Peter Zoller:
– Linguistic Studies in Indus-Kohistan

Department of International Economics

Oskar Gans:

Dong Phuong Pham:

Frithjof Kilp:
– Natural Environment and International Trade: New Implications for Trade Policy?

Isabel Krüger:
– An International Comparison of Federal Public Finance Systems (Germany, Switzerland, Malaysia).
Colombo Branch
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Representative:
Christine Bigdon

Objectives of the branch office
The South Asia Institute proposed the opening of a third branch office located in Sri Lanka, which began operating in April 1999. The main focus of work of the Colombo office is to mobilise and provide expertise needed to address specific development-related problems in Sri Lanka, promoting a survey culture and empirical research on critical issues with which the country is confronted. The Colombo branch office initiates and facilitates joint research projects between the SAI and Sri Lankan Universities, mainly related to the topics youth, development and conflict. Furthermore, the branch office organises presentations, seminars, workshops and conferences on regional specific subjects and facilitates contacts between Sri Lankan and German researchers. Through a DAAD co-operation programme, academic exchange between the SAI and Sri Lankan universities with a particular focus on advancement of younger scholars will be facilitated for a period of four years from June 2001 onwards. The dissemination of joint research findings in the form of specific publications is another objective of the branch office.

Activities

 Workshop on Gender and Conflict (5th March 2001)

Organised by South Asia Institute, Colombo branch in collaboration with the Friedrich-Ebert-Stiftung (FES), the Eastern University, Batticaloa and the University of Colombo.

Branch Offices

Dr. Gabriele Weichert from the Department of Anthropology, University of Heidelberg, Germany, gave an introductory presentation on „Female Victims and Heroes: Gender Perspectives on Conflict and Violence“. With the objective to discuss gender roles and images and their dynamics in times of (ethnic) conflict, this workshop addressed junior lecturers and senior academics from both universities. The workshop also specifically looked at instances where gender issues are related to accelerating conflict situations. Resource persons from local organisations stimulated the working group discussions, providing insights from their practical experiences with development work in conflict areas. This workshop has to be seen as part of the co-operation program with Sri Lankan Universities aiming to encourage co-operation and academic exchange between the University of Colombo and the Eastern University.
the following five research projects were attended to in terms of handling bureaucratic procedures at the governmental level, organizing workshops, establishing institutional links, coordinating field travel, and collecting primary and secondary research materials: (a) Memory, Agency, and Violence, (b) Visualized Space: Constructions of Locality and Cartographic Representation in Varanasi, (c) Contested Areas: Construction and Change of Socio-Cultural Identities in Orissa, (d) The Militant Ramanandis of Jaipur: History and Present, (e) Schoolbooks and Grey Literature. These projects have been funded by the German Research Council and the VW Foundation and involve the coordinated efforts of Historians of Religion, Anthropologists, Art-Historians, Indologists, Political Scientists, and Cultural Geographers.

III. Lectures, Seminars, Exhibitions
On 19 November 2000 the branch office organized a four day international conference with the IGNCA on the transmission of oral traditions. The seminar was attended by Anthropologists, Indologists, Sociologists, Folklore Experts and Art-Historians from Heidelberg and India, as well as by a large number of ritual practitioners from a variety of religious traditions (Buddhist, Jain, Islamic, Zoroastrian, Christian, Hindu, Sikh) in South Asia.

Exhibition: Between 12-25 March 2001 the branch office organized a joint exhibition with the IGNCA on early Indian „calendar art” entitled „The oleographed Gods: Indian Gods in the age of industrial reproduction“. The seventy prints from the period 1900-1947 displayed a variety of some of the finest prints depicting mythological, religious as well as pre-independence political themes painted by Raja Ravi Verma and printed by his German collaborator Fritz Schleicher. The exhibition was curated from the personal collection of Erwin Neumayer and Christine Schelberger, an archaeologist and art-historian from Vienna.

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Representative:
Marianna Kropf

Research Activities in Nepal
All the researchers mentioned here are affiliated with Tribhuvan University Kathmandu (T.U.); to various degrees they are collaborating with CNAS (Centre for Nepal and Asian Studies, T.U.) and/or with their corresponding T.U. departments and scholars respectively.

The Branch Office has been involved and supportive on various levels as required the case.

Department of Anthropology
- Dr. Silke Wolf (affiliated to SAI) – from 1999 onwards fieldwork for her study on „Rural Theatre in Nepal”.

Department of Geography
- Prof. Dr. Hans-Georg Bohle – working together with Prof. Blum (Bodenkunde Wien) and Dr. Axel Mentler (Bodenkunde Wien) on a comparative study of the urban areas, Cairo and Kathmandu; ongoing research projects.
- Dr. Elvira Graner – ongoing fieldwork and research projects in Nepal related to Migration to Carpet Manufactories, education in Nepal, Labour markets; several articles published.
- Dr. Dietrich Schmidt-Vogt – ongoing research projects in Nepal

Peter Ottinger – Ph.D. fieldwork 1998–1999 on „The Impact of Landslides on Agriculture and Forests in Central Nepal“.


Frank Woll – Ph.D. fieldwork 1998 for Ph.D. on „Wild and cultivated banana trees of Nepal“.

Department of Classical Indology

Prof. Dr. Axel Michaels – fieldwork 1999 in Nepal on „Contested Priesthood at the Pashupati Temple“; critical edition/translation of selected chapters of the Muluki Ain of 1854; editio princeps of the so-called „Wright Chronicle“(ongoing).

Marianna Kropf – Ph.D. research in Nepal since January 2000 on „Impact of Jyotisa and related rituals within Newar Tradition“.

Department of Political Sciences

Prof. Dr. Subrata K. Mitra – ongoing projects on democracy in South Asia. Close collaboration with CNAS/T.U. related scholars (mediated by SAI Ktm Branch Office) for forthcoming publication on history and present state of selected political parties in South Asian countries.

Seminars, Conferences

The SAI Ktm Branch Office was involved in various ways in the organisation and realisation of the following events:

International conference on „Sustainable Management of Natural and Human Resources for a Better Quality of Life in South Asia“, October 14–17, 2000, Dulikhel; organised by CNAS/T.U. and Prof. Domroes, University of Mainz) – SAI Branch Office involved in organisational work.

International Workshop in Vienna on „Metropolitan Food Systems in Developing Countries“, November 15–18, 2000, organised by Prof. Blum (Wien) and Prof. Bohle (SAI) under the patronage of „International Council of Scientific Unions“ (ICSU) – the SAI Branch Office was involved in organisational work.

Monthly Colloquium

Since September 2000 a monthly colloquium for Ph.D. students from Nepal and abroad is being organized by the SAI Branch Office.
LECTURES

Lectures 2000-2001

28.04.2000 Globalisation: From Hegemony to Multipolarity (Prof. Dr. Pascal Chaigneau, Paris)

23.06.2000 The Work of non-Governmental Organisations in the Political Arena (Dr. Nandini Azad, Duisburg)

28.06.2000 Die Siddha-Medizin: Traditionelle Heilkunde aus Tamil Nadu (Dr. Petra Wehmeyer, Köln)

06.07.2000 The Teamwork at the Top: Shaktivyuhu and the Pañcarātra Cosmogony (Dr. Sanjukta Gupta, Oxford)

07.07.2000 Der radikale Islam in Südasiern: Konzept und Aktion eines Massenphänomens (Dr. Dietrich Reetz, Berlin)


07.07.2000 Die Spannungen zwischen Hindus und Christen in historischer, kultureller und politischer Perspektive (Priv.-Doz. Dr. Gita Dharampal-Frick, Göttingen)

12.07.2000 Buddhistische Götter und Mantras in hinduistischen Tantras (Prof. Dr. Gudrun Bühnemann, Wisconsin)


31.10.2000 „Das Eigene“ und „Das Fremde“ in der Indienbegegnung deutscher Schriftsteller (Prof. Dr. Vridhagiri Ganeshan, Hyderabad)

13.11 2000 A Maritime Ethnography of South Asia, 15th – 18th Century (Dr. Rila Mukherjee, Calcutta)

23.11.2000 The Portrayal of Muslim Culture in Modern Indian Cinema (Dr. Tasleem Shakur, Preston)

27.11.2000 Ex-Primitives and Post Modernist Encounters: Jarwa Images from the Andman Islands (Dr. Vishavajit Pandya, Wellington)

27.11.2000 Languages of India – Issues and Perspectives (Prof. Dr. Anvita Abbi)

28.11.2000 Is Hindi a Pan Indian Language of India? Some Observations (Prof. Dr. Anvita Abbi)

07.12.2000 The literature of the Hevajra-cycle, and the problem of the mūlataṇḍra (Dr. Harunaga Isaacson, Hamburg)

20.12.2000 Die Renovierung des Svayambhūnātha (Dr. Alexander von Rospatt, Leipzig)

10./17./24./31.01.2001 und 07.02.2001 Vortragsreihe im Rahmen der Veranstaltung ‘Medizinethnologie’ (Dr. Katharina Kielmann, Heidelberg)

24.01.2001 Ink as Poison and the Evil of Writing (Dr. Fabrizia Baldissera, Florenz)

24.01.2001 Traditional Representation and Modern Perception: the Sundarbans (Dr. Sutapa Sarkar, Frankfurt)

01.02.2001 South Indian Indigenous Historiography, 15th-18th Century (Dr. Narayan Rao, Berlin)

01.02.2001 South Indian Indigenous Historiography, 15th-18th Century (Dr. David Shulman, Berlin)

01.02.2001 South Indian Indigenous Historiography, 15th-18th Century (Dr. Sanjay Subrahmanyam, Berlin)

12.02.2001 Ayurveda- Great Tradition, subaltern Present (M.A. Stefan Eggs, London)

23.04.2001 Problems of a Minority Party (TULF) in the War-affected Eastern Province of Sri Lanka (Prof. Dr. C. Y. Thangarajah, Batticaloa)

02.05.2001 South Indian Bronzes (Dr. Ramachandran Nagaswamy, Chennai)

11.05.2001 Rhetoric and Pain in a Punjabi Performative Genre (M.A. Michael Nijhavan, Heidelberg)

17.05.2001 Die Göttinnen tanzen lassen - Frauen, Besessenheit und Agency in Süدورissa (Dr. Beatrix Hauser, Hamburg)

01.06.2001 From Mantras to Green Cards: Traditionalism and Modernity among South Indian Temple Priests (Prof. Dr. Chris Fuller, London)

05.06.2001 Menschenrechte in interkultureller Perspektive (Prof. Joseph Prabhu, Altdadena)

05.06.2001 Empowering Visions of Nationality: On Videos and the Hindu Right (1989-1992) (Dr. Christiane Brosius, Frankfurt)

06.06.2001 Pagan-Bronze – alt und neu (Dr. Claudine Bautze-Picron, Paris)

19.06.2001 The Household Production of Health in a Punjabi Village, Pakistan (Dr. Julia Katzan, Frankfurt)

25.06.2001 Bürgerturn und Säkularisation. Muslime im kolonialen Delhi (Dr. Margit Pernau, New Delhi)

26.06.2001 Stadtentwicklungsplan in Nepal (Martina Liebermann, Kathmandu)

03.07.2001 Brahmins, Ascetics and Emperors: A Contribution to the Semantic History of Dharma (Prof. Patrick Olivelle, Wien)

04.07.2001 The Language of Hindi Films: from Urdu-Hindi to Hinglish (Subash Gupta, Mumbai)

04.07.2001 Being an Orientalist in Germany, 1800-1930 (Dr Suzanne Marchand, Berlin)

09.07.2001 Postmodernism and Issues of Representation in Feminist Geography (Prof. Saraswati Raju, New Delhi)

17.07.2001 An Appraisali of the Concepts of Health and Disease in the Folk Cultures of Uttarakhand Himalaya (Prof. A. P. Singh, Uttaranchal)
Publications 2000-2001

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Steiner Verlag Stuttgart

188: Vom Herrscher zum Untertan. Span-
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34: Writers, Editors & Reformers - Social
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36: Explorations in the History of South
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Mona Schrempf


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Ulrike Stark


Wolfgang-Peter Zingel


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The library of the South Asia Institute has a new, long awaited reading room, which provides visitors, students and scholars with a comfortable place for their studies.

While the library experienced great alterations and extensions from June 2000 to July 2001, access to the stacks was greatly restricted. Free access to approximately 90 per cent of the 240,000 volumes (books, journals, videos, microforms) was made possible again after the re-opening in July 2001. Before that tons of concrete were removed, a new staircase was built, kilometres of electric wire had to be laid and buckets of wall paint were used, carpets were fitted, new shelves were set up, and 2,000 meters of books had to be moved.

Approximately 18,000 volumes of the most important reference material, including the major journals, are now available in the spacious reading-room. Three computers give access to the Online Public Access Catalogue (OPAC) of the Heidelberg University Library, where approximately half of the material of the South Asia Institute is catalogued, to numerous databases, electronic journals and other electronic resources. Three other computers allow word-processing and access to the Internet. The card-catalogue was moved to the lower floors, where the new staircase connects the former stocks area to the new one.