

Research from Pakistan

Fulbright Project on Culture and the Performing Arts

Dr. Carla Petievich
Montclair State University

Host Institution:
National Language Authority
Pitras Bukhari Road, H-8/4
Islamabad.

I was fortunate to spend November, 1997 to May, 1998 as a Faculty Research Grantee of the U.S. Educational Foundation in Pakistan, conducting research in the area of Culture (with a capital "C") in Pakistan, a fascinating topic about which far too little has been written by scholars. I approached the project from a historical perspective, having been drawn into it through my interest in how Urdu language and culture have developed on either side of the Indo-Pakistan national divide since 1947.

I am particularly interested in ways that national ideology shapes expressive culture and impacts patronage patterns. My previous research has focused mostly on the

premodern period, but findings from this stint--my first extended research stay in Pakistan--allows my writing on the history of Muslim culture in the subcontinent to extend through the twentieth century, taking into account the crucial experience of Partition and the first half-century of Pakistani nationhood. From a comparative standpoint, this allows discussion of the extension of "Muslim" arts and culture into areas lying beyond their geographical origins; and exploration of various processes of adaptation and reconfiguration over space and time. Because of my interest in nationhood and its interactions with cultural, regional and religious ideologies, I found myself drawn more and more into the performing and expressive arts, though the starting point of the project had been Urdu language policy. In short, I found a rich field in which to explore the negotiations between a proud history of Muslim culture in the South Asian subcontinent over the past several

(continued page 4)

President's Column

The ban on travel to Pakistan by "non-essential" persons, including grantees of the Institute and of the Fulbright Program has been lifted (see my report in the last issue of Pakistan Studies News). This allows the Institute to resume its program that permits American scholars to study in Pakistan. Some grantees are now in Pakistan and others are planning to travel soon.

The ban on the conversion of Pakistan rupees to dollars has remained in effect (again, see my report in the last issue). This affects the fungibility of our funds as we can not now use rupee funds for dollar expenditures. The Institute has just received the first installment of the 1998-99 grant from the Government of Pakistan and has been informed that the remaining three installments are in process.

(continued page 5)

Director's Letter

Pakistan International Airlines (PIA) ran a well-publicized ad campaign a few years back in which they claimed that: "PIA was poised on the path to perfection." Of course, this claim was a source of amusement for those who were familiar with PIA operations or were frequent PIA flyers.

But, it was an honest ad campaign -- there was no claim of reaching perfection or for that matter even being headed in that direction, merely "poised" on an indefinite quest. Also, to give PIA its due, I must admit, albeit begrudgingly, that in my numerous encounters with PIA that they have usually got me where I wanted to go around the time they promised to get me there. Moreover (except for the one time when the landing gear failed to deploy on an Uzbek Air-run PIA flight from Karachi to Delhi), I never really feared for my safety on PIA flights and perhaps was never in danger. After all, PIA does have one of the best safety records of any airline in Asia. Really!

AIPS is a lot like PIA. Sometimes it seems as though one will never get to one's destination; our "passengers/grantees" may have good reason to complain about the service; we may often be the source of amusement; we may suffer in comparison to other bigger and better funded "airlines/ORCs". But, when the dust settles we get the job done. This year was no exception. Despite enormous problems occasioned by the US State Department's ban on non-essential personnel (this year's crisis), the program is up and running again. 1998-9 AIPS Fellows Jonathan Mitchell, Yvette Rosser, Deon Dempsey, Kathleen McNeil, Junaid

Rana, Grace Clark, and Barbara Metcalf are currently in Pakistan or have completed their work. The remaining grantees are planning to go in the not-too-distant future as well.

AIPS grantees have also continued to produce an impressive stream of academic work related to their AIPS-sponsored activities. The Pakistan Lecture Series continues to operate. The AIPS Center continues to operate efficiently in Islamabad under the able direction of Nadeem Akbar. Our bi-national funding base is secure for at least another year.

But, such relatively modest annual accomplishments don't tell the whole story. If the AIPS had not been in operation the past twenty-five years, the contours of Pakistan Studies and South Asian Studies would be wholly different. The bottom line is that AIPS has made a difference. We've delivered the goods. Really!

So, perhaps it may be immodest (and probably a violation of international copyright law) for AIPS to claim to be poised on the path to perfection. But, insha'llah may we continue to have safe landings.

Charles Kennedy
Director

A. I. P. S. on the World Wide Web

Information about The American Institute of Pakistan Studies is now available on the web at:

<http://weber.u.washington.edu/~sascuw/aips.html>

The website offers details about AIPS membership and the fellowships available for scholars with a research interest in Pakistan. Recent issues of the Pakistan Studies

Pakistan on the Web

David Magier writes:

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

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

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

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

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

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

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

Also, browsers might find the following of special interest or use:

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

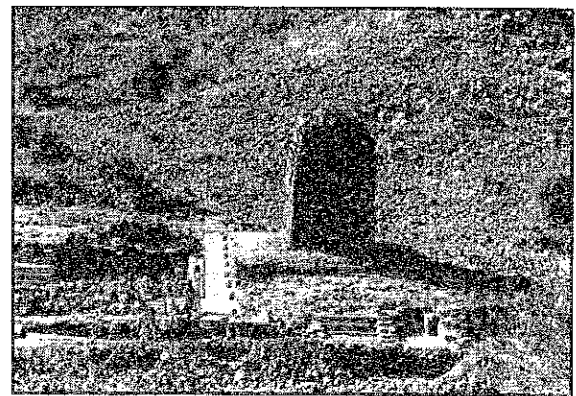
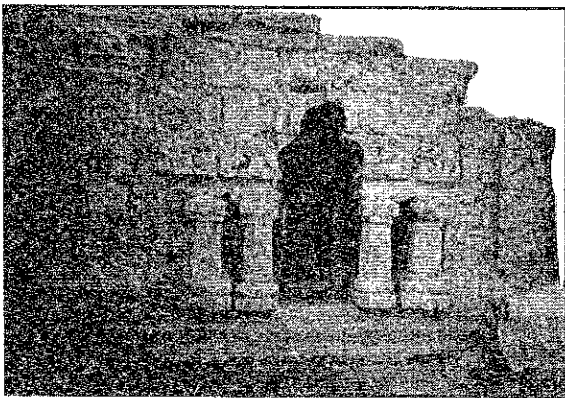
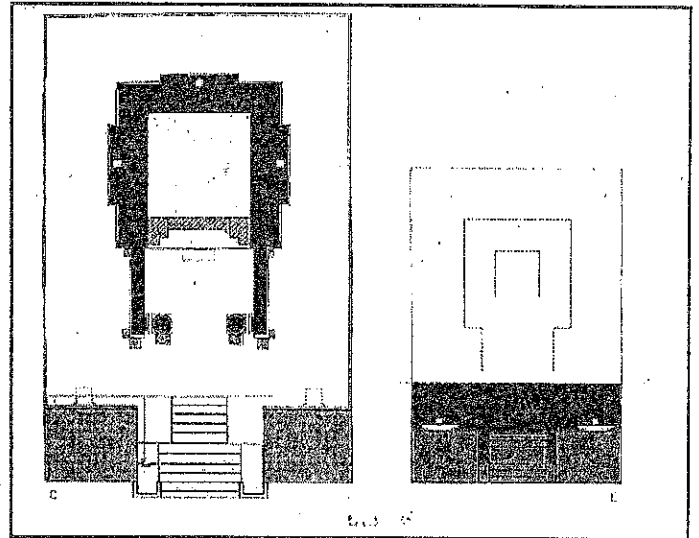
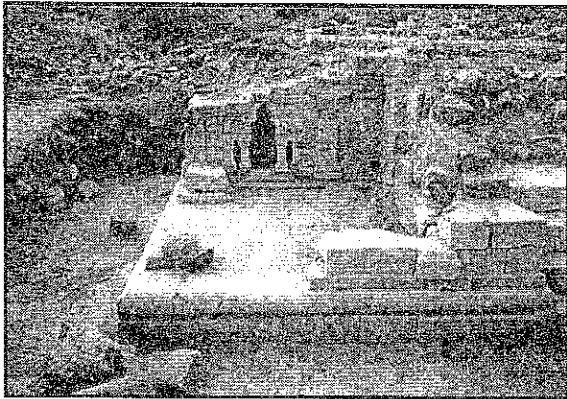
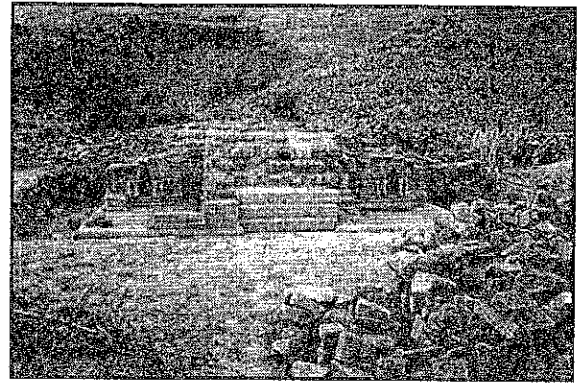
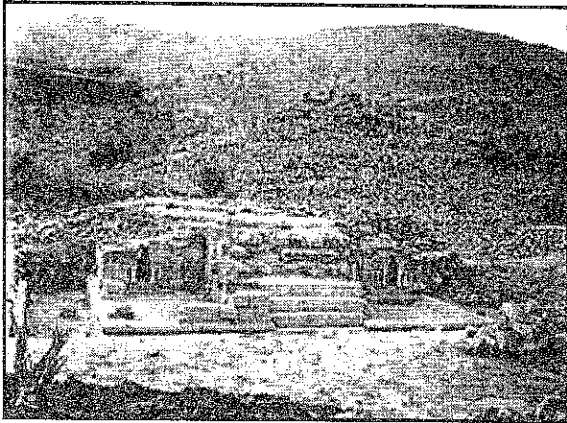
ias.berkeley.edu/southasia/bulpipfaq.html

www.paknews.org/books/index.html

www.urduweb.com

NEW TEMPLE DISCOVERED IN THE SALT RANGE

The archaeological excavations undertaken in the northern Kafirkot fortress in northern Pakistan this winter (1997) by Michael W. Meister and his colleagues Professors Abdur Rehman and Farid Khan of the Pakistan Heritage Society have revealed a completely unknown new temple (now designated temple E). This shows clear evidence of two phases of construction - one probably early in the seventh century A.D., the other a reappropriation of this structure by the newly established Hindu Shahi dynasty in the ninth century A.D. (A similar phasing was found last season in the excavation of temple C.) The most remarkable features of this new structure are the bold cusped niches in the first-phase platform that were revealed when part of the fabric of the second-phase construction was taken away. Excavations continue. See color photos and plan below at: <http://www.arth.upenn.edu/saltrange/kafir.html>.



Research from Pakistan (continued)

(from p. 1)

centuries, and a proud present in which the building of a nation based on Muslim identity has resulted in dramatic shifts in which arts and artists find patronage. Simultaneously, there has grown a fascinating tension, or rivalry, between a national culture centered on the Urdu language and regional cultures centered on Punjabi, Pashto, Baluchi, Sindhi and other languages. The dynamic is highlighted by demographic changes which leave the state, often, as the primary (if not sole) patron of the arts.

As a lifelong enthusiast of classical Hindustani music, I was eager to hear Pakistani artists, and so the project involved a great deal of attendance at any and all performances I came to know about. Not very surprisingly, perhaps, a great deal of noncommercial, nonglobalized musical performance takes place outside the public sphere, and has become relegated to something like a "salon" culture.

Pakistani culture is rich and extraordinarily fascinating and one hopes that other researchers will avail themselves of the fine opportunities available for study. On the chance that it would be of use to others, I offer the following excerpts from my final report, submitted to the USEF/P in May 1998:

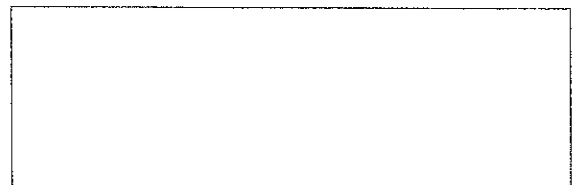
"In terms of professional resources and available associations with other academic people, I found that, with this project, I sometimes seemed to fall through the cracks of existing structures. I attribute this to the absence of a developed nexus between the academy and performing arts in Pakistan; and between the academy and Urdu letters. Perhaps ironically, the nexus between Urdu letters and state bureaucracy is quite apparent (my institutional affiliation was with a government agency and not with a university), and I found that when I left the academy and visited bureaucrats, there was much more opportunity to discuss Urdu literature. There it was

interesting to note differences in intellectual orientation between myself, an academic based in North America, and Urdu literati employed as government bureaucrats. Contacts with practicing artists and a few Pakistani Fulbright alumni, however, were personally gratifying and often led to a welcome expansion of research networks. In summary, academics, artists and bureaucrats were generally very warm and hospitable but intellectual association was not central to most of the relationships I developed during the course of my research. However, I can say that most of the people I met during the course of my work were open to exchange with an interested foreigner. As it happened, I have spent many years studying a subject--Urdu ghazal--with which many people here seem to be quite engaged, if not obsessed, and so exchange was often intense...

"This was not primarily an archival project, but I did have occasion to visit libraries in Lahore and Islamabad. Such visits instilled in me the conviction that the information I sought lay elsewhere, and this was accompanied by no small sense of relief. Government agencies, however, proved to be rich sources of information on official language, educational and cultural policy. I am particularly grateful to the staff of the National Language Authority, the National Book Foundation, the Pakistan Academy of Letters in Islamabad; and to those at the Punjab Textbook Board and the Majlis-e Taraqqi-e Adab in Lahore."

I would be delighted to hear from anyone else interested in the arts or in language policy in Pakistan, and invite you to contact me at the following e-mail address: petievichc@mail.montclair.edu

Carla Petievich
Montclair State University



BOOKS

Hindu Kush Study Series, Volume Two, by Rahmat Karim Baig, Lecturer, Government Degree College, Chitral
Publication Date: 1997. Published by the author, printed at Rehmat Printing Press, Peshawar.

This is the second in a projected series of works dealing with various aspects of Chitral and its people. The author is an enthusiastic and knowledgeable researcher on numerous aspects of Chitrali life and culture. He has traveled extensively within the area, and acted as guide and consultant for visiting travelers and scholars. Most of the material in this book, and in its predecessor (*Hindu Kush Study Series, Volume One*) is based on the author's own field research, in particular collection of oral narratives from the older generation all over Chitral. It thus represents information gathered first hand by "a son of the soil" as the title page tells us, and represents a Chitrali point of view on the material. Much of the material in the book is entirely new to the English speaking and reading world. Parts II, III, and V contain material unique to this book.

This is an important contribution to the literature on Pakistan, particularly Chitral, and will be of interest to scholars in many fields.

The contents of the book are:

Part I (An abridged history of Chitral 1320-1954 AD, based on *Tarikh-e-Chitral*, Urdu)

Part II. Chitral of Paradox (Anecdotes of various aspects of the rule of the mehtars, based on oral history collected by the author.

Part III. Khowar Culture

- Folklore
- Fairy tales and superstitions
- Etiquettes
- Wedding customs
- Death customs

Part IV. Kalash Culture

Part V. Society and resources

- Irrigation and water rationing system in Khowar
- Irrigation and water rationing system in Warijun

Part VI. Khowar literature

- Khowar poets
- Khowar proverbs
- Khowar riddles
- Structure of Khowar

Elena Bashir
University of Michigan

Basic Burushaski Etymologies: The Indo-European and Paleo-Balkan Affinities of Burushaski, by Illija Casule, Muenich: Lincom Europa. 90 pp.

This book is a study of the indigenous vocabulary of Burushaski in relation to the possibilities of areal and genetic relationship to Indo-European. As linguists and specialists on northern Pakistan know, no genetic affiliation for Burushaski has yet been established, and it is (so far) considered a linguistic isolate. One controversial hypothesis is that it may be distantly related to Basque and North Caucasian languages

(continued p. 12)

President's Column

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The accounting problems that caused the Council of American Overseas Research Centers (CAORC) to suspend grants have been completely resolved and AIPS is now in good standing with CAORC. The 1997-98 (extended to September 30, 1999) and 1998-99 grants are available to the Institute.

This will be my last letter as president of AIPS as I will complete my second three-year term on September 30. While I would have preferred to avoid the difficulties with the accounting system and CAORC as well as the aftermath of the nuclear demonstrations in the sub-continent, I think the six years has seen the further development of AIPS, noting especially the successful reunion of those engaged in Pakistan Studies who had earlier separated into two competing organizations.

I wish the Institute well as it continues to develop and expand the study of Pakistan in the United States.

Craig Baxter

BOOKS (continued)

Stories of Exile and Alienation. Translated and edited by Muhammad Umar Memon. Karachi: Oxford University Press, 1998. Hussein, Abdullah.

A Requiem for the Earth: Selected Short Stories. By Hasan Manzar. Translated by Muhammad Umar Memon. Karachi: Oxford University Press, 1998. (Pakistan Writers Series).

The Colour of Nothingness: Modern Urdu Short Stories. Edited by Muhammad Umar Memon. Karachi: Oxford University Press, 1998. (Pakistan Writers Series).

The Pakistan Writers Series, edited by Prof. Muhammad U. Memon and published by the Oxford University Press, Karachi, has begun with two notable collections of short stories and promises to feature the works of other well-known Pakistani writers in future volumes. The two collections under review from this Series focus on the work of individual writers and do not present a general or comprehensive overview of contemporary Pakistani short fiction. *The Colour of Nothingness* (a slightly revised reprint of the 1991 Penguin edition published in India) in some ways compensates for this by including stories by eighteen writers, some from India. The Oxford University Press, Karachi, by republishing this originally Indian collection, appears to want to accomplish two things. On the one hand it makes a distinction between Pakistani writing in Urdu and Urdu writing in general including that from India, and on the other hand it seems to suggest that the dynamic center of Urdu writing has shifted to Pakistan. If this is so, it is to the credit of the Press and also to the advantage of the Western reader.

It is to the Western reader's advantage because modern Pakistani writing in Urdu needs to be situated in the larger context of Urdu writing from the Subcontinent. Many of the writers represented in *The Colour of Nothingness* were born before Partition and if they now live in Pakistan it is because they emigrated there after 1947. For this generation of writers the major formative influence was probably the Progressive Writers' Movement (founded in 1936) and its offshoot founded a few years after this, the Progressive Writers' Movement in Urdu, whether or not they adhered to them. As the literary arm of the Communist Party, the Progressive Writers' Movement espoused the party's views of the nature and function of art. Reduced to its essentials this doctrine held that art was not autonomous but that it had to serve the political and social needs of the party. One re-

sult was Socialist Realism in painting, music, writing and the other arts, and traces of this doctrine can still be seen in some of the writing collected here. In a useful introduction to *The Colour of Nothingness*, Prof. Memon surveys the history of modern Urdu writing with special emphasis on the role of the Progressive Movement. This movement faded away in the 1950s but its effects remained with many older-generation writers. Younger writers are more likely to respond to the "international" styles that have become prominent over the past two decades: science fiction, magical realism and (alas) hermetic symbolism.

The collection represents a wide range of styles and concerns. Comments on four of the stories will give some idea of the variety found here. The best story in the book is probably "The Rose" by Abdullah Hussein (b. 1931). Naim and Sarwat have known each other all their lives. Now in their thirties, and with Sarwat married to another man, they experience a night of passionate love. Naim assumes that he knows Sarwat well, and the problem of the story is represented symbolically by a teacup that is upset on the carpet. "Sarwat had always seemed to him something like an empty teacup – fragile, vulnerable, even dumb!" (p. 51). When later she turns angrily on him he realizes that a moment of love and passion can give meaning to a relationship but that it cannot be discussed in words. He slowly grasps that there is a total lack of communication between them at any normal level of social discourse. It is a subtle and allusive story that does not reveal its riches to a superficial reading.

A very different sort of story is "Sukhe Saawan" by Zamiruddin Ahmad (1925-90). Permeated with sensuality and eroticism, it is the story of a youngish widow who lives alone. The reader is constantly reminded of her sensuality and frustration by her consciousness of her body and of her reactions to what she sees around her. In a striking scene at the end, "mixing memory and desire," she dances naked in her courtyard in the first rain that breaks the heat of the dry season. Later, as she goes to bed, she thinks of an offer of marriage that she has received but so far refused. The eroticism is presented with neither the leer of the voyeur nor the solemnity of a pornographer, but as a powerful natural force that she feels and enjoys.

"A Stranded Railroad Car" by Inizar Husain (b. 192-?) is an experiment in more complicated form. Four men sit smoking and discussing travel by rail. Shujaat Ali, an aggressive talker, dominates the conversation and he relates a story that is mostly fantasy. All the while there is an interior narrative in the mind of his friend Manzur Husain, a narrative that as it proceeds becomes more

BOOKS (continued)

Pakistani English by Tariq Rahman.

Islamabad: National Institute of Pakistan Studies, 1990.

One consequence of the spread of English as an international language has been the differentiation of English into several kinds of linguistic varieties (e.g. local dialects, class sociolects, regional lingua francas), spoken in different parts of the world by individuals whose native language(s) differ substantially from English. Rahman's book is the first comprehensive study of Pakistani English, treated here as a systematic, non-native variety of the English language.

Perhaps the most interesting feature of the book is the detailed description of several varieties of English spoken in Pakistan. The fact of linguistic variation within national borders is of course typical of every language community, often taking the form of a continuum of gradable varieties. Such variation is characteristic not only of indigenous languages, but also of transplanted languages such as English, a fact which has now been documented for several varieties of world English, such as those spoken in Nigeria, Malaysia, Singapore, and India. Rahman argues that in the case of Pakistani English, this continuum is best differentiated into at least four distinct types--initially called varieties A, B, C and D--each corresponding to a distinct demographic profile of language user. Rahman offers a thorough description of structural differences among these varieties, accompanied by a somewhat briefer characterization of the speakers of each variety, and a corpus of examples.

Variety A, or "Anglicized Pakistani English," is relatively similar to British Standard English, though it differs in certain minor respects, mostly in the area of phonology. It is spoken by a very small proportion of speakers, often individuals from Westernized families with direct exposure to Received Pronunciation and other features of British English. Variety B, is the most common variety of educated Pakistani English, spoken typically by individuals educated in English medium schools, often belonging to upper or upper middle class families. Variety C is employed by individuals educated in schools where the medium of instruction is not English. Features of variety C differ substantially according to the speaker's first language, varying systematically for native speakers of Punjabi, Urdu and Pashto, for example.

Rahman shows that varieties A, B, and C are quite systematic in language-structural terms. They differ from British English in systematic ways as well, such differences themselves resulting in all cases from rule-governed "interference" from a native language. These three varieties also differ in demographic terms (i.e. in terms of the

characteristics of their speakers).

Variety D fits into this continuum by criteria of demographic differentiation, but not by the criterion of rule-governed variation. Proceeding strictly by structural criteria, it is difficult to justify the view that this variety is rule governed at all: it exhibits occasional omission of copula, fragmentary syntax, irregularities of verb tense, and a good deal of additional unpredictable variation in phonological and syntactic form. It is spoken or written by clerks, minor officials, typists, and other individuals who have little or no education in English. This variety of English is only employed in highly restricted functional contexts. It is not used for social communication at all. It is also the variety most commonly lampooned by comedians, or employed by novelists writing in English to convey a kind of local color--precisely because it makes palpable the presence of a language other than English through the use of English utterances.

Rahman's book concludes with a discussion of a set of carefully formulated pedagogic goals for English instruction in Pakistan.

Asif Agha
University of Pennsylvania

More Books!

The following publications have recently been received from Oxford University Press Karachi, and will be reviewed in a future issue:

Pakistan, The Economy of an Elitist State, by Ishrat Husain, 1999, 451pp., \$17.00.

A Shattered Dream. Understanding Pakistan's Underdevelopment, by Gulam Kibria, 1999, 234pp., \$16.00.

Come Brother, Lie Down! by Moin Ashraf, 1999, 101pp., \$12.95 paper.

A History of the Pakistan Army. Wars and Insurrections, by Brian Cloughley, 1999, \$16.00.



American Institute of Pakistan Studies Spring 1999

15th Annual South Asia Conference

Center for South Asia Studies
International & Area Studies
University of California, Berkeley

February 19 & 20, 2000

Call for Panel Proposals

Panel proposals are invited from scholars in any field related to

South Asia Studies

Interdisciplinary or multinational panels are particularly welcome.
Scholars in the professional schools are especially encouraged to submit panels.

Calendar:

Deadline for panel proposals:

Friday, October 22, 1999

Proposal Guidelines:

- *Each panel should include 3 presenters, one discussant and one panel chair.
- *No presentation to exceed 20 minutes in length, and no panel to exceed 1-1/2 hours.
- ***Written agreement** from panelists, discussants, and chairs, confirming participation, must be submitted with proposal.
- Paper titles and abstracts must be included.

*It is the responsibility of the panel organizer to ensure that all of these requirements are met.
panels failing to adhere to these guidelines will be disallowed.*

Questions:

email: csasasst@uclink4.berkeley.edu
phone: (510) 642-3608
fax: (510) 643-5793
internet: <http://www.ias.berkeley.edu/southasia/conference.html>

Send Complete Package To:

Center for South Asia Studies
10 Stephens Hall, #2310
University of California
Berkeley, CA 94720-2310

Editorial

This third issue of Pakistan Studies News features current work in literature and the humanities. As usual most of the space is devoted to news of various sorts, book reviews and research reports. But this time two letters are included. They are from readers who responded to some of the questions raised in the editorial of the last issue about the proper study of Pakistan and the place Pakistan Studies in the larger curriculum and research agenda. The difference in orientation of these two writers, an internationally known Pakistani historian and an American graduate student in anthropology, illuminates the range of viewpoints that are attracted to the particular country focus of area studies fields such as Pakistan Studies. I hope it will prompt other readers to write up their approaches for future issues. In the long run some degree of engagement in debate is probably the best complement to news as a recipe for a successful newsletter.

It is important also that no event of significance to the field should escape mention. But comprehensive coverage is bound to depend on attracting contributions from a wide variety of disciplinary and topical interests, which in turn depends on our ability to make each issue interesting to as wide a variety of readers as possible. This observation prompts me to introduce here a publication that appeared in 1996, on a subject that has so far been underrepresented in this newsletter, and which deserves much more attention than it has so far received in reviews. It is a book entitled "Colonialization of Islam. Dissolution of Traditional Institutions in Pakistan" by Jamal Malik, published in Pakistan by Vanguard Books, and in India by Manohar. Malik, who is at the Oriental Institute in Bonn, has produced one of the most interesting studies to date of the relationship between state, society and religion in the history of Pakistan. Based on an abundance of statistical and other data it investigates the history of government in relation to the various communities that make up Pakistan society, especially the various religious communities. It traces developments from as early as the nineteenth century, and is particularly interesting on the problems arising from the heteroge-

neity of South Asian Islamic orientations as represented in Islam and the gradual emergence of their political significance between the 1950s and the present.

This is not the place for a full review (which could find a place in a future issue) or even a judgment on the use of the word "dissolution" in the subtitle. The point rather is to draw attention to a particularly important contribution to Pakistan Studies, which while focusing on modern problems of government defines a vast arena of social and intellectual study that is integral not only to South Asian studies, but to Islamic studies in general. This is a book that will serve as one very productive model for Pakistan Studies, as our debate continues.

Brian Spooner

A. I. P. S. Administration

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

In the United States the AIPS is administered by four officers: President (Craig Baxter); Director (Charles H. Kennedy); Treasurer (Wilma Heston); and Secretary (Gail Minault). There is also an Executive Committee which consists of the four officers and four other elected members from the Board of Trustees. The Board of Trustees currently has 29 members. The Executive Committee meets twice a year in conjunction with the South Asia conference in Madison Wisconsin (October) and Association of Asian Studies (March). The Board of Trustees meets annually in conjunction with the Association of Asian Studies meeting (March).

AIPS Fellowship Program, 1999

Pre-doctoral

Lucy Chester, Yale University
History

The Shape of Independence: States, Nations, and People in the Aftermath of the South Asian Partition

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Matthew Nelson, Columbia University
Political Science

Making Sense of Property Rights: Law, Land, and Local Politics in the Punjab

*

Elizabeth Kolsky, Columbia University
History

The Body Evidencing the Crime: Women and Criminal Law in Colonial Punjab, 1860-1947

*

Cabieri Robinson, Cornell University
Anthropology

The Formation of Cultural and Political Identities in a Disputed Territory: Refugees, Migrants, Violent Histories, and National Memory in Azad Jammu and Kashmir

Post-doctoral

Mumtaz Ahmed, Hampton University
Political Science

Tablighi Jamaat in Pakistan: A Study of Mass-based D'awa Movement

*

Michael Meister, University of Pennsylvania
Art History

Kafirkot Archaeological Project

Senzil Nawid, University of Arizona
Near Eastern Studies

Women, The State, and Revolution in Afghanistan

*

Cynthia Botteron, University of Texas
Political Science

The Effects of Dovetailing Sustainable Development with Women's Empowerment in Pakistan

*

Hafeez Malik, Villanova University
Political Science

Pakistan's Relations with Russia, 1991-99

*

James Romm, Fordham University
Classics

Ancient Greek View of the Indus Valley and the City of Taxila

Pakistan Lecture Series (PLS)

Since 1992 AIPS has provided the opportunity for senior Pakistani academics and public officials to visit the United States for brief (six to eight weeks) study/lecture tours. Typically PLS Fellows give six to ten lectures at university and college campuses in the United States. Also, PLS Fellows often participate in US academic conferences as well. During the most recent period AIPS sponsored thirteen PLS Fellows:

Aitzaz Ahsan, Senator, barrister, former Minister
Bushra Ahsan, Activist, member Women's Action Forum
Dr. Akbar S. Ahmed, Anthropologist, filmmaker
Atlaf Gauhar, journalist, editor, former Minister
Dr. Zulfiqar Gilani, Professor of Psychology, Peshawar
Dr. Zikandar Hayat, History, Quaid-i-Azam University
Dr. Abdullah Khadim Hussain, Consultant UNDP
Dr. Iftikhar Malik, History, Quaid-i-Azam University
Dr. Jamal Malik, Religion, Bonn University
Dr. Justice Nasim Hasan Shah, Retired Chief Justice
Dr. Dushka Syed, History, Quaid-i-Azam University
Dr. Mohammad Waseem, Professor Quaid-i-Azam
Dr. Syed Razi Wasti, Government College, Lahore
Dr. Aslam Syed, Quaid-i-Azam University

and more real to him. Manzur Husain tries to break into the conversation to tell his story and when he finally succeeds in gaining the others' attention, the lamps of a passing funeral procession take him back to an event in his own interior narrative and he momentarily loses the sense of what is real. He misses his chance to speak and cannot regain it because his metaphorical railway car, his memories, has become unhitched, expressing the difficulties of linking memories from the past to present contexts.

The title story is an excellent example of hermetic symbolism. An enigmatic story of growing up and loss, it is a study in contrasts: black and white, male and female, youth and age, but the imagery is so tightly closed that meaning cannot escape. For this reason the story ultimately fails and is an unfortunate choice as the title of the collection.

Moving from a general collection of short fiction to the work of a single author, we may consider Abdullah Hussein's *Stories of Exile and Alienation*, a reprint with the addition of a biographical essay by the editor, of *Downfall by Degrees* (Toronto, 1987). The book contains two short stories (one of which is "The Rose") and three long stories which could be called novellas, in the sense of fiction longer than a short story and shorter than a novel. Here the editor (or the Press) has given the book a generic descriptive title in its new version instead of using the title of one of the longest stories as in the earlier version. Such a change would not be worth mentioning had the new title not reduced the visibility of the book. *Downfall by Degrees* is certainly more dramatic.

The condition of exile, whether the inner or outer sort, is most painful because it prevents the integration of the past and the present. In these stories individuals are exiled from their homeland, from others around them, and from themselves. Alienation, the basic condition of modern man, combined with more immediate political problems produces a double sort of exile, a condition seen poignantly in "The Journey Back" which illustrates again Thomas Wolfe's doctrine that "you can't go home again." In "The Rose" the lovers are exiled from each other. In "The Exile" a man is exiled from his fellow-workers in his office but the narrator cannot understand this condition until much later in life when he is in Tehran and sees an old man, exiled from Pakistan (his old boss?) and experiences an insight that changes his life. In "The Refugees" a father, and later his grown son, seem exiled from themselves. Years ago the father revealed to his young son his desire to recreate a moment in his past when he played a heroic soldier in a movie. That return to the past was never possible, and soon after telling his son of his desire, the father commits suicide. The son grows up and takes his own son to visit his old hometown. After revisiting the place and describing to his son his own father's secret desire, he feels

like committing suicide. In both cases the men revealed to their sons something deeply secret about themselves. The condition of exile from themselves that these confessions brought to light, i.e., the men's inability to reconcile the present with the past, left them feeling empty and with no purpose in life.

The biographical essay by Prof. Memon makes it clear that all of Abdullah Hussein's work is not concerned with exile and alienation. Hussein is a prolific writer who still lacks a full-scale critical appraisal by a significant literary critic. In this the editor compares Hussein with Quratulain Hyder, the other prominent writer in Urdu who still lacks the critical appreciation that she needs. The present selection of stories shows Hussein in one particular mood. The stories are well chosen and we wait expectantly for another collection that will give a broader indication of his range of concerns and styles.

The last of these volumes is Hasan Manzar's (b. 1934) *A Requiem for the Earth*. One story from this collection, "Emancipation," appears also in *The Colour of Nothingness*. In his introductory biographical essay the editor makes the point, buttressed by Manzar's own words, that the author's main concerns are with ordinary men and women. This seems to be true, at least for the present stories; the main characters are mostly peons, prostitutes, sailors, and lower middle-class men and women. It seems that the heritage of the Progressive Movement is most manifest in these stories. It is not simply that Manzar's concerns are with the oppressed on the fringes of society: there is a tendency for characters to raise blind orthopraxy above orthodoxy in religion, an inclination to drive home the "moral" at the end of some stories and for other stories to be overtly didactic. None of this is bad *per se*, but if it weakens the literary value of a story it should be questioned. An example is the story "Kanha Devi and her Family." The focus is on an Indian bride living in a small enclave of Hindus in a Muslim town in Sindh. Although there is no communal hatred in this town, Kanha Devi becomes fearful when communal riots break out in India be-

(continued p. 13)



BOOKS (continued from p. 5)

under a Macro-Caucasic phylum.

The present work pursues a different line of research, investigating lexical and phonetic correspondences between Burushaski and Paleobalkan (Thracian, Dacian, Phrygian, Ancient Macedonian, Illyrian, Paeonian, "Pelasgian") languages; secondarily between Burushaski and Slavic and Baltic; and also with Indo-European (in general).

The Burushaski corpus on which the analysis is based consists of about 3,500 words from Lorimer (1935-1938), and Berger (1974), selected by the author to exclude loans from neighboring Indo-Aryan languages and Perso-Arabic loans. He finds Indo-European correspondences not originating from Indo-Aryan or Iranian for almost 200 words which he has determined to be native Burushaski words. He argues that the correspondences in core semantic fields like body parts; basic verbs, adjectives and adverbs; and morphological elements, taken together with regular phonetic correspondences indicate that an IE layer is 'at the core of the Burushaski vocabulary'. He goes on to state that 'we are tempted to suggest that this Indo-European layer may indicate that Burushaski contains in its linguistic foundation an Indo-European language, ...' (p. 76).

While there are specific items which can be challenged, e.g. the attribution of Werchikwar (Yasin Burushaski) imperfect forms in -ast- to parallelism with Slavic (p.60), (the element -ast- is more likely to be a recent borrowing from Khowar), many of the etymologies presented (e.g. that for girminas 'to write' and words of the shepherd vocabulary) are convincing.

This book is an important contribution to Burushaski studies and will be of interest to historical linguists, Indo-Europeanists in particular, and to

specialists in northern Pakistan languages and ethnography. Specialists on languages of northern Pakistan known to have interacted intensely with Burushaski (Khowar, Shina, Balti) can contribute to refining the etymologies presented by Casule by examining individual entries to confirm or challenge their status as original Burushaski lexical items. The (slightly condensed) table of contents is:

- I. Introductory remarks
 - Methodological questions
 - The Burushaski language: previous studies
 - Comparison with Paleobalkan and Balto-Slavic, preliminaries
 - Extralinguistic considerations
- II. Cultural words in Burushaski
 - Cultural words of Mediterranean provenance
 - Cultural words shared with the Paleobalkan languages
 - Plant names
 - Shepherd vocabulary
 - Names of foods, vessels, and other cultural words
 - Cultural words shared with Balto-Slavic
- III. Burushaski - Indo-European lexical correspondences
 - Burushaski - Paleobalkan
 - Burushaski - Balto-Slavic
 - Burushaski - general Indo-European correspondences
- IV. Burushaski-IE grammatical and derivational correspondences
- V. Phonetic correspondences between Burushaski and IE
- VI. Semantic grouping of the Burushaski words
- VII. Conclusions

Elena Bashir
University of Michigan

Extract from Foreword:

"Drawing on facts known to linguistic science about the Burushaski language (language type, phonetics and phonology, grammar, vocabulary, dialectal differentiation), [the author] puts forward and elaborates the hypothesis

of the close links of the Burushaski language with the Indo-European linguistic world.

The author substantiates his hypothesis on the Indo-European linguistic heritage in Burushaski on the material recognised by specialists as autochthonous, i.e. unborrowed vocabulary. In order to demonstrate the Indo-European provenience of a significant part of the original, fundamentally archaic lexical layer, he applies the methodology of etymological studies. In establishing the interlingual correspondences, a set of specific diachronic constants is obviated in the area of Burushaski phonetics, morphology and word-formation." (...)

The research undertaken by Ilija Casule opens a new page in comparative linguistic studies. It is a first attempt to reconstruct the early areal (genetic?) relations between languages with a long written tradition such as the Indo-European languages with a language with an undetermined genetic affiliation, which does not have a written history. In his work the author follows the strict procedures of comparative analysis, developed within Indo-European linguistics, supplemented by historico-cultural data.

Casule's monograph will undoubtedly be of great interest not only for the specialists studying language-isolates, in the first place, of course, the Burushaski language, but also for the study of the languages and cultures of the Indo-European peoples (and especially the languages of the Paleobalkan and Balto-Slavic areas), as it discovers another possibility of delving deeper in the history of Eurasian civilization."

Prof Vladimir P. Neroznak
Director, Centre for North Eurasian
Languages and Cultures
Moscow State Linguistic University

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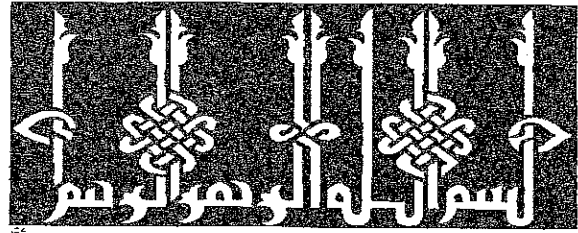
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cause she has been brought up in her Indian Hindu community to hate and suspect non-Hindus. Truths are enunciated in the form of images and parables by her seer-like, half-mad brother-in-law whose final metaphor is of a pigeon who sleeps at night in the minaret of the local mosque but who comes to him, a Hindu, for food every day. While the psychological portrait of Kanha Devi is interesting, the overtly didactic ending detracts from the story's power.

"Night of Torment" takes place in post-revolutionary Iran. A prostitute is taken in by the police and badly treated. Bitter anti-revolutionary (or anti-Iranian?) feelings are expressed by a Christian friend of her son. The emphasis is strongly on the externals of religious practice rather than the demands of faith and the police interrogators and torturers are portrayed as humans whom religion has made into animals. The woman, in the "whore with a heart of gold" style, forgives her torturer in the end but fails, of course, to change him. One might agree with much of the content of this story but its presentation is rather unsophisticated. Similar sentiments regarding the inhuman results of religious zeal are expressed in "The Beggar Boy" and "Emancipation."

More interesting is "White Man's World," a tale of a young white boy growing up in black Africa. His experiences teach the reader that children must be taught to hate others because they do not do so naturally, a banal conclusion made more interesting by the controlling metaphor of the story. The metaphor is from a story by Tolstoy, which contrasts human desires with actual needs. A man, greedy to own land, dies and actually needs only six feet of land for his grave. The question, "How much land does a man need?" weaves through the story and becomes "How much land does a white man need?" This question begins to tie together many of the boy's inarticulate feelings and leaves one with the hope that they will lead to greater understanding as he matures.

There are a number of excellent stories in this collection, stories that make their point subtly and by indirection. One is "The Cactus," a gentle vignette which



direction. One is "The Cactus," a gentle vignette which turns on the differing ways in which a man and a woman interpret and exploit a given situation. The title story is, again, an unfortunate choice. A science-fiction fantasy about the results of the chemical pollution of the earth by humans, it ends on a saccharine note that robs the story of its bite and satiric force.

The anthologist's task is a delicate one in which breadth and depth must be balanced, and not everyone will view the same material in the same light. Readers should be grateful to Prof. Memon for his tireless work on behalf of Urdu literature and should look forward to future volumes of the Pakistan Writers Series.

William L. Hanaway
University of Pennsylvania

Pakistan on the Internet

Addresses for Pakistan news, information, and websites:

<http://www.jang-group.com/thenews>

<http://brain.brain.net.pk/nation>

<http://frontierpost.com.pk>

<http://www.dawn.com>

<http://www.indusnews.com>

<http://www.pakistanlink.com>

<http://www.scsu-cs.ctstateu.edu/~memon/pak.html>

<http://www.urduinternet.com>
("Free Urdu Newspaper")

Berkeley Urdu Language Program In Pakistan

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

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

The Academic Program

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

Complementing instruction in the classroom is the experience gained by living with a Pakistani family. Furthermore, the program arranges interesting and enjoyable field trips within Pakistan to increase knowledge and understanding of Pakistani culture and society. search

Eligibility

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

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

All participants must pay a \$25 application fee and a program fee of \$2200 for the full academic year or \$1,500 for one term. Participants must pay all fees and expenses in the U.S. prior to departure for Pakistan.

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

USIA/NMERTA funding: Upon acceptance to the program, U.S. citizens who are registered students in a graduate program will be considered for a full fellowship sponsored by the United States Information Agency. This fellowship covers all costs of the program except the application and program fees.

No provision is made for dependents.

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

Council.

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

Deadline: March 1 annually.

Request applications and additional information from: Berkeley Urdu Language Program in Pakistan.

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University of California, Berkeley

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

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

American Institute of Pakistan Studies Spring 1999

Recent volumes of note:

Viceroy, Curzon to Mountbatten, by Hugh Tinker.
Karachi, Oxford University Press, 1997.

Common Heritage, Introduction by Muhammad Ali Siddiqui.
Karachi, Oxford University Press, 1997, 156 pp.

A Dragonfly in the Sun, An Anthology of Pakistani Writing in English, Selected and Edited by Muneeza Shamsie.
Karachi, Oxford University Press, 1997, 599 pp.

Quaid-i-Azam Mohammad Ali Jinnah, His Personality and Politics, by S. M. Burke and Salim AL-Din Quraishi.
Karachi, Oxford University Press, 1997.

Pakistan-A Dream Gone Sour, by Roedad Khan.
Karachi, Oxford University Press, 1997, 263 pp.

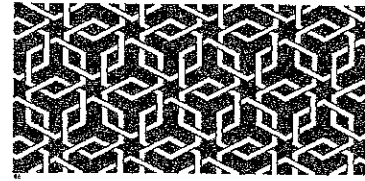
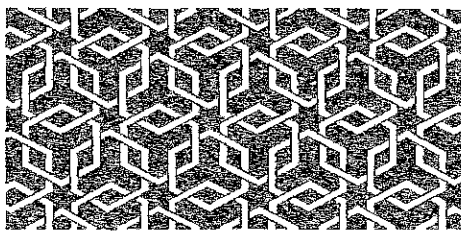
Pakistan in Perspective, 1947-1997, edited by Rafi Raza.
Karachi, Oxford University Press, 1997, 320 pp.

The Informal Sector in Urban Economy, Low Income Housing in Lahore, by Imtiaz Alvi.
Karachi, Oxford University Press, 1997, 323 pp.

Just Development, Beyond Adjustment with a Human Face, edited by Tariq Banuri, Shahruxh Rafi Khan, Moazam Mahmood.
Karachi, Oxford University Press, 1997, 207 pp.

Mohammed Ayub Khuhro, A Life of Courage in Politics, Hamida Khuhro.
Lahore, Ferozsons, 1998, 576 pp.

The scholar Hamida Khuhro, author of *The Making of Modern Sind: British policy and social change in the nineteenth century*, editor of a volume of documents on the separation of Sind from the Bombay Presidency, and co-editor of a book on Karachi, has written the biography of her father, Mohammad Ayub Khuhro, a key political figure in the Sind from the late 1920s until the 1970s. This substantial volume traces the history of the man who was the organizer of the Muslim League party in the Sind and the first Premier of Sind in independent Pakistan.



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A Selection of Verse, by Daud Kamal. Introduction by Tariq Rahman.
Karachi, Oxford University Press, 1997.

Daud Kamal (1935-1987) wrote this about death,

We all die
even those
who've not yet lived.
Two streams, distrustful
of each other, meet.
Night opening her mouth
to take the bite. (*Confluence*)

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Funding

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

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

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Dr. Brian Spooner, PSN Editor
University of Pennsylvania Museum
Philadelphia, PA 19104-6398

E-mail: spooner@pardis.sas.upenn.edu

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